

Gospel According to John

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Translation

Chapter 1

1 In a beginning the Word was. Moreover, the Word was face-to-face with God. In fact, the Word was God.

2 He was in a beginning face-to-face with God.

3 All things came into being through Him, and apart from Him not even one thing came into being that came into existence in the past and continues to exist in the present.

4 In Him spiritual life began and continued to exist. In fact, this spiritual life came into existence and continued to be the Light of men.

5 Moreover, the Light is constantly shining in the sphere of darkness. But the darkness could not overwhelm it.

6 A man appeared, whose name was John, who was sent as an ambassador from the presence of God.

7 This man came as a witness, in order that he might testify about the Light, so that all types of people might come to believe through him.

8 He was not the Light, but was sent in order to testify about the Light.

9 He was the genuine Light, which having come into the world, brings spiritual light to each man.

10 He was in the world. In fact, the world came into existence through Him. However, the world did not recognize Him.

11 He came unto His own, but His own people did not receive Him.

12 But as many as received Him, He gave to them the right to become children of God, to those who are the believing ones in His name:

13 Who, not out from bloods as a source, nor from the desire of the flesh as a source, nor from the desire of man as a source, but from God as a source they were born.

14 Moreover, the Word became flesh and came to dwell among us, and we observed firsthand His glory, glory as the uniquely-born from the Father, full of grace and truth.

15 John continually testified concerning Him, shouting with a loud voice, saying: This person is the One whom I spoke about, the One who would come after me, Who will rise above me, because He was before me,

16 Since we have all received out from His abundance, even grace upon grace.

17 Because the law was given through Moses, grace and truth were established through Jesus Christ.

18 No one has ever seen the essence of Deity. The uniquely born one, the essence of Deity, the One who is in the bosom of the Father, explained Him.

19 Now this is the testimony of John, when the Judeans sent priests and Levites from Jerusalem face-to-face to him, so that they might ask him: Who are you?

20 And he acknowledged and did not refuse, and declared: I myself am not the Messiah.

21 Then they asked him: What? Then are you Elijah? And he replied: I am not. Are you the Prophet? And he replied with discernment: No.

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

23 He replied: I myself am a voice shouting in the desert, "Make straight the way of the Lord," just as Isaiah the prophet said.

24 And they were from the Pharisees who were sent on the mission.

25 And they interrogated him and asked him: Why then are you baptizing, if you are not the Messiah, nor Elijah, nor the Prophet?

26 John replied with discernment to them saying: I myself am baptizing by means of water. He stands in your midst, One you do not recognize,

27 The One who is coming after me, Whose sandal strap I am not worthy to release.

28 These things happened in Bethany on the other side of the Jordan, where John was in the habit of baptizing.

29 On the next day, John saw Jesus coming towards him, and proclaimed: Look, the Lamb of God who will take away the sin of the world!

30 This is He concerning whom I proclaimed: A man will come after me Who will rise above me, because He was before me.

31 Now as for me, I was not personally acquainted with Him in the past. But in order that He might be revealed to Israel, for this reason, I came before the public baptizing by means of water.

32 And John testified, saying that: I saw the Spirit descending like a dove out of heaven and He abode upon Him.

33 Moreover, I did not recognize Him. But He who sent me to baptize by means of water, that same One said to me: Upon whomever you see the Spirit descending and abiding upon Him, this One is He who will baptize by means of the Holy Spirit.

34 And it came about that I did see and have testified that this One is the Son of God.

35 On the next day, John was once again standing firm, also accompanied by two of his followers.

36 And after fixing his gaze upon Jesus as He was walking about, he shouted: Look, the Lamb of God!

37 And the two followers heard him shouting, and began to accompany Jesus as disciples.

38 Then Jesus, after turning around and noticing that they are following Him, asks them: What are you searching for? And they replied: Rabbi, (which translated means Teacher), where do you live?

39 He replied to them: Come and you will see. So they departed and saw where He lived and they stayed with Him that day. It was about the tenth hour.

40 One of the two who heard John and followed Him was Andrew, the brother of Simon Peter.

41 He found his own brother Simon first, and said to him: We found the Messiah, which means, being interpreted, the Christ.

42 He brought him to Jesus. After Jesus fixed His gaze upon him, He said: You are Simon, son of Jonas. You will be called Kephas, which is translated: Rock.

43 On the next day, He decided to go to Galilee. Then He came upon Philip and Jesus said to him: Follow Me!

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

45 Philip located Nathanael and said to him: We found the One Moses wrote about in the law, as well as the prophets - Jesus from Nazareth, the son of Joseph.

46 But Nathanael asked him: Is anything good able to come out of Nazareth? Philip replied to him: Come and see!

47 Jesus saw Nathanael coming toward Him and said concerning him: Look, a true Israelite in whom guile does not exist!

48 Nathanael asked Him: From what source did you obtain this personal knowledge about me? Jesus answered him: Before Philip summoned you, when you were under the fig tree, I saw you.

49 Nathanael replied with discernment to Him: Rabbi, you are the Son of God. You are the King of Israel.

50 Jesus replied with discernment and asked him: Did you come to believe because I told you that I saw you under the fig tree? You will see greater things than these.

51 Then He said to him: Most assuredly, I am saying to you, you will see heaven opening and the angels of God ascending and descending in the presence of the Son of Man.

Chapter 2

1 Now on the third day a wedding banquet took place in Cana of Galilee, and the mother of Jesus was there.

2 And Jesus was also invited to the wedding banquet, as well as His disciples.

3 But when the wine began to run out, the mother of Jesus said to Him: They will have no more wine.

4 And Jesus replied to her: Woman, what has that got to do with Me or you? My time has not yet arrived.

5 His mother said to the waiters: Whatever He says to you, do it.

6 Now, there were six stone jars standing there, for the purpose of Jewish purification, which held two or three liquid measures each.

7 Jesus said to them: Fill the water pots with water. So they filled them to the brim.

8 Then He told them: Start drawing now and carry it to the Master of the feast. And so they carried it.

9 Now, while the Master of the feast tasted the water which had become wine, and did not know where it might have come from, of course, the waiters who drew the water knew. The Master of the feast summoned the bridegroom,

10 And said to him: Every man customarily serves good wine first, and when they have become intoxicated, the inferior. You have reserved the best wine until now.

11 Jesus did this first of His miracles in Cana, Galilee. Then He began to reveal His glory and His disciples believed on Him.

12 After this He went down to Capernaum, He and His mother and His brethren and His disciples. And they remained there not many days.

13 Now the Jewish Passover was near, so Jesus went up to Jerusalem.

14 But He found in the outer courts of the temple those who were selling oxen and sheep and doves, as well as seated money changers.

15 And after He made a scourge out of cords, He drove them all from the outer courts of the temple, including the sheep and the oxen. He also poured out the money changer's coin and overturned the tables.

16 Then He shouted to those who were selling doves: Take these things out of here! Stop making My Father's house a market house!

17 And His disciples remembered that it was written in the past and remains written: The zeal of your house will consume Me.

18 Then the Jews spoke with discernment and asked Him: What miraculous sign can you show us, since you are doing these things?

19 Jesus replied with discernment and said to them: If you destroy this inner sanctuary of the temple, then I will raise it up in three days.

20 Then the Jews replied: This temple was built in forty and six years, yet you will raise it up in three days?

21 But He was speaking about the inner sanctuary of the temple, His body.

22 Now when He was raised up from among the dead, His disciples remembered that He had said this. And so they believed the scripture and the word which Jesus had spoken.

23 Now, when He was in Jerusalem at the Passover Feast, many came to trust in His Name while carefully observing His miraculous signs which He produced.

24 But Jesus Himself did not entrust Himself to them, because of that which He understands about all kinds of people,

25 And because He did not have need that anyone might speak well of a man, for He Himself understood what was in a man.

Chapter 3

1 Now there was a man of the Pharisees, Nicodemus was his name, an official among the Jews.

2 This one came face-to-face to Him at night and said to Him: Rabbi, we know that you, a teacher, came from from God, for no one has the power to repeatedly perform these miraculous signs unless God is with him.

3 Jesus replied with discernment and said to him: Most assuredly I say to you, Unless a man is born from above, he does not have the ability to see the kingdom of God.

4 Nicodemus asked Him face-to-face: How is a man able to be born, being an old man? He is not able to enter into his mother's womb a second time and be born.

5 Jesus replied with discernment: Most assuredly I say to you, unless a person is born out of the water and the Spirit, he is not able to enter into the Kingdom of God.

6 That which has been born out of the flesh is flesh, and that which has been born out of the Spirit is spirit.

7 Do not marvel that I said to you: It is necessary for you all to be born from above.

8 The wind blows where it desires and you can hear its sound, but you cannot tell from where it has come or where it is going. So is every one who has been born out of the Spirit.

9 Nicodemus replied with discernment and asked Him: How is it possible for these things to come about?

10 Jesus replied with discernment and asked him: Are you the teacher of Israel? Then don't you understand these things?

11 Most assuredly I say to you: We speak about that which We know and testify to that which We have seen, yet you do not receive Our testimony.

12 Since I told you about earthly things and you do not believe, how will you believe if I should tell you about heavenly things?

13 Furthermore, no one has ascended into heaven except He who descended from heaven: the Son of Man.

14 And just as Moses lifted up the serpent in the wilderness, so the Son of Man must be lifted up,

15 In order that every one who believes in Him might have eternal life.

16 By all means, God loved the world to this degree. Therefore, He gave His uniquely born Son, so that every one who believes in Him may not perish, but has and will continue to possess eternal life.

17 For God did not send His Son into the world in order to judge the world, but in order that the world might be saved through Him.

18 The one who believes in Him will not be condemned. But the one who does not believe has already been condemned in the past with the result that he stands condemned, with the result that he does not believe in the Name of the uniquely born Son of God.

19 Now this is the verdict, that the light came into the world, but men loved the darkness rather than the light. In fact, their works were evil.

20 For each person who makes it a habit to practice evil hates the light, since his works would be exposed and rebuked.

21 But the person who makes it a practice to carry out the truth comes face-to-face to the light, so that his production might be revealed that it is being accomplished by means of God.

22 After these things, Jesus came to the land of Judea, also His disciples, and He stayed there with them and was baptizing.

23 Meanwhile, John was also engaged in baptizing in Aenon near Salim, because there was a great amount of waters there. And so they came forward publicly and were baptized,

24 For John had not yet been thrown into prison.

25 Then a controversial question arose from among the disciples of John with a Jew concerning ceremonial purification.

26 And they approached John face-to-face and said to him: Rabbi, He who was with you on the other side of the Jordan River, to whom you spoke well of and approved, be aware that He is baptizing, and all manner of men are coming face-to-face to Him.

27 John replied with discernment and said: A man is not able to receive even one thing, unless it was given to him from heaven.

28 You yourselves were witnesses to me, that I said: I myself am not the Messiah, but that I was sent on a divine mission ahead of Him.

29 He who has the bride is the bridegroom. But the friend of the bridegroom, who stands and listens to him, gladly expresses happiness during the bridegroom's speech. This, accordingly, brings my inner happiness to completion.

30 It is necessary for Him to continue increasing, but for me to be continually decreasing.

31 He who comes from above is over and above all. He who is from the earth is of the earth, and speaks of the earth. He who comes from heaven is over and above all.

32 What He has seen and heard, this He bears witness to, yet no one receives His testimony.

33 He who received His testimony has certified that God is true.

34 For He whom God sent on a divine mission communicates the spoken words of God, for He does not give the Spirit by measure.

35 The Father loves the Son and has entrusted all things into His hand.

36 He who believes in the Son has eternal life. But he who refuses to believe in the Son will not see life, but instead the wrath of God abides on him.

Chapter 4

1 Now when Jesus came to know that the Pharisees had heard that: "Jesus is gaining and baptizing more disciples than John,"

2 (Although Jesus Himself was not baptizing, but rather His disciples),

3 He abandoned Judea and departed again toward Galilee.

4 Now it was necessary for Him to travel through Samaria.

5 Consequently, He arrived at a city of Samaria which is called Sychar, near a parcel of land which Jacob had given to his son, Joseph.

6 As a matter of fact, Jacob's well was there. Jesus, therefore, being exhausted because of His journey, sat down near the well without further ado. It was about the sixth hour.

7 A woman from Samaria came to draw water. Jesus said to her: Please permit me a means to drink.

8 You see, His disciples had departed towards the city for the purpose of buying food in the market place.

9 Then the Samaritan woman asked Him: How is it possible that you, being a Jew, are asking from me a means to drink, since I am a Samaritan woman? It's a well known fact: "Jews do not share water vessels with Samaritans."

10 Jesus replied with discernment and said to her: If you were familiar with the gift of God and Who it is that is saying to you: "Please permit Me a means to drink," you would have asked Him and He would have given to you living water.

11 She replied to Him: Sir, you have no bucket and the well is deep. How, therefore, will you obtain this living water?

12 You are not greater than our ancestor Jacob, who gave us the well, are you? Even he himself drank from it, as well as his sons and his livestock.

13 Jesus answered and said to her: Each person who keeps on drinking from this water will thirst again.

14 But whoever takes a drink from the water which I will give him, shall never thirst during his age. Instead, the water which I will give to him will keep on becoming a spring of water in him flowing into eternal life.

15 The woman responded face-to-face to Him: Sir, please give me this water so that I am not continually thirsty and may not have to keep on coming here to draw water.

16 He said to her: Go home, invite your husband and return here.

17 The woman replied with discernment and said to Him: I do not have a husband. Jesus replied to her: You have spoken correctly, "I do not have a husband,"

18 For you have had five husbands, but he whom you have now is not your husband. This you have acknowledged truthfully.

19 The woman replied to Him: Sir, I perceive that you are a prophet.

20 Our ancestors worshipped on this mountain. But you maintain that the place where worshipping must occur is in Jerusalem.

21 Jesus responded to her: Believe Me, woman, that an hour is coming when you will not worship the Father on this mountain nor in Jerusalem.

22 You do not know what you are worshipping. We know what we are worshipping, for the salvation is from the source of the Jews.

23 But an hour is coming, in fact it exists now, when genuine worshippers will worship the Father in spirit and in truth. For indeed, the Father is seeking for such a kind as this to worship Him.

24 God is spirit, and for those who are worshipping Him, it is necessary to worship in spirit and truth.

25 The woman replied to Him: I know that the Messiah is coming, the One who is called Christ. When that One arrives, He will reveal all things to us.

26 Jesus replied to her: I am He, the One who is speaking to you.

27 Now in the mean time, His disciples returned and were amazed because He was talking with a woman. Nevertheless, no one asked: What are you looking for, or, Why are you talking with her?

28 Consequently, the woman left her water pot and entered the city and proclaimed to the men:

29 Come on! Meet a man who has told me many kinds of things I have done! Can this One, perhaps, be the Christ?

30 They left the city and proceeded towards Him.

31 Meanwhile, the disciples kept on pleading with Him, saying: Rabbi, please eat.

32 But He replied to them: I have food to eat which you know nothing about.

33 Then the disciples asked one another face-to-face: Did anyone bring Him something to eat?

34 Jesus said to them: My food is that I might perform the will of Him who sent Me and to complete His work.

35 Were you not discussing: Are there yet four months and then the harvest comes? Behold, I say to you: Lift up your eyes and observe the cultivated fields, because they are already ripe for the harvest.

36 The one who is harvesting is receiving a reward and is gathering together fruit for eternal life, so that the one who is sowing and the one who is harvesting may have inner happiness together.

37 So by this the proverb is true, that there is one kind who sows and one of another kind who harvests.

38 I sent you for the purpose of harvesting that which you have not labored for. Others have labored and you have entered into their labor.

39 Moreover, many of the Samaritans from that city believed on Him because of the report of the woman when she testified: “He told me about all kinds of things which I have done.”

40 Consequently, when the Samaritans came face-to-face to Him, they repeatedly implored Him to stay with them. So He remained in that place for two days.

41 Meanwhile, many more came to believe because of His word,

42 And they continually declared to the woman: We no longer believe because of your speaking, for we ourselves have heard and have come to know that He is truly the Savior of the world.

43 Now, after two days He departed from that place toward Galilee,

44 Because Jesus Himself had confirmed that a prophet in his own country has no place of honor.

45 However, when He returned to Galilee, the Galileans welcomed Him, having seen all kinds of things that He had done in Jerusalem during the feast, for they themselves had also attended the feast.

46 So He entered again into Cana of Galilee, where He had created wine from water. Now a certain royal official was present whose son was sick in Capernaum.

47 This man, having heard that Jesus had departed from Judaea into Galilee, came face-to-face to Him and repeatedly begged that He would come down and heal his son, because he was about to die.

48 Consequently, Jesus replied face-to-face with him: Unless you see signs and wonders, will you not believe?

49 The royal official answered Him face-to-face: Sir, please come down before my little boy dies.

50 Jesus said to him: “Go, your son will live.” The man believed the assertion which Jesus spoke to him and began his journey.

51 Now as he was already going down, his slaves met him and exclaimed: “You little boy continues to live!”

52 In reply, he inquired from them the hour in which he had begun to improve. Accordingly, they replied to him: Yesterday, at the seventh hour, the fever left him.

53 Then the father began to comprehend that it was during that same hour in the course of which Jesus had said to him: “Your son will live!” Consequently he himself came to believe, including his entire household.

54 Now, this, in turn, was the second corroborating miracle Jesus performed, after coming out of Judaea into Galilee.

Chapter 5

1 After these things, a Jewish festival was about to take place, so Jesus went up to Jerusalem.

2 Now, there is in Jerusalem near the sheep gate a pool which is called in Hebrew, Bethzatha, having five porticoes.

3 On these reclined a multitude who were infirm: the blind, the crippled, the withered.

5 Now there was a particular man in that place who had been in his infirm condition for thirty-eight years.

6 Jesus, having seen this man reclining and knowing that he had been in that condition for a long time already, asked him: Do you want to become well?

7 The man who was infirm replied with discernment: Sir, I do not have a man, so that whenever the water is stirred up, he might place me into the pool. Instead, while I myself am in the process of coming, another man climbs down before me.

8 Jesus said to him: Get up, pick up your bedding, and start walking!

9 And immediately the man became healthy, and picked up his bedding and walked about. However, it was a Sabbath on that day.

10 Therefore the Jews repeatedly warned him, the one who had been healed: It is the Sabbath, so it is not permitted for you to pick up and carry your bedding.

11 But he replied with discernment to them: He who made me healthy, He [Jesus] told me: Pick up your bedding and start walking.

12 They asked him: Who is the man who told you, Pick up and start walking?

13 But the one who had been healed did not know who He was, for Jesus had withdrawn, since there was a crowd in that place.

14 After these things, Jesus found him in the temple and said to him: Pay attention. You have become healthy. Stop habitually sinning, so that no evil of any kind comes upon you.

15 The man departed and reported to the Jews that it was Jesus who had made him healthy.

16 And, by means of this, the Jews began persecuting Jesus, because He had done these things on the Sabbath.

17 But Jesus replied to them with discernment: My Father continues to work up to this very moment, so I will also keep on working.

18 Therefore, because of this, the Jews kept on seeking to an even greater degree for a way to kill Him, not only because He continued to break the Sabbath, but also He claimed on many occasions that God was His own unique Father, making Himself equal with God.

19 Consequently, Jesus replied with discernment and said to them: Most assuredly, I tell you: The Son is able to do nothing by Himself unless it is something He knows the Father is doing, for you see, whatever things He is doing, the Son also, in the same manner, is doing these things.

20 Indeed, the Father loves the Son and shows Him all things which He Himself is doing. As a matter of fact, He will show Him greater works in order that you might continue to be amazed.

21 For even as the Father raises the dead and restores life, in this manner also, the Son restores life to those whom He wishes.

22 As a matter of fact, neither does the Father judge anyone, but instead He has given all judgment to the Son,

23 So that all may honor the Son just as they have honored the Father. He who does not honor the Son, does not honor the Father who sent Him.

24 Most assuredly I tell you: He who hears My words and believes on the One who sent Me, he possesses eternal life and will not come under judgment, but instead has changed residence out from death into the life.

25 Most assuredly I tell you: An hour is coming, in fact, it is about to begin now, when the dead shall hear the voice of the Son of God, and those who hear will live.

26 For you see, as the Father has life within Himself, so He entrusted life to the Son, also having it within Himself.

27 He also gave to Him authority to execute judgment, because He is the Son of man.

28 Stop marveling at this, because an hour is coming in which all those in graves will hear His voice,

29 And will come forth: those who did good to a resurrection of life, and those who practiced evil to a resurrection of judgment.

30 I am not able to do anything by Myself. As I hear, I judge. Moreover, My judgment is always righteous, because I do not seek My own will, but rather the will of the One who sent Me.

31 If I testify on behalf of Myself, is My testimony not true?

32 There is Another of the same kind who testifies concerning Me, and I know that the testimony which He confirms about Me is absolutely true.

33 You dispatched men against John, even though he testified to the truth.

34 However, I am not drawing on the testimony of man, but am rather asserting these things so that you might be saved.

35 That man was a lamp which burned and gave light, and you were willing to rejoice in his light for an hour.

36 But I have a greater testimony than John, for the works which the Father has given to Me for the purpose of bringing them to pass, the same works which I am performing, testify about Me: that the Father sent Me.

37 Furthermore, He who sent Me, the Father, He has testified in the past and continues to testify about Me. Neither have you ever heard His voice nor seen His form.

38 Moreover, you do not have His word abiding in you, because He whom the One sent, this One you do not believe.

39 You keep on searching the scriptures because you think you will obtain eternal life in them, but those are the ones which testify about Me.

- 40** And yet you do not wish to come face-to-face to Me in order that you might have life.
- 41** I do not accept praise from men.
- 42** Moreover, I know you, that you do not have the virtue love of God in yourselves.
- 43** I have come publicly in the Name of My Father, but you do not accept Me. If another person comes before the public in his own name, you always accept that person.
- 44** How are you able to believe in the praise which you constantly receive from one another, and yet you do not seek praise from the only God?
- 45** Stop wondering whether I will accuse you before the Father. There is a person who is accusing you: Moses, in whom you have trusted in the past and are continuing to trust to this day.
- 46** For if you had believed Moses, then you would believe Me, because he wrote about Me.
- 47** But since you do not believe his written words, how do you propose to believe My spoken words?

Chapter 6

- 1** After these things, Jesus departed to the other side of the Sea of Galilee, to Tiberias.
- 2** Now a large crowd followed Him that continued to observe the miraculous signs which He continued to perform on those who were infirm.
- 3** Then Jesus went up into a mountain and sat down there with His disciples.
- 4** But the Passover, a Jewish feast, was imminent.
- 5** Consequently, as Jesus raised His eyes and saw a large crowd coming face-to-face to Him, He questioned Philip: Where can we buy loaves of bread in order that these people can eat?
- 6** However, He asked this for the purpose of testing him, because He knew what He was about to do.
- 7** Philip replied to Him with discernment: Two hundred denarii is not enough bread for them, in order that each person might receive a little piece.
- 8** One of His disciples, Andrew, the brother of Simon Peter, said to Him:
- 9** There is a young boy in this place who has five barley loaves and two fish at his disposal. But what are these things for so many people?
- 10** Jesus replied: "Get the men to sit down." Now there was a lot of grass in the area, so the men sat down, the number about five thousand.
- 11** Then Jesus took the loaves of flatbread and after giving thanks, He distributed to those who were seated, and likewise from the fish as much as they wanted.
- 12** Now when they were full and satisfied, He said to His disciples: Start gathering up the broken pieces which are present in abundance, so that nothing perishes.
- 13** Then they gathered up and filled twelve large wicker baskets with the broken pieces from the five loaves of barley flatbread which were left over after they had eaten.
- 14** Then the men, after witnessing and deliberating on the miraculous sign which He [Jesus] had performed, proclaimed: This person is the true prophet who has come before the public into the world.
- 15** When Jesus realized that they were about to come and seize Him in order to make Him King, He withdrew Himself again into the mountain alone.
- 16** Now, when evening came, His disciples went down to the sea,

17 And having boarded a ship, they departed for the opposite shore of the sea towards Capernaum. However, by this time darkness had arrived and Jesus had not yet appeared before them.

18 And the sea was stirred-up by a severe blowing wind.

19 Then, after rowing about twenty-five or thirty furlongs, they watched Jesus as He walked upon the sea and approached close to the ship. In fact, they became afraid.

20 But He assured them: It is I. Stop being afraid!

21 Consequently, they were willing to receive Him into the ship. However, the ship immediately arrived at the land unto which they had departed and were headed for.

22 On the following day, the crowd which had been standing firm on the other side of the sea, deliberated that another small ship was not there, except one, and that Jesus had not boarded the ship together with His disciples, but rather His disciples had departed alone.

23 Other small ships arrived from Tiberius, close to the place where they had eaten bread after the Lord had given thanks.

24 When the crowd finally realized that Jesus was not there, nor His disciples, they themselves boarded small ships and departed for Capernaum, continuing their search for Jesus.

25 Now when they found Him on the other side of the sea, they asked Him: Rabbi, when did you arrive here?

26 Jesus answered them with discernment and replied: Most assuredly I say to you, You are seeking Me, not because you want to comprehend miraculous signs, but because you ate from the loaves of bread and were satisfied.

27 Stop working for the food which always perishes, but rather for the food which will abide for eternal life, which the Son of Man will give to you. For this One the Father has sealed, even God.

28 Then they asked Him: What shall we do on a continual basis in order that we might perform the works of God?

29 Jesus replied with discernment and said to them: This is the work of God, that you might keep on trusting in the One that He has sent on a divine mission.

30 Then they said to Him: What corroborating miracle, therefore, can you perform on a continual basis that we may see and as a result believe you? What can You yourself do on a continual basis?

31 Our fathers ate manna in the desert wilderness, just as it is written: He gave them bread out of heaven to eat.

32 Then Jesus replied to them: Truly, truly, I say to you, Moses did not give you the bread out of heaven, but My Father keeps on giving you the true bread out of heaven.

33 For the bread from God is He who keeps on coming down out of heaven and continues to give life to the world.

34 Then they said face-to-face to Him: Master, please give us this bread of lasting effects.

35 Jesus replied to them: I am the bread of life. He who continues to come to Me will never hunger, and he who continues to trust in Me will never, ever, at any time, thirst.

36 But I have declared to you that indeed you have seen Me, yet you will not believe.

37 All that the Father gives to Me will come to Me. Furthermore, the one who keeps on coming to Me, I will not ever drive away outside,

38 Because I came down from heaven, not so that I might carry out My will, but the will of Him Who sent Me.

39 And this is the will of Him who sent Me, that concerning all which He gave to Me, I will not lose any out from it, but will raise it up on the last day.

40 For this is the will of My Father, that every one who continues to perceive the Son and continues to trust in Him may keep on having eternal life. Furthermore, I will raise him up on the last day.

41 Then the Jews began grumbling concerning Him, because He had said: I am the bread who came down out of heaven.

42 And they kept on asking: Is this Jesus not the son of Joseph, whose father and mother we know? How can he now claim, I have come down out of heaven?

43 Jesus replied with discernment and said to them: Stop grumbling among yourselves.

44 No one is able to come to Me, unless the Father who sent Me draws him. Moreover, I will raise him up on the last day.

45 It is written in the prophets: “And they will all be taught about God.” Each one who has heard with understanding and learned by inquiry will come to Me –

46 Not that anyone has seen the Father, except the One who is from the presence of God. This One has seen the Father.

47 Truly, truly, I am saying to you: He who keeps on trusting continues to have everlasting life.

48 I am the bread of life.

49 Your fathers ate the manna in the desert wilderness and they died.

50 This is the bread which comes down out of heaven, so that a man may come to eat of it and not die.

51 I am the living bread which came down out of heaven. If anyone has eaten of this bread, he will live forever. Moreover, the bread which I will give also represents My flesh, which life I will give on behalf of the world.

52 Therefore, the Jews began to quarrel with one another, asking: How is this man able to give us His flesh to eat?

53 Then Jesus said to them: Truly, truly, I say to you, Unless you have eaten the flesh of the Son of Man and have drunk His blood, you do not have life in you.

54 He who keeps on chewing My flesh and keeps on drinking My blood continues to have eternal life. Moreover, I will raise him up on the last day.

55 Indeed, My flesh is true food and My blood is true drink.

56 He who keeps on chewing My flesh and keeps on drinking My blood, continues to abide in Me and I in him.

57 In so far as the living Father sent Me on a divine mission and I continue to live through the Father, likewise he who keeps chewing on Me shall also continue to live through Me.

58 This is the bread which has descended out of heaven, not as the fathers ate and died; He who keeps chewing on this bread shall continue to live forever.

59 These things He spoke in the synagogue as He was teaching in Capernaum.

60 Many of His students who had been listening then exclaimed: This message is harsh! Who is able to continue listening to it?

61 And Jesus, knowing within Himself that His students were grumbling concerning this, said to them: Does this offend you so much that you are going to fall by the wayside?

62 What if you could experience with your own eyes the Son of Man ascending to where He was in former times?

63 The Spirit is He who brings life; the flesh is of no beneficial use to anyone. The words which I have repeatedly spoken to you are spiritual; in fact, it is spiritual life.

64 But there are some among you who do not believe. For Jesus knew from the beginning who they were who did not believe, including who would betray Him.

65 And He said: Because of this I have told you on many occasions that no one is able to come to Me unless it was given to him from the Father.

66 As a result, many of His students returned to the things they had left behind and never again did they walk with Him.

67 Then Jesus asked the Twelve: Don't you want to leave, too?

68 Simon Peter replied with discernment to Him: Lord, to whom shall we go? You have words of eternal life.

69 And as for us, we have believed and continue to trust and have come to know and continue to know that You are the Holy One of God.

70 Jesus answered them with discernment: Have I not selected you Twelve, and yet one of you is a false accuser?

71 Now He was referring to Judas, from Simon Iscariot, for he - one of the Twelve - was about to betray Him.

Chapter 7

1 Now after these things, Jesus was living in Galilee, for He had no desire to live in Judea because the Jews were determined to kill Him.

2 Now it was close to the Jewish Feast of Tabernacles.

3 Therefore, His brethren suggested face-to-face to Him: Leave this place and go into Judea, so that Your disciples may also see and understand Your works which You continue to perform,

4 For no one does anything in secret when he wants to be known publicly. If you are going to continue doing these things, You should make Yourself known to the world.

5 For neither did His brethren believe on Him.

6 In reply, Jesus said to them: My appointed time has not yet arrived, but your opportune time is always ready.

7 The world is not able to continually hate you, but it constantly hates Me, because I alone testify concerning it, that its works are wicked.

8 You should go up to the feast. I am not yet going up to this feast, because My appointed time is not yet ready to be fulfilled.

9 And after He said these things to them, He remained in Galilee.

10 So after His brethren had gone up to the feast, then He Himself went up, not publicly, but privately, as it were.

11 Meanwhile, the Jews continued to search for Him at the feast and kept on asking: Where is He?

12 Furthermore, there was considerable whispering about Him among the crowd. On the one hand, they said: He is exceptional. But on the other hand, others said: No, He is rather deceiving the crowd.

13 However, no one talked openly about Him in public due to fear of the Jews.

14 Now when the feast was at the midpoint, Jesus went up into the temple and began to teach.

15 Then the Jews were astonished, and inquired: How is it possible that He is intimately familiar with the Scriptures, since He has not studied?

16 Then Jesus answered them with discernment and said: My doctrinal teaching is not My own, but from Him who sent Me.

17 If anyone wants to execute His will, he may obtain experiential comprehension concerning this doctrinal teaching, whether it is from God as a source or I alone speaking on My own authority.

18 The one who makes it a practice to communicate from himself as a source is seeking his own private glory. But the One who is seeking the glory of the One who sent Him, this same One is true, and no unrighteousness exists in Him.

19 Didn't Moses give you the law? And yet none of you is adhering to the law. Why are you trying to murder Me?

20 The crowd responded with discernment: You must have a demon! Who is trying to murder You?

21 Jesus answered with discernment and said to them: I did one work and all of you were amazed.

22 For this reason, Moses gave circumcision to you – not as though it originated from Moses as a source, but rather from our forefathers as a source – and yet you make it a practice to circumcise a man on the Sabbath.

23 Since a man receives circumcision on the Sabbath in order that the law of Moses might not be broken, are you angry at Me because I made a man completely healthy on the Sabbath?

24 Stop judging according to outward appearance, but rather make it a habit to judge with a righteous judgment.

25 Then certain ones from Jerusalem asked: Isn't this the One whom they are trying to murder?

26 And look, He is speaking in public and they are saying nothing about Him. Do the authorities recognize that perhaps He is truly the Christ?

27 But we know for certain where He came from. However, when the Christ comes, no one will know where He comes from.

28 Then Jesus shouted with a loud voice as He was teaching in the temple: You know Me quite well and you also know for a certainty where I have been living. However, I have not come before the public on My own authority. Furthermore, the One who sent Me is trustworthy, One whom you are not intimately acquainted with.

29 As for Me, I was in the past and still am intimately acquainted with Him, because I am from His presence, and He has sent Me on a divine mission.

30 Consequently, they deliberated on a way to take Him into custody, yet no one laid a hand upon Him, because His hour had not yet come.

31 But many out of the crowd believed on Him and inquired: When the Christ comes, He will not perform more miracles than what this man has performed, will He?

- 32** The Pharisees heard the crowd secretly muttering these things concerning Him, so the chief priests and the Pharisees dispatched deputies for the purpose of taking Him into custody.
- 33** Then Jesus said: I will be with you for yet a little while longer. Then I will depart to be face-to-face with the One who sent Me.
- 34** You will seek Me, but you will not find Me. Furthermore, where I will be, you will not be able to come.
- 35** Then the Jews began inquiring among themselves: Where is He about to go that we cannot find Him? He is not about to go to the dispersed among the Gentiles and even to teach the Gentiles, is He?
- 36** What is this statement that He declared: You will seek Me, but you will not find Me, and, Where I will be, you will not be able to come?
- 37** Now, on the last day, the great day of the feast, Jesus stood firm and began to shout, saying: If anyone is thirsty, let him keep on coming face-to-face to Me and keep on drinking.
- 38** He who keeps on believing in Me, just as the scripture declares, rivers of living water will flow out from his innermost being.
- 39** Now He said this with reference to the Spirit, Whom those who had come to believe on Him were about to receive, for the Spirit was not yet residing, because Jesus had not yet been glorified.
- 40** Consequently, some out of the crowd, having heard this message, declared: This man is truly the Prophet.
- 41** Others of a different kind maintained: This man is the Messiah. But some asked: The Messiah will not come out of Galilee, will He?
- 42** Didn't the scripture say that out of the family lineage of David and from the small town of Bethlehem, where David was living, the Messiah would come?
- 43** Consequently, a division arose in the crowd because of Him.
- 44** As a matter of fact, some among them wanted to take Him into custody, but no one laid hands upon Him.
- 45** Then the deputies returned face-to-face to the chief priests and the Pharisees, and they asked them: Why didn't you bring Him?
- 46** The deputies answered with discernment: Never has a man spoken in this manner.
- 47** Then the Pharisees replied to them with discernment: You are not also deceived, are you?
- 48** Not a single man among the rulers or among the Pharisees believed on Him, did he?
- 49** In fact, this crowd which does not understand the law is accursed.
- 50** Nicodemus, the one who came face-to-face to Him earlier, being one of them, asked them face-to-face:
- 51** Our law does not judge a man if it has not heard from him first and comes to understand what he has done, does it?
- 52** They answered with discernment and said to him: You are not also out of Galilee, are you? Search and come to the understanding that a prophet will not arise out of Galilee.

[7:53-8:11 are not part of the canon]

Chapter 8

12 Meanwhile, Jesus spoke to them again, saying: I alone am the light of the world. He who keeps on following Me will never walk in the sphere of the darkness, but will keep on possessing the light of life.

13 Then the Pharisees said to Him: You are bearing witness on your own behalf. Your testimony is not reliable.

14 Jesus answered with discernment and said to them: Even though I am bearing witness on My own behalf, My testimony is reliable, because I know for a certainty where I came from and where I am going. You, however, do not know where I have come from or where I am going.

15 You make it a habit to judge according to the flesh. As for Me, I am not in the habit of judging anyone.

16 But when I do begin to pass judgment, My judgment will be in accordance with Truth, for I am not alone, but rather I and the Father who sent Me.

17 In fact, it is written in the law that is incumbent on you, that the testimony of two men is reliable.

18 I am the One who bears witness concerning Myself, and the Father who sent Me bears witness concerning Me.

19 Then they asked Him: Where is Your Father? Jesus answered with discernment: You neither know Me nor My Father. If you knew Me, you would also know My Father.

20 Jesus spoke these words in the treasury as He was teaching in the temple. Moreover, no one took Him into custody, because His hour had not yet arrived.

21 Then He said to them again: I will go away and you will look for Me, but you will die in your sin. Where I am going, you are not able to come.

22 Then the Jews asked: Surely, He isn't going to kill Himself, is He? Because He said: Where I am going, you are not able to come.

23 Then He said to them: You are from below, I am from above. You are from this world, I am not from this world.

24 Therefore, I said to you: You will die in your sins, for if you do not believe that I Am, you will die in your sins.

25 Then they asked Him: Who are you? Jesus answered them: Namely, the One I have been telling you about from the first.

26 I have many things to proclaim and evaluate concerning you. Certainly He who sent Me is reliable; furthermore, I am proclaiming to the world those things which I have heard from Him.

27 They did not understand that He was speaking to them about the Father.

28 Then Jesus said: When you have lifted up the Son of Man, then you will begin to understand that I Am, and that I do nothing by Myself. Instead, just as the Father instructed Me, I am communicating these things.

29 And He who sent Me is always with Me. He did not leave Me alone, for I am always accomplishing beneficial things for Him.

30 While He was speaking these things, many believed on Him.

31 Then Jesus resumed speaking face-to-face to the Jews who had believed on Him: If you abide in My word, you are truly My disciples.

32 Indeed, you should continue to comprehend the truth; then the truth will continue to make you free.

33 They answered Him face-to-face with discernment: We are the descendants of Abraham and we have never been slaves at any time. Why did You say: You will become free?

34 Jesus replied to them with discernment: Most assuredly, I say to you, Every one who habitually commits sin is a slave of sin.

35 Now a slave will not abide in the house for a long time. A son may abide for a very long time.

36 Consequently, if the Son sets you free, you may keep on being free.

37 I know that you are descendants of Abraham, but you are seeking to kill Me, because My word has found no place in you.

38 I am communicating the things which I have seen in the presence of My Father, but you, in turn, carry out the things which you have heard in the presence of your father.

39 They replied with discernment and said to Him: Abraham is our father. Jesus said to them: If you were children of Abraham, you would be doing the works of Abraham.

40 But now you are seeking to kill Me, a man who has communicated the truth to you, which I heard in the presence of God. Abraham did not do this.

41 You are carrying out the works of your father. They replied to Him: We were not born from illicit sexual intercourse. We have one Father - God.

42 Jesus replied to them: If God was your Father, you would love Me, for I descended from God and have arrived. Indeed, neither did I come forward publicly on My own authority, but rather He sent Me on a divine mission.

43 Why do you not understand My speech? Because you do not have the power to hear My word.

44 You are out from your father, the devil, and the lusts of your father you continuously desire to keep on practicing. He was a murderer from the beginning and he did not stand in the past and to this day he does not stand in the sphere of truth, because the truth does not exist in him. Every time that he speaks the lie, he is speaking from his own inner resources, because he is and always will be a liar and the father of it.

45 But though I am speaking the truth, you will not believe Me.

46 Who among you convicts Me of sin? If I am speaking the truth, why don't you believe Me?

47 The one who is out from God as a source hears the words of God. According to this, you do not hear because you are not out from God as a source.

48 The Jews replied with discernment and said to Him: Didn't we express it rather well, that you are a Samaritan and that you have a demon?

49 Jesus replied with discernment: I do not have a demon. On the contrary, I am honoring My Father, while you are dishonoring Me.

50 Moreover, I do not desire to defend My own reputation. There is One who will examine and pass judgment.

51 Most assuredly, I am saying: If someone keeps My Word, he will absolutely not experience death for a long period of time.

52 Then the Jews replied to Him: Now we know for sure that You have a demon. Abraham died, as well as the prophets, but You are saying: If anyone pays attention to My word, he will absolutely never experience death into eternity.

53 You are not greater than our ancestor, Abraham, who died, are you? Likewise, the prophets died. Whom are You claiming yourself to be?

54 Jesus answered with discernment: If I am magnifying Myself, My honor is worthless. It is My Father who honors Me, about Whom you claim that He is your God.

55 However, you have not known Him in the past and you still do not know Him now. But I have known Him in the past and I continue to know Him now. In fact, if I should claim that I have not known Him in the past and still do not know Him now, I would be a liar like you. But I have known Him in the past and I continue to know Him now, and I am keeping His Word.

56 Abraham, your ancestor, was overjoyed that he would see My day. Moreover, he saw it and became extremely happy.

57 Then the Jews said face-to-face to Him: You are not yet fifty years old, and yet you have seen Abraham?

58 Jesus replied to them: Most assuredly I am saying to you, Before Abraham came into existence, I am.

59 Then they picked up stones to throw at Him. But Jesus was concealed and exited the temple.

Chapter 9

1 Now as He passed by, He saw a man, blind from birth.

2 And His disciples asked Him, inquiring: Master, who sinned, this man or his parents, with the result that he was born blind?

3 Jesus replied with discernment: Neither this man nor his parents sinned, but in order that the works of God might be manifested.

4 It is necessary for us to keep on performing the works of Him who sent Me as long as it is daylight. When night comes, nobody will be able to continue working.

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

6 After saying these things, He spat on the ground and made clay out of the saliva and smeared the clay upon his eyes,

7 And said to him: Go, start washing yourself in the pool of Siloam – which interpreted means: “Being sent on a mission.” Consequently, he departed and washed himself and came before the public, having sight.

8 Consequently, neighbors and those who had formerly seen him – that he was blind – asked: Isn’t this the man who is always sitting and begging?

9 Some were saying: This is the one! Others were saying: Absolutely not, although he is similar to him. The man in question kept on saying: I am the one!

10 In turn, they asked him: How, then, were your eyes opened?

11 He replied with discernment: A man, named Jesus, made clay and spread it on my eyes, and said to me: Go to Siloam and start washing yourself. Consequently, after departing and washing myself, I could see.

12 Then they asked: Where is this man? He replied: I do not know.

13 They brought the formerly blind man face-to-face before the Pharisees.

14 Now it was a Sabbath on the day when Jesus made the clay and opened his eyes.

15 Then the Pharisees questioned him again, namely: How did he come to see? And he replied to them: He put clay upon my eyes and I washed myself and I can see.

16 Consequently, some of the Pharisees maintained: This man is not from God because He does not keep the Sabbath. But others asked: How is a man such as this, one not careful in the observance of ceremonial duties, able to perform miraculous signs? And so there was a division among them.

17 So they asked the blind man again: What do you say about Him, since He opened your eyes? And he replied: He is a prophet.

18 However, the Jews did not give credence to the things concerning him, that he had always been blind and had just begun to see, until which time they summoned the parents of the man himself who had just begun to see,

19 And they asked them, saying: This man, is he your son, whom you claim was born blind? How, then, can he now see?

20 Then his parents replied with discernment and said: We know with a certainty that this is our son and that he was born blind.

21 But how he now sees, we do not know for certain. Neither do we know for certain who opened his eyes. Ask him! He has attained maturity. He will speak on his own behalf.

22 His parents said these things because they were afraid of the Jews. For by this time, the Jews had agreed among themselves that if anyone acknowledged Him as the Christ, he would be expelled from the synagogue.

23 Because of this his parents replied: He has attained maturity. Interrogate him.

24 Then they summoned the man who had been blind a second time and said to him: Give glory to God! We know for a certainty that this man is a sinner.

25 Then he replied with discernment: Whether He is a sinner I do not know for a certainty. One thing I know for sure: Although I was always blind, now I can see.

26 Then they asked him: What did He do to you? How did He open your eyes?

27 He answered them with discernment: I told you already, but you did not listen. Why do you want to hear it again, unless you also want to become His disciples?

28 But they scolded him with an abusive tone and replied: You may be His disciple, but we are disciples of Moses.

29 We know with a certainty that God spoke to Moses, but this man, we do not know for sure where He came from.

30 The man replied with discernment and said to them: Indeed, there is a remarkable thing in this, that you do not know for sure where He came from, and yet He opened my eyes!

31 We know with a certainty that God does not listen to sinners, but if anyone is a worshipper of God and makes it a habit to execute His will, He will listen to him.

32 Since the world began, it has never been heard that anyone opened the eyes of one who was born blind.

33 If this man was not from God, He would not have the power to produce anything.

34 They answered with discernment and said: You were born under the influence of sins, totally, and yet you presume to teach us? Then they cast him outside.

35 Jesus heard that they had thrown him outside, and after locating him, He asked: Do you believe in the Son of Man?

36 He answered with discernment and said: Who is he, sir, that I might come to believe in him?

37 Jesus replied to him: As a matter of fact, you have seen Him. He is the One who is speaking to you even now!
38 And he affirmed: I believe, Lord. And then he started worshipping Him.
39 Then Jesus said: I came into this world for the purpose of judgment, so that those who do not see might see, and those who see might become blind.
40 Those of the Pharisees who were with Him heard these things and asked: We are not also blind, are we?
41 Jesus replied to them: If you were blind ones, you would not in that case need to acknowledge sin. But now you are claiming: We can see. Your sin remains.

Chapter 10

1 Most assuredly I am saying to you: He who does not enter through the door into the courtyard for the sheep, but instead climbs up by another way, that person is a thief and a rustler.
2 But He who enters through the door is Shepherd of the sheep.
3 The Doorkeeper opens for this One. Moreover, His sheep hear His voice. In fact, He calls His own sheep by name and leads them out.
4 Whenever He leads all of His own forward, He proceeds in front of them, and His sheep follow Him because they know His voice.
5 But they will certainly not follow a hostile stranger, but will flee from him, because they do not recognize the voice of hostile strangers.
6 Jesus gave this proverb to them verbally, but these did not understand what it was that He was trying to communicate to them.
7 Therefore Jesus said again: Most assuredly I am saying to you, I alone am the Door of the sheep.
8 All who came before Me were thieves and rustlers, nevertheless, My sheep did not listen to them.
9 I alone am the Door. If anyone enters through Me, he will be saved. In addition, he may repeatedly enter and repeatedly exit, but he will always find pasture.
10 The thief does not come except for the purpose of stealing and killing and destroying. I alone have come so that they may possess life and might possess it abundantly.
11 I alone am the good Shepherd. The good Shepherd lays down His life on behalf of His sheep.
12 The one who is a hired man and not a shepherd, whose sheep are not his own, sees a wolf coming but abandons the sheep and runs away. Then the wolf drags them away and scatters them,
13 Because he is a hired man and it is not a concern to him regarding the sheep.
14 I alone am the good Shepherd and I know those who are mine, and those who are mine know Me,
15 Just as the Father knows Me and likewise I know the Father. Moreover, I lay down My life on behalf of My sheep.
16 Furthermore, I have other sheep which are not among this sheepfold. It will be necessary for Me to lead and bring them as well. So they will hear My voice, and then one-flock/one-Shepherd will come into being.

17 For this reason, My Father loves Me, because I will lay down My life, with the result that I may receive it again.

18 No one will take it from Me, but rather I alone will lay it down Myself. I have the authority to lay it down, and I have the authority to receive it again. I obtained this mandate from My Father.

19 A division arose among the Jews again because of these statements.

20 And many of them exclaimed: He has a demon and is insane. Why do you keep listening to Him?

21 Others said: These are not the words of one who is demon possessed. A demon is not able to open the eyes of a blind man, is he?

22 At that time, the Festival of Dedication began to take place in Jerusalem. It was winter.

23 And Jesus was walking around in the temple under Solomon's colonnade.

24 According, the Jews surrounded Him and kept asking Him: How long are you going to keep our minds in suspense? If you are the Messiah, tell us plainly.

25 Jesus answered them with discernment: I did tell you, but you did not believe. The works which I am doing in My Father's name, they provide testimony concerning Me.

26 But you do not believe now and never will believe, because you are not part of My sheep.

27 My sheep will hear My voice, that is, I will choose them and they will follow Me,

28 And I will also give to them life eternal. Furthermore, they will never as a result ever perish in eternity and no one will snatch them out of My hand.

29 My Father who gave them to Me is greater than all. Furthermore, no one is able to snatch them out of My Father's hand.

30 The Father and I are one.

31 Again the Jews picked up stones so that they might stone Him.

32 Jesus asked them with discernment: I have showed you many good works from My Father. For which of these works do you intend to stone Me?

33 The Jews answered Him with discernment: We are not planning to stone You because of a good work, but because of blasphemy, because You, being a human being, claim that you yourself are God.

34 Jesus asked them with discernment: Is it not written in your law: I have declared, you are gods?

35 If He called them gods, to whom the Word of God came – and the Scripture can not be broken –

36 Concerning Him whom the Father consecrated and sent on a mission into the world – are you saying: “You are blaspheming,” because I have asserted: “I am the Son of God”?

37 If you assume that I am not doing the works of My Father, then you may stop believing Me.

38 But since I am doing the works, even if you do not believe Me, believe the works, so that you may come to know and keep on knowing that the Father is in Me and I am in the Father.

39 Consequently, they sought again to take Him into custody, but He departed from their hand.

40 Then He departed again to the other side of the Jordan to the place where John was first baptizing, and He remained there.

41 And many came face-to-face to Him and said: On the one hand, John performed no miracle, but on the other hand, all things that John spoke about this One were true.

42 And many came to believe in Him there.

Chapter 11

1 Now there was a certain person who was sick, Lazarus, from Bethany, from the small town of Mary and Martha, her sister.

2 Now it was Mary, who anointed the Lord with perfumed ointment and wiped His feet with her hair, whose brother Lazarus was sick.

3 Consequently, the sisters sent a message face-to-face to Him, saying: Lord, be aware of this – he whom you love like a brother is sick.

4 And Jesus, having heard the report, replied: This sickness will not be face-to-face with death, but to reveal the glory of God, so that the Son of God may be glorified through it.

5 Now Jesus loved Martha and her sister and Lazarus.

6 Then, when He heard that he was sick, He remained for the time being in the place where He was residing for two days.

7 Then after this, He said to the disciples: Let us go into Judea again.

8 His disciples ask Him: Master, the Jews were just now trying to stone you, and yet you are going to return there again?

9 Jesus replied with discernment: Are there not twelve hours of daylight? When someone is walking in the daylight, he does not stumble, because he can see the light of this world.

10 But when someone is walking in the night, he stumbles, because the light is not in him.

11 He communicated these things, and following that He declared to them: Lazarus, our friend, has fallen asleep and remains asleep. However, I am planning to travel so that I may awaken him.

12 Then the disciples replied to Him: Lord, since he has fallen asleep and remains asleep, he will be healed.

13 However, Jesus had referred to his death. But they had concluded that He was referring to a recuperative sleep.

14 Consequently, then, Jesus stated to them plainly: Lazarus has died.

15 But I am glad that I was not there, for your benefit, so that you might begin to have confidence. Nevertheless, let us go face-to-face to him.

16 Accordingly, Thomas, the one called Didymus, said to his fellow-disciples: Let's go, so that we may also die with Him!

17 Then Jesus, after He had arrived, found him already having been four days in the tomb.

18 Now Bethany was near Jerusalem, approximately two miles away.

19 And many of the Jews had come and were still arriving face-to-face to Martha and Mary so that they might comfort them concerning their brother.

20 Consequently, when Martha heard that Jesus was coming, she went out to meet Him. But Mary remained seated in the house.

21 Then Martha said face-to-face to Jesus: Lord, if you would have been here, my brother would not have died.

22 But even now I am beginning to understand that whatever You request from God, God will give it to You.

23 Jesus replied to her: Your brother will rise and come back to life.

24 Martha replied to Him: I know for certain that he will rise and come back to life during the resurrection on the last day.

25 Jesus replied to her: I Myself am the resurrection and the life. He who believes in Me, even though he will die physically, he will live.

26 Furthermore, every person who lives and believes in Me will never ever die in eternity future. Do you believe this?

27 She replied to Him: Yes, Lord, I believed in the past and continue to believe in the present that You are the Christ, the Son of God, Who has come publicly into the world of humanity.

28 Now after asserting this, she departed and summoned Mary, her sister, secretly, saying: The Teacher has arrived and is asking for you.

29 Consequently, after she heard, she was helped up without delay and she departed to appear face-to-face to Him.

30 Now, Jesus had not yet entered the town, but was still at the place where Martha had met Him.

31 Then the Jews (those who were with her in the house and who were periodically comforting her) - when they noticed that Mary had quickly risen to her feet and departed - followed her, supposing that she was going to the tomb for the purpose of wailing there.

32 Now when Mary arrived where Jesus was waiting and she saw Him, she collapsed in front of His feet, crying out to Him: Lord, if you had been here, my brother would not have died.

33 When Jesus saw her as she was wailing and the Jews who came with her also wailing, He was deeply moved in the spirit and was Himself disturbed,

34 And He asked: Where have you laid him? They replied: Lord, come and see.

35 Jesus began to weep.

36 Consequently, the Jews declared: See how fond He was of him.

37 But some of them remarked: Doesn't this man, Who opened the eyes of the blind man, have the power to intervene, so that even this man might not have died?

38 Meanwhile, Jesus arrived at the tomb, again deeply moved within Himself. It was, in fact, a cave, and a slab of stone was sealed upon it.

39 Jesus ordered: Remove the stone slab. Martha, the sister of the one who had died, replied to Him: Lord, he already smells, because it has been four days.

40 Jesus replied to her: Did I not tell you that if you would believe, you would see the glory of God?

41 Then they lifted up and removed the slab of stone. And Jesus raised His eyes upward and said: Father, thank You, for You have heard Me.

42 Furthermore, I know beyond a shadow of a doubt, that You always hear Me. But on behalf of the crowd which is standing around, I have spoken, so that they might come to believe that You have sent Me on a divine mission.

43 Then after saying these things, He shouted: Lazarus, come out!

44 And he who was dead came out, his feet and hands bound with burial bandages and his face wrapped with burial cloth. Jesus said to them: Untie him and let him go home.

45 Consequently, many of the Jews who had come face-to-face to Mary and had seen firsthand the things which He had done, believed in Him.

46 However, some of them departed for the Pharisees and told them about the things which Jesus had done.

47 Consequently, the chief priests and the Pharisees called together a high council, and asked: What are we going to do, for this man is performing many attesting miracles?

48 If we simply ignore Him, all kinds of people may come to believe in Him and the Romans will come and take over both our religious organization and nation.

49 Now a particular one of them, Caiaphas, who was chief priest that year, addressed them: You don't understand something.

50 You have not even considered that it might be to your benefit that one man should die on behalf of the people so the whole nation will not perish.

51 Of course, he was not referring to this with reference to himself, but since he was high priest that year, he would be obliged to predict that Jesus was destined to die on behalf of the nation,

52 And not on behalf of our nation only, but in order that He might also gather together the children of God who are scattered abroad into one.

53 Accordingly, from that day forward they began deliberating, so that they might kill Him.

54 Therefore, Jesus no longer made it a habit to walk publicly among the Jews, but departed from there to a region near the desert, into a city which was called Ephraim, and lived with His disciples.

55 Now the Passover of the Jews was near, and many left the country towards Jerusalem for the Passover, for the purpose of purifying themselves ceremonially.

56 Consequently, they were searching for Jesus and talking with one another as they stood in the temple: What do you think? He will certainly not come to the festival, will He?

57 Now the chief priests and the Pharisees had issued commandments to the effect that if anyone knew where He was, they should inform them, so that they might arrest Him.

Expanded Translation

John 1:1 In a beginning [eternity past] the Word [Jesus Christ] was [continued existence]. Moreover, the Word [Jesus Christ] was face-to-face with God [intimate fellowship with the Father]. In fact, the Word [Jesus Christ] was God [deity].

John 1:2 He [the same One] was in a beginning [eternity past] face-to-face with God [intimate fellowship with the Father].

John 1:3 All things [creation] came into being through Him [intermediate agency], and apart from Him not even one thing came into being [refutes evolutionary theory] that came into existence in the past and continues to exist in the present.

John 1:4 In Him [Jesus Christ] spiritual life began and continued to exist. In fact, this spiritual life came into existence and continued to be the Light [communicated sphere of the Divine] of men [believers].

John 1:5 Moreover, the Light [sphere of the Divine] is constantly shining in the sphere of darkness. But the darkness could not overwhelm it [overcome it with hostile intent].

John 1:6 A man appeared, whose name was John, who was sent as an ambassador from the presence of God.

John 1:7 This man [John] came as a witness, in order that he might testify about the Light [Jesus Christ], so that all types of people [Jew & Gentile, rich & poor, male & female, slave & free] might come to believe through him [his testimony about the coming Messiah].

John 1:8 He [John] was not the Light, but was sent in order to testify about the Light [Jesus Christ].

John 1:9 He [Jesus Christ] was the genuine Light, which having come into the world [at the incarnation], brings spiritual light to each man [convicts each individual of sin].

John 1:10 He [Jesus Christ] was in the world [during the dispensation of the Hypostatic Union]. In fact, the world [the creation and its inhabitants] came into existence through Him. However, the world [inhabitants] did not recognize Him.

John 1:11 He [Jesus Christ] came unto His own [possessions], but His own people did not receive Him.

John 1:12 But as many [His own: Jews] as received Him [Jesus Christ], He gave to them the right [judicial authority] to become children of God [as opposed to children of Abraham by heredity], to those who are the believing ones [Christians] in His name:

John 1:13 Who, not out from bloods [two parents] as a source, nor from the desire of the flesh [sexual desire of the parents] as a source, nor from the desire of man [procreative instinct of the male] as a source, but from God as a source [as opposed to heredity] they were born.

John 1:14 Moreover, the Word [deity of Christ] became flesh [humanity of Christ] and came to dwell among us [with human beings on Earth], and we observed firsthand His glory, glory as the uniquely-born [in hypostatic union] from the Father, full of grace and truth.

John 1:15 John continually testified concerning Him, shouting with a loud voice, saying: This person is the One whom I spoke about, the One who would come after me [John preceded and announced His coming ministry], Who will rise above me [higher in stature and rank], because He was before me [eternal existence],

John 1:16 Since we [believers] have all [including John the Testifier] received out from His abundance [no shortage], even grace [continuous blessing] upon grace [initial blessing].

John 1:17 Because the law was given through Moses, grace and truth were established through Jesus Christ [the standards and penalty of the law required the provision of grace and truth from God].

John 1:18 No one has ever seen the essence of Deity. The uniquely born one [Jesus Christ in hypostatic union], the essence of Deity, the One who is in the bosom of the Father [intimate fellowship], explained Him [the essence of the Father].

John 1:19 Now this is the testimony of John, when the Judeans sent priests [descendants of Aaron] and Levites [non-priests from the same tribe] from Jerusalem face-to-face to him, so that they might ask him: Who are you?

John 1:20 And he acknowledged and did not refuse [to answer them], and declared: I myself am not the Messiah.

John 1:21 Then they asked him: What? Then are you Elijah? And he replied: I am not. Are you the Prophet [like Moses]? And he replied with discernment: No.

John 1:22 Then they asked him: Who are you, so that we may give an answer to those [religious leaders in Jerusalem] who sent us? What do you say about yourself?

John 1:23 He replied: I myself am a voice shouting in the desert, "Make straight [prepare] the way of the Lord," just as Isaiah the prophet said.

John 1:24 And they were from the Pharisees who were sent on the mission.

John 1:25 And they interrogated him and asked him: Why then are you baptizing, if you are not the Messiah, nor Elijah, nor the Prophet [like Moses]?

John 1:26 John replied with discernment to them saying: I myself am baptizing by means of water. He [Jesus Christ] stands in your midst, One you [religious leaders] do not recognize,

John 1:27 The One [Jesus Christ] who is coming after me [John preceded and announced His coming ministry], Whose sandal strap I am not worthy to release.

John 1:28 These things happened in Bethany on the other side of the Jordan [River], where John was in the habit of baptizing.

John 1:29 On the next day, John saw Jesus coming towards him [returning from the desert where He had been tempted], and proclaimed: Look, the Lamb of God [allusion to the sacrificial system of Israel] who will take away the sin of the world [exclusive Jewish benefits are extended to Gentiles in future dispensations]!

John 1:30 This is He concerning whom I proclaimed: A man will come after me [John preceded and announced His coming ministry] Who will rise above me [higher in stature and rank], because He was before me [eternal existence].

John 1:31 Now as for me, I was not personally acquainted with Him in the past. But in order that He might be revealed to Israel [as their Messiah], for this reason [purpose of identification], I came before the public baptizing by means of water.

John 1:32 And John testified, saying that: I saw the Spirit descending like a dove out of heaven and He [the Spirit] abode upon Him [Jesus Christ].

John 1:33 Moreover, I did not recognize Him [as the Messiah with my own perceptive abilities]. But He [God the Father] who sent me to baptize by means of water, that same One said to me: Upon whomever you see the Spirit descending and abiding upon Him, this One [Jesus] is He who will baptize by means of the Holy Spirit.

John 1:34 And it came about that I did see [the Spirit descend upon Him] and have testified that this One [Jesus] is the Son of God.

John 1:35 On the next day [day 3], John was once again standing firm, also accompanied by two of his followers [Andrew & John, the author of this gospel].

John 1:36 And after fixing his gaze upon Jesus as He was walking about, he shouted: Look, the Lamb of God!

John 1:37 And the two followers [of John] heard him shouting [directing them to the Lamb of God], and began to accompany Jesus as disciples.

John 1:38 Then Jesus, after turning around and noticing that they are following Him, asks them: What are you searching for? And they replied: Rabbi, (which translated means Teacher), where do you live?

John 1:39 He replied to them: Come and you will see. So they departed and saw where He lived and they stayed with Him that day. It was about the tenth hour.

John 1:40 One of the two who heard John and followed Him [Jesus] was Andrew, the brother of Simon Peter.

John 1:41 He [Andrew] found his own brother Simon first, and said to him: We found the Messiah, which means, being interpreted, the Christ [the Anointed One].

John 1:42 He [Andrew] brought him [Simon] to Jesus. After Jesus fixed His gaze upon him, He said: You are Simon, son of Jonas. You will be called Kephas, which is translated: Rock.

John 1:43 On the next day, He decided to go to Galilee. Then He came upon Philip and Jesus said to him: Follow Me!

John 1:44 Now, Philip was from Bethsaida, out from the city of Andrew and Peter.

John 1:45 Philip located Nathanael and said to him: We found the One Moses wrote about in the law, as well as the prophets - Jesus from Nazareth, the son of Joseph.

John 1:46 But Nathanael asked him: Is anything good able to come out of Nazareth? Philip replied to him: Come and see!

John 1:47 Jesus saw Nathanael coming toward Him and said concerning him: Look, a true Israelite in whom guile does not exist!

John 1:48 Nathanael asked Him: From what source did you obtain this personal knowledge about me? Jesus answered him: Before Philip summoned you, when you were under the fig tree, I saw you.

John 1:49 Nathanael replied with discernment to Him: Rabbi, you are the Son of God. You are the King of Israel.

John 1:50 Jesus replied with discernment and asked him: Did you come to believe because I told you that I saw you under the fig tree? You will see greater things than these.

John 1:51 Then He said to him [directed at Nathanael]: Most assuredly, I am saying to you [including everyone else in the periphery], you will see heaven opening and the angels of God ascending and descending in the presence of the Son of Man [representing humanity].

John 2:1 Now on the third day [of Jesus' journey from Bethany] a wedding banquet took place in Cana of Galilee, and the mother of Jesus [Mary] was there.

John 2:2 And Jesus was also invited to the wedding banquet [a family affair], as well as His disciples.

John 2:3 But when the wine began to run out, the mother of Jesus [Mary] said to Him: They [the wedding guests] will have no more wine.

John 2:4 And Jesus replied to her: Woman, what has that got to do with Me or you? My time has not yet arrived.

John 2:5 His mother [Mary] said to the waiters: Whatever He says to you, do it.

John 2:6 Now, there were six stone jars standing there, for the purpose of Jewish purification, which held two or three liquid measures each [about 100 to 150 gallons in total].

John 2:7 Jesus said to them: Fill the water pots with water. So they filled them to the brim.

John 2:8 Then He told them: Start drawing now and carry it to the Master of the feast. And so they carried it.

John 2:9 Now, while the Master of the feast tasted the water which had become wine, and did not know where it might have come from, of course, the waiters who drew the water knew. The Master of the feast summoned the bridegroom,

John 2:10 And said to him: Every man customarily serves good wine first, and when they [the guests] have become intoxicated, the inferior [wine]. You have reserved the best [quality] wine until now.

John 2:11 Jesus did this first of His miracles [signs] in Cana, Galilee. Then He began to reveal His glory and His disciples believed on Him.

John 2:12 After this He went down to Capernaum, He and His mother [Mary] and His brethren [brothers and sisters] and His disciples. And they remained there not many [a few] days.

John 2:13 Now the Jewish Passover was near, so Jesus went up to Jerusalem.

John 2:14 But He found in the outer courts of the temple those who were selling oxen and sheep and doves [legitimate temple business], as well as seated money changers [foreign currency translation].

John 2:15 And after He made a scourge [whip] out of cords [ropes], He drove them all from the outer courts of the temple, including the sheep and the oxen. He also poured out the money changer's coin and overturned the tables.

John 2:16 Then He shouted to those who were selling doves: Take these things out of here! Stop making My Father's house a market house!

John 2:17 And His disciples remembered that it was written in the past and remains written: The zeal of your house will consume Me.

John 2:18 Then the Jews spoke with discernment and asked Him: What miraculous sign can you show us [as vindication], since you are doing these things?

John 2:19 Jesus replied with discernment and said to them: If you destroy this inner sanctuary of the temple [crucifixion], then I will raise it up [resurrection] in three days.

John 2:20 Then the Jews replied: This temple was built in forty and six years, yet you will raise it up in three days?

John 2:21 But He was speaking about the inner sanctuary of the temple, His body.

John 2:22 Now when He was raised up from among the dead [resurrection], His disciples remembered that He had said this. And so they believed the scripture [Psalm 16:10] and the word which Jesus had spoken.

John 2:23 Now, when He was in Jerusalem at the Passover Feast, many came to trust in His Name [Person] while carefully observing His miraculous signs which He produced.

John 2:24 But Jesus Himself did not entrust Himself to them [hesitation], because of that which He understands [divine omniscience] about all kinds of people,

John 2:25 And because He did not have need that anyone might speak well of a man [other men's character references], for He Himself understood [divine omniscience] what was in a man.

John 3:1 Now there was a man of the Pharisees, Nicodemus was his name, an official among the Jews.

John 3:2 This one [Nicodemus] came face-to-face to Him [Jesus] at night and said to Him: Rabbi, we know that you, a teacher, came from from God, for no one has the power to repeatedly perform these miraculous signs unless God is with him.

John 3:3 Jesus replied with discernment and said to him: Most assuredly I say to you, Unless a man is born from above [by the sovereignty of God], he does not have the ability to see [mental and spiritual perception] the kingdom of God.

John 3:4 Nicodemus asked Him face-to-face: How is a man able to be born [physically], being an old man? He is not able to enter into his mother's womb a second time and be born [into a different race].

John 3:5 Jesus replied with discernment: Most assuredly I say to you, unless a person is born out of the water [of the Word] and the Spirit [regenerating power], he is not able to enter into the Kingdom of God.

John 3:6 That which has been born out of the flesh is flesh [physical birth], and that which has been born out of the Spirit is spirit [spiritual birth].

John 3:7 Do not marvel that I said to you: It is necessary for you all [Jews & Gentiles] to be born from above [by the sovereignty of God].

John 3:8 The wind blows where it desires and you can hear its sound, but you cannot tell from where it has come or where it is going. So is every one who has been born out of the Spirit [both are sovereign in their actions mysterious in their operations].

John 3:9 Nicodemus replied with discernment and asked Him: How is it possible for these things to come about?

John 3:10 Jesus replied with discernment and asked him: Are you the teacher of Israel? Then don't you understand these things?

John 3:11 Most assuredly I say to you: We [Father, Son, Spirit] speak about that which We know and testify to that which We have seen, yet you [Pharisees] do not receive Our testimony.

John 3:12 Since I told you about earthly things [flesh, wind, baptism] and you do not believe, how will you believe if I should tell you about heavenly things [predestination, regeneration, propitiation]?

John 3:13 Furthermore, no one has ascended into heaven except He [Jesus Christ] who descended from heaven [when Deity took on humanity]: the Son of Man.

John 3:14 And just as Moses lifted up the serpent in the wilderness [on a pole], so the Son of Man must [by divine decree] be lifted up [on the cross],

John 3:15 In order that every one who believes in Him [after being born out of the water of the Word and the regenerating power of the Spirit] might have eternal life.

John 3:16 By all means [indeed], God loved the world [Jews & Gentiles regardless of geographical location] to this degree [by lifting His Son up on a cross]. Therefore [as a consequence of His love], He [the Father] gave His uniquely born [virgin birth] Son, so that every one who believes in Him [the elect] may not perish [in his sins], but has and will continue to possess eternal life.

John 3:17 For God did not send His Son into the world [planet earth] in order to judge the world [it had already been condemned at the Fall], but in order that the world [Gentiles as well as Jews] might be saved through Him.

John 3:18 The one who believes in Him [Jesus Christ] will not be condemned. But the one who does not believe has already been condemned in the past [at the Fall] with the result that he stands condemned, with the result that he does not believe in the Name of the uniquely born [virgin birth] Son of God [due to his state of spiritual death].

John 3:19 Now this is the verdict, that the light [Jesus Christ] came into the world [of fallen mankind], but men loved the darkness [Satan's sphere of influence] rather than the light [Jesus' sphere of influence]. In fact, their works were evil.

John 3:20 For each person who makes it a habit to practice evil [living in the cosmic system] hates the light [Bible doctrine], since his works would be exposed and rebuked [by the presence of divine viewpoint].

John 3:21 But the person who makes it a practice to carry out the truth comes face-to-face to the light [Bible doctrine], so that his [spiritual] production might be revealed that it is being accomplished by means of God.

John 3:22 After these things, Jesus came to the land of Judea, also His disciples, and He stayed there with them and was baptizing [He officiated, they performed the ceremony].

John 3:23 Meanwhile, John was also engaged in baptizing in Aenon near Salim, because there was a great amount of waters there. And so they [many locals] came forward publicly and were baptized,

John 3:24 For John had not yet been thrown into prison.

John 3:25 Then a controversial question arose [theological debate] from among the disciples of John with a Jew concerning ceremonial purification [related to baptism].

John 3:26 And they [John's disciples] approached John face-to-face and said to him: Rabbi, He [Jesus] who was with you on the other side of the Jordan River, to whom you spoke well of and approved, be aware that He is baptizing, and all manner of men [lowlives, and lots of them] are coming face-to-face to Him.

John 3:27 John replied with discernment and said: A man is not able to receive even one thing, unless it was given to him from heaven.

John 3:28 You yourselves were witnesses to me, that I said: I myself am not the Messiah, but that I was sent on a divine mission ahead of Him.

John 3:29 He [Jesus Christ] who has the bride [the elect of Israel] is the bridegroom. But the friend [best man] of the bridegroom [John the Baptist], who stands and listens to him, gladly expresses happiness during the bridegroom's speech [wedding vows]. This [hearing the bridegroom's voice], accordingly, brings my inner happiness to completion.

John 3:30 It is necessary for Him [Jesus Christ] to continue increasing, but for me [John the Baptist] to be continually decreasing.

John 3:31 He [Jesus Christ] who comes from above [heaven] is over and above all [has ultimate authority over all men and His creation]. He [John] who is from the earth [origin] is of the earth [character], and speaks of the earth [content]. He [Jesus Christ] who comes from heaven [origin] is over and above all [has ultimate authority over all men and His creation].

John 3:32 What He [Jesus Christ] has seen and heard, this He bears witness to, yet [virtually] no one receives His testimony.

John 3:33 He who received His testimony has certified that God is true.

John 3:34 For He [Jesus Christ] whom God [the Father] sent on a divine mission communicates the spoken words of God, for He [the Father] does not give the Spirit [to Jesus] by measure.

John 3:35 The Father loves the Son and has entrusted [divine delegation] all things into His hand.

John 3:36 He who believes in the Son has eternal life. But he who refuses to believe in the Son [willful disobedience] will not see life [total lack of recognition], but instead the wrath of God abides on him.

John 4:1 Now when Jesus came to know that the Pharisees had heard that: “Jesus is gaining and baptizing more disciples than John,”

John 4:2 (Although Jesus Himself was not baptizing, but rather His disciples),

John 4:3 He abandoned Judea and departed again toward Galilee.

John 4:4 Now [at this time in His ministry] it was necessary [according to God’s plan] for Him to travel through Samaria.

John 4:5 Consequently, He arrived at a city of Samaria which is called Sychar, near a parcel of land which Jacob had given to his son, Joseph.

John 4:6 As a matter of fact, Jacob’s well was there. Jesus, therefore, being exhausted because of His journey [walking], sat down near the well without further ado [collapsed]. It was about the sixth hour.

John 4:7 A woman from Samaria [a local] came to draw water. Jesus said to her: Please permit me a means to drink [let me borrow something to draw water with].

John 4:8 You see, His disciples had departed towards the city for the purpose of buying food in the market place.

John 4:9 Then the Samaritan woman asked Him: How is it possible that you, being a Jew, are asking from me a means to drink, since I am a Samaritan woman? It’s a well known fact [from Pharisaic purity laws]: “Jews do not share water vessels with Samaritans.”

John 4:10 Jesus replied with discernment and said to her: If you were familiar with the gift of God and Who it is [Jesus Christ] that is saying to you: “Please permit Me a means to drink,” you would have asked Him and He would have given to you living water.

John 4:11 She replied to Him: Sir, you have no bucket [for drawing water] and the well is deep. How, therefore, will you obtain this living water?

John 4:12 You are not greater than our ancestor Jacob, who gave us the well, are you? Even he himself [the original well-digger] drank from it, as well as his sons and his livestock.

John 4:13 Jesus answered and said to her: Each person who keeps on drinking from this water [in Jacob's well] will thirst again.

John 4:14 But whoever takes a drink from the water which I will give him [initial belief in Christ], shall never thirst during his age [lifetime]. Instead, the water which I will give to him will keep on becoming [if not quenched] a spring of water in him [source of spiritual life] flowing into eternal life [experiential sanctification].

John 4:15 The woman responded face-to-face to Him: Sir, please give me this water so that I am not continually thirsty and may not have to keep on coming here to draw water.

John 4:16 He said to her: Go home, invite your husband and return here.

John 4:17 The woman replied with discernment and said to Him: I do not have a husband. Jesus replied to her: You have spoken correctly, "I do not have a husband,"

John 4:18 For you have had five husbands, but he whom you have now is not your husband. This you have acknowledged truthfully.

John 4:19 The woman replied to Him: Sir, I perceive that you are a prophet.

John 4:20 Our ancestors [Samaritan prophets] worshipped on this mountain [Gerizim]. But you [Jewish prophets] maintain that the place where worshipping must occur is in Jerusalem.

John 4:21 Jesus responded to her: Believe Me, woman, that an hour [a time] is coming when you will not worship the Father on this mountain [Gerizim] nor in Jerusalem.

John 4:22 You [Samaritans] do not know what you are worshipping. We [Jews] know what we are worshipping, for the salvation [in the Person of Christ] is from the source of the Jews.

John 4:23 But an hour [a time] is coming, in fact it exists now [it's just beginning], when genuine worshippers will worship the Father in spirit and in truth. For indeed, the Father is seeking for such a kind as this to worship Him.

John 4:24 God is spirit [a Spiritual Being], and for those who are worshipping Him, it is necessary to worship in spirit [spiritually] and truth [according to Bible doctrine].

John 4:25 The woman replied to Him: I know that the Messiah is coming, the One who is called Christ. When that One arrives [He knows more than you], He will reveal all things to us [teach us absolute truth and we will see who is right and who is wrong].

John 4:26 Jesus replied to her: I am He [the Messiah], the One [Christ] who is speaking to you.

John 4:27 Now in the mean time, His disciples returned and were amazed because He was talking with a woman. Nevertheless, no one asked: What are you looking for, or, Why are you talking with her?

John 4:28 Consequently [since the disciples had returned], the woman left her water pot [with Jesus at the well] and entered the city and proclaimed to the men:

John 4:29 Come on! Meet a man who has told me many kinds of things I have done! Can this One, perhaps, be the Christ?

John 4:30 They left the city and proceeded towards Him [Jesus at the well].

John 4:31 Meanwhile [back at the well], the disciples kept on pleading with Him, saying: Rabbi, please eat.

John 4:32 But He replied to them: I have food to eat which you know nothing about.

John 4:33 Then the disciples asked one another face-to-face: Did anyone bring Him something to eat?

John 4:34 Jesus said to them: My food is that I might perform the will of Him [the Father] who sent Me and to complete His work.

John 4:35 Were you not discussing [on the way back to the well]: Are there yet four months and then the [agricultural] harvest comes? Behold, I say to you: Lift up your eyes [exercise mental & spiritual understanding] and observe the cultivated fields, because they [God's elect Samaritan believers] are already ripe for the harvest.

John 4:36 The one who is harvesting is receiving a reward and is gathering together fruit [a crop of believers] for eternal life, so that the one who is sowing [the initial gospel message] and the one who is harvesting [sees the end result] may have inner happiness together [witnessing is often teamwork].

John 4:37 So by this [witnessing teamwork] the proverb is true, that there is one kind who sows and one of another kind who harvests.

John 4:38 I sent you [divine commission] for the purpose of harvesting that which you have not labored for [Samaritan believers]. Others have labored [Jesus, Samaritan woman, John the Baptist, unnamed others] and you have entered into their labor [sharing the fruits by continuing the process].

John 4:39 Moreover, many of the Samaritans from that city believed on Him because of the report of the woman when she testified: "He told me about all kinds of things which I have done."

John 4:40 Consequently, when the Samaritans came face-to-face to Him [at the well], they repeatedly implored Him to stay with them. So He remained in that place [Sychar] for two days.

John 4:41 Meanwhile, many more came to believe because of His word [logos],

John 4:42 And they continually declared to the woman: We no longer believe because of your speaking, for we ourselves have heard and have come to know that He is truly the Savior of the world [Jews and Samaritans alike, regardless of geographical location].

John 4:43 Now, after two days He departed from that place [Sychar] toward Galilee,

John 4:44 Because Jesus Himself had confirmed [during His earlier visit at the wedding in Cana] that a prophet in his own country has no place of honor [He could keep a relatively low profile in the land where He grew up until it was time for His ministry to become more pronounced].

John 4:45 However [an exception to the rule], when He returned to Galilee, the Galileans welcomed Him, having seen all kinds of things that He had done in Jerusalem during the feast [they welcomed His miracles], for they themselves had also attended the feast.

John 4:46 So He entered again into Cana of Galilee, where He had created wine from water. Now a certain royal official was present [in Galilee] whose son was sick in Capernaum.

John 4:47 This man, having heard that Jesus had departed from Judaea into Galilee, came face-to-face to Him and repeatedly begged that He would come down [to Capernaum] and heal his son, because he was about to die [on the verge of dying].

John 4:48 Consequently, Jesus replied face-to-face with him: Unless you see [addressing a crowd of people] signs and wonders [attesting miracles to His deity], will you not believe?

John 4:49 The royal official answered Him face-to-face: Sir, please come down [to Capernaum] before my little boy dies.

John 4:50 Jesus said to him: “Go, your son will live.” The man believed the assertion which Jesus spoke to him and began his journey [home to Capernaum].

John 4:51 Now as he was already going down [on his way home to Capernaum], his slaves met him and exclaimed: “Your little boy continues to live!”

John 4:52 In reply, he [the royal official] inquired from them [his slaves] the hour in which he [his son] had begun to improve. Accordingly, they replied to him: Yesterday, at the seventh hour, the fever left him.

John 4:53 Then the father began to comprehend that it was during that same hour in the course of which Jesus had said to him: “Your son will live!” Consequently he himself came to believe [in Christ as Savior], including his entire household [his family and slaves].

John 4:54 Now, this, in turn, was the second corroborating miracle Jesus performed, after coming out of Judaea into Galilee.

John 5:1 After these things [His ministry to the Samaritans and the healing of the young boy in Capernaum], a Jewish festival was about to take place, so Jesus went up to Jerusalem.

John 5:2 Now, there is in Jerusalem near the sheep gate a pool which is called in Hebrew [Aramaic], Bethzatha, having five porticoes [roofed colonnades].

John 5:3 On these [five porticoes] reclined a multitude who were infirm [for example]: the blind, the crippled, the withered.

John 5:5 Now there was a particular man in that place who had been in his infirm condition for thirty-eight years.

John 5:6 Jesus, having seen this man reclining and knowing that he had been in that condition for a long time already, asked him: Do you want to become well?

John 5:7 The man who was infirm replied with discernment: Sir, I do not have a man, so that whenever the water is stirred up, he might place me into the pool. Instead, while I myself [unaided] am in the process of coming [to the edge of the pool], another man climbs down [into the pool] before me.

John 5:8 Jesus said to him: Get up, pick up your bedding, and start walking!

John 5:9 And immediately the man became healthy [well], and picked up his bedding and walked about. However, it was a Sabbath on that day.

John 5:10 Therefore the Jews [primarily Pharisees] repeatedly warned him, the one who had been healed [the invalid]: It is the Sabbath, so it is not permitted for you to pick up and carry your bedding.

John 5:11 But he replied with discernment to them: He who made me healthy, He [Jesus] told me: Pick up your bedding and start walking.

John 5:12 They asked him [interrogation]: Who is the man who told you, Pick up [your bedding] and start walking?

John 5:13 But the one who had been healed [the formerly invalid man] did not know who He was, for Jesus had withdrawn, since there was a crowd in that place.

John 5:14 After these things, Jesus found him [the healed man] in the temple and said to him: Pay attention. You have become healthy [healed]. Stop habitually sinning, so that no evil of any kind comes upon you.

John 5:15 The man [healed invalid] departed and reported to the Jews that it was Jesus who had made him healthy [restored].

John 5:16 And, by means of this [identification], the Jews began persecuting Jesus, because He had done these things on the Sabbath.

John 5:17 But Jesus replied to them with discernment: My Father continues to work up to this very moment, so I will also keep on working.

John 5:18 Therefore, because of this [refusal to acquiesce to their demands], the Jews kept on seeking to an even greater degree [intensified revenge motivation] for a way to kill Him, not only because He continued to break the Sabbath [according to their twisted way of thinking], but also He claimed on many occasions that God was His own unique Father, making Himself equal with God [a member or possessor of deity].

John 5:19 Consequently, Jesus replied with discernment and said to them: Most assuredly, I tell you: The Son is able to do nothing by Himself unless it is something He knows the Father is doing [such as healing the crippled man on the Sabbath], for you see, whatever things He [the Father] is doing, the Son also, in the same manner [perfect harmony], is doing these things [unity in the Godhead].

John 5:20 Indeed, the Father loves the Son [total rapport: a bond of friendship and affection according to the standards of deity] and shows Him [in His humanity] all things which He Himself is doing. As a matter of fact, He [the Father] will show Him [Jesus] greater works [than the healing of the crippled man at the pool] in order that you [legalistic Jews] might continue to be amazed.

John 5:21 For even as the Father raises the dead and restores life, in this manner also, the Son restores life to those whom He wishes.

John 5:22 As a matter of fact, neither does the Father judge anyone, but instead He has given all judgment to the Son,

John 5:23 So that all [those who believe in God] may honor the Son just as they have honored the Father. He who does not honor the Son [the Jewish officials, for instance], does not honor the Father who sent Him [they end up rejecting the very God they claim to worship].

John 5:24 Most assuredly I tell you: He who hears My words and believes on the One [God the Father] who sent Me [God the Son], he possesses eternal life and will not come under judgment [at the Great White Throne], but instead has changed residence out from [spiritual] death into the [eternal] life.

John 5:25 Most assuredly I tell you: An hour is coming [Church Age dispensation], in fact, it is about to begin now [during the dispensation of the Hypostatic Union], when the [spiritually] dead shall hear the voice of the Son of God, and those who hear will live.

John 5:26 For you see, as the Father has life within Himself, so He entrusted life to the Son [emphasis on His deity], also having it [life] within Himself.

John 5:27 He [the Father] also gave to Him [Jesus] authority to execute judgment, because He is the Son of man [emphasis on His humanity].

John 5:28 Stop marveling at this, because an hour is coming [two-part resurrection split by 1,000 years] in which all those in graves [the dead] will hear His voice,

John 5:29 And will come forth: those who did good [believers] to a resurrection of life [at the Evaluation Seat of Christ], and those who practiced evil [unbelievers] to a resurrection of judgment [at the Great White Throne].

John 5:30 I am not able to do anything by Myself [voluntary submission to authority]. As I hear [from the Father], I judge. Moreover, My judgment is always righteous, because I do not seek My own will, but rather the will of the One [the Father] who sent Me.

John 5:31 If I testify on behalf of Myself, is My testimony not true?

John 5:32 There is Another of the same kind [Holy Spirit] who testifies concerning Me, and I know that the testimony which He confirms about Me is absolutely true.

John 5:33 You dispatched men [with hostile intent] against John [the Baptist], even though he testified to the truth.

John 5:34 However, I am not drawing [relying] on the testimony of man [for legal defense], but am rather asserting these things so that you might be saved.

John 5:35 That man [John the Baptist] was a lamp which burned and gave light, and you were willing to rejoice in his light for an hour [a short time].

John 5:36 But I have a greater testimony than John, for the works which the Father has given to Me for the purpose of bringing them to pass, the same works which I am performing [including miracles on the Sabbath], testify about Me: that the Father sent Me.

John 5:37 Furthermore, He who sent Me, the Father, He has testified in the past and continues to testify about Me. Neither have you ever heard His voice nor seen His form.

John 5:38 Moreover, you do not have His word abiding in you, because He [Jesus Christ] whom the One [the Father] sent, this One [Jesus] you do not believe.

John 5:39 You keep on searching the scriptures [OT writings] because you think you will obtain eternal life in them, but those [scriptures] are the ones which testify about Me.

John 5:40 And yet [in spite of your seaching the scriptures] you do not wish to come face-to-face to Me [the Messiah] in order that you might have life.

John 5:41 I do not accept praise from men [as a bribe for eternal life].

John 5:42 Moreover, I know you [omniscience], that you do not have the virtue love of God in yourselves.

John 5:43 I have come publicly in the Name of My Father, but you do not accept Me. If another person comes before the public in his own name, you always accept that person.

John 5:44 How are you able to believe in the praise which you constantly receive from one another [which is mere flattery], and yet you do not seek praise from the only God?

John 5:45 Stop wondering whether I will accuse you before the Father. There is a person who is accusing you: Moses, in whom you have trusted in the past and are continuing to trust to this day.

John 5:46 For if you had believed Moses [but you didn't], then you would believe Me, because he wrote about Me.

John 5:47 But since you do not believe his [Moses] written words, how do you propose to believe My spoken words?

John 6:1 After these things, Jesus departed to the other side of the Sea of Galilee, to Tiberias.

John 6:2 Now a large crowd followed Him [a Jewish paschal caravan and curious Gentiles] that continued to observe the miraculous signs which He continued to perform on those who were infirm.

John 6:3 Then [after a long day in town] Jesus went up into a mountain [hillside: Golan heights] and sat down there with His disciples.

John 6:4 But the Passover, a Jewish feast, was imminent.

John 6:5 Consequently, as Jesus raised His eyes and saw a large crowd coming face-to-face to Him, He questioned Philip: Where can we buy loaves of bread [pancake-like flatbread] in order that these people can eat [a full meal, not appetizers]?

John 6:6 However, He [Jesus] asked this for the purpose of testing him [Philip], because He knew what He was about to do.

John 6:7 Philip replied to Him with discernment: Two hundred denarii [a full day's wage for 200 people] is not enough bread for them, in order that each person might receive a little piece [tiny morsel].

John 6:8 One of His disciples, Andrew, the brother of Simon Peter, said to Him:

John 6:9 There is a young boy in this place who has five barley loaves [flatbreads] and two fish [sardines] at his disposal. But what are these things [what good is this small contribution] for so many people?

John 6:10 Jesus replied: "Get the men to sit down." Now there was a lot of grass in the area, so the men sat down, the number about five thousand.

John 6:11 Then Jesus took the loaves of flatbread and after giving thanks, He distributed to those who were seated, and likewise from the fish as much as they wanted.

John 6:12 Now when they [the five thousand] were full and satisfied, He said to His disciples: Start gathering up the broken pieces which are present in abundance, so that nothing perishes [is left behind to rot].

John 6:13 Then they gathered up and filled twelve large wicker baskets with the broken pieces from the five loaves of barley flatbread which were left over after they [the 5,000 people on the hillside] had eaten.

John 6:14 Then the men, after witnessing and deliberating on the miraculous sign which He [Jesus] had performed, proclaimed [spread the word around]: This person [Jesus] is the true prophet who has come before the public [made His dramatic appearance] into the world [planet earth].

John 6:15 When Jesus realized that they were about to come and seize Him in order to make Him King, He withdrew Himself again into the mountain alone.

John 6:16 Now, when evening came, His disciples went down to the sea,

John 6:17 And having boarded a ship, they departed for the opposite shore of the sea towards Capernaum. However, by this time darkness had arrived and Jesus had not yet appeared before them.

John 6:18 And the sea was stirred-up by a severe blowing wind.

John 6:19 Then, after rowing about twenty-five or thirty furlongs [approximately 3 to 3-1/2 miles], they watched Jesus as He walked upon the sea and approached close to the ship. In fact, they became afraid.

John 6:20 But He assured them: It is I. Stop being afraid!

John 6:21 Consequently, they were willing to receive Him into the ship. However, the ship immediately arrived at the land unto which they had departed and were headed for.

John 6:22 On the following day, the crowd which had been standing firm on the other side of the sea [waiting to grab Jesus and make Him their King], deliberated that another small ship was not there, except one, and that Jesus had not boarded the ship together with His disciples, but rather His disciples had departed alone [so they concluded that He must still be on their side of the sea].

John 6:23 Other small ships [water taxi service] arrived from Tiberius, close to the place where they had eaten bread after the Lord had given thanks [but they hadn't seen Jesus either].

John 6:24 When the crowd finally realized that Jesus was not there, nor His disciples, they themselves boarded small ships and departed for Capernaum, continuing their search for Jesus.

John 6:25 Now when they found Him on the other side of the sea, they asked Him: Rabbi, when did you arrive here?

John 6:26 Jesus answered them with discernment and replied: Most assuredly I say to you, You are seeking Me, not because you want to comprehend miraculous signs [doctrine], but because you ate from the loaves of bread and were satisfied [materialism].

John 6:27 Stop working for the food [physical] which always perishes, but rather for the food [spiritual] which will abide for eternal life, which [eternal life as spiritual food] the Son of Man will give to you. For this One [Jesus, the Son of Man] the Father has sealed [certified from heaven and attested by miracles], even God.

John 6:28 Then [shortly after the miraculous feeding of the multitude] they [Jewish crowd] asked Him: What shall we do on a continual basis in order that we might perform the works of God?

John 6:29 Jesus replied with discernment and said to them [Jewish crowd at Capernaum]: This is the work of God, that you might keep on trusting in the One [Jesus Christ] that He [the Father] has sent on a divine mission.

John 6:30 Then they said to Him: What corroborating miracle, therefore, can you perform on a continual basis [as opposed to the one-time feeding of the multitude] that we may see and as a result believe you? What can You yourself do [like Moses] on a continual basis [similar to the daily supply of manna from heaven]?

John 6:31 Our fathers ate manna in the desert wilderness, just as it is written: He gave them bread [special food] out of heaven to eat.

John 6:32 Then Jesus replied to them: Truly, truly, I say to you, Moses did not give you the bread out of heaven, but My Father keeps on giving you the true bread [not the type] out of heaven [Jesus Christ himself].

John 6:33 For the bread from God is He [Jesus Christ] who keeps on coming down out of heaven [like the manna] and continues to give [spiritual] life to the world.

John 6:34 Then they said face-to-face to Him: Master, please give us [one-time miraculous event] this bread of lasting effects.

John 6:35 Jesus replied to them: I am the bread of life. He who continues to come to Me will never hunger [spiritually], and he who continues to trust in Me will never, ever, at any time, thirst [continuing benefits well into the future].

John 6:36 But I have declared to you that indeed you have seen Me [performing miracles on many occasions], yet you will not believe.

John 6:37 All that the Father gives to Me [the entire company of the elect, the royal family of God] will come to Me. Furthermore, the one [individual believer] who keeps on coming to Me [after salvation], I will not ever drive away outside [ignore His spiritual needs],

John 6:38 Because I came down from heaven, not so that I might carry out My will, but the will of Him [the Father] Who sent Me.

John 6:39 And this is the will of Him [the Father] who sent Me, that concerning all which He gave to Me [the royal family], I will not lose any [not a single person] out from it [the elect company], but will raise it [the royal family] up on the last day [of the Church Age dispensation].

John 6:40 For this is the will of My Father, that every one [in the company of the elect] who continues to perceive the Son [spiritual understanding] and continues to trust in Him [experiential sanctification] may keep on having [qualitative] eternal life. Furthermore, I will raise him up [resurrection] on the last day [of the Church Age dispensation].

John 6:41 Then the Jews began grumbling [rebellious muttering] concerning Him, because He had said: I am the bread who came down out of heaven.

John 6:42 And they kept on asking: Is this Jesus not the son of Joseph, whose father and mother we know? How can he now claim, I have come down out of heaven?

John 6:43 Jesus replied with discernment and said to them: Stop grumbling [muttering] among yourselves.

John 6:44 No one is able [has the power] to come to Me, unless the Father who sent Me draws him [divine sovereignty and omnipotence]. Moreover, I will raise him up on the last day [of the Church Age dispensation].

John 6:45 It is written [Isaiah 54:13] in the prophets: “And they [His children] will all be taught about God.” Each one who has heard with understanding and learned by inquiry will come to Me –

John 6:46 Not that anyone has seen the Father, except the One [Jesus Christ] who is from the presence of God [confirming His deity]. This One [Jesus Himself] has seen the Father [reaffirming His deity].

John 6:47 Truly, truly, I am saying to you: He who keeps on trusting [day-after-day] continues to have [qualitative] everlasting life.

John 6:48 I am the bread of life.

John 6:49 Your fathers [ancestors] ate the manna in the desert wilderness and they died [physically].

John 6:50 This is the bread which comes down out of heaven [Jesus], so that a man may come to eat of it [Him] and not die [spiritually].

John 6:51 I am the living bread which came down out of heaven. If anyone has eaten of this bread [initial belief in Christ], he will live [spiritually] forever. Moreover, the bread which I will give [pointing to His sacrifice on the cross] also represents My flesh [the virtue of His humanity], which life [His spiritual death provides us with spiritual life] I will give on behalf of the world.

John 6:52 Therefore, the Jews began to quarrel with one another, asking: How is this man able to give us His flesh to eat?

John 6:53 Then Jesus said to them: Truly, truly, I say to you, Unless you have eaten the flesh of the Son of Man and have drunk His blood [hendiadys for initial faith in Christ], you do not [at this very moment] have [spiritual] life in you.

John 6:54 He who keeps on chewing [munching, grazing] My flesh and keeps on drinking My blood continues to have eternal [qualitative] life. Moreover, I will raise him up on the last day [of the Church Age].

John 6:55 Indeed, My flesh is true [spiritual] food and My blood is true [spiritual] drink.

John 6:56 He who keeps on chewing [munching, grazing] My flesh and keeps on drinking My blood, continues to abide in Me and I in him [mutual fellowship].

John 6:57 In so far as the living Father sent Me on a divine mission [purpose] and I continue to live through the Father [daily spiritual sustenance], likewise he who keeps chewing on Me [purpose] shall also continue to live through Me [daily spiritual sustenance].

John 6:58 This is the bread which has descended out of heaven [Jesus Himself], not as the fathers ate [manna] and died [physically]; He who keeps chewing on this bread [Person of Christ] shall continue to live [qualitative spiritual life] forever.

John 6:59 These things He spoke in the synagogue as He was teaching in Capernaum.

John 6:60 Many [the unbelieving majority] of His students [followers] who had been listening then exclaimed: This message is harsh [offensive]! Who is able to continue listening to it?

John 6:61 And Jesus, knowing within Himself [divine omniscience] that His students [followers] were grumbling concerning this [message], said to them: Does this [message] offend you so much that you are going to fall by the wayside [leave Him in the midst of a religious scandal]?

John 6:62 What if you could experience with your own eyes the Son of Man ascending to where He was [prior residence in heaven] in former times [before the incarnation]?

John 6:63 The Spirit is He who brings life; the flesh is of no beneficial use [spiritually speaking] to anyone. The words which I have repeatedly spoken to you are spiritual; in fact, it [My message] is spiritual life.

John 6:64 But there are some among you who do not believe. For Jesus knew from the beginning who they were who did not believe [the non-elect], including who [Judas Iscariot] would betray Him.

John 6:65 And He said: Because of this [omniscience] I have told you on many occasions [with details] that no one is able to come to Me unless it [the gift of faith with drawing power] was given to him from the Father.

John 6:66 As a result [of His offensive discourse], many of His students [the unbelieving majority] returned to the things they had left behind [details of life] and never again did they walk with Him.

John 6:67 Then Jesus asked the Twelve: Don't you want to leave, too?

John 6:68 Simon Peter replied with discernment to Him: Lord, to whom shall we go? You have [spoken] words of eternal [qualitative] life.

John 6:69 And as for us [speaking on behalf of the other disciples], we have believed and continue to trust and have come to know and continue to know that You are the Holy One of God.

John 6:70 Jesus answered them with discernment: Have I not selected you Twelve, and yet one of you is a false accuser [slanderer]?

John 6:71 Now He was referring to Judas, from Simon Iscariot [his son], for he - one of the Twelve - was about to betray Him.

John 7:1 Now after these things [the 6-month Vacation or Retirement ministry], Jesus was living in Galilee, for He had no desire to live in Judea because the Jews [religious & civic officials] were determined to kill Him.

John 7:2 Now it was close to [the time of] the Jewish Feast of Tabernacles.

John 7:3 Therefore [due to the upcoming feast], His brethren [brothers: James, Joseph, Simon, Jude] suggested face-to-face to Him: Leave this place [Galilee] and go into Judea, so that Your disciples [not the Twelve] may also see and understand Your works which You continue to perform,

John 7:4 For no one [of any consequence] does anything [of any importance] in secret when he wants to be known publicly. If you are going to continue doing these things [miraculous signs], You should make Yourself known to the world [expand Your power base by networking with the masses outside Galilee].

John 7:5 For neither did His brethren believe on Him.

John 7:6 In reply, Jesus said to them: My appointed time [according to divine viewpoint] has not yet arrived, but your opportune time [according to human viewpoint] is always ready.

John 7:7 The world [those in the cosmic system] is not able to continually hate you, but it constantly hates Me, because I alone testify concerning it, that its works are wicked [total depravity].

John 7:8 You should go up to the feast. I am not yet going up to this feast, because My appointed time is not yet ready to be fulfilled.

John 7:9 And after He said these things to them, He remained in Galilee [until the appropriate time for His departure].

John 7:10 So after His brethren [brothers] had gone up to the feast, then He Himself went up, not publicly, but privately, as it were.

John 7:11 Meanwhile, the Jews [religious officials] continued to search for Him at the feast and kept on asking: Where is He?

John 7:12 Furthermore, there was considerable whispering about Him among the crowd. On the one hand, they [common people] said: He is exceptional. But on the other hand, others [religious officials] said: No, He is rather deceiving the crowd.

John 7:13 However, no one talked openly about Him in public due to fear of the Jews [religious officials].

John 7:14 Now when the feast was at the midpoint, Jesus went up into the temple and began to teach.

John 7:15 Then the Jews [religious officials] were astonished, and inquired: How is it possible that He is intimately familiar with the Scriptures [OT canon], since He has not studied [matriculated at any of the known rabbinical schools]?

John 7:16 Then Jesus answered them with discernment and said: My doctrinal teaching is not My own, but from Him [the Father] who sent Me.

John 7:17 If anyone wants to execute His will [the protocol plan of God], he may obtain experiential comprehension concerning this doctrinal teaching, whether it is from God [the Father] as a source or I alone speaking on My own authority [communicating the Truth as the unique God-man].

John 7:18 The one [respected Jewish leader] who makes it a practice to communicate from himself as a source is seeking his own private glory [reputation]. But the One [Jesus Christ] who is seeking the glory of the One [the Father] who sent Him, this same One [Jesus Christ] is true [veracity], and no unrighteousness exists in Him.

John 7:19 Didn't Moses give you the law? And yet none of you [religious leaders or members of the congregation] is adhering to the law [the 6th commandment, for example]. Why are you trying to murder Me?

John 7:20 The crowd responded with discernment: You must have a demon! Who is trying to murder You?

John 7:21 Jesus answered with discernment and said to them: I did one work [healing the paralytic at the Pool of Bethzatha on the Sabbath] and all of you were amazed.

John 7:22 For this reason [ceremonial cleansing], Moses gave circumcision to you – not as though it originated from Moses as a source, but rather from our forefathers as a source – and yet you make it a practice to circumcise a man on the Sabbath.

John 7:23 Since a man receives circumcision on the Sabbath in order that the law of Moses might not be broken [partial cleansing], are you angry at Me because I made a man completely healthy on the Sabbath [total cleansing]?

John 7:24 Stop judging according to outward appearance [superficially], but rather make it a habit to judge with a righteous judgment [objectivity].

John 7:25 Then certain ones from Jerusalem asked: Isn't this the One whom they [the Jewish officials] are trying to murder?

John 7:26 And look, He is speaking in public and they [the Jewish officials] are saying nothing about Him [bringing no charges]. Do the authorities recognize that perhaps He is truly the Christ?

John 7:27 But we know for certain where He [Jesus the man] came from [Nazareth in Galilee]. However, when the Christ comes, no one [according to legend or popular theology] will know where He comes from.

John 7:28 Then Jesus shouted with a loud voice as He was teaching in the temple: You [those from His hometown] know Me quite well [Jesus the man] and you also know for a certainty where I have been living [in Galilee]. However, I have not come before the public on My own authority [since they knew He didn't graduate from any rabbinical seminary]. Furthermore, the One [God the Father] who sent Me is trustworthy [veracity], One whom you are not intimately acquainted with.

John 7:29 As for Me, I was in the past and still am intimately acquainted with Him [God the Father], because I am from His presence, and He has sent Me on a divine mission.

John 7:30 Consequently [after being ridiculed], they deliberated on a way to take Him into custody, yet no one laid a hand upon Him, because His hour had not yet come.

John 7:31 But many out of the crowd believed on Him and inquired: When the Christ comes, He will not perform more miracles than what this man [Jesus] has performed, will He?

John 7:32 The Pharisees heard the crowd secretly muttering these things concerning Him [Jesus], so the chief priests and the Pharisees dispatched deputies [combination of police officer and legal assistant] for the purpose of taking Him into custody.

John 7:33 Then Jesus said: I will be with you for yet a little while longer. Then I will depart to be face-to-face with the One [God the Father] who sent Me.

John 7:34 You will seek Me [in My empty tomb], but you will not find Me. Furthermore, where I will be [at the right hand of the Father in heaven], you will not be able to come.

John 7:35 Then the Jews began inquiring among themselves: Where is He about to go that we cannot find Him? He is not about to go to the dispersed among the Gentiles [Jews outside of Palestine] and even to teach the Gentiles, is He?

John 7:36 What is this statement that He declared: You will seek Me, but you will not find Me, and, Where I will be, you will not be able to come?

John 7:37 Now, on the last day, the great day of the feast, Jesus stood firm and began to shout, saying: If anyone [believers] is thirsty, let him keep on coming face-to-face to Me and keep on drinking [obtaining daily sustenance from His Word].

John 7:38 He who keeps on believing in Me [daily adherence to the protocol plan of God], just as the scripture declares, rivers of living water [blessing by association] will flow out from his innermost being.

John 7:39 Now He said this with reference to the Spirit, Whom those who had come to believe on Him [initial faith in Christ] were about to receive [indwelling], for the Spirit was not yet residing [living in them], because Jesus had not yet been glorified [resurrection, ascension and session of Christ must come first].

John 7:40 Consequently, some out of the crowd [1st group], having heard this message, declared: This man is truly the Prophet [mentioned in Deut. 18:15-19].

John 7:41 Others of a different kind [2nd group] maintained: This man is the Messiah. But some [3rd group] asked: The Messiah will not come out of Galilee, will He?

John 7:42 Didn't the scripture say that out of the family lineage of David and from the small town of Bethlehem, where David was living, the Messiah would come?

John 7:43 Consequently [due to different conclusions], a division arose in the crowd because of Him [concerning His true identity].

John 7:44 As a matter of fact, some among them wanted to take Him into custody, but no one laid hands upon Him.

John 7:45 Then the deputies [combination police officer and legal assistant] returned face-to-face to the chief priests and the Pharisees, and they [chief priests and Pharisees] asked them [the deputies]: Why didn't you bring Him?

John 7:46 The deputies [combination police officer and legal assistant] answered with discernment: Never has a man spoken in this manner [He's a slippery guy].

John 7:47 Then the Pharisees replied to them with discernment: You are not also deceived, are you?

John 7:48 Not a single man among the rulers [political leaders] or among the Pharisees [spiritual leaders] believed on Him, did he?

John 7:49 In fact, this crowd [the hoi polloi] which does not understand the law is accursed.

John 7:50 Nicodemus, the one who came face-to-face to Him earlier [under cover of darkness], being one of them [a fellow Pharisee], asked them face-to-face:

John 7:51 Our law does not judge a man if it has not heard from him first and comes to understand what he has done, does it?

John 7:52 They answered with discernment and said to him: You are not also out of Galilee, are you? Search [the Scriptures] and come to the understanding [the Pharisee's conclusion] that a prophet will not arise out of Galilee.

John 8:12 Meanwhile, Jesus spoke to them again, saying: I alone am the light of the world. He who keeps on following Me [daily decisions] will never walk in the sphere of the darkness [as a way of life], but will keep on possessing the light of life [spiritual blessing].

John 8:13 Then the Pharisees said to Him: You are bearing witness on your own behalf. Your testimony is not reliable [or legally acceptable].

John 8:14 Jesus answered with discernment and said to them: Even though I am bearing witness on My own behalf, My testimony is reliable, because I know for a certainty where I came from [heaven] and where I am going [back to heaven through the cross]. You, however, do not know where I have come from or where I am going.

John 8:15 You make it a habit to judge according to the flesh [external appearance and circumstances]. As for Me, I am not in the habit of judging anyone.

John 8:16 But when I do begin to pass judgment [in the future], My judgment will be in accordance with Truth [divine standards], for I am not alone, but rather I and the Father who sent Me.

John 8:17 In fact, it is written in the law [Deut. 17:6] that is incumbent on you, that the testimony of two men is reliable.

John 8:18 I am the One who bears witness concerning Myself, and the Father who sent Me bears witness concerning Me.

John 8:19 Then they asked Him: Where is Your Father? Jesus answered with discernment: You neither know Me nor My Father. If you knew Me, you would also know My Father.

John 8:20 Jesus spoke these words in the treasury as He was teaching in the temple. Moreover, no one took Him into custody, because His hour had not yet arrived.

John 8:21 Then He said to them again: I will go away and you will look for Me [not to believe in Him, but to take Him into custody], but you will die in your sin [as unbelievers]. Where I am going [to heaven to be with the Father], you are not able to come.

John 8:22 Then the Jews asked: Surely, He isn't going to kill Himself, is He? Because He said: Where I am going, you are not able to come.

John 8:23 Then He said to them: You are from below [Gehenna], I am from above [heaven]. You are from this world, I am not from this world.

John 8:24 Therefore, I said to you: You will die in your sins, for if you do not believe that I Am [deity], you will die in your sins.

John 8:25 Then they asked Him: Who are you? Jesus answered them: Namely, the One [the Messiah] I have been telling you about from the first [since the beginning of His public ministry].

John 8:26 I have many things to proclaim and evaluate concerning you. Certainly He [God the Father] who sent Me is reliable; furthermore, I am proclaiming to the world [not just to the Jews] those things [doctrinal truths] which I have heard from Him.

John 8:27 They did not understand that He was speaking to them about the Father.

John 8:28 Then Jesus said: When you have lifted up the Son of Man [on the cross], then you will begin to understand that I Am [deity of Christ], and that I do nothing by Myself. Instead, just as the Father instructed Me [unity in the Godhead], I am communicating these things [doctrinal truths].

John 8:29 And He [God the Father] who sent Me is always with Me. He did not leave Me alone, for I am always accomplishing beneficial things for Him.

John 8:30 While He was speaking these things, many [Jews] believed on Him.

John 8:31 Then Jesus resumed speaking face-to-face to the Jews who had believed on Him: If you abide in My word [experiential progress], you are truly My disciples [obedient students].

John 8:32 Indeed, you should continue to comprehend the truth [consistent intake and metabolization of Bible doctrine]; then the truth will continue to make you free [correct application of Bible doctrine].

John 8:33 They answered Him face-to-face with discernment: We are the descendants of Abraham and we have never been slaves at any time [what about Egypt, Babylon, Persia, Syria and Rome?]. Why did You say: You will become free?

John 8:34 Jesus replied to them with discernment: Most assuredly, I say to you, Every one who habitually commits sin [lifestyle] is a slave of sin.

John 8:35 Now a slave [to sin] will not abide in the house for a long time. A son [disciple of Christ] may abide for a very long time.

John 8:36 Consequently, if the Son sets you free [positionally], you may keep on being free [experientially].

John 8:37 I know that you are descendants of Abraham, but [that is irrelevant because] you are seeking to kill Me, because My word has found no place in you.

John 8:38 I am communicating the things [doctrines] which I have seen in the presence of My Father, but you, in turn, carry out the things [cosmic activity] which you have heard in the presence of your father [the devil].

John 8:39 They replied with discernment and said to Him: Abraham is our father. Jesus said to them: If you were children of Abraham [physically yes, but spiritually you are not], you would be doing the works of Abraham.

John 8:40 But now you are seeking to kill Me, a man [humanity of Christ] who has communicated the truth to you, which I heard in the presence of God [deity of Christ]. Abraham did not do this.

John 8:41 You are carrying out the works [murder] of your father [the devil]. They replied to Him: We were not born from illicit sexual intercourse [a slur against the doctrine of the virgin birth]. We have one Father - God.

John 8:42 Jesus replied to them: If God was your Father [but He's not], you would love Me, for I descended from God [from heaven] and have arrived [on earth]. Indeed, neither did I come forward publicly on My own authority [self-determination], but rather He sent Me on a divine mission.

John 8:43 Why do you not understand My speech? Because you do not have the power to hear My word [message].

John 8:44 You [unbelieving Jews] are out from your father, the devil, and the lusts [legalistic and lascivious] of your father you continuously desire [non-stop] to keep on practicing [accomplishing]. He [the devil] was a murderer from the beginning [of human history] and he did not stand in the past and to this day he does not stand in the sphere of truth, because the truth [absolute divine viewpoint] does not exist in him. Every time that he speaks the lie [an intricate web of deceit], he is speaking from his own inner resources [evil motivations], because he is and always will be a liar and the father of it [the intricate web of deceit that maintains cosmos diabolicus].

John 8:45 But though I am speaking the truth, you will not believe Me.

John 8:46 Who among you convicts Me of sin? If I am speaking the truth [and I am], why don't you believe Me?

John 8:47 The one who is out from God as a source [the Father's children] hears the words of God. According to this [doctrine of unconditional election], you do not hear because you [the devil's children] are not out from God as a source.

John 8:48 The Jews replied with discernment and said to Him: Didn't we express it rather well, that you are a Samaritan and that you have a demon?

John 8:49 Jesus replied with discernment: I do not have a demon. On the contrary, I am honoring My Father, while you are dishonoring Me.

John 8:50 Moreover, I do not desire to defend My own reputation. There is One [God the Father] who will examine and pass judgment.

John 8:51 Most assuredly, I am saying: If someone [a believer] keeps My Word [follows or adheres to it on a daily basis], he will absolutely not experience [spiritual] death for a long period of time [a life on earth that is engulfed in spiritual blindness and impotence as if he were an unbeliever].

John 8:52 Then the Jews replied to Him: Now we know for sure that You have a demon. Abraham died [physically], as well as the prophets, but You are saying: If anyone pays attention to My word [initial belief], he will absolutely never experience death [physically] into eternity [not now, not ever].

John 8:53 You are not greater than our ancestor, Abraham, who died, are you? Likewise, the prophets died. Whom are You claiming yourself to be?

John 8:54 Jesus answered with discernment: If I am magnifying Myself, My honor is worthless. It is My Father who honors Me, about Whom you claim that He is your God. [If you won't take My word on it, how about the Father's witness?]

John 8:55 However, you have not known Him [the Father] in the past and you still do not know Him now. But I have known Him in the past and I continue to know Him now. In fact, if I should claim that I have not known Him in the past and still do not know Him now, I would be a liar like you. But I have known Him in the past and I continue to know Him now [positional truth], and I am keeping His Word [experiential truth].

John 8:56 Abraham, your ancestor, was overjoyed that he would see My day [the future Messiah]. Moreover, he saw it [through the birth of Issac] and became extremely happy [knowing the prophecy would be fulfilled].

John 8:57 Then the Jews said face-to-face to Him: You are not yet fifty years old, and yet you have seen Abraham?

John 8:58 Jesus replied to them: Most assuredly I am saying to you, Before Abraham came into existence [was born], I am [emphatic claim to deity].

John 8:59 Then they picked up stones to throw at Him. But Jesus was concealed [divine cover] and exited the temple.

John 9:1 Now as He passed by, He saw a man, blind [congenital] from birth.

John 9:2 And His disciples asked Him, inquiring: Master [rabbi], who sinned, this man or his parents, with the result that he was born blind?

John 9:3 Jesus replied with discernment: Neither this man nor his parents sinned [as the cause for his congenital blindness], but in order that the works of God [attesting miracles] might be manifested.

John 9:4 It is necessary for us [Jesus and His disciples] to keep on performing the works of Him [the Father] who sent Me [the Son] as long as it is daylight [the duration of His ministry on earth]. When night comes [the crucifixion], nobody will be able to continue working.

John 9:5 As long as I am in the world, I am the light of the world.

John 9:6 After saying these things, He spat on the ground and made clay out of the saliva and smeared the clay upon his [the blind man's] eyes,

John 9:7 And said to him: Go, start washing yourself in the pool of Siloam – which interpreted means: “Being sent on a mission.” Consequently, he departed and washed himself and came before the public, having sight.

John 9:8 Consequently, neighbors and those who had formerly seen him – that he was blind – asked: Isn't this the man who is always sitting and begging?

John 9:9 Some [probably neighbors] were saying: This is the one! Others were saying: Absolutely not, although he is similar to him [he's a close resemblance, but not the same man]. The man in question [the formerly blind beggar] kept on saying: I am the one!

John 9:10 In turn [after acknowledging his identity as the blind beggar], they asked him: How, then, were your eyes opened?

John 9:11 He replied with discernment: A man, named Jesus, made clay and spread it on my eyes, and said to me: Go to Siloam and start washing yourself. Consequently, after departing and washing myself, I could see.

John 9:12 Then they asked: Where is this man? He replied: I do not know.

John 9:13 They brought the formerly blind man face-to-face before the Pharisees.

John 9:14 Now it was a Sabbath on the day when Jesus made the clay and opened his [the formerly blind beggar's] eyes.

John 9:15 Then the Pharisees questioned [interrogated] him again, namely: How did he come to see? And he replied to them [with a shorter summarization]: He put clay upon my eyes and I washed myself and I can see.

John 9:16 Consequently, some of the Pharisees maintained: This man [Jesus] is not from God because He does not keep the Sabbath [pay attention to their strict rules and regulations]. But others [Pharisees of a different mind] asked: How is a man such as this, one not careful in the observance of ceremonial duties [unobservant and irreligious by their standards], able to perform miraculous signs? And so there was a division among them.

John 9:17 So they [the positive, minority contingent of the Pharisees] asked the blind man again: What do you say about Him, since He opened your eyes? And he replied: He is a prophet.

John 9:18 However, the Jews [the negative, majority contingent of the Pharisees] did not give credence to the things [events] concerning him, that he had always been blind [congenital] and had just begun to see, until which time they summoned the parents of the man himself who had just begun to see,

John 9:19 And they [Pharisees] asked them [parents], saying: This man, is he your son, whom you claim was born blind? How, then, can he now see?

John 9:20 Then his parents replied with discernment and said: We know with a certainty that this is our son and that he was born blind.

John 9:21 But how he now sees, we do not know for certain. Neither do we know for certain who opened his eyes. Ask him! He has attained maturity. He will speak on his own behalf.

John 9:22 His parents said these things [evasive answers] because they were afraid of the Jews. For by this time, the Jews had agreed among themselves [political compact] that if anyone acknowledged Him [Jesus] as the Christ [Messiah], he would be expelled from the synagogue [excommunicated from Jewish life].

John 9:23 Because of this [fear of being ejected from the synagogue] his parents replied: He has attained maturity. Interrogate him.

John 9:24 Then they summoned the man who had been blind a second time [cross-examination] and said to him: Give glory to God [for the miracle]! We know for a certainty that this man [Jesus] is a sinner.

John 9:25 Then he [the formerly blind beggar] replied with discernment: Whether He [Jesus] is a sinner I do not know for a certainty. One thing I know for sure: Although I was always blind [from birth], now I can see.

John 9:26 Then they asked him: What did He do to you? How did He open your eyes?

John 9:27 He answered them with discernment: I told you [my story] already, but you did not listen. Why do you want to hear it again, unless you also want to become His disciples?

John 9:28 But they scolded him with an abusive tone and replied: You may be His disciple, but we are disciples of Moses.

John 9:29 We know with a certainty that God spoke to Moses, but this man, we do not know for sure where He came from.

John 9:30 The man [formerly blind beggar] replied with discernment and said to them: Indeed, there is a remarkable thing in this [situation], that you do not know for sure where He came from, and yet He opened my eyes!

John 9:31 We [the general public] know with a certainty that God does not listen to sinners, but if anyone is a worshipper of God and makes it a habit to execute His will, He [God] will listen to him.

John 9:32 Since the world began, it has never been heard that anyone opened the eyes of one who was born blind.

John 9:33 If this man was not from God, He would not have the power to produce anything [sight out of blindness].

John 9:34 They answered with discernment and said: You were born under the influence of sins [your parents did something terrible], totally [it was so bad that it has affected all of you, including your reason], and yet you presume to teach us? Then [after their cross-examination had failed] they cast him outside.

John 9:35 Jesus heard that they had thrown him [the formerly blind beggar] outside, and after locating him, He asked: Do you believe in the Son of Man?

John 9:36 He answered with discernment and said: Who is he, sir, that I might come to believe in him?

John 9:37 Jesus replied to him: As a matter of fact, you have seen Him. He is the One who is speaking to you even now!

John 9:38 And he affirmed: I believe, Lord. And then he started worshipping Him.

John 9:39 Then Jesus said: I came into this world for the purpose of judgment, so that those who do not see [little or no religious training, as represented by the blind beggar] might see [belief in Christ], and those who see [considerable religious training, as represented by the Jewish leaders] might become blind [disbelief in Christ].

John 9:40 Those of the Pharisees who were with Him [serving as journalistic spies] heard these things and asked: We are not also blind, are we?

John 9:41 Jesus replied to them: If you were blind ones, you would not in that case need to acknowledge sin. But now you are claiming: We can see. Your sin remains.

John 10:1 Most assuredly I am saying to you: He [the Pharisee] who does not enter through the door [Jesus Christ] into the courtyard for the sheep [the formerly blind beggar and other believers], but instead climbs up by another way [his illegitimate use of law and works], that person [false shepherd] is a thief and a rustler.

John 10:2 But He [Jesus Christ] who enters through the door is Shepherd of the sheep.

John 10:3 The Doorkeeper [Holy Spirit] opens for this One [Jesus Christ]. Moreover, His sheep [unconditional election] hear His voice. In fact, He [Jesus Christ] calls His own sheep by name [particular redemption] and leads them out.

John 10:4 Whenever He [Jesus] leads all of His own [God's elect] forward, He proceeds in front of them [spiritual leadership], and His sheep follow Him [irresistible grace] because they know His voice.

John 10:5 But they [the elect sheep] will certainly not follow a hostile stranger [Satan], but will flee from him [positionally], because they do not recognize the voice of hostile strangers [Satan's representatives].

John 10:6 Jesus gave this proverb to them verbally, but these [Jewish leaders] did not understand what it was [out-gathering of the remnant] that He was trying to communicate to them.

John 10:7 Therefore Jesus said again: Most assuredly I am saying to you, I alone am the Door of the sheep.

John 10:8 All [false shepherds] who came before Me were thieves and rustlers, nevertheless, My sheep did not listen to them.

John 10:9 I alone am the Door. If anyone enters through Me, he will be saved [positional guarantee]. In addition, he may repeatedly enter [through confession of sin] and repeatedly exit [by sin], but he will always find pasture [Bible doctrine as spiritual food].

John 10:10 The thief [Satan and his representatives] does not come except for the purpose of stealing and killing and destroying. I alone have come so that they [My sheep, God's elect] may possess life [positional truth: justification salvation] and might possess it abundantly [experiential truth: sanctification salvation].

John 10:11 I alone am the good Shepherd. The good Shepherd lays down His life [positionally and experientially] on behalf of His sheep [substitutionary atonement].

John 10:12 The one who is a hired man [Pharisee] and not a shepherd, whose sheep are not his own [personal property], sees a wolf [Satan] coming but abandons the sheep and runs away. Then the wolf drags them away and scatters them,

John 10:13 Because he [the guardian] is a hired man [mercenary] and it is not a concern to him [who cares?] regarding the sheep.

John 10:14 I alone am the good Shepherd and I know those [elect sheep] who are mine, and those who are mine [elect sheep] know Me,

John 10:15 Just as the Father knows Me and likewise I know the Father. Moreover, I lay down My life [positionally and experientially] on behalf of My sheep [substitutionary atonement, particular redemption].

John 10:16 Furthermore, I have other sheep [believers in other dispensations, both Jews and Gentiles] which are not among this sheepfold [alive during the Hypostatic Union]. It will be necessary for Me to lead and bring them as well. So they will hear My voice [irresistible grace], and then one-flock/one-Shepherd will come into being [prior to the Millennial Reign of Christ].

John 10:17 For this reason [superb care of His sheep], My Father loves Me, because I will lay down My life [voluntarily], with the result [reward] that I may receive it again [pointing to His resurrection].

John 10:18 No one will take it [My life] from Me, but rather I alone will lay it down Myself. I have the authority to lay it down, and I have the authority to receive it again [two expressions of divine omnipotence]. I obtained this mandate [commission] from My Father.

John 10:19 A division arose among the Jews again because of these statements.

John 10:20 And many of them exclaimed: He has a demon and is insane. Why do you keep listening to Him?

John 10:21 Others [of the same kind: unbelieving Jews] said: These are not the words of one who is demon possessed. A demon is not able to open the eyes of a blind man, is he?

John 10:22 At that time, the Festival of Dedication [Hanukkah] began to take place in Jerusalem. It was winter.

John 10:23 And Jesus was walking around in the temple under Solomon's colonnade [protected from the rain].

John 10:24 According [since it was raining], the Jews surrounded Him [on the porch] and kept asking Him: How long are you going to keep our minds in suspense [impatience]? If you are the Messiah, tell us plainly.

John 10:25 Jesus answered them with discernment: I did tell you, but you did not believe. The works which I am doing [performing miracles] in My Father's name, they provide testimony concerning Me [proof of His deity].

John 10:26 But you do not believe now and never will believe [persistent to the end], because you are not part of My sheep [not given to Him by the Father].

John 10:27 My sheep will hear My voice [mutual recognition], that is, I will choose them [intimate selection] and they will follow Me [reciprocal activity],

John 10:28 And I will also give to them life eternal. Furthermore, they will never as a result ever perish in eternity [authoritative assurance] and no one will snatch them out of My hand [eternal security].

John 10:29 My Father who gave them [the elect sheep] to Me is greater than [divine omnipotence] all [human or demonic entities]. Furthermore, no one is able to snatch them out of My Father's hand [eternal security].

John 10:30 The Father and I are one [united in will and purpose].

John 10:31 Again the Jews picked up stones so that they might stone Him.

John 10:32 Jesus asked them with discernment: I have showed you many good works from My Father. For which of these works do you intend to stone Me?

John 10:33 The Jews answered Him with discernment: We are not planning to stone You because of a good work, but because of blasphemy, because You, being a human being, claim that you yourself are God.

John 10:34 Jesus asked them with discernment: Is it not written in your law [Psalm 82:6]: I have declared, you are gods [judges representing God's authority on earth]?

John 10:35 If He called them gods, to whom the Word of God came – and the Scripture can not be broken –

John 10:36 Concerning Him [Jesus as compared to the judges in Psalm 82:6] whom the Father consecrated and sent on a mission into the world – are you saying: “You are blaspheming,” because I have asserted: “I am the Son of God”?

John 10:37 If you assume that I am not doing the works of My Father, then you may stop believing Me.

John 10:38 But since I am doing the works, even if you do not believe Me, believe the works, so that you may come to know [initial faith] and keep on knowing [experiential sanctification] that the Father is in Me and I am in the Father [identical essence].

John 10:39 Consequently [after His affirmation of deity again], they sought again to take Him into custody, but He departed from their hand [slipped through their fingers].

John 10:40 Then He departed again to the other side of the Jordan [strategic retreat] to the place where John was first baptizing, and He remained there.

John 10:41 And many came face-to-face to Him and said: On the one hand, John performed no miracle, but on the other hand, all things that John spoke about this One [Jesus] were true.

John 10:42 And many came to believe [initial faith] in Him there [continued advance].

John 11:1 Now there was a certain person who was sick, Lazarus, from Bethany, from the small town of Mary and Martha, her sister.

John 11:2 Now it was Mary, who anointed the Lord with perfumed ointment and wiped His feet with her hair, whose brother Lazarus was sick.

John 11:3 Consequently, the sisters sent a message face-to-face to Him, saying: Lord, be aware of this – he whom you love like a brother [Lazarus] is sick.

John 11:4 And Jesus, having heard the report, replied: This sickness will not be face-to-face with death [ultimate physical death], but to reveal the glory of God, so that the Son of God may be glorified through it [Jesus is predicting a miracle of resuscitation].

John 11:5 Now Jesus loved [virtue love] Martha and her sister [Mary] and Lazarus.

John 11:6 Then, when He heard that he [Lazarus] was sick, He [Jesus] remained for the time being in the place where He was residing for two days.

John 11:7 Then after this [two day R&R in the perimeter], He said to the disciples: Let us go into Judea again [no-man's land].

John 11:8 His disciples ask Him [for clarification and confirmation]: Master, the Jews were just now trying to stone you, and yet [are you sure] you are going to return there again?

John 11:9 Jesus replied with discernment: Are there not twelve hours of daylight? When someone is walking in the daylight, he does not stumble [has no fear], because he can see the light of this world [Jesus is the Light of this world].

John 11:10 But when someone is walking in the night [without God's plan], he stumbles, because the light [of this world] is not in him.

John 11:11 He communicated these things, and following that He declared to them: Lazarus, our friend, has fallen asleep and remains asleep [death]. However, I am planning to travel [to Bethany] so that I may awaken him [resuscitation].

John 11:12 Then the disciples replied to Him: Lord, since he has fallen asleep and remains asleep [part of the recuperative process], he will be healed [certain recovery from death].

John 11:13 However, Jesus had referred to his [physical] death. But they had concluded that He was referring to a recuperative sleep.

John 11:14 Consequently [due to their confusion], then, Jesus stated to them plainly: Lazarus has died.

John 11:15 But I am glad that I was not there [in Bethany], for your benefit, so that you might begin to have confidence [opportunity to see another miracle and apply some of the teachings they had received]. Nevertheless, let us go face-to-face to him.

John 11:16 Accordingly [confirming his understanding of Jesus' words], Thomas, the one called Didymus [the twin], said to his fellow-disciples: Let's go, so that we may also die with Him!

John 11:17 Then Jesus, after He had arrived [in Bethany, Judea], found him [Lazarus] already having been four days in the tomb.

John 11:18 Now Bethany was near Jerusalem, approximately two miles away.

John 11:19 And many of the Jews had come and were still arriving face-to-face [a steady stream of visitors] to Martha and Mary so that they might comfort them concerning their brother.

John 11:20 Consequently, when Martha heard that Jesus was coming, she went out to meet Him. But Mary remained seated in the house.

John 11:21 Then Martha said face-to-face to Jesus: Lord, if you would have been here, my brother would not have died.

John 11:22 But even now I am beginning to understand [erroneously] that whatever You [Jesus Christ] request from God [prayer from an inferior to a superior], God will give it to You.

John 11:23 Jesus replied to her: Your brother will rise and come back to life.

John 11:24 Martha replied to Him [not understanding that He was referring to an immediate resuscitation]: I know for certain that he will rise and come back to life during the resurrection on the last day.

John 11:25 Jesus replied to her: I Myself am [the root and essence of] the resurrection and the life. He who believes in Me [one-time event], even though he will die physically, he will live [guaranteed resurrection life in the future].

John 11:26 Furthermore, every person who lives [is still alive] and believes in Me [point-in-time event] will never ever die in eternity future. Do you believe this?

John 11:27 She replied to Him: Yes, Lord [deity], I believed in the past and continue to believe in the present that You are the Christ [Messiah], the Son of God, Who has come publicly into the world of humanity [planet earth].

John 11:28 Now after asserting this [affirmation of His deity], she departed and summoned Mary, her sister, secretly, saying: The Teacher has arrived and is asking for you.

John 11:29 Consequently, after she heard [Martha's message], she was helped up without delay and she departed to appear face-to-face to Him.

John 11:30 Now, Jesus had not yet entered the town [Bethany], but was still at the place where Martha had met Him.

John 11:31 Then the Jews (those who were with her in the house and who were periodically comforting her) - when they noticed that Mary had quickly risen to her feet and departed - followed her, supposing that she was going to the tomb for the purpose of wailing there [extreme emotional weeping at the graveside of her brother, Lazarus].

John 11:32 Now when Mary arrived where Jesus was waiting and she saw Him, she collapsed in front of His feet, crying out to Him: Lord, if you had been here, my brother would not have died.

John 11:33 When Jesus saw her as she was wailing and the Jews who came with her also wailing, He was deeply moved in the spirit and was Himself disturbed [in His humanity],

John 11:34 And He asked: Where have you laid him? They replied: Lord, come and see.

John 11:35 Jesus began to weep.

John 11:36 Consequently, the Jews declared: See how fond He was of him [brotherly love for Lazarus].

John 11:37 But some of them [the haters] remarked: Doesn't this man [Jesus], Who opened the eyes of the blind man, have the power to intervene, so that even this man [Lazarus] might not have died?

John 11:38 Meanwhile, Jesus arrived at the tomb, again deeply moved within Himself. It was, in fact, a cave, and a slab of stone was sealed upon it [the entrance].

John 11:39 Jesus ordered: Remove the stone slab. Martha, the sister of the one who had died [Lazarus], replied to Him: Lord, he already [by this time] smells, because it has been four days [since he died].

John 11:40 Jesus replied to her: Did I not tell you that if you would believe, you would see the glory of God?

John 11:41 Then they lifted up and removed the slab of stone. And Jesus raised His eyes upward [toward heaven] and said: Father, thank You, for You have heard Me.

John 11:42 Furthermore, I know beyond a shadow of a doubt, that You always hear Me. But on behalf of the crowd which is standing around [gathered here], I have spoken [predicting the resuscitation of Lazarus from the dead], so that they might come to believe that You [God the Father] have sent Me on a divine mission.

John 11:43 Then after saying these things [audible prayer to the Father], He shouted: Lazarus, come out!

John 11:44 And he who was dead [Lazarus] came out, his feet and hands bound with burial bandages and his face wrapped with burial cloth. Jesus said to them: Untie him and let him go home.

John 11:45 Consequently, many of the Jews who had come face-to-face to Mary [to comfort her in the loss of her brother] and had seen firsthand the things which He had done [they were not spreading secondhand rumors], believed in Him.

John 11:46 However, some of them [Jewish informants] departed for the Pharisees and told them about the things which Jesus had done.

John 11:47 Consequently [as a result of their informant's investigative reporting], the chief priests and the Pharisees called together a high council, and asked: What are we going to do, for this man is performing many attesting miracles?

John 11:48 If we simply ignore Him, all kinds of people [a cross-section] may come to believe in Him and the Romans will come and take over both our religious organization and nation [body politic].

John 11:49 Now a particular one of them [exalted member of the Sanhedrin], Caiaphas, who was chief priest that year [appointed by Valerius Gratus, the predecessor of Pontius Pilate], addressed them: You don't understand something.

John 11:50 You have not even considered [proposed] that it might be to your benefit [personal advantage and expediency] that one man should die on behalf of the people so the whole nation will not perish.

John 11:51 Of course, he was not referring to this with reference to himself [he wasn't volunteering to die], but since he was high priest that year, he would be obliged [through the power of his office] to predict that Jesus was destined to die on behalf of the nation [use false prophecy to have Him eliminated],

John 11:52 And not on behalf of our nation [Israel] only, but in order that He might also gather together the children of God [all of His elect] who are scattered abroad [geographically and historically] into one.

John 11:53 Accordingly, from that day forward they [the Sanhedrin conspiracy] began deliberating [plotting], so that they might kill Him.

John 11:54 Therefore, Jesus no longer made it a habit to walk publicly among the Jews, but departed from there to a region near the desert [wilderness], into a city which was called Ephraim, and lived with His disciples.

John 11:55 Now the Passover of the Jews was near, and many [of them] left the country towards Jerusalem for the Passover, for the purpose of purifying themselves ceremonially [beforehand].

John 11:56 Consequently [due to the timing of the Passover], they [Jewish guards and members of the Sanhedrin] were searching for Jesus and talking with one another as they stood in the temple: What do you think? He will certainly not come to the festival, will He?

John 11:57 Now the chief priests and the Pharisees had issued commandments to the effect that if anyone knew where He was, they should inform them [the religious authorities], so that they might arrest Him.

Introduction

The simplest form of the title is found in aleph, B, D, and is nothing more than “according to John. The immense proportion of the uncials – A, C, E, F, G, L, and eight or nine others – read “Gospel according to John.” (H. Reynolds) I like the comparison of John’s Gospel to a pool in which a child may wade and an elephant can swim. It is both simple and profound. (L. Morris) The Gospel was written at a time when the church was composed of second and third generation Christians who needed more detailed instructions about Jesus and new defenses for the apologetic problems raised by apostasy within the church and by growing opposition from without. (F. Gaebelein) It seems impossible to identify the date of writing very exactly, as evidenced by the difference of opinion that exists between excellent conservative scholars. A date sometime between A.D. 65 and 95 is probable ... The writer of this Gospel did not identify himself as such in the text. This is true of all the Gospel evangelists. Nevertheless there is evidence within this Gospel, as well as in the writings of the church fathers, that the writer was the Apostle John. (T. Constable)

The circumstance that John wrote a Gospel - with the express purpose of proving that Jesus was the Christ, the Son of God - implies that he considered that this truth needed confirmation; that in the Christian circle in which he moved there was some more or less pronounced tendency towards a denial of the Messiahship or Divinity of Jesus ... The first 18 verses contain a preface, or as it is usually called, the prologue to the Gospel. In this prologue the writer identifies the person, Jesus Christ, whom he is about to introduce on the field of history, with the Logos. He first describes the Logos in His relation to God and to the world, and then presents in abstract the history of His reception among men, which he is about to give in detail. That the Eternal Divine Word, in whom was the life of all things, became flesh and was manifested among men; that some ignored while others recognized Him; that some received while others rejected Him – that is what John means to exhibit in detail in his Gospel. (W. Nicole) The time period following the destruction of the Jerusalem temple in A.D. 70 was the most likely scenario underlying the writing of John’s Gospel. John sought to fill the void left by the events of A.D. 70 with his presentation of Jesus as the replacement for the temple and the fulfillment of the symbolism of the Jewish feasts. The primary purpose for this Jewish mission was John’s desire to persuade particularly diaspora Jews and proselytes that the Messiah and Son of God is in fact Jesus. (A. Kostenberger)

The Gospel of John is for those who already believe. When you come to chapters 13-17 you can write a sign over it: *For Believers Only*. And you could put under that: *All Others Stay Out*. I don’t think that section was ever meant for an unbeliever. (J. McGee) That John wrote for non-

Jewish readers is at once evident, for it is obvious that no Jew needed to be told that the 'Passover' was a feast of the Jews, or that 'Rabboni' meant My Master. Here is further evidence that non-Jewish readers are in view: (1) The world is the sphere of John's ministry. (2) The fact that Jewish customs are explained. (3) The rejection of the Lord by His own people is at the very forefront of the Gospel. (C. Welch) The work with which we are dealing is a Gospel, even though the words *euaggelizesthai*, *euaggelion*, *euaggelistes* do not occur at all in the Johannine writings, except in Revelation. (R. Schnackenburg) Jesus, and Jesus alone, matched the fabric of Old Testament information regarding the coming Messiah, including direct prediction, typological patterns, and other hints of things to come ... The Jews already believed in God; the issue was whether they would believe that Jesus was the Messiah and Son of God ... If so, Jesus must be worshipped as God and Lord; if not, he is a false Messiah and deserved to die. (A. Kostenberger)

Boldly the author even calls Him God, and he does this in the opening verse! For the writer, Jesus is nothing less than what he claims to be. He is God incarnate. (W. Hendriksen) The *monogenes* is in the bosom of the Father, and therefore alone competent to reveal Him. Equality of essence is predicated alike of Father and Son, of *Theos* and *Logos*, and yet distinction of hypostasis is also asserted. The Godhead, therefore, involves an integral and reciprocally immanent relation. (H. Reynolds) John reveals that God is transcendent in His nature (1:18), but that in the Logos He is also immanent throughout the extent of His creation. Creation, revelation, incarnation, redemption, ascension are all possible and necessary, if the Logos of John be true. (C. Welch) The Lord is always coming to His own, and even giving them power to receive Him, and authority to become children of the ever-blessed and Almighty Father. (H. Reynolds) Jesus is either lunatic, liar, or Lord. (C. Lewis) While John almost certainly knew of the existence of the Synoptic Gospels and probably read one or all of them, he clearly did not use them to any significant extent in writing his own account. (A. Kostenberger)

The message of the book of John is underlined by the use of two key words: *believe*, used 98-times, and *life*, used 36-times ... Often *believe* is accompanied by the preposition *eis* ("in, into"), and it always has an object. At the same time, John totally avoids the use of the noun *pistis* ("faith") ... In this gospel, John uses the word *zoe* as spiritual life, and it often is accompanied by the adjective *aionios* ("eternal"). As *aionios* is also an attribute of God, it has been suggested that eternal life is nothing short of the life of God. John equates eternal life (17:3) with the knowledge of God in Christ's high-priestly prayer ... The reader who "continues to believe," will "keep on having life." For John, life is more than mere existence. Life is an experience of abundant joy, peace, and victory over sin. (E. Towns) John's purpose for unbelievers is that they might obtain eternal life, and his purpose for believers is that we might experience abundant eternal life. (T. Constable)

About 93 percent of the material in John's Gospel does not appear in the Synoptics. This fact indicates the uniqueness of this Gospel compared with the other three and explains why they bear the title "Synoptic" and John does not. (T. Constable) In John, Jesus is the subject for more than 30% of the verbs, and more than half of the verbs in the gospel concern His deeds or words. Jesus, in both His deeds and His teaching, is the central focus on the narrative. (W. Carter) There is ground for thinking that the Fourth Gospel was written with both evangelistic

and didactic aims in view. (G. Beasley-Murray) That which the reader is to believe is perhaps one of the most identifiable statements of Christology – that “Jesus is the Christ, the Son of God.” (E. Towns) John employs the word *semeion* some 17-times to point out the spiritual significance of 8 miracles in the gospel. These signs were one way Jesus “manifested His glory.” They are power over creation, space, time, food, natural laws, physical laws, death and all of the above. (E. Towns)

John is the only gospel that records the “I am” sayings of Christ: I am the bread of life, the light of the world, the door, the good shepherd, the resurrection and the life, the way, the truth, and the life, the vine, and I am ... The emphatic expression “I am” had a particular connotation for the Jews. In the OT the term *Lord* is a derivative of the verb *to be*. When Jehovah revealed His name to Moses as “I AM,” He was stating, “I AM WHO I AM.” Jehovah is the self-existing One. The Jews of Christ’s time knew that when He said, “I am,” He was claiming, “I am Jehovah of the OT.” No wonder they were angry and on more than one occasion actually took up stones to kill Him. (E. Towns) The concrete presentation in the OT of “the One,” the “only God,” the free creation of all things by the Word or the Spirit of His own eternal essence, is the basis of the Johannine teaching ... The personality and individuality of the very essence of Deity is affirmed by every reference to the activity and characteristics of God. (H. Reynolds)

“The Word became flesh” (1:14), summarizes the supernatural union of the divine and human natures of Christ. (E. Towns) The main topic in John is not the kingdom, as in the Synoptics, but the King himself, the Person of the Christ, His deity. (W. Hendriksen) Jesus is the giver, source, and personification of truth. (E. Towns) The backward look to Genesis 1 in John 1 is proof that the Evangelist did not wish to subsume the glory of Christ under some other heading and explain it in that other way. Instead, he sought to identify the presence of God in the advent and work of Jesus of Nazareth, on the basis of the OT, as the presence of God who from “the beginning” showed Himself to be, not a self-sufficient, immutable, and silent God, but the God who “extended” Himself and spoke: “Let there be light in the darkness.” Of *that* beginning the “in the beginning” of the prologue is the continuation, and in that “beginning” it also has its most fundamental basis. (H. Ridderbos)

The first six chapters form one large unit. They proclaim the glorious Son of God who became flesh. He is shown revealing himself to ever-widening circles, and is then rejected, first in Judea, then in Galilee ... Chapters 7-10 form another unit. They record events and discourses that occurred during the period from October to December of the year 29 (Feast of Tabernacles to Feast of Dedication) ... Chapter 11 and 12 constitute the third and final subdivision under the first main division. Here the Word is shown revealing himself clearly by two mighty deeds: the raising of Lazarus and the triumphal entry into Jerusalem ... Chapter 13 stands by itself, though it forms a natural introduction to the Upper Room Discourses. But in chapter 13, unlike chapters 14-17, we have narrative material. There is action, interspersed with dramatic conversation ... Chapters 14-17 clearly belong together. They contain the Highpriestly Prayer ... In chapters 18 and 19 the Christ is described in the act of dying as a substitute for His people ... The final subdivision comprises 20 and 21: the Resurrection and Appearances. (W. Hendriksen)

The apex of the book reveals Thomas falling before Christ and confessing Him as “my Lord and my God” (20:28). This statement is the ultimate purpose of the author. He wants his readers to acknowledge Christ as their Lord and God. (E. Towns) He that in the beginning and throughout all time has been one with God, the Creator, the Source of life and light, the Giver of the Holy Spirit, is represented as becoming human flesh, and through that flesh manifesting the Divine idea of man. The Spirit is triumphant over the flesh. He suffers, indeed, from weariness and thirst, and from the temptations to use the Divine power always at His disposal for his own refreshment or for the establishment of a temporal sovereignty; but He uniformly resists every such subtle temptation. Elect souls see by intuition, and by the aid of the prophetic word and testimony, that He is Son of God and King of Israel, that He is the perfect Man, the Christ, the Saviour of the world. Mere intellectual power, senatorial position, hierarchial authority, fail to perceive and receive that which more simple minds embrace with comparative ease. (H. Reynolds)

The primary focus is assurance for Christians. Such a focus, however, not only would bolster the faith of Christians, but would also work as an evangelistic tool. The latter has often been seen as the primary purpose, but the signs that supposedly suggest this purpose are actually ambiguous ... There is debate whether he is writing for the purpose of evangelism, that his readers might learn of Jesus and come to faith, or for the encouragement of Christians, that they may continue in the faith. Indeed, manuscripts offer two different forms of the word for “believe” that illustrate these two interpretations. There is evidence for both concerns in the Gospel ... John clearly expects his readers to have at least a general knowledge of many of the people, places, institutions and events mentioned in the story ... I think his specific purpose was assurance for Christians, but his great passion was to bear witness to Jesus, and he does so in a way that is very effective for evangelism. (R. Whitacre)

The basic concern among scholars is that the Gospel, as it stands, looks much too complicated to be viewed as an evangelistic document: unbelievers could not possibly understand the numerous subtle nuances in the text. Many scholars who do wish to take 20:31 seriously find it possible to deny a missionary motive in the book's composition by leaning on the present tense of *pisteuete*: Since here the present would mean “keep believing,” it would imply that the readers of the Gospel are already Christian believers. Correlating this idea with 1 John 5:13, R. Brown (and others) interpret the statement as indicating the goal of “deepening the faith of the disciples.” Even if we assume the textbook distinction between “keep believing” for the present and “start believing” for the aorist (which in any case is doubtful), we would have to recognize that a writer's usage may vary from that pattern. (M. Silva) I see no reason to prohibit John from writing to believers and on occasion elaborating on the process of becoming a Christian and the evangelical means to accomplish that goal. Let the context decide when he is discussing initial “believing” or “continuous believing,” much the same as when he is discussing eternal life in its stages. (LWB)

When God was said to be Spirit (4:24), it would seem that the whole Godhead (whether Father, Son, Logos, or Spirit) was Spirit, and nothing can be gathered hence of any hypostasis or *ousia*, but rather a hint is given of the supreme character of the very essence of Deity, as antithetic to theories of His impersonality, of His corporeal limitation, of ritual observance, or of idolatrous

localization of His energies. Christ had often spoken of the “living water” which He could and would give to quench all human thirst. He promises the great abundance of this gift, and describes it as a kind of blessedness which would make each recipient a perennial supply of it for others (4:14). John says this was Christ’s description of the Holy Spirit, which those who should believe on Himself would receive, for the “Holy Spirit was not yet given because Jesus was not yet glorified” (7:37-39). In other words, when Christ should, as the Victor over death, have taken His place on the throne of God, then the whole material wherewith the Spirit would deal with men would so immeasurably transcend all that had ever been previously vouchsafed, that in comparison with what had gone before the Holy Spirit had not yet been given at all. (H. Reynolds)

The fourth Gospel, as we shall see, builds on and expands the OT conception of divine election. In its three major divisions – the prologue (1:1-18), the narrative leading up to the night Christ was betrayed (1:19-12:50), and the denouement consisting of the upper room discourse, the crucifixion, and the resurrection with its aftermath – John’s Gospel implicitly and explicitly asserts God’s choosing, His election, of lost sinners to eternal life. In the same vein, and no less significantly, it points to the numerous broader ways in which God exercised His elective prerogative so as to ensure the execution of the redemptive strategy that He conceived in gracious love and carried out in human history. (R. Yarbrough) While Jesus’ ministry in the synoptic Gospels is almost exclusively in Galilee, Jesus’ ministry in John is almost exclusively in Jerusalem. In Galilee, Jesus ministers to the multitudes who generally receive Him, but in Jerusalem, Jesus is confronted with “the Jews” who dispute His claim of deity and crucify Him. (E. Towns)

John is not thinking of his readers as still being unbelievers ... He writes his Gospel for believers, for people who have and who believe the other three Gospels, who thus receive this new testimony as a confirmation of what they already hold in their hearts. We must thus translate these punctiliar aorists, “in order that you may definitely believe.” (R. Lenski) I’m not in complete agreement with Lenski on the punctiliar aorists, but I am definitely in agreement that John was writing to believers. There are far too many passages in John that would be of no use or interest to an unbeliever. And there is an assumption by John that his readers are already familiar with the contents of the other three Gospels and that he does not have to go into great detail on things like the birth and early life of Jesus or John the Baptist. John skims over these and other topics with almost no mention because they are already covered in the other writings. On those occasions when I cite a commentator who calls John “the Evangelist,” that does not mean I agree with the thrust of John’s Gospel is evangelistic. In my opinion, evangelism was a secondary concern in John’s gospel. (LWB)

John omits many things that either one or more than one of the synoptic Gospels include. There is no mention of Jesus’ baptism, although John clearly presupposes a knowledge of Christ’s baptism on the part of his readers ... At the same time John shows a detailed knowledge of things that the other Gospels omit. (J. Boice) This gospel contains no account of the birth, baptism, or temptations of Jesus, because John emphasizes Christ’s deity. In John, Jesus is the Son of God who speaks with authority ... His goal is not to write a complete, sequential, chronological history of the life and ministry of Christ, but to prove that Christ is deity and that

if the readers will believe in Him, they will have eternal life ... He spends the first 11 chapters on the 33-1/2 years of Christ's life. Then he devotes the last 10 chapters to what amounts to only one week. That last week covers the final instructions to His disciples, the crucifixion, and the post-resurrection events. (E. Towns)

There is also no mention of the so-called sacraments, even though John could have commented on them or reinforced the necessity of their practice in chapters 3 (baptism) and 6 (eucharist) if he desired. Some commentators believe his failure to mention them assumes that his readers were already familiar with them from their reading of the synoptic gospels. Other commentators believe his failure to mention them is important because they were totally unnecessary in the new spiritual economy that was about to be introduced after His death, burial, resurrection, ascension, and session. If you haven't discovered my position on sacraments by now, let me state it outright: I do not believe there is biblical justification for any ritual during the Church Age dispensation. (LWB)

Summary of Gospel Introductions				
Gospel	Matthew	Mark	Luke	John
Date	40-70 probably 40s	63-70 probably 60s	57-59 probably 50s	65-95 probably 90s
Origin	Palestine	Rome	Caesarea	Ephesus
Audience	Jews	Romans	Greeks	Gentiles
Emphasis	King	Servant	Man	God

This is a handy chart by Thomas Constable, but I am not in total agreement on his designation of John's audience as "Gentiles." There are too many Jewish elements in this gospel to be overlooked. (LWB) It is essential for an adequate appreciation of John's use of signs to examine to what extent the description of the various signs would serve this purpose. It is not without considerable importance that the Messianic identity of Jesus is stated first. This is essentially a Jewish concept and does not support the view that this gospel is wholly Hellenic in purpose. The connection of Messianic claims with signs is not surprising, for it was generally expected that the Messiah, when he came, would authenticate his claims by means of signs. The absence of signs would have been unthinkable for a claimant to the Messianic office. (D. Guthrie)

These verses form the beginning of one of the most remarkable passages in the Gospels. None, perhaps, of our Lord's discourses has occasioned more controversy, has been more misunderstood, than that which we find in the sixth chapter of John. We should observe, for

one thing, in these verses, the spiritual ignorance and unbelief of the natural man. Twice over we see this brought out and exemplified. When our Lord bade His hearers “labour for the meat which endureth to eternal life,” they immediately began to think of works to be done, and a goodness of their own to be established ... Doing, doing, doing, was their only idea of the way to heaven. (J. Ryle) The discourse in John 6 represents two of these activities (eating & drinking) as central to faith and to men’s relationship with Jesus. They belong to the very essence of day-to-day relationships ... The whole of the Christian life should be characterized by this kind of feeding on Christ. (DNTT, B. Klappert)

A person who believes in *sola scriptura* (Scripture alone is the final and only infallible rule of faith for the Church) and in *tota Scriptura* (one must believe all of Scripture, not just parts) must wrestle with the issues raised in this book. A person who cannot provide a contextually-based, fair and honest interpretation of such passages as John 6:37-45 ... must be willing to abandon long-held and maybe even cherished traditions. (J. White) As I reviewed the various figures of speech and verbs tenses in John 6, I myself had to question some of the long-held traditions and majority interpretations of certain passages. I am not referring to the Protestant versus Catholic debate on this chapter; the Protestant interpretation is hands-down the correct one. I am referring to several passages which have historically been understood in a positional sense (initial faith) which I believe should be understood in an experiential sense (continual trust). My translation of these passages will be unmistakably seen when you get to them. (LWB)

The chart below is a simplistic summary of what my proposed interpretation looks like compared to the traditional interpretation. I think it’s fair to call the traditional viewpoint the Reformed viewpoint, since the majority of Reformed commentators see this chapter in one-time event, positional terms in spite of evidence that many passages can be seen from a continuous, experiential viewpoint. It is my contention that the traditional viewpoint completely eliminates the linear, durative, continuous action inherent in the Present tense. All of the passages are rather translated as a punctiliar, momentary, one-time event. This means I see many passages as a straight line with an arrow on the end (→) while the traditional viewpoint sees these passages as a dot (.). Verbs that are not listed on this chart are points of agreement between the two views. (LWB)

<u>Vs.</u>	<u>Proposed Viewpoint</u>	<u>Traditional Viewpoint</u>
29	continuous trusting	one-time belief
30	continual performance do on continual basis	one-time performance do one-time
32	keeps on giving	one-time gift
33	keeps on coming down keeps on giving	came down once gave once
35	continues to come continues to trust	one-time coming one-time faith
37	keeps on coming	one-time coming
40	continues to perceive	sees one-time

	continues to trust	one-time belief
	keeps on having	has
47	keeps on trusting	one-time belief
	continues to have	has

Here's another chart that is crucial to understanding this chapter. There are two words for "eating" and two different verb tenses to go with them. "Eating" in the aorist tense (*esthio*) and "chewing" in the present tense (*trogo*) point to different things. They are not synonyms. The aorist points to one-time eating or belief; the present tense points to continual chewing or trusting daily. These verbs parallel the viewpoints in the chart above, as well as form a compare and contrast below. (LWB)

Vs.	<u>Verb</u>	<u>Tense</u>	<u>Frequency</u>	<u>Action</u>	<u>Result</u>
50	<i>esthio</i>	aorist	one-time	initial belief (come to eat)	will not die
51	<i>esthio</i>	aorist	one-time	initial belief (has eaten)	will live forever
53	<i>esthio</i>	aorist	one-time	initial belief (have eaten)	has spiritual life
	<i>pino</i>	aorist	one-time	initial belief (have drunk)	has spiritual life
54	<i>trogo</i>	present	continuous	trusting daily (chewing)	qualitative life
	<i>pino</i>	present	continuous	trusting daily (drinking)	qualitative life
56	<i>trogo</i>	present	continuous	trusting daily (chewing)	mutual abiding
	<i>pino</i>	present	continuous	trusting daily (drinking)	mutual abiding
57	<i>trogo</i>	present	continuous	trusting daily (chewing)	living through Jesus
58	<i>esthio</i>	aorist	historical	narrative (ate manna)	died physically
	<i>trogo</i>	present	continuous	trusting daily (chewing)	qualitative life

Once studied, this paints quite a different picture than what Catholic cannibals and post-Reformation ritualists often portray in this chapter. Not dying, living forever, possessing resurrection life, living a qualitative life here on earth, and (mutually) abiding in Christ and He in you – why would anyone want to take such magnificent spiritual realities portrayed by a series of metaphors and offer empty rituals in their place? (LWB) Christian sacramental theology differs little from that of Gnosticism. (R. Bultmann) Nowhere, either in Gospels or Epistles, is there *any* teaching that the blood of our Lord is communicable. Any such idea is physiologically unthinkable as well as Scripturally disqualified. John 6:53-56 is to be interpreted *spiritually*. (J. Baxter) None of these false doctrines would prevail today if religious leaders would read this context and apply only the very basic rules of Hermeneutics. (P. Butler) Using a consistently literal hermeneutic, but recognizing the abundance of metaphors and other figures of speech in this chapter - I end up rejecting both the Roman Catholic Sacramentalist and Protestant Ritualist interpretations of John 6. (LWB)

Some of you may be offended by my characterization of the Roman Catholic "mass" as cannibalism. But in its essence, that is exactly what it represents, as argued by a list of Protestant reformers so long and distinguished that there's no point in naming them all. The ritual, ceremony, or sacrifice of the mass is nowhere to be found in Scripture. It has its source not from the Bible, but from pagan institutions in ancient Babylon. (LWB) We have

evidence that goes to show the Babylonian origin of the idea of that “unbloody sacrifice” very distinctly. (A. Hislop) The Madonna and child (Mary and Jesus) that Catholicism obtains the ritual of the mass from is “the goddess Mylitta, the Mediatrix” and “her son in her arms.” The cakes offered to the “Queen of Heaven,” the unbloody sacrifice, became the small, thin round wafer that the Church of Rome uses. You can follow Alexander Hislop’s archaeological and historical research into the paganism of the Roman Church in his book published by the Loizeaux Brothers: *The Two Babylons: The Papal Worship Proved to be the Worship of Nimrod and His Wife*. As the cover of this volume announces, it contains 61 woodcut illustrations from Nineveh, Babylon, Egypt, Pompeii, etc. that prove his thesis.

Another reference book to the pagan rituals and practices of Roman Catholicism is: *Secrets of Romanism*, Joseph Zacchello, also published by the Loizeaux Brothers. This author was a former Catholic priest who exposes their doctrines, terms, rituals and other pagan practices. Part 1 of Chapter 4 in his book outlines the Roman Catholic doctrine of the Mass. Part 2 refutes their erroneous interpretation of John 6 and other passages which they “twist” in an attempt to corroborate the pagan dogma called *transubstantiation*. A former professor of mine once commented: “If these two books don’t convince you that Roman Catholicism is hellish and damnable, I don’t know what will.” Of course, the Protestant Reformation is ancient history. If you want more research materials on the nature and practice of the Catholic church, libraries are full of them. Our goal in the 21st century is not to start another religious war; nor is it our goal to water-down or otherwise compromise the truth of God’s Word to accommodate their pagan practices in a gesture of overt civility; our goal is to provide Catholics with information that might cause them to turn from “a hellish and damnable religious system” to the Jesus Christ of the Bible.

Chapter 1

LWB **John 1:1** In a beginning [eternity past] the Word [Jesus Christ] was [continued existence]. Moreover, the Word [Jesus Christ] was face-to-face with God [intimate fellowship with the Father]. In fact, the Word [Jesus Christ] was God [deity].

^{KW} **John 1:1** In the beginning the Word was existing. And the Word was in fellowship with God the Father. And the Word was as to His essence absolute deity.

^{KJV} **John 1:1** In the beginning was the Word, and the Word was with God, and the Word was God.

TRANSLATION HIGHLIGHTS

The entire first chapter of John is a prelude to the earthly ministry of Jesus, beginning with His beginning – which was really *not* a beginning since eternity admits of no beginning. The Word

was and still is (continued existence) Jesus Christ. *In a beginning* (no definite article) is a reference to eternity past. Jesus Christ existed as the Word in a beginning (Descriptive and Durative Imperfect tense) and He continues to exist as the Word – an enduring and unlimited state of being. The concept of eternity does not admit of a “tense,” per se, but one must be chosen. He has the same eternal nature as God the Father. The declarative indicative means John is making a simple statement of fact. Moreover, Jesus Christ as the Word had face-to-face, intimate fellowship with God the Father. He was not just “with” God the Father, but was “face-to-face with” Him. Don’t skip over the preposition “pros” too quickly! This means Jesus and the Father are separate “persons,” but also persons who communed with each other.

As a matter of fact, Jesus Christ as the Word was and still is God. He always will be God; there will never be a time when He is not God. This last phrase emphasizes His deity. Jesus Christ is a member of the Godhead as seen in the Trinity: God the Father, God the Son, and God the Holy Spirit. He shares *divine essence* with the Father and the Spirit. The durative imperfect points to His eternal existence, fellowship with the Father, and deity before He came to earth to dwell in hypostasis. He had no beginning, nor was He created. He was. Since He retains His divine and human natures into eternity future (forever), His presence in hypostatic union would be represented by the perfect tense – in contrast to His existence before He became the hypostasis. By calling Him “the Word” John tells us that He is the embodiment of divine wisdom that is being communicated by His Person and by His words. John communicates His union of divine essence with the Father as well as His separate personality.

RELEVANT OPINIONS

In the first chapter, John presents Christ as the eternal Word of God and builds his defense of that statement. Using the teachings of Christ and His miracles to support the claim that Jesus is indeed the Christ, the Son of the living God, John tries to convince readers to believe in His deity that they might have eternal life. (E. Towns) A word serves two distinct purposes: (a) it gives expression to the inner thought, the soul of the man, doing this even though no one else is present to hear what is said or to read what is thought; and (b) it reveals this thought (hence, the soul of the speaker) to others. Christ is *the Word of God* in both respects: He expresses or reflects the mind of God; also, He reveals God to man. (W. Hendriksen) What are the Scriptures? They are the Word of God. And what does that mean? This: the Scriptures reveal God’s mind, express His will, make known His perfections, and lay bare His heart. (A. Pink) This passage condemns alike the Socinian and the Arian theories, for it asserts, against the first, that Christ had an existence before His birth at Bethlehem; and against the second, that He existed before the highest angels, who are created beings, for He “was,” not “He was created.” (H. Reynolds)

John elevates the phrase from its reference to a point of time, the beginning of creation, to the time of absolute pre-existence before any creation, which is not mentioned until verse 3. (M. Vincent) *Theos* without the article emphasizes quality rather than individuality. Had John included the article, this phrase would tend to support the error of Sabellianism, which taught one God manifested in three different modes. (E. Towns) He was not what certain heretics claimed him to be, a created being ... In order to place all the emphasis on Christ’s full deity the predicate in the original precedes the subject. Over against every heretic it must be made plain

that this Word was fully divine. (W. Hendriksen) Though *theos* precedes the verb, yet the disposition of the article shows that it is the predicate, and not the subject, of the sentence. (H. Reynolds) Both here and in Genesis 1:1 the article *the* is lacking in the originals, showing that it refers to the commencement of the subject in hand. In Genesis it is the beginning of creation. Here it is the beginning of revelation. (A. Knoch) In His essence Jesus is equal with the Father, but He subsists as a separate person within the Godhead. (T. Constable)

The Logos was not merely existent in the beginning, but was also the efficient principle, the beginning of the beginning. The beginning, in itself, and in its operation dark, chaotic, was, in its idea and its principle, comprised in one single luminous word, which was the Logos. And when it is said the Logos was in this beginning, His eternal existence is already expressed, and His eternal position in the Godhead already indicated thereby. (Lange) Logos signifies both the *outward form* by which the inward thought is expressed, and the *inward thought* itself. As signifying the inward thought, it denotes the faculty of thinking and reasoning. (M. Vincent) When the article is not used, the emphasis is upon the quality or character of the person or thing designated by the noun. The *articular* noun identifies. The *anarthrous* noun qualifies. The presence of the article before *logos* points out identity. The Lord Jesus is not merely *a* concept of Deity, one among many. He is *the* particular, individual, unique concept of Deity. He is the only and full concept of Deity. (K. Wuest) If priority in time also means priority in status (as it often did in John's world) and if longevity is highly valued (as it was in John's world), God is superior to all. (W. Carter)

Students with a more advanced knowledge of the language will know that one of the ways Greek grammar distinguishes between the subject of the sentence (here "the Word," *ho logos*) and the predicate ("God," *theos*) is precisely by retaining the article with the former, but omitting it with the latter. (W. Kaiser, M. Silva) A "word" is a means of communication. By means of words I transmit information to others. By words I express myself, make known my will, and impart knowledge. So Christ, as the Word, is the Divine Transmitter, communicating to us the life and love of God. (A. Pink) This Logos, or Word, was present with God before the space-time continuum, or universe, was created. (B. Witherington, III) In terms of divine revelation, the *written Word* of the Old Testament passed the baton to the *Living Word* in the person of the God-Man, Jesus Christ ... God exists and the attributes which belong to His essence are expressed by what He has created (Rom. 1:20), by His activities in human history, and by His infallible Word. (R.B. Thieme, Jr.) John takes us back to the beginning, and shows us that the Lord Jesus had no beginning. (A. Pink)

We have now learned that before all things and before all time, there 'was' in timeless existence, the Word, the Reason, the Archetype, the Mediator, the Revealer. The world is the destined sphere and man the destined recipient of the priceless revelation of God, not only as almighty and invisible, but, through the Word become flesh, as the God Who is love, and the God Who is also Father ... Due to the absence of the article, there are some who would translate it thus: 'The Word was a God,' because *Theos* is without the article. The following references, however, all of which occur in the prologue, will be enough to show the incorrectness of such a translation. Vs. 6: "There was a man sent from a God." Vs. 12: "Power to become children of a God." Vs. 13: "Which were born of a God." Vs. 18: "No man hath seen a God at any time." ... Subsequent

revelation teaches us that He Who is called *Elohim* or God in Genesis is called *Ho Logos* or God in John, and all things without exception were made by Him. (C. Welch) Time is the way God and we measure events in relationship to one another. Even before God created the universe (Gen. 1:1) there was succession of events. We often refer to this pre-creation time as eternity past. This is the time that John referred to here. At the beginning of this eternity, when there was nothing else, the Word existed. (T. Constable)

John 1:1 In a beginning (Loc. Time; eternity past) the Word (Subj. Nom.; Jesus Christ) was (εἶμι, Imperf.AI3S, Descriptive & Durative, Declarative; existing). Moreover (continuative), the Word (Subj. Nom.; Jesus Christ) was (εἶμι, Imperf.AI3S, Descriptive & Durative, Declarative) face-to-face with God (Acc. Association; fellowship with the Father). In fact (emphatic), the Word (Subj. Nom.; Jesus Christ) was (εἶμι, Imperf.AI3S, Descriptive & Durative, Declarative) God (Pred. Nom.; deity of Christ).

^{BGT} **John 1:1** Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.

^{VUL} **John 1:1** in principio erat Verbum et Verbum erat apud Deum et Deus erat Verbum

LWB John 1:2 He [the same One] was in a beginning [eternity past] face-to-face with God [intimate fellowship with the Father].

^{KW} **John 1:2** This Word was in the beginning in fellowship with God the Father.

^{KJV} **John 1:2** The same was in the beginning with God.

TRANSLATION HIGHLIGHTS

Jesus Christ was face-to-face with God the Father in a beginning (which was really *not* a beginning), in eternity past. They communed with each other, i.e., reciprocal, intimate fellowship between members of the Trinity. The word “was” points to continued existence with no idea of a true beginning. In other words, Jesus Christ did not “come into being” like His creation when He called it into existence (in the next verse). The declarative indicative mood means John is not accepting any arguments, but is stating an absolute fact. The deity of Christ and His eternal preexistence is not to be questioned. This phrase is a rewording or repetition of part of the first verse. There is a lot of repetition in the Gospel according to John. He often tells us what he is going to cover next, then he covers it, and then he summarizes what he has just covered. This is standard operating procedure for many teachers. The fact that He has fellowship with God the Father also points to His being distinct from (and therefore not identical to) the Father.

RELEVANT OPINIONS

Genesis begins with the creation of the world, at a point that began time, while John reaches back beyond time into eternity. Creation is not specifically mentioned until verse 3, so the first two verses must refer to an earlier period. (E. Towns) This verse forms the transition point from

the discussion of the personal being of the Word to His manifestation in creation ... As the idea of the Word involves knowledge and will, wisdom and force, the creative function is properly His. (M. Vincent) The Word was in intimate relationship with God, and so, qualitatively, the Word's revelation surpasses all other claims of revelation by showing them to be partial and inferior at best. (W. Carter) The deeds and words of Jesus are the deeds and words of God; if this be not true the book is blasphemous. (C. Barrett) A more emphatic and unequivocal affirmation of the absolute Deity of the Lord Jesus Christ it is impossible to conceive. (A. Pink) If Christ is eternal, it also is obvious that He is the uncaused cause, the self-existent One. As the Creator of all things, He Himself must be uncreated. (J. Walvoord)

John 1:2 He (Subj. Nom.; this One) was (εἰμί, Imperf.AI3S, Descriptive, Declarative) in a beginning (Loc. Time; eternity past) face-to-face with God (Acc. Association; fellowship with the Father).

^{BGT} **John 1:2** οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.

^{VUL} **John 1:2** hoc erat in principio apud Deum

^{LWB} **John 1:3** All things [creation] came into being through Him [intermediate agency], and apart from Him not even one thing came into being [refutes evolutionary theory] that came into existence in the past and continues to exist in the present.

^{KW} **John 1:3** All things through His intermediate agency came into being, and without Him there came into being not even one thing which has come into existence.

^{KJV} **John 1:3** All things were made by him; and without him was not any thing made that was made.

TRANSLATION HIGHLIGHTS

John proceeds from the Person of Jesus Christ to His work. The plural subject “all things” is paired with the singular verb “came into being.” This means the creation in all its individual parts (plural) was created by the Word, Jesus Christ, in its entirety (singular) as a whole. God the Father and the Holy Spirit also participated in the creation, but Jesus Christ was the central figure. The ingressive aorist means the creation had a beginning in time, in contrast with its Creator who existed before time. The time-bound creation came into being through the intermediate agency of the timeless Creator. Everything in this world, which includes the entire universe, came into existence (Ingressive Aorist tense) through Him. As if he was anticipating the argument of the evolutionist, John tells us that absolutely nothing that came into existence in the past and continues to exist today outside of the intermediate agency of Jesus Christ. The ingressive aorist covers the initial creation, while the intensive perfect covers everything that came from that initial creation, throughout history to the present.

In other words, John is saying, “Look around you. The basic building materials of everything you can see (as well as things you cannot see) came into existence through God.” If you believe that some form of primordial soup led to the creation we live in today - which is not the way the

creation occurred according to the Genesis account - the Word would also be the source and agent of that primordial soup. Nothing came into existence outside His creative power and authority. If there was a “big bang,” God created that, too. He brought all materials into existence, including the smallest particle you can observe with an electron microscope. He even created the angelic host. There is no escaping the span of His power and control. He also holds everything together by His Word in the present (Intensive Perfect tense). He is the Creator and the Sustainer of the universe, therefore He Himself was not created. Also, the idea of “intermediate agency” should not detract from His function as Mediator.

RELEVANT OPINIONS

This thought is also conveyed by Paul in 1 Corinthians 8:6. This does not limit the Word as a mere instrument of God, but rather recognizes the relationship between the Father and Son. This statement is a clear expression of John’s personal faith in the creative power of God; see Hebrews 11:3. (E. Towns) All things, one by one, came into being through this divine Word ... All things (viewed distributively, one by one without any exception) were created by Him. (W. Hendriksen) *Ho gegonen* refers, not merely to the original creation, *egeneto*, but to the continued existence of that which has come into being. Of this, it is said, it derives its life, has its life in the Logos, and that this idea is expressed in a profounder way than by saying that it *was life in Him* ... This, in its grand comprehensiveness and individualizing of every molecule and every force, brings the mind of the reader down from eternity to time, from the creation to the preservation and providence of the world, and it prepares the way for the great assertion of the following verse. (H. Reynolds) It does not lower the Word to the rank of a simple instrument, but merely implies a different relation to creation on the part of the Father and the Son. (M. Vincent) The Father planned, the Word was the agent, and the Spirit the executor of the divine counsels. (H. Ironside)

John 1:3 All things (Subj. Nom.; creation) came into being (γίνομαι, AMI3S, Ingressive, Deponent; came about) through Him (Gen. Intermediate Agency, Abl. Source), and (continuative) apart from Him (Abl. Separation) not even (neg. adv.) one thing (Subj. Nom.) came into being (γίνομαι, AMI3S, Ingressive, Deponent; came about) that (Nom. Appos.) came into existence in the past and continues to exist in the present (γίνομαι, Perf.AI3S, Intensive, Deponent).

^{BGT} **John 1:3** πάντα δι’ αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν. ὃ γέγονεν

^{VUL} **John 1:3** omnia per ipsum facta sunt et sine ipso factum est nihil quod factum est

LWB John 1:4 In Him [Jesus Christ] spiritual life began and continued to exist. In fact, this spiritual life came into existence and continued to be the Light [communicated sphere of the Divine] of men [believers].

^{KW} **John 1:4** In Him life was existing. And this aforementioned life was the light of men.

^{KJV} **John 1:4** In him was life; and the life was the light of men.

TRANSLATION HIGHLIGHTS

This “life” is the spiritual life belonging to God, Jesus Christ and the believer. Jesus Christ possessed it in eternity past with the Father and continues to share it with His sheep. Spiritual life existed “in Him” in eternity past and continues to reside “in Him” today. He not only created these things; He also preserves or sustains them. He did not exercise His omnipotence once and then sit on the sidelines to see what would happen next. He engaged Himself in the initial process and remains engaged to this very moment. As Paul says in Hebrews 1:3, He upholds all things by the Word of His power. This phrase could also be understood as inceptive or inchoative, meaning *spiritual life came into existence* or began in Him. This spiritual life was the light, the communicated sphere of the Divine, of men. *Light* is a common metaphor used to describe the Lord. “Men” refers to believers, His sheep. All mankind does not receive spiritual life. Only “those whom the Father has given to Him” receive spiritual life. However, the emphasis here is not on numerics – the elect or non-elect - but that the source and communication of spiritual life originated and continued to come from Jesus Christ.

RELEVANT OPINIONS

The term *life* refers to the fullness of God’s essence, His glorious attributes ... This full, blessed life of God is said to have been present in the Word, and this from all eternity. (W. Hendriksen) Life, in all its energies, past, present, and future, is an outcome, an effluence, of the Eternal Word. (H. Reynolds) He speaks of the Word that he may tell us of the Life in it, and of the Life that he may tell us of the Light in it. (D. Young) When life is *manifested*, it is called *light*, for it is characteristic of light to shine forth. Since the Fall - which is implied already here in the last clause of verse 4 - that light was proclaimed to men. Mankind was characterized by darkness, evil, and hatred, which are the antonyms of light. (W. Hendriksen) God is life; God lives. He does not possess life as we do – life that began at some point. There never was a time when God did not live. He always existed; His life is called eternal life. Eternal life has no beginning and no end. In contrast, the eternal life given to the believer is technically called everlasting life; that is, it has no end, but began at the moment of salvation. (R.B. Thieme, Jr.)

In the spiritual life which has been superinduced upon the life of the conscience and of the flesh, there is the highest light, the brightest and warmest and most potent rays of the whole spectrum of Divine illumination. (H. Reynolds) If the believer would enter into a better, deeper, fuller knowledge of God, he must prayerfully study the Person and work of the Lord Jesus Christ as revealed in the Scriptures. Let this be made our chief business, our great delight, to reverently scrutinize and meditate upon the excellencies of our Divine Saviour as they are displayed upon the pages of Holy Writ, then, and only then, shall we “increase in the knowledge of God.” (A. Pink) In John *zoe* is generally eternal or spiritual life, but here it is more comprehensive. In the Logos was life, and it is of this life all things have partaken and by it they exist. (W. Nicole) It does not say that the *Word* was light, but that the *life* was the light. The Word becomes light through the medium of life, of spiritual life, just as sight is a function of physical life. (M. Vincent) The Logos is Mediator not only in the act of creation, but in its continuance. (G. Beasley-Murray)

John 1:4 In Him (Loc. Sph.) spiritual life (Subj. Nom.) began and continued to exist (εἰμί, Imperf.AI3S, Descriptive; Inceptive: came into being). In fact (emphatic), this (Nom. Spec.; demonstrative pronoun) spiritual life (Subj. Nom.) came into existence and continued to be (εἰμί, Imperf.AI3S, Descriptive, Inceptive: came into being) the Light (Pred. Nom.; sphere of the Divine) of men (Gen. Poss, Adv.).

^{BGT} **John 1:4** ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων.

^{VUL} **John 1:4** in ipso vita erat et vita erat lux hominum

LWB John 1:5 Moreover, the Light [sphere of the Divine] is constantly shining in the sphere of darkness. But the darkness could not overwhelm it [overcome it with hostile intent].

^{KW} **John 1:5** And the light in the darkness is constantly shining. And the darkness did not overwhelm it.

^{KJV} **John 1:5** And the light shineth in darkness; and the darkness comprehended it not.

TRANSLATION HIGHLIGHTS

The light or *sphere of the Divine* is constantly shining (Durative Present tense) in the *sphere of darkness*. The light shone in eternity past, remains shining during our time on planet earth, and will continue to shine throughout eternity. Sin brought darkness, first by Satan and his fallen angels, and then by Adam and Eve. Where there is no light, darkness prevails. Where there is light, darkness is dispelled. Where there is no spiritual life, spiritual death is the norm and standard. But this light is so powerful that darkness could not overcome it (Gnomic Aorist tense). The Potential Indicative mood expresses a condition and wish or impulse that is contrary to the nature and omnipotence of God. A conditional clause usually has a protasis and an apodosis, but the close connection with *desire* and *impulse* makes that structure unnecessary here. The negative adverb makes the condition, desire and impulse impossible to be fulfilled. Light and darkness are polar opposites, mutually exclusive spheres of existence and operation. The darkness would like to seize the light and extinguish it (desire, impulse), but it is unable to do so (condition contrary to fact). It is the nature of darkness to want to destroy its enemy, the light. Darkness is the realm of Satan; light is the realm of God. The hostility between the two is a historical and continuing fact, but the darkness will never, ever prevail over the light.

RELEVANT OPINIONS

John calls darkness the natural sphere of those who hate good (3:19-20), and he contrasts it with Jesus (8:12, 12:35, 46), the Light of the World. (E. Towns) The *darkness* refers to fallen mankind, darkened by sin and unbelief ... This darkness does not merely behave negatively; on the contrary, it *hates* the light. It refers to the world of mankind viewed as a hostile power, which actively resists the light and refuses to accept it. What we have here is a manifestation of the

absolute antithesis between light and darkness, kingdom of God and the world, Christ and the forces of the evil one. (W. Hendriksen) The whole record of the incarnate Word is a continuous story of the resistance of the darkness to the light. (H. Reynolds) The darkness of sin is deep. The moral condition which opposes itself to divine light is utterly dark. The very light that is in it is darkness. (M. Vincent) The reference frames God's activity in a context of struggle and futile resistance from humans and from cosmic powers. (W. Carter)

All other darkness yields to and fades away before light, but here the darkness is so impenetrable and hopeless, it neither apprehends nor comprehends. What a fearful and solemn indictment of fallen human nature! And how evident it is that nothing short of a miracle of saving grace can ever bring one "out of darkness into God's marvelous light." (A. Pink) Physical darkness is dispersed immediately when light shines, but spiritual and mental darkness is more like a dense fog, that remains obscure and dark even though the light of the sun be actually shining. That this is the writer's meaning seems clear from verse 11, "He came unto His own, and His own received (*paralambano*) Him not." (C. Welch) In John's usage, darkness is not normally used of men or a group of men. Rather it usually signifies the evil environment or 'sphere' in which men find themselves. (H. Harris)

John 1:5 Moreover (continuative), the Light (Subj. Nom.; sphere of the Divine) is constantly shining (φαίνω, PAI3S, Durative; revealed) in the sphere of darkness (Loc. Sph.). But (adversative) the darkness (Subj. Nom.) could not (neg. adv.) overwhelm (καταλαμβάνω, AAI3S, Gnostic, Potential Ind. Expressing a Condition, Wish or Impulse; overcome, seize with hostile intent) it (Acc. Dir. Obj.).

^{BGT} **John 1:5** καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

^{VUL} **John 1:5** et lux in tenebris lucet et tenebrae eam non comprehenderunt

LWB John 1:6 A man appeared, whose name was John, who was sent as an ambassador from the presence of God.

^{KW} **John 1:6** There suddenly appeared a man upon the human scene, sent off as an ambassador from God's presence, his name, John.

^{KJV} **John 1:6** There was a man sent from God, whose name was John.

TRANSLATION HIGHLIGHTS

As you will see as we progress through this gospel, John doesn't use many transitional particles. He just dives into the topic he has in mind with little formal introduction. He leaves his remarks about Jesus Christ, the eternal Son, and takes us to planet earth just before the incarnation. A man appeared on the scene (Ingressive Aorist tense), not an angel, whose name was John. He is known by most believers as John the Baptist, even though he is not called "the Baptist" anywhere in Scripture. He did baptize in water, but if you wanted to name him something to

distinguish him from our author - John the Ambassador, John the Witness or John the Testifier would be more accurate nicknames. John “came into existence” while Jesus “was” in the beginning. John existed in time; Jesus existed outside of time as we know it. He was sent as an ambassador from the presence of God (Dramatic Perfect tense). As we will see in the next verse, this man was not the Word, but was a witness to the Word. His appearance was not supernatural like that of Jesus Christ; he had two human parents. But God had a special message for him to bring to his contemporaries.

RELEVANT OPINIONS

His forerunnership ended with the baptism of Jesus, who then appeared visibly on the scene of His ministry. But his testimony only ceased with his life. It was by the Baptist that the author of this Gospel was introduced to Christ. (H. Reynolds) Subsequent to creation sin, and with it the need for redemption, entered the world; this is the darkness of which John speaks. Into that darkness there came a man who was sent from God, John the Baptist. (R. Yarbrough) John writes about the Baptist much as he does about the Logos. The readers knew both; what John does is to lift out for each the vital and important features to which John wants the readers to give special heed. John thus presents no history of the Baptist and does not even point out his distinctive work of baptizing, either by describing this activity or by calling him the Baptist. (R. Lenski)

John 1:6 A man (Subj. Nom.) appeared (γίνομαι, AMI3S, Ingressive, Deponent), whose (Dat. Poss.) name (Subj. Nom., Appos.) was (ellipsis) John (Pred. Nom.), who was sent as an ambassador (ἀποστέλλω, Perf.PPtc.NMS, Dramatic, Substantival) from the presence of God (Abl. Source).

^{BGT} **John 1:6** Ἐγένετο ἄνθρωπος, ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης·

^{VUL} **John 1:6** fuit homo missus a Deo cui nomen erat Iohannes

^{LWB} **John 1:7** **This man [John] came as a witness, in order that he might testify about the Light [Jesus Christ], so that all types of people [Jew & Gentile, rich & poor, male & female, slave & free] might come to believe through him [his testimony about the coming Messiah].**

^{KW} **John 1:7** This man came as a witness in order that he might bear testimony concerning the light to the end that all might believe through his intermediate agency.

^{KJV} **John 1:7** The same came for a witness, to bear witness of the Light, that all *men* through him might believe.

TRANSLATION HIGHLIGHTS

John was born with an ultimate purpose in life. He came as a witness (Ingressive Aorist tense), in order that he might testify (Dramatic Aorist tense) about the light: Jesus Christ. John was not

the light; he was only a witness to the light. Jesus Christ was and is the Light. But that doesn't mean John didn't have an important mission. His destiny in life was to testify to the coming Messiah, so that all types of people might hear his testimony and come to believe in the light (Ingressive Aorist tense). People cannot believe in the light without a message or testimony to believe. John served as an intermediate agent between the Light and the people who needed to believe in the Light. The word "pas" refers to all types or categories of people: rich and poor, male and female, slave and free. Sometimes it refers to Jews and Gentiles, although John's message was restricted to a geographical area that was predominantly Jewish.

RELEVANT OPINIONS

Does *through him* mean *through Christ* or *through John* (the Baptist)? Nowhere else does the evangelist use the expression *believe through him* as meaning *believe through Jesus*. Jesus is always represented as *the object*, not as the agent, of faith. (W. Hendriksen) The splendid ministry of this "burning and shining lamp" might, it would seem, have brought all Israel to acknowledge Christ as the Light of the world; but the darkness apprehended it not. (H. Reynolds) It is light that makes all things manifest; but it is a thing too which is perfect purity. That is the true light which, on coming into the world, lights every man. It was not a mere Jewish thing: we have got far away out of that now, but it comes into the world; it is not a question of promises here, but of nature and counsels. (J. Darby)

When John 1:7 tells us that John the Baptist was sent as a witness to the Light which is Christ, in order that all men might believe, we are surely nearer to an understanding of what this means if we read it as "that all sorts of men might believe." Augustine wrote about such passages as these. He said: "We are to understand by 'all men' the human race in all its varieties of rank and circumstance – kings, subjects; noble, plebian, high, low, learned and unlearned; the sound in body, the feeble, the clever, the dull, the foolish, the rich, the poor; and those of moderate circumstances; males, females, boys, youth; young, middle-aged and old men; of every tongue, of every fashion, of all arts, of all professions, with all the innumerable differences of will and consciousness, and whatever else there is that makes a distinction among men." Perhaps we still need to be reminded of this. (A. Custance)

The Synoptics record that John the Baptist's ministry included calling people to repent. Yet nothing of that is said in John's Gospel, evidently because his purpose was evangelistic. The words *repent* and *repentance* (*metanoeo* and *metanoia*) do not occur even once in John's Gospel. This is very telling. If repentance were a condition of eternal life, John would have said so. (R. Wilkin) While the Baptist is testifying, the true light whose pure Gospel of salvation is proclaimed to all men, regardless of race or nationality, was at the point of entering upon His public ministry. (W. Hendriksen) He spoke to men as men; outward descent, national privileges, disappeared from their place in the divine order from the time of his preaching. (B. Wescott) His message was to men, without regard to nation, sect, descent, or other considerations. (M. Vincent)

John 1:7 This man (Subj. Nom.; John) came (ἐρχομαι, AAI3S, Ingressive, Deponent) as a witness (Acc. Purpose), in order that

(purpose) he might testify (μαρτυρέω, AASubj.3S, Dramatic, Purpose) about the Light (Obj. Gen.; Jesus Christ), so that (purpose) all types of people (Subj. Nom.; rich & poor, Jews & Gentiles, male & female, slave & free) might come to believe (πιστεύω, AASubj.3P, Ingressive, Purpose) through him (Gen. Intermediate Agency).

^{BGT} **John 1:7** οὗτος ἦλθεν εἰς μαρτυρίαν ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ.

^{VUL} **John 1:7** hic venit in testimonium ut testimonium perhiberet de lumine ut omnes crederent per illum

LWB **John 1:8** He [John] was not the Light, but was sent in order to testify about the Light [Jesus Christ].

^{KW} **John 1:8** That man was not the light. But he came in order that he might bear witness concerning the light.

^{KJV} **John 1:8** He was not that Light, but was sent to bear witness of that Light.

TRANSLATION HIGHLIGHTS

John repeats the distinction between the light and the witness to the light, so that there is no misunderstanding or confusion. John the Baptist was not the light (Descriptive Imperfect tense); he was merely a witness bearing testimony to the light. John did not want anyone to worship the messenger; they were only to worship the light Himself, Jesus Christ.

RELEVANT OPINIONS

John testifies concerning the Christ like the moon testifies concerning the sun. (W. Hendriksen) When the sun is shining in all its beauty, who are the ones that are unconscious of the fact? Who need to be told it is shining? The blind! How tragic, then, when we read that God sent John to bear witness of the light. How pathetic that there should be any need for this! How solemn the statement, that men have to be told that “the light” is now in their midst. What a revelation of man’s fallen condition. (A. Pink) Believers should bear witness to the Light and leave the results up to God. (R. Wilkin)

John 1:8 He (Subj. Nom.; that one: John) was (εἰμί, Imperf.AI3S, Descriptive) not (neg. adv.) the Light (Pred. Nom.), but (contrast) was sent (ellipsis) in order to (purpose) testify (μαρτυρέω, AASubj.3S, Dramatic, Purpose) about the Light (Obj. Gen.).

^{BGT} **John 1:8** οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.

^{VUL} **John 1:8** non erat ille lux sed ut testimonium perhiberet de lumine

LWB **John 1:9** He [Jesus Christ] was the genuine Light, which having come into the world [at the incarnation], brings spiritual light to each man [convicts each individual of sin].

^{KW} **John 1:9** He, the aforementioned Word, was the light, the genuine light which enlightens spiritually every man as it comes into the universe.

^{KJV} **John 1:9** That was the true Light, which lighteth every man that cometh into the world.

TRANSLATION HIGHLIGHTS

Jesus Christ was the genuine, the true Light (Descriptive Imperfect tense). This light came into the world (Historical Present tense), bringing spiritual light to each man (Dramatic Present tense). “Darkness” and “world” are used to represent people and forces that oppose the will of God. The Greek word “*pas*” in the singular points to each man and woman individually. The emphasis here is that the light shines on humans individually. The conviction of sin (darkness) by the light of Jesus Christ is a personal matter, not a group matter. Each human being is convicted individually. Just as Jesus Christ brings spiritual light to each individual believer at the point of new birth, He also convicts each human being of sin. The conviction of sin is not, however, equivalent to the new birth. This spiritual light is not the same spiritual light which brings each one of His elect to salvation and ultimately accomplishes its purpose. This light is a general light, not an evangelistic invitation. This light is a general revelation which is granted to everyone to convict them of sin, but not necessarily to induce salvation; it is an inward illumination of sin, but not belief in Jesus Christ.

RELEVANT OPINIONS

He grants this supreme blessing to every man who is saved; in the sense that not one of the saved receives his illumination from any other source. (W. Hendriksen) Inner illumination is not in view. (Carson) No man is left without some direct communication of light from the Father of lights. That light may be quenched, the eye of the soul may be blinded, the folly of the world may obscure it as a cloud disperses the direct rays of the sun; but a fundamental fact remains – the veritable Light illumines every man. (H. Reynolds) The word *enlighten* refers not to inward illumination but to the exposure that comes when light is shed upon something ... Those who are evil shrink from coming to the light because they do not want their works to be exposed ... John 1:9 is not, therefore, suggesting that through Christ’s coming each person is given the ability to choose salvation. The purpose of the verse is to say that the coming of the true light exposes and reveals where people are in their relationship to God. (T. Schreiner) The real light in contrast from the dim and shaded light which was conveyed through the types and shadows of the OT ritual. (A. Pink)

This has been called the Quaker’s text because of that group’s erroneous use of it and their stress on the “inner light.” (E. Blum) John 1:9, which speaks of Christ being the only light, i.e., revelation, which man will ever have, does not, in the context, refer to Christ saving anyone, much less all men. (R. Morey) Hitherto only Israel had the true light – the Shekinah or presence of Jehovah. Henceforth this distinction was to be done away: and every man (i.e., all to whom

the Son should reveal the Father) would be thus enlightened. Every man who is enlightened, is enlightened by Christ. (E. Bullinger) All this shows is that some kind of general enlightenment short of actual conversion is possible. (J. Dillow) This does not mean universal salvation or general revelation or even inner illumination. Instead, it means that Christ as the Light shines on each person either in salvation or in illuminating him with regard to his sin and coming judgment. (E. Blum) A man may be in the light, and yet be unenlightened. Darkness can fail to grasp the light, even though it be shining as brightly as the sun. (C. Welch) The idea is akin to what systematic theologians call “general revelation,” which strips human beings of excuse. (D. Carson)

There is no man whom some perception of the eternal *light* does not reach. But as there are fanatics who rashly strain and torture this passage, so as to infer from it that the grace of illumination is equally offered to all, let us remember that the only subject here treated is the common light of nature, which is far inferior to faith; for never will any man, by all the acuteness and sagacity of his own mind, penetrate into the kingdom of God. It is the Spirit of God alone who opens the gate of heaven to the elect. Next, let us remember that the light of reason which God implanted in men has been so obscured by sin, that amidst the thick darkness, and shocking ignorance, and gulf of errors, there are hardly a few shining sparks that are not utterly distinguished. (J. Calvin) In one sense all non-Christians are illuminated. But not all are the “sons of light” per John 12:36. (R. Zuck) John writes that Jesus came to shine upon all men so that Greeks and Romans, as well as Jews, might share in His kingdom. (J. Boice) God was making available the light of His Word to all nations at a specific historical point ... That “coming into the world” applies to the light rather than to “every person” is likely. (C. Keener)

John 1:9 He was (εἶμι, Imperf.AI3S, Descriptive; Jesus Christ) the genuine (Descr. Nom.; true) Light (Pred. Nom.), which (Subj. Nom.) having come (ἔρχομαι, PMPTc.NNS, Historical, Attributive) into the world (Acc. Place; at the incarnation), brings spiritual light to (φωτίζω, PAI3S, Dramatic; illuminating sin) each (Acc. Spec.; individually, not collectively) man (Acc. Dir. Obj.).

^{BGT} **John 1:9** Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον.

^{VUL} **John 1:9** erat lux vera quae inluminat omnem hominem venientem in mundum

LWB John 1:10 He [Jesus Christ] was in the world [during the dispensation of the Hypostatic Union]. In fact, the world [the creation and its inhabitants] came into existence through Him. However, the world [inhabitants] did not recognize Him.

^{KW} **John 1:10** In the universe He was, and the universe through His intermediate agency came into existence, and the world of sinners did not have an experiential knowledge of Him.

^{KJV} **John 1:10** He was in the world, and the world was made by him, and the world knew him not.

TRANSLATION HIGHLIGHTS

Jesus Christ was physically present in a human body in the world during the dispensation of the Hypostatic Union (Descriptive Imperfect tense). In fact, the created world He “visited” (and its inhabitants) came into existence through Him (Ingressive Aorist tense). However, in spite of His physical presence among them in a human body, and in spite of the fact that He created the universe they lived in (as well as themselves), the inhabitants of the world did not realize that God was dwelling among them (Gnomic Aorist tense). Even when He announced Himself as God, most of them still did not understand. The vast majority of individuals He lived with and spoke to did not realize He was God, the eternal Son. “World” in this context refers to the realm of mankind, the theatre of human history. There is also a negative connotation attached to the inhabitants of the world, because they are openly hostile to God the Father, the Word, and by association His chosen people. Mankind is in a state of sin from the Fall (darkness) and is totally alienated from Jesus Christ (light). *World* does not include the birds and the bees, because the birds and the bees are not responsible to recognize Him.

RELEVANT OPINIONS

By metonymy, world refers to the human inhabitants of the earth; hence, mankind, realm of mankind, human race, theatre of human history, framework of human society. (W. Hendriksen) The world here signifies humanity and its dwelling-place, considered apart from the changes wrought in any part of it by grace. (H. Reynolds) The inhabitants of Nazareth thrust Him out of their city. The Gergasenes besought Him to depart from their borders. A certain village in Samaria refused to receive Him. Chorazin and Bethsaida were upbraided by Him because of their unbelief and their rejection of His claims. Over Jerusalem Jesus wept, on account of the inattention of the people of the metropolis to His solemn warnings and gracious entreaties. (J. Thomson) The “world” denotes life not as God intends it, life in opposition to God’s purposes. It has refused to acknowledge its Creator and has accepted another, Satan with his human agents, as its ruler. It is unable to understand itself as created by, dependent on, and accountable to God with a mandate to structure its life according to God’s life-giving purposes. (W. Carter) Jesus appears not only as the Messiah by means of whom an eschatological future is anticipated (as in the Synoptics), but also as an envoy from the heavenly world. (H. Harris)

John 1:10 He was (εἰμί, Imperf.AI3S, Descriptive; Jesus Christ during the dispensation of the hypostatic union) in the world (Loc. Place). In fact (emphatic), the world (Subj. Nom.) came into existence (γίνομαι, AMI3S, Ingressive) through Him (Abl. Source). However (adversative), the world (Subj. Nom.) did not (neg. adv.) recognize (γινώσκω, AAI3S, Gnomic) Him (Acc. Dir. Obj.).

^{BGT} **John 1:10** ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι’ αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.

^{VUL} **John 1:10** in mundo erat et mundus per ipsum factus est et mundus eum non cognovit

LWB **John 1:11** He [Jesus Christ] came unto His own [possessions], but His own people did not receive Him.

^{KW} **John 1:11** Into the midst of His own possessions He came, and His uniquely-owned people did not take Him to themselves.

^{KJV} **John 1:11** He came unto his own, and his own received him not.

TRANSLATION HIGHLIGHTS

Jesus Christ came into the the realm of time on earth unto His own possessions (Constative Aorist tense), but His own people (the Jews) did not receive Him (Culminative Aorist tense). The first instance of “His own” is in the neuter and refers to His creation, and in particular the land of Judea and the city of Jerusalem where He ministered. The second instance of “His own” is in the masculine and refers to His people, the Jews. Isaiah 1:2-3 points to this continual theme which crosses all dispensations: His own people, Israel, continually reject Him. But in the Gospel of John, the emphasis is on His own people (Israel, the Jews) rejecting Jesus Christ during the dispensation of the hypostatic union. It is important to notice that (a) the Word in prior verses is in the masculine, (b) the Light is in the neuter, while (c) John uses the masculine “Him” in this passage. John has been referring to a *Person* all along - not an abstract essence or force or impersonal power. This is an important fact from the Greek which can be used to refute cultists who reject the deity of Christ by claiming that the Word and the Light did not refer to a Person but an ethereal force.

RELEVANT OPINIONS

Israel was in a very special sense God’s own possession (Ex. 19:5, Deut. 7:6, Isa. 1:2-3). “Hear, O heavens, and give ear, O earth; for Jehovah has spoken. I have nourished and brought up children, but they have rebelled against me. The ox knows his owner, and the ass his master’s crib; Israel does not know, My people does not consider.” The world – particularly, the Jews, which represented it – utterly disown the Christ. All rejected Him; all, with the exception of those to whom reference is made in verses 12 and 13. (W. Hendriksen) Here all expositors agree to see the special manifestation of the Logos to the house of Israel, which is called in numerous passages of the OT, God’s own possession ... Here the most astonishing, direct and prominent illustration of such a statement is seen in the historic ministry of the Lord Jesus, in the terrible record of His rejection by His own people, by His own disciples, by the theocratic chiefs, by the assembled Sandhedrin, by the very populace to whom Pilate appealed to save Him from murderous fury. (H. Reynolds)

He had to do with the Jewish nation for ages, but no previous movement of His could be accurately described in this language. He came now physically, personally, and visibly. This is a special coming to His own. His own land – the land of Palestine; His own people – the Jewish nation. The Jewish nation were His own people by a divine and sovereign choice, by a special covenant, by special promises, and by a special training. In the light of these facts He was their own Messiah, and they were His people; and it was necessary, as well as natural, that He should come to His own. Not to a favored class, but to all classes – rich and poor, learned and unlearned. He taught all without distinction, offered the blessings of His coming to all without the least partiality. (B. Thomas) His covenant people, Israel, refused to repent and meet the

spiritual conditions of the kingdom, and they rejected Christ as King at His first coming. (E. Radmacher) The King was rejected and His kingdom postponed for the second advent until realization in the millennial reign. (C. Feinberg)

The purpose of prophecy is to testify of Jesus Christ and to bring Him to glory. His first coming was for the purpose of establishing His reign on the earth, but the nation Israel rejected Him so He said the kingdom would be taken from them and given to a future generation. (R. Zuck) In the former place, it refers to His own possessions (neuter plural); in the latter, to His own people (masculine plural). (E. Bullinger) In Jesus Christ the Logos came not only to a world that had been made by Him; He also came to a people adopted by God as His own possession. Throughout this Gospel there is reference to “the world,” but that world manifests itself primarily in the confrontation between Jesus and Israel. (H. Ridderbos) In verse 10 the Word is described as in the world *invisibly*. Now he appears *visibly* ... There is a progress in the narrative. He was in the *world* at large: then He *came* unto His own home. (M. Vincent)

John 1:11 He came (ἔρχομαι, AAI3S, Constativē, Deponent) unto His own (Acc. Poss., neuter), but (adversative) His own (Nom. Poss.) people (Subj. Nom.; Jews) did not (neg. adv.) receive (παραλαμβάνω, AAI3P, Culminative) Him (Acc. Dir. Obj.).

^{BGT} **John 1:11** εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.

^{VUL} **John 1:11** in propria venit et sui eum non receperunt

LWB John 1:12 But as many [His own: Jews] as received Him [Jesus Christ], He gave to them the right [judicial authority] to become children of God [as opposed to children of Abraham by heredity], to those who are the believing ones [Christians] in His name:

^{KW} **John 1:12** But as many as appropriated Him, He gave to them a legal right to become born-ones of God, to those who place their trust in His name,

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

TRANSLATION HIGHLIGHTS

Even though the majority of His own (Jews, Israelites) did not receive Him, there were some who did receive Him as their Messiah (Ingressive Aorist tense). As many of them who did, He gave to them (Constativē Aorist tense) the right to become (Culminative Aorist tense) *children of God*. The Greek word *exousia* means right or judicial authority. The Jews thought of themselves as *children of Abraham*, but Jesus was offering them the chance of becoming *children of God*. They bragged about their right to be *children of Abraham* due to heredity, but the judicial right or authority to become *children of God* was not by heredity but by believing in His Person (Descriptive Present tense). John is contrasting the *right* of Jews by *heredity* to be *children of Abraham* with the *right* of Jews by *believing in Jesus Christ* to become *children of God*. This is not an Arminian proof-text for faith preceding regeneration. It is a contrast between Jews who

reject Jesus Christ and remaining children of Abraham versus Jews who accept Jesus Christ and become children of God. I know this is simple, but here it is in another format:

Jews	right	by birth (heredity)	children of Abraham
Jews	right	believing in Jesus Christ	children of God

Evangelists tend to take this verse out of its Jewish context, ignoring the important contrast John is making. Receiving Him and believing in His name are the same act in this passage. They are both initial acts, the one being an ingressive aorist and the other a descriptive present. Since they are the same act, you cannot have an initial act of receiving and a continuous act of believing in the same phrase. The descriptive present also points to their status as “believing ones,” in other words, Christians. The spiritual life, as we will see in John 3:3-7 owes its origination in being *born from above*, which is a birth from God. As one of my former professors correctly stated: You have to be *born from above* to *see* the kingdom of God; you must be *born again* to *enter into* the kingdom of God. Becoming a child of God is a gift only to those who believe in the Word. But as we shall see, it is a gift only to those who are first *born from above*. The human side is to believe on His name; the divine side is to provide the ability to do just that. That said, there are some translators who legitimately translate the middle phrase as “He caused them to become,” which puts a whole new light on the passage.

RELEVANT OPINIONS

To believe in the name of Jesus Christ as the Son of God, is to accept as true the revelation contained in that title. (M. Vincent) Did the Jews boast about their hereditary rights, and did they call themselves the children of Abraham? Believers receive the right actually to become children – to become children not of Abraham only, but of God. (W. Hendriksen) Though the whole world, though man as an organized mass, though Israel as a favoured and selected theocracy, have refused to know and confess His supreme claims, yet there has always been an election of grace. All have not perished in their unbelief. Some have received Him. (H. Reynolds) *Exousia* is legitimate *right* derived from a competent source – the Word. (M. Vincent) The imagery of being God’s children recalls the use of the same designation for God’s covenant people, Israel (Ex. 4:32, Jer. 31:9), an indentity that denotes both privileged relationship and the responsibility of enacting God’s purposes. (W. Carter) Autosotierism is nothing but heathenism. (B. Warfield) When Israel as a nation was set aside, the Lord gave to all believers, irrespective of nationality, the ‘right’ or ‘authority’ to become ‘children of God’. (C. Welch)

Exousia is more than opportunity, and less than *dunamis* power; it is rightful claim (which is itself the gift of God) to become what they were not before, seeing that a Divine generation has begotten them again. They are born from above. The Spirit of the Son has passed into them, and they cry, “Abba, Father.” This Divine begetting is still further explained and differentiated from ordinary human life ... The adoption is effected by regeneration on God’s side, and by faith on man’s side. Faith is the first and immediate effect of regeneration. Faith may be mentioned before regeneration, because it is, so to speak, that element which is nearest to man, and that element by which mans has his first point of contact with Christ; but there can be no faith until it is given by God’s Spirit in regeneration, according to Phil. 1:29. (H. Reynolds) The false

opinions of the papists pervert this passage by understanding it to mean that nothing more than a choice is allowed to us, if we think fit to avail ourselves of this privilege. In this way they extract free-will from this phrase; but as well might they extract fire from water ... This frivolous attempt to catch at a single word is set aside by what immediately follows; for the Evangelist adds, that they become the children of God, *not by the will which belongs to the flesh*, but when they are born of God. (J. Calvin)

John, as is his custom, refers to Christians as “the believing ones.” English translations normally miss this important element of John’s gospel – the contrast between true, saving faith, which is almost always expressed through the use of the present tense indicating an on-going, living faith, versus false faith which is almost always placed in the aorist tense, making no statement about its consistency or vitality. It is literally, “even to those who are believing in His name” or “the believing ones (who believe) in His name.” The term “believing” is a present participle. (J. White) The impartation of the divine nature is an operation so effective that the nature thus imparted is never removed for any cause whatsoever. (J. Walvoord) Human resistance is allowed to proceed so far and no further than God pleases. (A. Custance) And “as many as,” no matter whether they be Jews or Gentiles, rich or poor, illiterate or learned, receive Christ as their own personal Saviour, to them is given the power or right to become the children of God. (A. Pink) He gave them the title, warrant, or authorization, carrying with it all needed powers. (W. Nicole) One becomes a child of God by God’s divine imprint, which imparts to humans both mind and reason. (C. Keener) This verse says nothing about inviting Jesus into one’s life. (R. Wilkin)

The universal term, *as many as*, contains an implied contrast; for the Jews were carried away by a blind vaunting, as if they exclusively had God bound to themselves. (J. Calvin) God’s power creates “children of God,” differentiated from the larger, rejecting world by their allegiance to Jesus ... Those who accept become children of God, having been born “from above.” God gives power to become God’s children; it cannot happen any other way. (W. Carter) There is no doubt that God’s gracious sovereign initiative comes first, for He is the source of all life and it is only by His grace that any life occurs and abides at all. The right to become children of God must be given by God. The images of verse 13 rule out any role for human power or authority in the process of becoming a child of God. But unlike in natural birth the one being born of God does play a part; this life is not forced on the believer but must be received. (J. Whitacre) The Christian Church was not, as it might have been, the corporate transfiguration of the old Church, but was built up of individuals. The privilege of Israel (Ex. 4:22) was extended to all the faithful. (B. Wescott) Notice that God gives the power. Man cannot produce the power to become a child of God. It cannot be worked up, prayed down, or lived. God bestows the power. (O. Greene)

John 1:12 **But** (contrast) **as many as** (Subj. Nom.; His own, Jews, Israel) **received** (λαμβάνω, AAI3P, Ingressive) **Him** (Acc. Dir. Obj.; Jesus Christ), **He gave** (δίδωμι, AAI3S, Constative; caused) **to them** (Dat. Adv.) **the right** (Acc. Dir. Obj.; judicial authority) **to become** (γίνομαι, AMInf., Culminative, Result, Deponent) **children** (Acc. Dir. Obj.) **of God** (Poss. Gen.), **to those** (Dat. Adv.) **who are the believing ones** (πιστεύω, PAPtc.DMP, Descriptive, Substantival, Articular) **in His** (Poss. Gen.) **name** (Acc. Dir. Obj.; person):

^{BGT} **John 1:12** ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ,

^{VUL} **John 1:12** quotquot autem receperunt eum dedit eis potestatem filios Dei fieri his qui credunt in nomine eius

LWB John 1:13 Who, not out from bloods [two parents] as a source, nor from the desire of the flesh [sexual desire of the parents] as a source, nor from the desire of man [procreative instinct of the male] as a source, but from God as a source [as opposed to heredity] they were born.

^{KW} **John 1:13** Who, not out of a source of bloods, nor even out of a desire of the flesh, nor even out of a desire of a male individual, but out of God were born.

^{KJV} **John 1:13** Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

TRANSLATION HIGHLIGHTS

Children of god are not determined by hereditary means. John is going to shut the door on that option with three ideas that must have been postulated by those who rejected Christ at that time. They were not born out from bloods; the plural refers to two parents. They were not born from the will of the flesh, a reference to the sexual desires of the parents on its *lower* side. They were not born from the *nobler* desire of the procreative instinct of the male for children. *Aner* means a male, rather than *anthropos* which is occasionally male or female. Some commentators lean to the “procreative instinct” interpretation of this phrase: the sperm is the carrier of biological life. Others lean towards the “will” or “purpose” of sinful man to insert his own will into the salvation process. They were born from God (Gnomic Aorist tense) and from God alone. This is the primary interpretation of the passage.

There is also an interesting secondary interpretation found here, one that supports creationism as opposed to traducianism. Traducianists believe God created the first couple, Adam and Eve, but then gave them the ability to create human life without His assistance afterwards. Creationists believe God creates human life, and the only thing He gave men the ability to create is biological life. To the creationist, biological life and human life are not the same. Biological life must have the “breath of life” from God in order to become human life. Creationists would not propose this passage as a proof-text for their view, but they would add it as supporting their position. Traducianists would not accept this as support for creationism, because if they did, the negations would shut the door on their theory entirely. I am a creationist: human beings create biological life, but God creates human life.

There is yet a third point of interest in this passage. Some Calvinists use this passage to prove that believers are born from God and not from the will or desire of man. That is a true doctrine which is clearly taught elsewhere in Scripture (John 3), but I’m not totally convinced that is what John is teaching in this passage. Perhaps this passage can be used as a Calvinist proof-text, and perhaps not. In my opinion, the context of verse 12 does not support Arminianism and the

context of verse 13 does not support Calvinism. Verse 12 is not discussing the order of events leading to salvation; verse 13 is not discussing the sovereignty of God or the free will of man. However, if it is possible that this verse is a double or triple entendre, since John is fond of using expressions with more than one meaning, then this passage could be used to support both the Calvinist and the Creationist. Maybe it's just a coincidence; maybe it's deliberate.

RELEVANT OPINIONS

The evangelist teaches that God's true children do not owe their origin to blood (physical descent; for example, from Abraham), nor to the will of the flesh (carnal desire, the sexual impulse of man or woman), nor to the will of man (the procreative urge of the male) but to God alone. Note the climactic arrangement of the three expressions. All three emphasize that in no sense whatever do believers derive their birth or standing from physical or biological causes. (W. Hendriksen) The new birth is not brought about by *descent*, by *desire*, or by *human power*. (B. Wescott) Far from annulling human freedom, total divine sovereignty alone makes such freedom meaningful. Because only in God do we have our being, freedom outside of His will is inconceivable. Accordingly, in the light of our slavery to sin (Rom. 6:16-23), it would be illusory to think that salvation can in any way depend on our effort or will. (M. Silva, W. Kaiser) When unsaved individuals receive Jesus Christ by faith, they become "children of God" (1:12), born not by any human means but by God (1:13). The new birth is a spiritual transformation that can be accomplished only by God. (E. Radmacher)

Divine election receives sharp emphasis in John 1:13, which sheds light on the identity of "all who received Him" in 1:12. That is, those who savingly received the Messiah for who He truly was (1:12), did so because they were "born of God" (1:13) and not vice versa. More specifically, they cannot ultimately attribute their saved status, if they possess it, to "natural descent," their Jewishness or descent from Abraham. They cannot ultimately attribute it to "human decision," their own act of belief alone, or their parents' decision to have a child who would eventually declare belief in Christ. Nor is saving faith analogous to a husband's decision to father a child. John 1:12-13 underscores the particular focus and result of God's elective will ... In John's gospel, human faith is a necessary condition for salvation, but not a sufficient one. This is elevating "secondary or instrumental causes" to such a degree that they supplant the sole sufficiency of divine grace. (T. Schreiner, R. Yarbrough) Just as an unborn baby is totally helpless in the birthing process, so no one can contribute to his or her spiritual birth. (E. Radmacher)

The verb "born" is in the aorist passive form. In its context it is plainly said to be an act of God. All human agency is denied. It follows, then, that verse 13 is a description of "the believing ones" of verse 12. Nothing is said in the text that the new birth is "received" by an "act of free will." In fact, the exact opposite is stated clearly, "the ones not born of the will of man ..." It is an amazing example of how preconceived notions can be read into a text and that the text makes the new birth dependent upon an act of "free will" when the text says the opposite ... If a person can have saving faith without the new birth, then what does the new birth accomplish? Evidently one does not need the new birth to obey God's commands or have saving faith. (J. White) Regeneration is an act of God alone and not a decision of man. Thus it was claimed that we are

saved by God's grace and not by our own efforts. (R. Morey) The work of regeneration or new birth in which the believer partakes of the divine nature is an irreversible process and the work of God. If this is accomplished by God and not by man and is entirely on the principle of grace, there is no just ground or reason why it should not continue forever. (L. Chafer)

Every Christian has chosen Christ, believed in Christ, embraced Christ ... The question is not "must a person believe," but can a person believe while a slave to sin? Further, whose decision comes first: the decision of God to free the enslaved, dead sinner and give him the ability to believe, or the free-choice decision of the sinner that then makes him or her one of the elect? God is the one who causes the new birth in contrast to any action of the will of man. (J. White) Men can no more turn to God than the dead can sit up in their coffins. He can no more originate a right desire than he can create a universe. God the Holy Spirit alone, by sovereign, special interference, calls dead sinners to life and creates within them "the desires of their hearts" – the first faint fluttering of a breath toward holiness. (A. Pink) This is God's gift. Men have no natural claim to be the children of God. Only Christ gives men the power to become such ... This birth contains no human element at all; nor does it lie within the scope of human achievement, nor of human decision, nor is it mediated by reason of maturity. (D. Ellis) It is God, and God alone who gives us power to become His children. Equally clear is the Lord's statement in John 15:16: "You have not chosen Me, but I have chosen you." (A. Custance)

That our being reckoned the children of God does not belong to our nature, and does not proceed from us, but because God begat us willingly (James 1:18), that is, from undeserved love, is obtained. Hence it follows, first, that faith does not proceed from ourselves, but is the fruit of spiritual regeneration; for the Evangelist affirms that no man can believe, unless he be begotten of God; and therefore faith is a heavenly gift. It follows secondly, that faith is not bare or cold knowledge, since no man can believe who has not been renewed by the Spirit of God. It may be thought that the Evangelist reverses the natural order by making regeneration to precede faith, whereas, on the contrary, it is an effect of faith, and therefore ought to be placed later. I reply, that both statements perfectly agree; because by faith we receive the incorruptible seed (1 Peter 1:23), by which we are born again to a new and divine life. And yet faith itself is a work of the Holy Spirit, who dwells in none but the children of God. The illumination of our minds by the Holy Spirit belongs to our renewal, and thus faith flows from regeneration as from its source ... When the Lord breathes faith into us, He regenerates us by some method that is hidden and unknown to us. (J. Calvin)

This explains to us why the few "receive" Christ. It is because they are born of God. Just as verse 12 gives the human side, so verse 13 gives us the Divine ... Acts 13:48 tells us "as many as were ordained to eternal life believed." And here we must stop. (A. Pink) Human will is repudiated as the source of the new birth, but as in physical birth the life of the child is at once manifested, so in spiritual birth the human will first manifests regeneration. In spiritual as well as physical birth the origination is from without, not from ourselves. (W. Nicole) A given man might think that regardless of the condition of other men, and regardless even of his own sinful state, he can decide on his own to accept Christ and be saved. This is what John denies. No one is born again by an act of his own will. No one can possibly misunderstand the text. It says quite flatly that those who receive Christ were born, not by the will of a man, but by God ... A baby

cannot initiate its birth. No baby chooses to be born. This is why the spiritual change from the death of sin to newness of life is pictured as a birth. The picture of resurrection teaches the same lesson. We are raised from the dead; but we do not raise ourselves, it is the act of God. Hence the will of man has nothing to do with this in the least. (G. Clark)

God did not purchase a salvation dependent on the will of man to make it effectual. For God to will the salvation of all men, if they will, is not to will salvation at all. The will of God is never dependent on the will of man ... An advocate of free will is an enemy of God's grace. He believes God can do nothing for him until he gives God permission. Thus, he appoints God as the second rather than the first cause. This would indicate that there are as many gods as there are free wills, thus classifying those who believe in free will as polytheists. Those who believe in free will are enemies of free grace. Enemies of free grace are enemies of the Bible and of Jesus Christ. (W. Best) The plural *aimaton* may imply the action of both parents ... from the seed of a man and the pleasure of marriage ... It may also refer to the 'genetic' contribution of both parents, and so be equivalent to "human descent." The next phrase ... is more clearly a reference to sexual desire ... The third phrase is "nor of any human volition whatsoever." On the contrary, the way the *child of God* is begotten is by *supernatural divine miracle*. (H. Harris)

The concluding statement in verse 13 traces the entire gift of being a child of God, including the manner in which it is effected, to its deepest ground: procreation by God. The idea that faith as a human choice should precede that birth and therefore that in some sense a person should have this rebirth of God at his or her disposal not only seems absurd but is also at variance with statements like this in 1 John 5:1: "Everyone who believes ... is born of God." By saying this one does not in any way detract from the call and invitation to believe so emphatically issued in John's Gospel, a call addressed to all without distinction. (H. Ridderbos) The spring of the new life to which the believer has "right" lies solely in God. The new birth is not brought about by descent, by desire or by human power. (B. Wescott) The new birth does not come through the will of the flesh nor the will of man: it is the direct result of the divine power of Almighty God. (O. Greene) To say that we are in part born of our own wills is to blaspheme the Author of our spiritual being and to place the crown on nature instead of grace. (A. Pink)

John 1:13 Who (Subj. Nom.), not (neg. adv.) out from bloods (Abl. Source; two parents), nor (neg. conj.) from the will (Abl. Source) of the flesh (Adv. Gen. Ref.; sexual desires of the parents), nor (neg. conj.) from the desire (Abl. Source) of man (Poss. Gen.; procreative instinct of the male), but (contrast) from God (Abl. Source) they were born (γεννάω, API3P, Gnostic).

^{BGT} **John 1:13** οἱ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ' ἐκ θεοῦ ἐγεννήθησαν.

^{VUL} **John 1:13** qui non ex sanguinibus neque ex voluntate carnis neque ex voluntate viri sed ex Deo nati sunt

LWB John 1:14 Moreover, the Word [deity of Christ] became flesh [humanity of Christ] and came to dwell among us [with human beings on Earth], and we observed firsthand His

glory, glory as the uniquely-born [in hypostatic union] from the Father, full of grace and truth.

^{KW} **John 1:14** And the Word, entering a new mode of existence, became flesh, and lived in a tent [His physical body] among us. And we gazed with attentive and careful regard and spiritual perception at His glory, a glory such as that of a uniquely-begotten Son from the Father, full of grace and truth.

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

TRANSLATION HIGHLIGHTS

The deity of Jesus Christ became flesh (Dramatic Aorist tense), and pitched a tent (which means He took the body of a human being) in order to live among us on planet Earth (Ingressive Aorist tense). He did not become a man (*anthropos*), but took on human flesh (*sarx*). He did not come for a “three-hour tour,” but for a thirty-three year visit, tabernacling among us. The idea of tent or tabernacle communicates a sense of *temporary* dwelling. He has plans beyond His 33-year ministry on earth. He did not give up His deity in order to become humanity; that is the false teaching of *kenosis* - as opposed to the true doctrine of *kenosis* in which He voluntarily laid aside the prerogative of deity on occasion. Mere humans were able to observe His glory firsthand (Constative Aorist tense), something completely out of the ordinary by OT standards. In the OT there were Christophanies, but He did not live among them on a day-to-day basis – being born and growing into adulthood. Those who were alive and lived near Him were able to see His glory in hypostatic union, since He was the uniquely-born one from God the Father.

And because He was deity as well as humanity, He was naturally full of grace and truth as you would expect from God Himself. These were not mere character traits, but are part of His divine essence. John is going out of his way to portray the unity of His divine and human natures in hypostasis. The incarnation was a unique event, unparalleled in history; Jesus Christ became the God-man. In a manner of speaking, He moved from eternal existence in heaven into historical, temporal life on earth. But He did not cease being God when He took on human nature. He entered into a new condition or mode of being that did not exist beforehand. The divine and human natures united in His Person and remain inseparable. His “fullness” means He did not lose any of His attributes of deity when He became a man. “He became what He was not previously, though He never ceased to be all that He was before.” (A. Pink)

RELEVANT OPINIONS

Prototokos emphasizes His existence before created things, whereas *monogenous* distinguishes the eternal relationship between Father and Son. (E. Towns) That which was given by Moses was purely terrifying and threatening, and bound with penalties, a law which could not give life, which was given with abundance of terror (Heb. xii. 18); but that which is given by Jesus Christ is of another nature; it has all the beneficial uses of the law, but not the terror, for it is grace: grace teaching (Tit. 2:11), grace reigning, Rom. 5:21. (M. Henry) The Holy Spirit miraculously

implants the divine seed (*sperma*, 1 John 3:9), so that a believer is born from above (John 3:3), without any human contribution (1:14) and immediately becomes a partaker of the divine nature (2 Peter 1:4). It is plain to see that the resulting life is eternal. (E. Radmacher) Three great ends were accomplished by God becoming incarnate, by the Word being made flesh. First, it was now possible for Him *to die*. Second, He can now be touched with the feeling of *our* infirmities. Third, He has left us an *example*, that we should follow *His* steps. (A. Pink) He did not simply become “a man,” He became “man.” (B. Wescott)

In taking human nature in its humbled, suffering, tempted form into eternal, absolute union with Himself, and by learning through that human nature all that human nature is and fears and needs, there is an infinite fullness of self-humiliating love and sacrifice ... There was now and for evermore a part of His being in such organic union with “flesh” that He could be born, could learn, could be tempted, suffer from all human frailties and privations, die the death of the cross ... This doctrine is a great mystery. But it must be firmly held (1) against the Arians, who denied His divinity; (2) against the Apollinarians, who held that the Word became only a body, the Divinity supplying the place of a soul; (3) against the Nestorians, who made the Godhead one Person, and the manhood another person; (4) against the Eutychians, who held that in the one Person there was mixture of the natures so as to produce a third. (H. Reynolds) From the infinite sweep of eternal delight in the very presence of His Father, the Word was willing to descend into this realm of misery, to pitch His tent for awhile among sinful men. (W. Hendriksen) Christ entered into a new dimension of existence through the gateway of human birth and took up residence among men. (F. Gaebelein)

As Christ was and is “full of grace and truth,” the natural man is filled with unrighteousness and wickedness. (A. Pink) God communicates Himself to the *understanding* of the creature, in giving him the *knowledge* of His glory; and to the *will* of the creature, in giving him *holiness*, consisting primarily in the love of God: and in giving the creature *happiness*, chiefly consisting in *joy* in God. These are the sum of that emanation of divine fullness called in Scripture, *the glory of God*. The first part of this glory is called *truth*, the latter, *grace*. (J. Piper) The combination of immanence and transcendence means that God is free to be local, to have a presence at a particular location. And since He is not restricted to time and space, He can decide *how* He wants to dwell in these temporary physical dimensions. He does not always have to be present in the same sense. When He dwells within creation, therefore, He dwells by His own choice and in a manner of His own choosing. His sovereign decision in this matter is a striking expression of His love and His eternal purpose. (R.B. Thieme, Jr.) The fact that the Word became flesh only means that the Word “entered the world of createdness” and took on flesh, not that He became fully human. (L. Keck)

God is free to be local. He was with Moses on the mountain (Ex. 19:18, 20). He resided in the Holy of Holies in the Temple as the Shekinah Glory (Ex. 40:34; Lev. 16:2). He “became flesh, and tabernacled among us” (John 1:14) while at the same time existing throughout all space and beyond all space ... Christ has passed down to us the heritage of His daily life on earth, when God “was made flesh and dwelt among us ... full of grace and truth.” The divine system, with all its parts functioning in proper balance, gives the Christian a life of grace and truth. By understanding God’s plan as a system, we can adhere to all God’s mandates for us. We can avoid

distortions of the Christian way of life that come from taking favorite biblical principles out of context. No part or parts of God’s system will function effectively if isolated from the system as a whole. God desires to bless us to the maximum, “infinitely more than that we could ask or imagine” (Eph. 3:20). His complete system is designed to accomplish this purpose. (R.B. Thieme, Jr.) *Sarx* is the sphere of the human and the worldly as opposed to the divine. (R. Bultmann)

The divine dynasphere did not exist until the incarnation of Jesus Christ. As a man Jesus required divine support, which He received in such abundance that His human life reflected the character of God. As a demonstration of love for the Son, the Father invented the divine dynasphere to sustain the humanity of Christ who, from the virgin birth until His ascension to heaven, would face continuous opposition in the devil’s world. God combined certain divine principles into a unique system. He took impersonal love and personal love – patterned after His own divine attribute of love – and added the ministry of God the Holy Spirit as the power to support our Lord during His earthly ministry. Given at the virgin birth (Isa. 11:1, 2, 61:1; John 3:34-35; Col. 1:19) the divine dynasphere was the original Christmas present from the Father to Jesus Christ. Christ in His humanity lived perpetually inside the prototype of the same divine dynasphere in which we are commanded to live (Luke 2:40). Ten days after our Lord ascended and was seated in heaven, the Church Age began, and the divine dynasphere was the first blessing given to each member of the royal family. (R.B. Thieme, Jr.)

John 1:14 Moreover (continuative), the Word (Subj. Nom.; Jesus Christ as Deity) became (γίνομαι, AMI3S, Dramatic & Ingressive, Deponent) flesh (Pred. Nom.; physical body, humanity of Christ) and (connective) came to dwell (σκηνοῶ, AAI3S, Ingressive; lived, spread a tent) among us (Dat. Assoc.; for 33-years), and (continuative) we observed firsthand (θεάομαι, AMI1P, Constatative, Deponent; beheld) His (Poss. Gen.) glory (Acc. Dir. Obj.), glory (Acc. Appos.) as (comparative) the uniquely-born (Adv. Gen. Ref.; in hypostatic union) from the Father (Abl. Source), full (Nom. Measure) of grace (Gen. Content) and (connective) truth (Gen. Content).

^{BGT} **John 1:14** Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἔθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς πατρὸς, πλήρης χάριτος καὶ ἀληθείας.

^{VUL} **John 1:14** et Verbum caro factum est et habitavit in nobis et vidimus gloriam eius gloriam quasi unigeniti a Patre plenum gratiae et veritatis

LWB **John 1:15** **John continually testified concerning Him, shouting with a loud voice, saying: This person is the One whom I spoke about, the One who would come after me [John preceded and announced His coming ministry], Who will rise above me [higher in stature and rank], because He was before me [eternal existence],**

^{KW} **John 1:15** John is constantly bearing witness concerning Him and calls out aloud, saying, This One is He concerning whom I said, The One who comes after me was in existence before me because He preceded me,

^{KJV} **John 1:15** John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

TRANSLATION HIGHLIGHTS

John continually testified concerning Jesus Christ (Iterative Present tense), shouting to all who would listen with a loud voice (Dramatic Perfect tense). When Jesus appeared on the scene to begin His earthly ministry, John pointed to Him and said: This is the person I have been speaking about (Constative Aorist tense). This is the Man (Descriptive Imperfect tense). This is the One who would come after me in time (Futuristic Present tense), because my destiny has been to testify to His future arrival. [John was born about six months before Jesus]. This is the One who will rise above me in stature, rank and authority (Futuristic Perfect tense). He is above me in stature, rank and authority because He was before me – He existed in eternity past (Durative Imperfect tense) while I was born in time. John uses the same verb and tense for “He was” that he used in the first verse to point to eternal existence without a beginning. John is once again pointing to Jesus as eternal God, but is adding the fact of His arrival on earth in hypostatic union to his message of introduction. John’s ministry came before Jesus’ ministry, because John’s ministry was to testify (witness, announce) concerning the coming of the Messiah.

RELEVANT OPINIONS

The whole significance of the previous 14 verses is gathered up, and shown to have flashed upon the consciousness of John the Baptist, and uttered with such intensity that the evangelist caught the idea, and saw in it the key to the whole mystery. (H. Reynolds) Between the two (Christ and the Baptist) there is a difference as between the Infinite and the finite, the eternal and the temporal, the original light of the sun and the reflected light of the moon. (W. Hendriksen) Doubtless, this enigmatic play upon the different senses of the words “before” and “after,” was purposely devised by the Baptist to startle his readers, to set their ingenuity a-working to resolve his riddle, and when found, to rivet the truth conveyed by it upon their mind and memory. (R. Jamieson) A herald is naturally exceeded and superceded by the dignity and rank of him for whom he prepares the way. (H. Reynolds) Historically, John the Baptist was born into this world six months before the Saviour was. When, then, the Baptist says Christ “was before” him, he is referring to His eternal existence, and, therefore, bears witness to His deity. (A. Pink) My Successor in time is my Predecessor in rank. (C. Lovett) John was the last of the prophets, and he identified with the prophecy of Isaiah as the voice crying in the wilderness. (E. Towns)

John 1:15 **John** (Subj. Nom.) **continually testified** (μαρτυρέω, PAI3S, Iterative, Historical) **concerning Him** (Obj. Gen.), **shouting with a loud voice** (κράζω, Perf.AI3S, Dramatic; crying out), **saying** (λέγω, PAptc.NMS, Iterative, Modal): **This person** (Subj. Nom.) **is** (εἰμί, Imperf.AI3S, Descriptive) **the One whom** (Pred. Acc.; the relative

functions as a demonstrative) I spoke about (λέγω, AAI1S, Constative), the One (Subj. Nom.) who would come (έρχομαι, PMPTc.NMS, Futuristic, Substantival, Deponent) after me (Adv. Gen. Time; born later), Who (Subj. Gen.) will rise (γίνομαι, Perf.AI3S, Futuristic, Deponent) above me (Gen. Rank; higher in stature and authority), because (explanatory) He was (είμι, Imperf.AI3S, Durative) before me (Adv. Gen. Time; prior, earlier: in eternity past),

^{BGT} **John 1:15** Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων· οὗτος ἦν ὃν εἶπον· ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.

^{VUL} **John 1:15** Iohannes testimonium perhibet de ipso et clamat dicens hic erat quem dixi vobis qui post me venturus est ante me factus est quia prior me erat

LWB **John 1:16** Since we [believers] have all [including John the Testifier] received out from His abundance [no shortage], even grace [continuous blessing] upon grace [initial blessing].

^{KW} **John 1:16** For out of His fullness as a source we all received, and grace in exchange for grace.

^{KJV} **John 1:16** And of his fulness have all we received, and grace for grace.

TRANSLATION HIGHLIGHTS

John the Testifier (Baptist) was pointing to Jesus Christ instead of himself, because all believers, including himself, have received blessing out from His abundance or fullness (Constative Aorist tense). John didn't have anything to give his listeners except Christ Jesus. John doesn't dispense grace, God dispenses grace. The fullness of Christ (Latin: plenitudo) is further described as grace *upon* grace or grace *after* grace. He is full of grace and truth; there is no limit to the amount of grace available to us. The emphasis is not on one grace replacing a prior grace (substitution), but on grace blessings being added on top of other grace blessings (accumulative). The key to the translation of the preposition "upon" is found in the idea of "fullness" or "abundance." Fullness does not communicate replacement or substitution, but rather inexhaustible accumulation. For Christians, the initial grace that believers receive from God is related to justification-salvation. The grace that we receive afterwards (or *on top of* the first dispensing of grace) is sanctification-salvation. Once we become believers by the sovereign grace of God, the grace pipeline is not shut off. He does not leave us hanging. We continue to receive (from His abundance of grace) everything we need in our daily life, one grace blessing after another after another.

RELEVANT OPINIONS

Whatever we need to perfect our character and complete our task for God is already provided in the fullness of Christ ... The idea here is not an exchange of OT grace for NT grace, but rather the receiving of new grace upon the old grace, a superabounding grace continually being

superimposed upon the grace already received. (E. Towns) The grace replaced by grace means that every grace received is a capacity for higher blessedness ... This is the principle of the Divine kingdom: "To him who has shall be given." (H. Reynolds) This declares that the whole aggregate of the divine powers and graces appeared in the incarnate Word. (M. Vincent) To have realized and used one measure of grace, was to have gained a larger measure (as it were) in exchange for it." (Lightfoot) "And of his fullness have all we received," i.e., "all" the "we" who have received grace. The "all" is thus defined and limited. (E. Bullinger) First, we have received "grace upon grace," that is, God's favors heaped up, one upon another. Second, "grace for grace," that is, new grace to supply old grace; grace sufficient to meet every recurring need. (A. Pink) The Christian life is the constant reception of one evidence of God's grace replacing another. (E. Blum)

"We all" probably denotes not only the Evangelist and his original associates, who saw the glory of the Word made flesh, but the readers of the Gospel also, and indeed all who share the blessing pronounced in 20:20 on "those who have not seen, and yet have believed." (F. Bruce) Christ is our "most important love" (Rev. 2:4). We come to know Him by living within the system in which He lived. We think His thoughts, for the "mind of Christ" is Bible doctrine (1 Cor. 2:16). We have the same attitude that governed His life (Phil. 2:5). His inner dynamics are generated within us (John 16:13-15; Gal. 5:16; Eph. 5:18). Eventually, His virtues become our virtues, His great capacity for life and happiness becomes our capacity, His integrity becomes our integrity (John 15:11; 1 Peter 2:9). If we continue to learn, think about, and apply Bible doctrine, the divine system will produce this spiritual growth in us (Matt. 6:33; Luke 2:52). This is the very purpose for which God keeps us alive (Rom. 12:2; Eph. 4:13-16) ... Jesus Christ has given us access to the very system that sustained Him throughout His first advent. His life on earth is proof that the system works. There is no fainting in the soul when residing inside the divine sphere of power and love. (R.B. Thieme, Jr.)

It should be observed that the law, as a rule of conduct, is not once applied to the Christian, and that these Scriptures by overwhelming revelation, assert that the law has passed through the death of Christ. They assert that the law has ceased both as a means of justification, and as a rule of life for the one who is justified. If it is claimed that the Decalogue, in which the Sabbath is embedded, was not of the law, and therefore was not terminated with the death of Christ, this contention is disposed of completely by the reference in Romans 7:7-14 to the last of the commandments, in which Scripture this commandment is explicitly mentioned as "the law." So, also, according to 2 Cor. 3:7-14, that which was "written and engraven in stones" – the Decalogue, including the Sabbath day – is "done away" and "abolished." (L. Chafer) Thus also we have received continual accessions of grace, new grace coming upon and superceding the former, continual additions of grace from His fullness. (H. Alford) The new birth and the Christian life are impossible apart from God's grace. The whole of the Christian life, from start to finish, is the reception of God's marvelous grace in Jesus Christ. (R. Wilkin)

John 1:16 since (causal) we (Subj. Nom.) have all (Nom. Measure; believers) received (λαμβάνω, AAI1P, Constative) out from His (Poss. Gen.) abundance (Gen. Content; fullness), even (ascensive)

grace (Acc. Dir. Obj.; experiential) **upon** (after, accumulative)
grace (Gen. Measure; positional).

^{BGT} **John 1:16** ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν καὶ χάριν ἀντὶ χάριτος·

^{VUL} **John 1:16** et de plenitudine eius nos omnes accepimus et gratiam pro gratia

LWB John 1:17 Because the law was given through Moses, grace and truth were established through Jesus Christ [the standards and penalty of the law required the provision of grace and truth from God].

^{KW} **John 1:17** Because the law through the intermediate agency of Moses was given, the aforementioned grace and the truth came through Jesus Christ.

^{KJV} **John 1:17** For the law was given by Moses, *but* grace and truth came by Jesus Christ.

TRANSLATION HIGHLIGHTS

The law was given to Israel through the intermediate agency of Moses (Gnomic Aorist tense). The law, however, did not bring life but rather death. So something had to be done to rescue the Israelites from the righteous demands and penalty of the law. Because the law was given, it was necessary for grace and truth to be established through Jesus Christ (Gnomic Aorist tense) in order to save them from the penalty of the law. Grace and truth were brought into play by the agency of Jesus Christ. Both Moses and Jesus were intermediate agents, but the verbs are quite different. The law was “given” to Moses, which precludes his having anything to do with its contents. Moses was just a messenger. Grace and truth, however, were established through Jesus Christ. As deity, Jesus Christ was and is full of grace and truth, so He was not only their messenger but also their ultimate Source. The preposition *dia* in the genitive case as used for both Moses and Jesus points to a comparison between their respective ministries, but the different verbs used adds an element of *source* to what Jesus brought to earth. Moses brought the law to his people from God, but the law did not spring from his human nature. Jesus established grace and truth for His people because He is God – grace and truth spring from His divine nature.

RELEVANT OPINIONS

The knowledge of an ideal perfection is a great advance, even though no power should accompany the ideal to draw the soul towards it. To know what is right, even without help to do it, save in the form of sanction, or penalty appealing to the lower nature, is better and nobler than to sin in utter ignorance. The Law was given “through” the mind, voice, conscience, and will of Moses. (H. Reynolds) The legal commands of the Mosaic system and the commands which are to govern in the kingdom are not now the guiding principles of the Christian ... The child of God is not now called upon to live by the energy of his own flesh ... in contrast with law, grace is revealed in three different aspects: salvation by grace, safekeeping by grace, and grace as a rule of life for the saved. (L. Chafer) Verses 17 and 18 distinguish and link Jesus and Moses. Both persons reveal God’s purposes, but Jesus’ revelation takes precedence. (W. Carter)

There are many who do not like salvation by *grace*, and there are those who would tolerate grace if they could have it without the *truth*. The Nazarenes could “wonder” at the gracious words which proceeded out of His mouth, but as soon as Christ pressed the truth upon them, they “were filled with wrath,” and sought to “cast Him down headlong from the brow of the hill whereon their city was built” (Luke 4). And in our own day, there are many who admire the grace which came by Jesus Christ, and would consent to be saved by it, provided this could be without the intrusion of the truth. But this cannot be. Those who reject the truth, reject grace. (A. Pink) John, in effect, announced that a new dispensation would be brought in by Jesus in which grace and truth would be its central feature. These statements are compatible only with the concept that Jesus Christ is the Son of God and the promised Messiah of Israel. (J. Walvoord)

The dispensation of the Hypostatic Union stands as a line of demarcation between Israel and the Church. Christ fulfilled the Mosaic Law on one hand and set the precedent for Church Age protocol on the other. This division is confirmed by numerous passages (John 1:17; Acts 15:5-11, 24; Rom. 6:14, 7:4-6; 2 Cor. 3:7-13; Gal. 2:9, 3:19-25, 5:18; Eph. 2:15; Col. 2:14) which state that the Mosaic Law does not define the Christian’s way of life. (R.B. Thieme, Jr.) Moses’ writings remain God’s Word, but they were not the same as “the revelation of grace and truth incarnate.” (D. Carson) Ages are also distinguished in the Bible. It is probable that the recognition of the dispensations sheds more light on the whole message of the Bible than any other aspect of Bible study. (J. Walvoord) The divine graciousness evident in the divine *was given* is tremendously intensified in the divine *came*. The same graciousness has now been manifested in an entirely new mode: the Word *became* flesh. (R. Whitacre)

John 1:17 Because (causal) the law (Subj. Nom.) was given (δίδωμι, API3S, Gnostic) through Moses (Gen. Intermediate Agency), grace (Subj. Nom.) and (connective) truth (Subj. Nom.) were established (γίνομαι, AMI3S, Gnostic, Deponent; brought into play) through Jesus Christ (Gen. Intermediate Agency, Abl. Source).

^{BGT} **John 1:17** ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο.

^{VUL} **John 1:17** quia lex per Mosen data est gratia et veritas per Iesum Christum facta est

LWB John 1:18 No one has ever seen the essence of Deity. The uniquely born one [Jesus Christ in hypostatic union], the essence of Deity, the One who is in the bosom of the Father [intimate fellowship], explained Him [the essence of the Father].

^{KW} **John 1:18** Absolute deity in its essence no one has ever yet seen. God uniquely-begotten, He who is in the bosom of the Father, that One fully explained deity.

^{KJV} **John 1:18** No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

TRANSLATION HIGHLIGHTS

No one has ever seen the essence of Deity (Gnomic Perfect tense). There were theophanies throughout the OT, but none of those qualify as seeing His “naked divine essence.” The human body is unable to see divine essence and live. Some scholars make a case for theophanies being related to the Father while Christophanies relate to the Son. Some scholars say they are one and the same; I agree with this point of view. “It is safe to assume that every visible manifestation of God in bodily form in the OT is to be identified with the Lord Jesus Christ.” (J. Walvoord) There may be some exceptions, or at least difficult to prove passages, such as the appearance of an angel to Daniel in Dan. 10:1-21. “The OT records a number of theophanies or appearances of God. He appeared to Abraham (Gen. 18:1-33), Jacob (Gen. 32:28-30), the people of Israel as a pillar of cloud by day and fire by night (Ex. 13:21-22), the elders of Israel (Ex. 24:9-11), Manoah and his wife (Judges 13:21-22), Isaiah (Isa. 6:1), and others.” (W. Grudem)

In any case, Jesus Christ came to Earth in a human body for the purpose of revealing the essence of Deity. He interpreted or explained the essence of Deity because He became the uniquely born one, Deity and humanity residing together in hypostatic union. He was able to communicate the essence of Deity because He Himself is in the bosom of the Father (Gnomic Present tense). Because the Son is united in divine essence in intimate fellowship with the Father, He is able to communicate the nature of the Father to His people. The expression of divine essence can be seen when presented to man in human form. The Son is able to “exegete” (Gk.) or interpret the essence of the Father to men. The glory of God which could not be seen in former times can now be seen (during the dispensation of the Hypostatic Union) as He is presented in muted form in a human body. The essence of Deity was observable in the incarnation.

RELEVANT OPINIONS

Since the nature of God is spiritual, He is invisible to bodily eyes. He is a being whom no man has seen, nor can see, 1 Tim. 6:16. We have, therefore, the need to live by faith, by which we see Him that is invisible, Heb. 11:27 ... All God's saints are in his hand, but his Son was in his bosom, one in nature and essence, and therefore in the highest degree one in love. As there was a mutual complacency, so there was a mutual consciousness, between the Father and Son (Matt. xi. 27); none so fit as He to make known God, for none knew His mind as He did. Our most secret counsels we are said to hide in our bosom; Christ was privy to the bosom-counsels of the Father. The prophets sat down at his feet as scholars; Christ lay in His bosom as a friend. (M. Henry) The Son reveals God, not simply as God, but as the Father ... Because He is the only begotten Son of the Father, dwelling in His bosom, implying oneness of essence, oneness of counsel, and oneness of affection. (H. Reynolds) There can be no doubt that it serves to contrast the Incarnation with the earlier Christophanies, which were partial, visionary, and evanescent. (B. Wescott)

God is immanent. He is intimately involved in the affairs of His people and governing and overseeing the whole sweep of human history. But His immanence is from the standpoint of transcendence in which He cares for us while retaining all the power, wisdom, knowledge, and glory that is eternally His. (G. Johnson) God may be seen in a theophany or anthropomorphism, but His inner essence or nature is disclosed only in Jesus. (E. Blum) And now let us notice a few

contrasts between Law and Grace: (1) Law addresses men as members of the old creation; Grace makes men members of a new creation. (2) Law manifested what was in Man – sin; Grace manifests what is in God – Love. (3) Law demanded righteousness from men; Grace brings righteousness to men. (4) Law sentences a living man to death; Grace brings a dead man to life. (5) Law speaks of what men must do for God; Grace tells of what Christ has done for man. (6) Law gives a knowledge of sin; Grace puts away sin. (7) Law brought God out to men; Grace brings men to God. (A. Pink) The Theophanies under the Old Dispensation did not fall under this category. Even Christ Himself was not “seen” as God. (B. Wescott)

The importance of Bible doctrine can hardly be overestimated. Why does God go so far as to magnify His Word above His person (Psalm 138:2)? His Word reveals His nature and essence. Only the Scriptures allow us to glimpse God’s absolute character and to love the revealed member of the Godhead, who is Jesus Christ ... In terms of divine revelation, the *written Word* of the OT passed the baton to the *Living Word* in the person of the God-Man, Jesus Christ ... *Shekinah Glory* was originally a Jewish theological term for the presence of God made manifest. *Shekinah* comes from the Hebrew word meaning “to dwell.” The Son is the revealed member of the Godhead, the special divine presence, or *Shekinah*, who *is glorified* among men. The Lord Jesus Christ is the Shekinah Glory. (R.B. Thieme, Jr.) Moses could not give out of the *pleroma* of grace and truth, for he had to immediate sight of God, and no man can have; there is but One who can. (H. Alford) When Scripture says it is not possible to see God, it is referring to vision in the physical sense, since God is not a physical object. (R. Whitacre)

John 1:18 No one (Subj. Nom.) has ever (Adv. Time; at any time) seen (ὄραω, Perf.AI3S, Gnostic) the essence of Deity (Acc. Dir. Obj.). The uniquely born one (Subj. Nom.; Jesus Christ in hypostatic union), the essence of Deity (Nom. Appos.), the One (Subj. Nom.) who is (εἰμί, PAPtc.NMS, Gnostic, Substantival) in the bosom (Acc. Place) of the Father (Poss. Gen.), explained (ἐξηγέομαι, AMI3S, Dramatic, Deponent; interpreted, made known, exegeted) Him (Pred. Nom.; the essence of Deity).

^{BGT} **John 1:18** Θεὸν οὐδεὶς ἑώρακεν πώποτε· μονογενὴς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο.

^{VUL} **John 1:18** Deum nemo vidit umquam unigenitus Filius qui est in sinu Patris ipse enarravit

LWB John 1:19 Now this is the testimony of John, when the Judeans sent priests [descendants of Aaron] and Levites [non-priests from the same tribe] from Jerusalem face-to-face to him, so that they might ask him: Who are you?

^{KW} **John 1:19** And this is the testimony of John, when the Jews sent off to him on a mission out of Jerusalem, priests and Levites, in order that they might ask him, As for you, who are you?

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

TRANSLATION HIGHLIGHTS

John changes topic from his introduction of Jesus Christ in his deity to an introduction of Jesus Christ in His humanity. For those who follow outlines, verse 18 concludes the *prologue* and verse 19 begins the historic *narrative*. This is the testimony of John, during a time in which the Jews of the Sanhedrin sent priests and Levites from Jerusalem (Constative Aorist tense) to locate him face-to-face and ask him (Latin: interrogation) various questions. The first of seven questions this delegation asked was: Who are you? There were so many stories and rumours going around, they decided just to ask John pointblank who he was. Was he the Messiah? Was he Moses or Elijah? Why pontificate if John will tell them outright who he is! They probably came to question him because his preaching and baptizing was not addressed only to the lowly sinner, but also to those in the Sanhedrin. In other words, who is this guy who thinks that all Jews, including the Pharisees and Saducees, also need to repent and be baptized?!

RELEVANT OPINIONS

It is difficult to imagine the nature of the popularity John the Baptist enjoyed while preaching in the wilderness and baptizing in the Jordan River. It was unusual for the religious leaders in Jerusalem to leave that city to investigate a rural preacher, but that is what the Pharisees did. What was even more unusual was their apparent readiness to recognize him as the Messiah. (E. Towns) Surely, an investigation committee was in order. A false Messiah might do a great deal of damage. Was it not the duty of the venerable members of the Sanhedrin to expose false prophets and would-be Messiahs and to guard the religious interests of Israel? (W. Hendriksen) Levites were members of the Temple staff who attended to its material care and acted as its guards. (D. Ellis) This scene creates the impression that the Jerusalem leaders exercise constant surveillance, that they spy on, and are antagonistic toward, figures whom they have not authorized. (W. Carter)

When our Lord Jesus came into this world, He did not come as one isolated from the race He designed to save. He condescended to take His place – the most honorable place – in a long and illustrious succession. He superceded the last prophet of the old dispensation; He commissioned the first prophets of the new. The herald and forerunner of our Lord perfectly comprehended his own relation to his Master, and felt it a dignity to occupy such a position of Divine appointment, although a position of inferiority, in respect to Him. (B. Thomas) Nothing is recorded of his stern Call to Repentance, nor is anything said of his announcement that “the kingdom of heaven is at hand.” These things were foreign to the design of the Holy Spirit in this fourth Gospel. (A. Pink) The Baptist was proclaiming the coming of the Messianic kingdom and was baptizing great multitudes as a preparation for this kingdom. (R. Lenski) The failure of Judaism, seen in the ignorance of the Sanhedrin, is made plain by the sending of priests and Levites from Jerusalem to inquire of John who he was. (A. Pink)

Priests and Levites were the two classes employed in the temple service. (M. Vincent) The Levites’ normal role was to support the priests in temple worship and to act as temple police. In this latter capacity, perhaps, they accompanied the priests to question John. (C. Kruse) This term can be either Jews in an ethnic sense or Judean. When used of Jesus’ opponents it seems to refer,

in general, to a sect of Jews who were particularly associated with Judea, whether living there or not. (R. Whitacre) So blind were the religious leaders of Israel, that they neither knew the Christ of God stood in their midst, nor recognized His forerunner to whom the OT Scriptures bore explicit witness. (A. Pink) All Judea had gone out to listen to him. Even king Herod had sought him, and had had conversations with him, and had very nearly entered into the Kingdom of God, for it is said that at one time “Herod heard him gladly.” It had been a marvelous ministry, but quite evidently the authorities in Jerusalem were becoming concerned about it, and whereunto it tended, and who this man really was, who he was officially, who he really claimed to be. (G. Morgan)

John 1:19 Now (transitional) this (Subj. Nom.) is (εἰμί, PAI3S, Descriptive) the testimony (Pred. Nom.) of John (Abl. Source), when (temporal) the Judeans (Subj. Nom.) sent (ἀποστέλλω, AAI3P, Constative) priests (Acc. Dir. Obj.) and (connective) Levites (Acc. Dir. Obj.) from Jerusalem (Gen. Place) face-to-face to him (Acc. Place), so that (purpose) they might ask (ἐρωτάω, AASubj.3P, Constative, Purpose) him (Acc. Dir. Obj.): Who (Subj. Nom.) are (εἰμί, PAI2S, Descriptive, Interrogative Ind.) you (Pred. Nom.)?

^{BGT} **John 1:19** Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν [πρὸς αὐτὸν] οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευίτας ἵνα ἐρωτήσωσιν αὐτόν· σὺ τίς εἶ;

^{VUL} **John 1:19** et hoc est testimonium Iohannis quando miserunt Iudaei ab Hierosolymis sacerdotes et Levitas ad eum ut interrogarent eum tu quis es

LWB John 1:20 **And he acknowledged and did not refuse [to answer them], and declared: I myself am not the Messiah.**

^{KW} **John 1:20** And he made a declaration and did not deny, and declared, As for myself, I am not the Christ.

^{KJV} **John 1:20** And he confessed, and denied not; but confessed, I am not the Christ.

TRANSLATION HIGHLIGHTS

John did not refuse to answer their question (Constative Aorist tense), but he did not answer the question in the manner in which they wanted. He acknowledged their request, but declared to them (Constative Aorist tense): I am not the Messiah. That’s a good answer, but they didn’t ask him if he was the Messiah. John discerned what they were thinking and understood why they were there; as we might say: “He cut to the heart of the matter.” He anticipated what they really wanted to know and immediately put their minds at ease: he wasn’t Christ. That may be the rumour floating around Jerusalem, but it is not true. However, that answer would lead to more questions. If he wasn’t the Messiah, then who was he and why was he teaching without the sanction of the religious leaders of Jerusalem? He was not a trained rabbi. He did not work in the temple. He did not converse with the Pharisees, Levites, priests, Sadducees, or Roman

authorities. He was totally on his own, preaching and baptizing without any human authorization.

RELEVANT OPINIONS

John's appearing in the world was surprising. He was in the wilderness till the day of his showing unto Israel. His spirit, his converse, his doctrine, had something in them which commanded and gained respect; but he did not, as seducers do, give out himself to be some great one. He was more industrious to do good than to appear great; and therefore waived saying anything of himself till he was legally interrogated. (M. Henry) John refused to entertain any messianic claims for himself, whether royal, priestly or prophetic. (F. Bruce) When he is asked directly who he himself really is, he replies in the same way, pointing away from himself to this Greater One. That is what makes his reply a confession and a testimony. (R. Lenski)

John 1:20 And (continuative) he acknowledged (ὁμολογέω, AAI3S, Constative) and (continuative) did not (neg. adv.) refuse (ἀρνέομαι, AMI3S, Constative, Deponent), and (continuative) declared (ὁμολογέω, AAI3S, Constative): I myself (Subj. Nom.) am (εἰμί, PAI1S, Descriptive) not (neg. adv.) the Messiah (Pred. Nom.).

^{BGT} **John 1:20** καὶ ὡμολόγησεν καὶ οὐκ ἠρνήσατο, καὶ ὡμολόγησεν ὅτι ἐγὼ οὐκ εἰμὶ ὁ χριστός.

^{VUL} **John 1:20** et confessus est et non negavit et confessus est quia non sum ego Christus

LWB John 1:21 Then they asked him: What? Then are you Elijah? And he replied: I am not. Are you the Prophet [like Moses]? And he replied with discernment: No.

^{KW} **John 1:21** And they asked him, What then? As for you, Elijah, are you? And he says, I am not. The Prophet are you? And he answered, No.

^{KJV} **John 1:21** And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

TRANSLATION HIGHLIGHTS

Then the priests asked him: Are you Elijah? No. Are you the Prophet? No. They knew from Malachi 3:5 that Elijah was going to return some day. And they knew from Deuteronomy 18:15 that a prophet like Moses was going to arrive on the scene. But John denies that he is either of these men. He was not going to be their political champion; he was not going to deliver them from Roman rule. He did not want anyone to confuse him with those in Israel who made such claims in order to live off the financial resources of gullible Jews. He was clothed with the spirit and power of Elijah and Moses, but he was neither of them in the flesh. No doubt they continued to recall their Scriptures in order to guess his identity, but without success.

RELEVANT OPINIONS

One would think that they who were the fountains of learning, and the guides of the church, should have, by books, understood the times so well as to know that the Messiah was at hand, and therefore should presently have known him that was his forerunner, and readily embraced him; but, instead of this, they sent messengers to cross questions with him. (M. Henry) He had no need to say, "Which prophet?" for he knew which one they meant. Moses, in his farewell speech to his people, told them that when they wished to ascertain God's will, they must not have recourse to divination and necromancy, like their pagan neighbors: when God had any communication to make to them, he would raise up in their midst *a prophet like Moses* and speak through him. The voice of this prophet (Deut. 18:15-19) should be treated as the voice of God. (F. Bruce)

The Jews expected the person of Elias to return from heaven, and to live among them, and promised themselves great things from it. Hearing of John's character, doctrine, and baptism, and observing that he appeared as one dropped from heaven, in the same part of the country from which Elijah was carried to heaven, it is no wonder that they were ready to take him for this Elijah; but he disowned this honour too. (M. Henry) Now, although John went forth in the spirit and power of Elijah (Luke 1:17), and was, therefore, called Elijah by Christ Himself (Matt. 17:12), yet he was not literally Elijah, and it was the literal, personal forerunner Elijah whom the Jews expected, as the result of their erroneous interpretation of Mal. 4:5. (W. Hendriksen)

John 1:21 Then (consecutive) they asked (ἑρωτάω, AAI3P, Constative) him (Acc. Dir. Obj.): What (Ind. Nom.)? Then (inferential) are (εἰμί, PAI2S, Descriptive, Interrogative Ind.) you (Subj. Nom.) Elijah (Pred. Nom.)? And (continuative) he replied (λέγω, PAI3S, Historical): I am (εἰμί, PAI1S, Descriptive) not (neg. adv.). Are (εἰμί, PAI2S, Descriptive, Interrogative Ind.) you (Subj. Nom.) the Prophet (Pred. Nom.)? And (continuative) he replied with discernment (ἀποκρίνομαι, API3S, Constative, Deponent): No (neg. adv.).

^{BGT} **John 1:21** καὶ ἠρώτησαν αὐτόν· τί οὖν; σὺ Ἡλίας εἶ; καὶ λέγει· οὐκ εἰμί. ὁ προφήτης εἶ σὺ; καὶ ἀπεκρίθη· οὐ.

^{VUL} **John 1:21** et interrogaverunt eum quid ergo Helias es tu et dicit non sum propheta es tu et respondit non

LWB John 1:22 **Then they asked him: Who are you, so that we may give an answer to those [religious leaders in Jerusalem] who sent us? What do you say about yourself?**

^{KW} **John 1:22** They said then to him, Who are you, in order that we may give an answer to those who sent us? What do you say concerning yourself?

^{KJV} **John 1:22** Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

TRANSLATION HIGHLIGHTS

The interrogation for John's identity continued. After running out of obvious ideas, they asked him who he was again. This time they try to act as if they are mere messengers for the Jews back in town. In other words, "we're only asking because those guys back in town who sent us out here into the desert (Constative Aorist tense) want to know." What do you say about yourself? Are you making any claims for something we would be interested in? We need to bring a response back to the religious leaders in Jerusalem. Since John has put some of their assumptions to rest, they are now in a quandary as to who he is. They can't go back to Jerusalem with the little information they have or they will be perceived as having failed in their mission. It's almost as if they were newspaper reporters, although officially sanctioned ones, writing down every word John said so they could quote it publicly when they return. But John is not a cooperative interviewee because all he gives them is short answers. They want a story!

RELEVANT OPINIONS

John the Baptist was himself a priest of the seed of Aaron, and therefore it was not fit that he should be examined by any but priests. It was prophesied concerning John's ministry that it should purify the Sons of Levi (Mal. 3:3), and therefore they were jealous of him and his reformation. (M. Henry) They ask in every shape and form, and ask again and again; and in this they are worthy of imitation by all inquirers for truth. If your first question fails, ask again and again. (B. Thomas) The inquirers' lack of interest in joining John's movement casts their inquiries in a suspicious light. Why are they checking up on him? Who are they that John seems to threaten their control? They (in Jerusalem) are people with power, for they send others to carry out their investigation ... They send priests and Levites, who are temple personnel. This suggests that the group's power is based in the temple and that the Jerusalem priesthood is a likely part of it. (W. Carter)

John 1:22 Then (consecutive) they asked (λέγω, AAI3P, Constative) him (Dat. Ind. Obj.): Who (Subj. Nom.) are you (εἰμί, PAI2S, Descriptive, Interrogative Ind.), so that (purpose) we may give (δίδωμι, AASubj.1P, Constative, Purpose) an answer (Acc. Dir. Obj.) to those (Dat. Ind. Obj.; Jews) who sent (πέμπω, AAPTc.DMP, Constative, Substantival, Articular) us (Acc. Dir. Obj.)? What (Acc. Dir. Obj.) do you say (λέγω, PAI2s, Static) about yourself (Obj. Gen.)?

^{BGT} **John 1:22** εἶπαν οὖν αὐτῷ· τίς εἶ; ἵνα ἀπόκρισιν δώμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ;

^{VUL} **John 1:22** dixerunt ergo ei quis es ut responsum demus his qui miserunt nos quid dicis de te ipso

LWB John 1:23 He replied: I myself *am* a voice shouting in the desert, "Make straight [prepare] the way of the Lord," just as Isaiah the prophet said.

^{KW} **John 1:23** He said, As for myself, I am a voice of One crying out in the uninhabited region, Make straight the Lord's road, even as Isaiah the prophet said.

^{KJV} **John 1:23** He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

TRANSLATION HIGHLIGHTS

John cites Isaiah 40:3 in answer to their question about his identity. He is *a* voice shouting in the wilderness (Dramatic Present tense), not *the* Voice. He identifies himself as the fulfillment of this prophecy, which also answered their unasked (but assumed) question as to where he received his authority. He received his authority to preach repentance and baptize from God. What is his purpose? It is his job to prepare the way for the coming of the Lord Jesus Christ. Jesus Christ is the Word, while John is only a noise. John does not inflate or exaggerate his ministry. His job is to prepare (make the road smooth) for the Lord. He identifies Jesus and points Him out to others when it is time for His ministry to begin. He announces that the time for the Lord to begin is approaching. According to the synoptic gospels, he calls people to repentance.

RELEVANT OPINIONS

Here is a vast wilderness, and only one crying in it. John was literally so, and morally to a greater extent. He had scarcely any one to sympathize with him, no responsive voice but the echo of his, no inspiration but that from within and from above. The Messiah he heralded was personally unknown to him. Great reformatations have commenced with a few – with one – and that one alone bearing a lonely torch through a scene of dense darkness. (B. Thomas) It was his to announce the Messiah's approach, and to direct the attention of Israel to the coming in lowly guise of Israel's King. It was his to subside into comparative insignificance, to withdraw from publicity, in order that he might make room for One whose presence would bring the realization of the brightest hopes and the most fervent prayers. (B. Thomas)

The desert, a pathless, fruitless waste, fitly symbolizes the spiritual condition of the Messiah's people. (W. Nicole) The entire nation Israel was pictured as in a desert place (Isaiah 40:3), but anticipating the glorious deliverance of God. Leveling the ground was a way of preparing for the coming of a king, and this passage anticipated the millennial kingdom. (J. Walvoord) This was accomplished in part by (1) leading people to repentance, (2) creating messianic expectation, (3) baptizing Jesus, and (4) introducing some of his own disciples to Jesus. (E. Towns) When John the Baptist quotes from Scripture to identify himself they ignore it completely. Despite their desire to be loyal to God, they lack openness to God and His Scripture. (R. Whitacre)

John 1:23 He replied (φημί, AAI3S, Constative): I myself (Subj. Nom.) am (ellipsis) a voice (Pred. Nom.; noise) shouting (βοάω, PAptc.GMS, Dramatic, Modal) in the desert (Loc. Place; wilderness), "Make straight (εὐθύνω, AAImp.2P, Constative, Command) the way (Acc. Dir. Obj.; road) of the Lord (Poss. Gen.)," just as (comparative) Isaiah (Subj. Nom.) the prophet (Nom. Appos.) said (λέγω, AAI3S, Constative; Isaiah 40:3).

^{BGT} **John 1:23** ἔφη· ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· εὐθύνετε τὴν ὁδὸν κυρίου, καθὼς εἶπεν Ἡσαΐας ὁ προφήτης.

^{VUL} **John 1:23** ait ego vox clamantis in deserto dirigitte viam Domini sicut dixit Esaias propheta

LWB **John 1:24** **And they were from the Pharisees who were sent on the mission.**

^{KW} **John 1:24** And those who were sent off on the mission were of the Pharisees.

^{KJV} **John 1:24** And they which were sent were of the Pharisees.

TRANSLATION HIGHLIGHTS

The individuals who were sent on this mission to question John the Testifier were (Descriptive Imperfect tense) from the Pharisees. They were an official delegation, not just curious bystanders. John adds this bit of information so we might understand the mindset of those who were asking the questions. The Pharisees believed in angels and spirits and may have thought John the Testifier was one of these as opposed to a human. They were also so scrupulous in their adherence to the law, that any announcement by a preacher that was not centered on keeping the law, would have brought them out to interrogate him. John preached repentance, pointed to the coming of the Messiah, and performed water baptism. Obviously his preaching did not emphasize keeping the law. John's message, in a way, undervalued and neglected the matters of the law and therefore would have irritated the Pharisees. The Pharisees were also "purity nuts" who separated themselves from the unclean masses around them. It was the average, poor, "unclean" masses who were traveling outside the city to hear John preach.

RELEVANT OPINIONS

They were of the Pharisees, proud, self-judiciaries, that thought they needed no repentance, and therefore could not bear one that made it his business to preach repentance ... Such a proud conceit they had of themselves that the doctrine of repentance was to them strange doctrine. It was to show their authority. They thought they looked great when they called him to account whom all men counted as a prophet, and arraigned him at their bar. It was with a design to suppress him and silence him if they could find any colour for it; for they were jealous of his growing interest, and his ministry agreed neither with the Mosaic dispensation which they had been long under, nor with the notions they had formed of the Messiah's kingdom. (M. Henry) The Pharisees were an important sect of Judaism. They numbered about 6,000 and were most influential. They held a strict interpretation of the Law and embraced many oral traditions. (E. Blum) But why did John preach "in the wilderness?" Because the "wilderness" symbolized the spiritual *barrenness* of the Jewish nation. (A. Pink)

John 1:24 And (continuative) they were (εἰμί, Imperf.AI3P, Descriptive) from the Pharisees (Abl. Source) who were sent on the mission (ἀποστέλλω, Perf.PPtc.NMP, Aoristic, Substantival).

^{BGT} **John 1:24** Καὶ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων.

^{VUL} **John 1:24** et qui missi fuerant erant ex Pharisaeis

LWB John 1:25 **And they interrogated him and asked him: Why then are you baptizing, if you are not the Messiah, nor Elijah, nor the Prophet [like Moses]?**

^{KW} **John 1:25** And they asked him and said to him, Why then are you baptizing since you are not the Christ, nor even Elijah, nor even the Prophet?

^{KJV} **John 1:25** And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

TRANSLATION HIGHLIGHTS

Because the Pharisees were so consumed by the adherence to purification rituals, they wanted to know why John was baptizing people (Iterative Present tense). Behind their interrogations is a hidden authority arrogance; they didn't give him permission to baptize Jewish citizens. Since John has told them that he isn't the Messiah, nor Elijah, nor Moses (the prophet), why is he baptizing people? They considered themselves to be the ultimate authority on this subject, and John didn't train under them or obtain their approval for this ministry. They seemed more concerned about his ritual baptism than they were about his preaching, and perhaps for a good reason. Rather than becoming a member of their priesthood in Jerusalem and baptizing with water from the laver, John chose the desert and the water of the Jordan River. John was indirectly signaling the end of Judaism and the beginning of Christianity.

RELEVANT OPINIONS

At this critical moment in his dialogue with this influential delegation of Jews, we expect John to announce the purpose of his baptizing ministry in terms of repentance. But this he doesn't do. Not a word - not a syllable – about repentance. And if ever there was a perfect place for the evangelist to inject this theme into his gospel, this is the place. But his silence is deafening! The fourth gospel says nothing at all about repentance, much less does it connect repentance in any way with eternal life. (Z. Hodges) They regarded baptism as a significant token of the approach of the Messianic Kingdom. (H. Alford) He preached “the baptism of repentance for the remission of sins” in Luke 3:3, but not in this Gospel. (LWB) The Pharisees must also have been acquainted with the eschatological call to penance which accompanied the baptism (Matt. 3:7-10), and which is presupposed here. Hence the first thing that must have suggested itself to the questioners was “to consider the baptism of John as the symbolic action of the eschatological prophet.” (R. Schnackenburg, Friedrich)

John's baptizing puzzled them. Jewish tradition held that three persons would come baptizing – the Messiah and the two forerunners they had scheduled to appear before Him. They knew of no fourth person. When John denied he was of the expected three, they naturally began to question why he was using their method and gathering a following. Thus his method and message staggered them, for he was clearly ministering in the Messianic tradition. You can imagine their

shock when he claimed to be the fulfillment of a Scripture announcing a forerunner of the Lord, which was apparently one the Pharisees had overlooked. (C. Lovett) They readily apprehended baptism to be fitly and properly used as a sacred rite or ceremony, for the Jewish church had used it with circumcision in the admission of proselytes, to signify the cleansing of them from the pollutions of their former state. (M. Henry) His water baptism was negative rather than positive; it cleansed but it bestowed no gift by which the cleansed could remain clean. (R. Tasker) Baptism was not a new practice in Judaism. It was the regular rite in the admission of converts from other religions. (L. Morris)

John 1:25 And (continuative) they interrogated (ἔρωτάω, AAI3P, Constative) him (Acc. Dir. Obj.) and (connective) asked (λέγω, AAI3P, Constative) him (Dat. Ind. Obj.): Why (interrogative) then (inferential) are you baptizing (βαπτίζω, PAI2P, Iterative, Interrogative Ind.) if (conditional) you (Subj. Nom.) are (εἰμί, PAI2S, Descriptive) not (neg. adv.) the Messiah (Pred. Nom.), nor (neg. conj.) Elijah (Pred. Nom.), nor (neg. conj.) the Prophet (Pred. Nom.; Moses)?

^{BGT} **John 1:25** καὶ ἠρώτησαν αὐτὸν καὶ εἶπαν αὐτῷ· τί οὖν βαπτίζεις εἰ σὺ οὐκ εἶ ὁ χριστὸς οὐδὲ Ἡλίας οὐδὲ ὁ προφήτης;

^{VUL} **John 1:25** et interrogaverunt eum et dixerunt ei quid ergo baptizas si tu non es Christus neque Helias neque propheta

LWB John 1:26 John replied with discernment to them saying: I myself am baptizing by means of water. He [Jesus Christ] stands in your midst, One you [religious leaders] do not recognize,

^{KW} **John 1:26** John answered them saying, As for myself, I am baptizing by means of water. In your midst there stands He whom you are not knowing,

^{KJV} **John 1:26** John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

TRANSLATION HIGHLIGHTS

John responded to them by saying (Constative Aorist tense): I am baptizing by means of water (Iterative Present tense). John’s water baptism was a far inferior baptism that what Jesus is bringing (the Holy Spirit). The baptism that Jesus will bring, that according to the High Priest of Melchizedek, is superior to water. But John immediately changes the subject back to their inquiry as to whether he was the Messiah. John was not the Messiah, but as a point of interest, the very Messiah they were asking about was standing there at that very moment! “Jesus Christ stands in your midst (Intensive Perfect tense), One you do not recognize (Intensive Perfect tense).”

The person they were looking for was standing right in front of them, but they didn't even know who He was. Here they are trying to debunk John as a false messiah when the real Messiah is before their very eyes. But even more amazing than Jesus being present before them at that very moment, was the fact that they did not ask John which person he was referring to! They didn't ask John to point Him out, probably because they didn't want the people to know that they (as spiritual leaders) didn't know which person He was. If they went from one person to the next, inquiring if this were the Man, they would have looked ridiculous in the eyes of the people.

Matt. 3:2 says "Repent, for the kingdom of heaven is at hand," and 3:6 says "they were baptized of him in the river Jordan confessing their sins." Mark 1:4 says "John preached the baptism of repentance unto remission of sins," and 1:5 says "they were baptized of him in the river Jordan, confessing their sins." Luke 3:3 says "he preached the baptism of repentance unto remission of sins." Why is there no mention of repentance, confession of sins, or remission in John like there is in the synoptic gospels? Because *John was merely answering a question*, "Why are you baptizing?" He was not relaying his entire sermon outline to his questioners.

RELEVANT OPINIONS

Now, one would think, that these chief priests and Pharisees, upon this intimation given concerning the approach of the Messiah, should presently have asked who, and where, this excellent person was; and who more likely to tell them than he who had given them this general notice? No, they did not think this any part of their business or concern; they came to molest John, not to receive any instructions from him: so that their ignorance was willful; they might have known Christ, and would not. (M. Henry) John recognizes Jesus as the Messiah standing in their midst and here bears witness of Him, emphasizing the dignified attitude of Christ. (E. Towns) How true it still is that Christ is standing among thousands who will neither see, nor reverence, nor trust Him! (H. Reynolds) It was his to administer the humbler baptism with water. The symbol of a better baptism was to be conferred by Christ, even that with the Holy Spirit. (B. Thomas) John makes no reference here to Christ's baptism with the Holy Spirit. This was not understood, we may presume, until he had seen that Spirit descending upon Jesus at His baptism. (D. Ellis)

For the moment John does not speak of this different baptism, but he does speak of the one who will administer it. (F. Bruce) Here already we see the major theme of spiritual ignorance and obtuseness introduced and associated with these Jewish leaders and their emissaries. (B. Witherington, III) Here too John's answer is calculated to shift attention from his own baptism to the action of Him who comes after him. It clearly presupposes the synoptic logion which contrasts his baptism of water (and penance) with the baptism of the Spirit (and fire) to be administered by "the stronger," whom he proclaims, the Messiah (Mark 1:8, Matt. 3:11, Luke 3:16). His baptism fades into significance beside his testimony, and appears merely as a rite into which water enters, but without any special significance. Its symbolical character really disappears; the rite is carried out merely as a divine command (v. 33), to provide an opportunity of presenting to Israel the giver of baptism in the Spirit in verse 31. (R. Schnackenburg) John knew Jesus was standing in the crowd that day. Why he did identify Him that day I cannot tell. I have no doubt there was some reason. (G. Morgan)

John 1:26 John (Subj. Nom.) replied with discernment (ἀποκρίνομαι, AMI3S, Constative, Deponent) to them (Dat. Ind. Obj.) saying (λέγω, PAPtc.NMS, Historical, Modal): I myself (Subj. Nom.) am baptizing (βαπτίζω, PAI1S, Iterative) by means of water (Instr. Means). He stands (ἵστημι, Perf.AI3S, Intensive; Jesus Christ) in your (Poss. Gen.) midst (Nom. Place), One (Acc. Appos.) you (Subj. Nom.) do not (neg. adv.) recognize (οἶδα, Perf.AI2P, Intensive),

^{BGT} **John 1:26** ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων· ἐγὼ βαπτίζω ἐν ὕδατι· μέσος ὑμῶν ἔστηκεν ὃν ὑμεῖς οὐκ οἶδατε,

^{VUL} **John 1:26** respondit eis Iohannes dicens ego baptizo in aqua medius autem vestrum stetit quem vos non scitis

LWB **John 1:27** **The One [Jesus Christ] who is coming after me [John preceded and announced His coming ministry], Whose sandal strap I am not worthy to release.**

^{KW} **John 1:27** He who comes after me, the thong of whose sandal I am not worthy to unloose.

^{KJV} **John 1:27** He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

TRANSLATION HIGHLIGHTS

John doesn't hide anything from the religious questioners. He leaves no doubt as to who he is talking about, by repeating the phrase "the One who is coming after me." That future event is now unfolding in their very presence and they are totally blind to it. John told them in 1:15 that he was here to testify about another Person. In 1:26 he informs them that this Person is standing in their midst at that very moment and they don't even recognize Him. Now he reminds them that this Person he mentioned in 1:15 is the same Person standing in their midst – the One whose ministry John is announcing. It's almost sounds like John himself is amazed that they don't recognize the Messiah when He is right in front of them. John, however, does recognize that Jesus Christ is standing before him. He humbles himself by saying he is not worthy of the honor to even untie the thong that holds Jesus' sandal on His foot.

RELEVANT OPINIONS

In ancient times, the untying of sandal thongs was the duty of the lowest slave in the household. (E. Towns) Normally a Jewish servant would not be asked to do this, the task being assigned preferably to Gentile servants. By stating that he was not worthy to untie Jesus' sandals, John was making a clear statement about the dignity of the Christ, which far surpassed his own. (C. Kruse) This One of whom they are ignorant is far greater than the Baptist himself. (R. Whitacre)

John 1:27 The One (Subj. Nom.) who is coming (ἐρχομαι, PMPtc.NMS, Futuristic, Substantival, Deponent) after me (Prep. Gen.), Whose

(Poss. Gen.) sandal (Adv. Gen. Ref.) strap (Acc. Dir. Obj.; thong) I am (είμι, PAI1S, Gnostic) not (neg. adv.) worthy (Pred. Nom.; deserving) to (conj.) release (λύω, AASubj.1S, Gnostic, Result; untie, loosen).

^{BGT} **John 1:27** ὁ ὀπίσω μου ἐρχόμενος, οὐδὲ οὐκ εἰμι [ἐγὼ] ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος.

^{VUL} **John 1:27** ipse est qui post me venturus est qui ante me factus est cuius ego non sum dignus ut solvam eius corrigiam calciamenti

LWB John 1:28 These things happened in Bethany on the other side of the Jordan [River], where John was in the habit of baptizing.

^{KW} **John 1:28** These things in Bethany across the Jordan took place where John was engaged in baptizing.

^{KJV} **John 1:28** These things were done in Bethabara beyond Jordan, where John was baptizing.

TRANSLATION HIGHLIGHTS

This verbal interrogation by the delegation from Jerusalem occurred in Bethany (Constative Aorist tense), a small town on the other side of the Jordan River. This is the area where John was in the habit of performing daily baptisms (Customary Present tense). It must have been a very small community, because there are no archaeological remains which can be found today. It was not the same Bethany that existed near Jerusalem. The Bethany where Mary and Martha lived was about 15 stadia from Jerusalem, while the Jordan River was about 180 stadia from Jerusalem.

RELEVANT OPINIONS

The site of Bethany on the other side of the Jordan River is now unknown. It is not to be confused with another Bethany, home of Mary, Martha, and Lazarus, near Jerusalem. As early as A.D. 200, Origen, when visiting Palestine, could not find it. A probable site is opposite Jericho. (E. Blum) The concluding remark makes John's testimony read almost like an affidavit. (R. Schnackenburg) The location of Bethany is not certain. Many scholars think it was on the east side of the Jordan several miles north of the Dead Sea, while others place it in the region of Batanea in the north. (R. Whitacre)

John 1:28 These things (Subj. Nom.) happened (γίνομαι, AMI3S, Constative, Deponent) in Bethany (Loc. Place) on the other side of the Jordan (Prep. Gen.; River), where (subordinating particle) John (Subj. Nom.) was (είμι, Imperf.AI3S, Descriptive) in the habit of baptizing (βαπτίζω, PAPtc.NMS, Customary, Periphrastic, Predicative).

^{BGT} **John 1:28** ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν ὁ Ἰωάννης βαπτίζων.

^{VUL} **John 1:28** haec in Bethania facta sunt trans Iordanen ubi erat Iohannes baptizans

LWB John 1:29 On the next day, John saw Jesus coming towards him [returning from the desert where He had been tempted], and proclaimed: Look, the Lamb of God [allusion to the sacrificial system of Israel] who will take away the sin of the world [exclusive Jewish benefits are extended to Gentiles in future dispensations]!

^{KW} **John 1:29** On the next day he sees Jesus coming towards him and says, Look! The Lamb of God who takes away the sin of the world.

^{KJV} **John 1:29** The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

TRANSLATION HIGHLIGHTS

On the day after the delegation from Jerusalem had questioned him, John saw Jesus coming towards him (Historical Present tense). John uses the historical (and perfective) present a lot in his narratives. It is usually translated by a simple past tense. He uses the historical present for the sake of describing a dramatic event, hoping his readers will engage their vivid imaginations to the point that they are actually witnessing the event with him. The reader is to pretend he was actually there when the events were taking place. John was excited to see the Messiah approaching (Dramatic Aorist tense) and proclaimed: Look! The Lamb of God who will take away the sin of the world! The futuristic present means He hasn't done it yet, but it will certainly happen during His lifetime and John views it as already a completed act. The imperative is one of command, expressing John's excitement and his desire for you, the reader, to share in his excitement. Look! Here He comes! The Messiah you have heard about for years has now arrived on the scene!

His use of the word "sin" in the singular (rather than the plural) means He is going to take away the sin principle for Gentile believers as well as Jewish believers. The singular "sin" refers to the *sin principle*, not the personal "sins" of every believer. The use of the word "world" means the Messiah did not come for the nation Israel only, but for believers in all nations. The words "sin," "Lamb" and "world" are crucially important; you must understand them as a *unit*. The Jews expected a *singular* Lamb to take away the *sin principle* for the the *singular* nation Israel. John is extending the effects of the Sacrificial Lamb to the Gentile world, not just to Israelites (vs. 31). What were exclusive benefits during the dispensation of Israel are now shared by Gentiles. The historical backdrop of the sacrificial system of Israel cannot be severed from this verse in order to extend the effects of the atonement to all men without exception. This is an *illegitimate totality transfer*, an attempt to broaden the concept of "world" beyond that intended by the author.

RELEVANT OPINIONS

Being the son of a priest, John the Baptist was well aware of the importance of the lamb offered every morning and evening as a whole burnt offering, as well as the Passover and other sacrifices. This title, "Lamb," probably was based on John's understanding of Isaiah 53 and the sacrificial system of Israel ... Under the law a lamb was sacrificed first for a man, then his family, next the nation; now the Lamb of God removes the sin of the world. (E. Towns) Let us remember that these things took place about six weeks after the baptism. When Jesus had been baptized, John had seen the Holy Spirit descending upon Him; and by that sign had know that He was Messiah. He had not known before ... Between that sign given and these events, Jesus had been in the wilderness, tempted for forty days. Now He had returned. Allowing for the journey to the wilderness and the journey back, six weeks had elapsed. Now Jesus was in the midst of the crowd. (G. Morgan) The offering of lambs in Temple sacrifices was so familiar to Jewish minds that it would be difficult to think of the concept "Lamb of God" apart from this. (D. Guthrie) It [the title "Lamb"] combines in one descriptive term the concepts of innocence, voluntary sacrifice, substitutionary atonement, effective obedience, and redemptive power like that of the Passover lamb. (T. Constable)

It is easy, especially in the course of a sermon, to comment on the broad meanings of a word at the risk of obscuring its specific function in a given text. (D. Carson) It is invalid to overload the word "*kosmos*" with the alleged meaning of *every single individual who ever lives* from the meaning John intends to communicate in this passage: the sin of the *world* includes *Gentiles as well as Jews*. John is pointing to the end of Jewish exclusivism in God's plan of salvation. The meaning of *world* is not broader than the context in which John speaks. John is extending the effects of His sacrifice to Gentiles as well as Jews, not to those who are not His sheep. It was not John's task to proclaim Christ to Gentiles; he was sent to proclaim His coming to Jews (1:31) and to identify Him as the Messiah to Israel only. (LWB) The spiritual perception of John the Baptist was such that a single glance was all that was necessary to identify the Lamb of God. (E. Towns) The word "world" is viewed as intending to transcend a nationalistic Jewish particularism. (J. White) It cannot be extended to include all men without exception, without teaching Universalism on the one hand, or double jeopardy on the other. (LWB)

According to the Baptist it is the sin *of the world* (men from every tribe and people, by nature lost in sin – 11:52-53) which the Lamb is taking away, not merely the sin of a particular nation (e.g., the Jewish). All the sins which the Lamb removes are spoken of collectively as *the sin*. The passage does not teach a universal atonement. The Baptist did not teach that, nor does the evangelist, nor Jesus Himself (1:12-13, 10:11, 10:27-28, 17:9, 11:50-52). Notice in the last reference the term "the children of God." (W. Hendriksen) This is not the sin of the Jews, but of Gentiles also ... The Baptist in using the singular number, thought, not so much of the extent, as of the nature of sin. The sin of the world is the sin that belongs to the world as such – which is of the the world, from the world. See how God overcomes with good the evil of the world. (H. Reynolds) Obviously such things [universal atonement] could not be if the Arminian view were sound, for if the guilt of original sin had been removed, the effects of it could no longer continue. Such an affirmation is baseless, unconfirmed by a single clear statement in Scripture, though some do make a farfetched attempt to substantiate it by appealing to it here. We wonder how anyone can perceive anything in those words which strikes them as relevant to the point. (A. Pink)

Not only was a lamb slain at the Passover (Ex. 13:3), but it might be used as a sin offering (Lev. 4:32) or a guilt offering (Lev. 5:6) and was prescribed for the cleansing of a leper (Lev. 14:12). But never, as here, did it take away the sin of the whole world ... Every morning and every evening witnessed the smoke of an ascending offering (Lev. 29:33). It was used as a peace offering (Lev. 23:11), a symbol of the resurrection. Thus on seven different occasions a lamb was used to depict the sacrificial work of the Messiah. (A. Knoch) If the Lamb of God takes away the sin of every single individual then *that sin is gone* and can no longer be held against anyone. Obviously, given the teaching of the Bible regarding how Christ takes away sin (by bearing it in His body on the tree) we cannot help but point to the fact that John uses the term “world” in many different ways. It cannot be assumed that “world” means the same thing in every context. In John “world” is used of those for whom Christ does not pray (John 17:9), so obviously its meaning here cannot simply be assumed. (J. White) This Lamb does not “bear” the sin of the world as a passive victim, but “takes it away” as an active redeemer. He is victor, not victim, and there is no explicit mention of Jesus’ death. So this “taking away” is not what is usually called expiation. (J. Michaels)

There are passages where the Universalist interpretation depends solely upon the simplistic and naïve assumption that the biblical words “all” and “world” mean every human being who ever lived or shall ever live. What the Universalists fail to observe is that biblical words should be interpreted in terms of how they are used. Once it is admitted that the words “all” and “world” are used in passages where they cannot mean all of humanity, the simplistic assumption of the Universalist must be rejected. We must stress the importance of hermeneutics at this point. A word must not be arbitrarily defined. Its meaning must be established on the basis of its usage by the biblical authors. The Universalist pours his own meaning into the biblical words “world” and “all.” Whenever the Bible says that Christ died for “all” or for “the world,” the Universalist will insist that these verses teach that Christ actually, completely redeemed or saved every sinner everywhere in all generations, including those in hell at the time Christ died. But to decide what these words mean without checking Scripture is to pour his own meaning into them. When we examine how the Bible uses the words “all” and “world,” we find that these words hardly ever refer to every sinner who has ever lived. There are too many places where the words cannot mean this by any stretch of the imagination. (R. Morey)

Note the three elements in symbolic interpretation: the object (which is the symbol), the referent (what the symbol refers to), and the meaning (the resemblance between the symbol and the referent). In John 1:29 a lamb (object) pictures Christ (referent), and the meaning or resemblance is that Christ is a sacrifice just as many lambs were sacrifices. (R. Zuck) It is not a matter of bearing the guilt of sins by an atoning death, but of judging the world’s sins and quite literally doing away with them. “Lamb of God” is rather like the Lamb in the book of Revelation who (though “slain”) functions, not as victim, but as Lord and Judge of the world, right beside “the One sitting on the throne.” Unlike the Revelation, however, John’s gospel never speaks of “the blood of the Lamb,” and it stops well short of attributing to John the Baptist any explicit notion of atonement or cleansing from sin through Jesus’ blood ... Most references to Jesus’ death in John’s gospel have to do with its benefits for believers, or Jesus’ own disciples, and are thus fully consistent with “particular redemption” as the early English Baptists understood it ... He

has “other sheep that are not of this sheep pen” (John 10:16), and He intends to gather into one, not just Israel, but (John 11:52) “the scattered children of God.” (J. Michaels) The singular “sin” emphasizes the world’s collective brokenness, not individual human sins. (L. Keck)

In calling Jesus “the Lamb,” and the “Lamb of God,” he held Him up as the one “God ordained, God gifted, God accepted” sacrificial offering. (R. Jamieson) The “world” embraces all without distinction of race, religion or culture. (F. Bruce) They would have welcomed Him on the throne, but they must first accept Him on the altar. And is it any different today? Christ as an Elijah – a Social Reformer – will be tolerated; and Christ as a Prophet, as a Teacher of ethics, will receive respect. But what the world needs first and foremost is the Christ of the Cross, where the Lamb of God offered Himself as a sacrifice for sin ... Here in John 1:29 Gentiles are embraced as well as Jews. (A. Pink) New Testament phrases like “the Lamb of God” and “the blood of Christ” dramatically declare that Christ’s saving work on the cross is the reality that the Mosaic Law foreshadowed. (R.B. Thieme, Jr.) There are many who suppose that John preached the gospel of the grace of God and salvation through the blood of His one statement in this verse. If this is so, pray, why did he preach “the baptism of repentance for the remission of sins?” (Mark 1:4) And why did he refuse to baptize the Pharisees for not bringing forth fruits meet for repentance? (Matt. 3:7-10) Was this the gospel of the grace of God? (R. Stam)

We need to point out that the words assumed to include all people – “all” and “world” – do not necessarily have that scope, either in our speech or in the Bible. They often refer to all of a particular class, but not to all people universally. If someone at a meeting says, “Everyone is now free to go to lunch,” “everyone” would obviously refer only to those who were at the meeting and not to everyone in the world. (J. Boice) John spoke of 'sin,' not sins (cf. 1 John 1:9), by which he meant the totality of the world's sin rather than a number of individual acts. John seems to have had the common understanding of Messiah that his contemporaries did. This was that He would be a political liberator for Israel (cf. Matt. 11:2-3; Luke 7:19). However, he understood, as most of his contemporaries did not, that the scope of Jesus' ministry would be spiritual and universal. He would take away the sin of the world, not just the Jews. (T. Constable) This cannot be the occasion of the baptism of Jesus since already (v. 32) John is able to bear witness to the descent of the Spirit upon Jesus. The baptism has already taken place, and John has been convinced that Jesus is He that shall baptize with the Holy Spirit. (C. Barrett)

How incomprehensible to the Jews! They were expecting their Messiah – a mighty Ruler who would put down the Romans; but John announced that the Lamb of God had come to take away the sin of the world. John announced a Saviour; they were expecting a King. They were expecting one who would destroy their enemies, but John made it clear that the Lamb of God had come to save His enemies. (O. Greene) The Lamb of Isaiah 53 who was led to the slaughter for the sins of God’s people, and perhaps the Passover Lamb of Exodus 12, will be important for John the evangelist as he unveils the cross. (J. Stott) In John 4:42 the Samaritans come to recognize that Jesus really is “the Savior of the world,” not just the Jewish people. (C. Kruse) In the types (Ex. 12:13; Isa. 53:5, 8, 11-12) it was actually the taking away of sin and/or its consequence that was symbolized by the slaughtered lamb. (W. Hendriksen) Christ was the true Lamb to which every daily morning and evening sacrifice in the temple had pointed, and if Jesus had not come, those offerings would have been in vain. (O. Greene)

John 1:29 On the next day (Adv. Time), John (Subj. Nom.) saw (βλέπω, PAI3S, Historical) Jesus (Acc. Dir. Obj.) coming (έρχομαι, PMPTc.AMS, Historical, Modal, Deponent) towards him (Prep. Acc.; from the desert where He had been tempted), and (continuative) proclaimed (λέγω, PAI3S, Historical): Look (ὁράω, AAImp.2S, Dramatic, Command), the Lamb (Ind. Nom.) of God (Gen. Rel.) who will take away (αἴρω, PAPtc.NMS, Futuristic, Substantival; remove) the sin (Acc. Dir. Obj.) of the world (Gen. Rel.)!

^{BGT} **John 1:29** Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν καὶ λέγει· Ἴδε ὁ ἀμνὸς τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου.

^{VUL} **John 1:29** altera die videt Iohannes Iesum venientem ad se et ait ecce agnus Dei qui tollit peccatum mundi

LWB John 1:30 **This is He concerning whom I proclaimed: A man will come after me [John preceded and announced His coming ministry] Who will rise above me [higher in stature and rank], because He was before me [eternal existence].**

^{KW} **John 1:30** This is He concerning whom I said, After me there comes a Man who was in existence before me because He antedated me.

^{KJV} **John 1:30** This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

TRANSLATION HIGHLIGHTS

John reminds his readers that this is the Man he has been proclaiming to them all along (Constative Aorist tense). This is the Man who would come after him in time (Futuristic Present tense), because his destiny was to testify to His future arrival. John was born before Jesus. This is the One who will rise above him in stature, rank and authority (Futuristic Perfect tense). He is above him in stature, rank and authority because He was before John – He existed in eternity past (Durative Imperfect tense) while John was born in time. John uses the same verb and tense for “He was” that he used in the first verse to point to *eternal existence without a beginning*. John is once again pointing to Jesus as eternal God, but is adding the fact of His arrival on earth in hypostatic union to his message of introduction. John’s ministry came before Jesus’ ministry, because John’s ministry was to testify (witness, announce) concerning the coming of the Messiah.

RELEVANT OPINIONS

For six weary weeks the Baptist had eagerly scanned the faces of the crowds to discover that face. But hitherto in vain. At last he descried it – worn with conflict and fasting, but radiant with victory; and as he saw it, he announced the Christ: “This is He of whom I spoke.” (F. Meyer)

Every gain in fresh understanding, including the first steps of discipleship, masked major misunderstanding that remained in place until after the cross and resurrection. (D. Carson)

John 1:30 This (Subj. Nom.) is (εἰμί, PAI3S, Descriptive) He (Pred. Nom.) concerning whom (Adv. Gen. Ref.) I proclaimed (λέγω, AAI1S, Constative; in verse 15): A man (Subj. Nom.) will come (ἔρχομαι, PMI3S, Futuristic, Deponent) after me (Adv. Gen. Time; born later) Who (Subj. Gen.) will rise (γίνομαι, Perf.AI3S, Futuristic, Deponent) above me (Gen. Rank; higher in stature and authority), because (explanatory) He was (εἰμί, Imperf.AI3S, Durative) before me (Adv. Gen. Time; prior, earlier: in eternity past).

^{BGT} **John 1:30** οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ εἶπον· ὀπίσω μου ἔρχεται ἀνὴρ ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.

^{VUL} **John 1:30** hic est de quo dixi post me venit vir qui ante me factus est quia prior me erat

LWB John 1:31 Now as for me, I was not personally acquainted with Him in the past. But in order that He might be revealed to Israel [as their Messiah], for this reason [purpose of identification], I came before the public baptizing by means of water.

^{KW} **John 1:31** And as for myself, I did not know Him in an absolute way, but in order that He might be made known to Israel, because of this, I came baptizing by means of water.

^{KJV} **John 1:31** And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

TRANSLATION HIGHLIGHTS

John may not have met Jesus in person (Intensive Pluperfect tense) until the day He showed up to begin His ministry. They were born in different towns (John from Judah, Jesus from Galilee) and there is no guarantee that an opportunity had come about in which they might have crossed paths until now – even though they were related to each other (Luke 1:36). But there was a divine purpose for Jesus to present Himself to John, just as there was a divine purpose for John to proclaim His coming to the Jews: to point Him out specifically when He arrived to begin His ministry. It was God's plan for John to reveal the person of Jesus Christ to Israel (Purpose Subjunctive mood). That was the only reason why John knew who He was when He came forth.

God had to reveal to John who Jesus was before John was able to reveal it to others. If it had not been for this purpose of identification, John might have been as clueless as all the rest. It was also part of God's plan for John to come before the public (Constative Aorist tense) and to baptize others (Iterative Present tense) by means of water. It was revealed to John who Jesus was, and it was his job to reveal Jesus to the others by baptizing Him in water and pointing Him out in the crowd. John was both the Testifier and Identifier of Jesus Christ to the Jews. As discussed in verse 29, the sacrifice of Jesus would extend to Gentiles as well as Jews, but at this

time only the Jews were looking for the Messiah. It was not John's task to proclaim Christ to Gentiles.

RELEVANT OPINIONS

He said he did not know Who the Messiah was, but a sign had been given to him, unquestionably in his communion with God, that upon Whom he should see the Spirit descend, that was He. Now, he said, I have seen it; I have seen the Spirit descend upon Him. In that hour he knew what he did not know before, that Jesus was the Messiah. (G. Morgan) Water symbolized the impurity of sin, which gave John the opportunity to point to (or to speak about) Jesus as the Lamb of God who is taking away the sin of the world. (W. Hendriksen) John perceives now the transitional nature of his own mission. His baptism retires into the background. He sees that its whole meaning was the introduction of Messiah, the manifestation of the Son of God to Israel ... The Johannine ministry culminated at the baptism of Jesus, and lost itself in the dawn of the great day which it inaugurated and heralded. (H. Reynolds) At that time it was absolutely essential for an Israelite to be baptized, otherwise he would be rejecting the counsel of God. By being baptized he justified God – he declared that God was right both in judging him as a sinner and in providing the appointed means of forgiveness, namely, baptism. (C. Baker)

This was probably immediately after the Temptation, when Jesus, emerging from the wilderness of Judea on His way to Galilee, came up to the Baptist. (R. Jamieson) Though John and Jesus were related, as Mary and Elizabeth were relatives, nothing is known of any contacts between them in their years of childhood and adolescence. John did not know Jesus was the coming One until He was revealed by the Father. (E. Blum) That John's baptism was associated with the manifestation of Christ to Israel cannot be denied. (R. Stam) To understand John's baptism it is necessary to consider the fact that Israel was God's covenant people. They were children of the covenant and of the promises (Acts 3:25). The Gentiles at this time were aliens from the commonwealth of Israel and strangers from the covenants of promise (Eph. 2:12). John's ministry was one of calling this people of God unto repentance, for they had departed far from the Lord, in order that he might introduce their Messiah unto them. This ministry took place under the Dispensation of the Law. John's baptism for the forgiveness of sins was similar to the divers baptisms of the Law which also were for the forgiveness of sins. (C. Baker) The Baptist's mission was restricted to Israel, and his task was to make Jesus manifest only to his own nation. (R. Lenski)

John's mandate was to the nation Israel as a whole, a nation defiled, but to be made clean by a baptism leading to repentance or a change of mind ... John's preaching was there to call the nation back to God, and his baptism was there to purify them for the All-Pure God and Saviour, Messiah. Since John was living under the old covenant, his baptism was an old covenant affair, Jewish mass purification for the Messiah and His rule and kingdom ... Though John's water baptism was a part of the harsh and intolerable legal yoke and a carnal ordinance for Israel, on a par with the dietary laws, as we can clearly see in Hebrews 9:10, it was, nevertheless, the counsel of God, and when Israel's leaders refused to be purified from their filth, they rejected the counsel of God against themselves. (H. Bultema) Like all other men, he had no inkling of the mystery of Jesus; but he had received a charge and a mission from God, to make the Messiah

known to “Israel” the people of God. The charge of “making Him known” probably presupposes the Jewish notion that the Messiah is to dwell unknown at first among the people, till He is one day revealed. This is John’s mission as baptizer, though his baptism is only by water. (R. Schnackenburg)

John 1:31 Now as for me (continuative), I was not (neg. adv.) personally acquainted with (οἶδα, Pluperf.AIIS, Intensive) Him (Acc. Dir. Obj.) in the past (pluperfect). But (adversative) in order that (purpose) He might be revealed (φανερώω, APSubj.3S, Ingressive, Purpose; made known) to Israel (Dat. Adv.), for this reason (Causal Acc.), I (Subj. Nom.) came before the public (ἔρχομαι, AAIIS, Constative, Deponent) baptizing (βαπτίζω, PAPtc.NMS, Iterative, Modal) by means of water (Instr. Means).

^{BGT} **John 1:31** καὶ γὰρ οὐκ ᾔδειν αὐτόν, ἀλλ’ ἵνα φανερωθῇ τῷ Ἰσραὴλ διὰ τοῦτο ἦλθον ἐγὼ ἐν ὕδατι βαπτίζων.

^{VUL} **John 1:31** et ego nesciebam eum sed ut manifestaretur Israhel propterea veni ego in aqua baptizans

LWB John 1:32 **And John testified, saying that: I saw the Spirit descending like a dove out of heaven and He [the Spirit] abode upon Him [Jesus Christ].**

^{KW} **John 1:32** And John testified, saying, I have beheld the Spirit descending as a dove out of heaven, and He abode upon Him.

^{KJV} **John 1:32** And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

TRANSLATION HIGHLIGHTS

John testified to his listeners (Constative Aorist tense), telling them (Historical Present tense) that he saw the Holy Spirit (Intensive Perfect tense) descending out of heaven like a dove (Dramatic Aorist tense). The comparative “like” or “as” doesn’t mean the Spirit took the actual form of a dove, but it is the closest object (figure) known to John that he can think of to describe what he saw. There is no doubt that this dove was a special form or quality of dove, or John would not have used it to represent the Spirit. A white dove had the symbolic meaning of purity to Jews who lived during the sacrificial economy. The Greek word “ouranou” can mean heaven or sky. The Holy Spirit would obviously come out of heaven, while a dove would come out of the sky. The Spirit abode upon Jesus (Dramatic Aorist tense); He dwelled or remained upon Him. The preposition “epi” refers to an identification of Jesus by the Spirit. This is not a reference to the indwelling of the Spirit or John would have used the preposition “en.”

RELEVANT OPINIONS

Here the evangelist seems to take it for granted that the readers are acquainted with the Synoptics, for in these the occasion in connection with which the Holy Spirit descended upon

Jesus in the form of a dove is clearly stated. (W. Hendriksen) This is not a literal but a figurative mode of expression; for with what eyes could he see the Spirit? But as the dove was a certain and infallible sign of the presence of the Spirit, it is called the Spirit, by a figure of speech in which one name is substituted for another; not that he is in reality the Spirit, but that he points him out, as far as human capacity can admit. (J. Calvin)

John 1:32 And (continuative) John (Subj. Nom.) testified (μαρτυρέω, AAI3S, Constative; declared), saying (λέγω, PAPtc.NMS, Historical, Modal) that (introductory): I saw (θεάομαι, Perf.MI1S, Intensive, Deponent) the Spirit (Acc. Dir. Obj.) descending (καταβαίνω, PAPtc.ANS, Dramatic, Modal) like a dove (Comp. Acc.) out of heaven (Gen. Place) and (connective) He abode (μένω, AAI3S, Dramatic; dwelled, remained) upon Him (Prep. Acc.).

^{BGT} **John 1:32** Καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι τεθέαμαι τὸ πνεῦμα καταβαίνον ὡς περιστερὰν ἐξ οὐρανοῦ καὶ ἔμεινεν ἐπ' αὐτόν.

^{VUL} **John 1:32** et testimonium perhibuit Iohannes dicens quia vidi Spiritum descendentem quasi columbam de caelo et mansit super eum

LWB John 1:33 Moreover, I did not recognize Him [as the Messiah with my own perceptive abilities]. But He [God the Father] who sent me to baptize by means of water, that same One said to me: Upon whomever you see the Spirit descending and abiding upon Him, this One [Jesus] is He who will baptize by means of the Holy Spirit.

^{KW} **John 1:33** And as for myself, I did not know Him in an absolute way. But He who sent me to be baptizing by means of water, that One said to me, Upon whomever you see the Spirit descending and abiding upon Him, this One is He who baptizes by means of the Holy Spirit.

^{KJV} **John 1:33** And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

TRANSLATION HIGHLIGHTS

If John had ever met Jesus during their childhood, he did not have any idea that He was the Messiah. He did not recognize Him (Intensive Perfect tense) by his own perceptive abilities; His identity as Messiah had to be revealed to John supernaturally. God the Father sent John (Ingressive Aorist tense) to baptize by means of water (Purpose Infinitive). This identification by water baptism was the reason why John was born. It was his ultimate destiny as Testifier and Identifier. God the Father did indeed tell John how he would recognize the Messiah (Dramatic Aorist tense). The One upon whom the Spirit descends and abides (Historical Present tense) is Jesus. When you see the Spirit descend and abide upon Him (Dramatic Aorist tense), you will know that He is the One who will baptize by means of the Holy Spirit (Futuristic Present tense). John's baptism by means of water does not change either Jesus or anyone else in character. There was nothing supernatural about it. But the baptism by means of the Holy Spirit will

supernaturally change every recipient into a Christian. This Spirit baptism will regenerate every child of God and place him or her into union with Christ. The contrast between baptisms is pronounced. Water baptism is symbolic only, but Spirit baptism is powerful, even to the saving of the soul.

RELEVANT OPINIONS

The Baptist repeats that he had had no previous knowledge of Jesus in his quality as Messiah. Hence, his testimony is all the more valuable because it was given to him from above, resting on supernatural revelation. (W. Hendriksen) He saw the Shekinah Glory hovering over the Lord Jesus, officially consecrating a human personality. The dovelike form and motion taken by the heavenly light reminded him of the brooding of the Spirit of God upon the primeaeval waters ... This dovelike splendour abode upon Him, passed into Him, and the voice was heard, "This is my beloved Son." (H. Reynolds) As recorded in each of the four Gospels, Jesus had predicted that He would baptize believers in the Holy Spirit (Matt. 3:11, Mark 1:8, Luke 3:16, John 1:33). These verses picture Christ placing believers in the care and safekeeping of the Holy Spirit. (E. Radmacher) "*Oida*" means absolute, intuitive, and self-evident knowledge. John had known of the Messiahship of Jesus through experience. But not until he heard the voice from heaven and had seen the Holy Spirit descend upon Him, did he have absolute proof of the same. (K. Wuest)

Christ's baptism was not the baptism which He was to institute for the Christian Church, - it was not a baptism of water; nor was it a baptism which any man can give, whether priest or minister; nor was it a baptism for miraculous gifts at Pentecost; but it was a baptism of regenerating grace – such a baptism as the dying thief received, though not baptized with water. (H. Reynolds) The three ritual or representative identifications are the baptism of John (John 1:25-33), the baptism of Jesus (Matt. 3:13-17) and water baptism for the Church Age believer (Acts 2:38, 41; 8:36-38) prior to the completion of the canon of Scripture. (R.B. Thieme, Jr.) In the Synoptics the writers mentioned only Jesus seeing the descent of the Spirit as a dove. John is the only evangelist who recorded that John the Baptist also saw it. The purpose of the baptism of Jesus in this Gospel then is to identify Jesus as Messiah to John the Baptist so he could bear witness to Jesus' identity. Every other disciple was dependent on a human witness for divine illumination about Jesus' true identity in John's Gospel. (T. Constable)

John 1:33 **Moreover I** (continuative, Subj. Nom.) **did not** (neg. adv.) **recognize** (οἶδα, Perf.A1S, Intensive) **Him** (Acc. Dir. Obj.; as the Messiah with my own perceptive abilities). **But** (adversative) **He** (Subj. Nom.; God the Father) **who sent** (πέμπω, AAPtc.NMS, Ingressive, Substantival) **me** (Acc. Dir. Obj.) **to baptize** (βαπτίζω, PAInf., Customary, Purpose) **by means of water** (Instr. Means), **that same One** (Nom. Appos.) **said** (λέγω, AA1S, Dramatic) **to me** (Dat. Adv.): **Upon whomever** (Prep. Acc.) **you see** (ὁράω, AASubj.2S, Dramatic, Result) **the Spirit** (Subj. Nom.) **descending** (καταβαίνω, PAPtc.ANS, Historical, Modal) **and** (connective) **abiding** (μένω, PAPtc.ANS, Historical, Modal) **upon Him** (Prep. Acc.; Jesus), **this One** (Subj. Nom.; Jesus) **is** (εἰμί, PA1S,

Gnomic) He (Pred. Nom.) who will baptize (βαπτίζω, PAPtc.NMS, Futuristic, Substantial) by means of the Holy Spirit (Instr. Means).

^{BGT} **John 1:33** καὶ γὰρ οὐκ ᾔδειν αὐτόν, ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι ἐκεῖνός μοι εἶπεν· ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ.

^{VUL} **John 1:33** et ego nesciebam eum sed qui misit me baptizare in aqua ille mihi dixit super quem videris Spiritum descendentem et manentem super eum hic est qui baptizat in Spiritu Sancto

LWB **John 1:34** **And it came about that I did see [the Spirit descend upon Him] and have testified that this One [Jesus] is the Son of God.**

^{KW} **John 1:34** And as for myself, I have seen with discernment and have borne witness that this One is the Son of God, and this witness stands.

^{KJV} **John 1:34** And I saw, and bare record that this is the Son of God.

TRANSLATION HIGHLIGHTS

The prediction by God the Father that John would see the Spirit descend upon the Messiah and abide upon Him did occur (Intensive Perfect tense). John recognized Him when the Spirit descended upon Him like a dove, just as the Father predicted. Then John testified (Consummative Perfect tense) that “Jesus is the Son of God” - beyond any shadow of a doubt (Gnomic Present tense). He was the first man to recognize Him as such and to say so openly.

RELEVANT OPINIONS

The Hebraism “son of” meant “of the same nature and character.” To call someone “the son of God” was to recognize the nature and character of God in that person. (E. Towns) The prophesied Davidic King was God’s Son (2 Sam. 7:13), and the messianic King is uniquely the Son of God (Ps. 2:7). The title “Son of God” goes beyond the idea of obedience and messianic King to that of Jesus’ essential nature. (E. Blum) John fulfilled this purpose by witnessing that Jesus was the Son of God (cf. 2 Sam. 7:14; Ps. 2:7). This is a title that unambiguously claims deity. The title “Messiah” did not imply deity to many who heard it in Jesus’ day. They thought only of a political deliverer. Even the Twelve struggled with this. However, John the Baptist testified that Jesus was God, though doubts arose in his mind later. Son of God does not mean any less than deity. It means full deity (v. 18). This verse is the climax of John the Baptist’s testimony concerning Jesus. (T. Constable)

John 1:34 And it came about that I (continuative, Subj. Nom.) did see (ὁράω, Perf.A1S, Intensive) and (connective) have testified (μαρτυρέω, Perf.A1S, Consummative) that (introductory) this One (Subj. Nom.; Jesus) is (εἰμί, PAI3S, Gnomic) the Son (Pred. Nom.) of God (Gen. Rel.).

^{BGT} **John 1:34** καὶ γὰρ ἑώρακα καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ.

^{VUL} **John 1:34** et ego vidi et testimonium perhibui quia hic est Filius Dei

^{LWB} **John 1:35** **On the next day [day 3], John was once again standing firm, also accompanied by two of his followers [Andrew & John, the author of this gospel].**

^{KW} **John 1:35** On the next day again John was standing, and of his disciples, two.

^{KJV} **John 1:35** Again the next day after John stood, and two of his disciples;

TRANSLATION HIGHLIGHTS

On the following day John was still standing firm (Intensive Perfect tense), directing others to the Messiah. He was not intimidated by the delegation from Jerusalem. The only difference was that now he knew who the Messiah was, and could point to Him directly. On this day, he was accompanied by two of his adherents. I hesitate to call them disciples, because John was not gathering a group of men around himself. He was announcing the arrival of the Messiah and directing those who listened to him to Him. I prefer to call them “followers” or “adherents.” When they begin following Jesus, they become disciples. One of John the Baptist’s followers was Andrew; the other was John, the writer of this gospel.

RELEVANT OPINIONS

“Stood,” more correctly, “was standing,” since the imperfect tense denotes something in progress. Here, therefore, is the idea of waiting or standing in expectation. (M. Vincent) John saw Him simply walking, yet evidently designing to bring about that interview with two of John’s disciples which was to be properly His first public act. (R. Jamieson)

John 1:35 On the next day (Adv. Time; day 3), John (Subj. Nom.) was once again (adv.) standing firm (ἵστημι, Perf.AI3S, Intensive), also (adjunctive) accompanied by two (Nom. Measure) of his (Gen. Rel.) followers (Gen. Accompaniment; adherents, disciples).

^{BGT} **John 1:35** Τῇ ἐπαύριον πάλιν εἰστήκει ὁ Ἰωάννης καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο

^{VUL} **John 1:35** altera die iterum stabat Iohannes et ex discipulis eius duo

^{LWB} **John 1:36** **And after fixing his gaze upon Jesus as He was walking about, he shouted: Look, the Lamb of God!**

^{KW} **John 1:36** And having turned his eyes upon Jesus while He was walking about, he says, Look! The Lamb of God.

^{KJV} **John 1:36** And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

TRANSLATION HIGHLIGHTS

John focused his eyes attentively (Ingressive Aorist tense) and saw Jesus walking about (Pictorial Present tense). Then he shouted (Dramatic Present tense): Look, the Lamb of God! He shouted loud enough for his followers to hear him (Imperative of Entreaty) and probably pointed to the Man that he was referring to. There is some debate on whether John was walking about while preaching or whether Jesus was walking about. Since Jesus turns around in verse 38 and asks a question, I believe He was the one who was walking about. Also, in the prior verse, John is described as “standing firm.” John was probably standing still, taking in the general environment and the faces of those who were listening to him, and saw the Messiah at a distance walking around.

RELEVANT OPINIONS

Yesterday Jesus was coming toward the Baptist; today He is evidently walking away from him, toward the place where He was staying for the time being. (W. Hendriksen) This is the last time when the Baptist and the Christ were together, and the sublime meekness of John, and his surrender of all primary claims to deference, throw light on the unspeakable and gentle dignity of Jesus. (H. Reynolds) The verb tenses in 1:35-36 are unusual. John was there (stood) while Jesus was passing by. The action in God’s economy was shifting from John’s baptism to the ministry of Jesus as God’s Lamb. (E. Blum)

John 1:36 And (continuative) after fixing his gaze upon (ἐμβλέπω, AAPtc.NMS, Ingressive, Temporal; focusing his eyes) Jesus (Dat. Ind. Obj.) as He was walking about (περιπατέω, PAPtc.DMS, Pictorial, Temporal), he shouted (λέγω, PAI3S, Dramatic): Look (ὀράω, AAImp.2S, Ingressive, Entreaty), the Lamb (Ind. Nom.) of God (Gen. Rel.)!

^{BGT} **John 1:36** καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι λέγει· Ἴδε ὁ ἀμνὸς τοῦ θεοῦ.

^{VUL} **John 1:36** et respiciens Iesum ambulantem dicit ecce agnus Dei

LWB John 1:37 **And the two followers [of John] heard him shouting [directing them to the Lamb of God], and began to accompany Jesus as disciples.**

^{KW} **John 1:37** And the two disciples heard him speaking, and they followed with Jesus as His disciples.

^{KJV} **John 1:37** And the two disciples heard him speak, and they followed Jesus.

TRANSLATION HIGHLIGHTS

Two of John’s followers hear him shouting (Dramatic Present tense) and begin to accompany Jesus as his first two disciples (Ingressive Aorist tense). Again, the first two disciples are

Andrew and John, the author of this gospel. Following John the Baptist was only a temporary measure; their ultimate goal was to become disciples of Jesus, even though they didn't know it at the time. This may sound trite by comparison, but let me offer a personal comparison. Sometimes I serve as a project manager in my job. A number of technical personnel follow my lead until their Director shows up or the project is completed. When their Director appears on the scene, my function as project manager fades into the background. They do what he says while I often disappear from the scene entirely. They are no longer followers of my plan, but have become disciples of their superior in the chain of command. John knew his function as Testifier and Identifier was coming to a close. His followers were becoming the disciples of the Lord.

RELEVANT OPINIONS

They began following Jesus first as a religious teacher. (E. Towns) The lonely Christ has as yet not called one disciple into His fellowship, but as Lamb of God He has power to draw all men to Himself. The word now spoken was enough. It divided the bond which up to this time had united the disciples to John, and made them conspicuous for ever in the group which "follows the Lamb whithersoever he goes." (H. Reynolds) Their "following" is the first step to faith on the part of the two disciples; it leads to "remaining" with Jesus, not just that day, but in permanent fellowship with Him. (R. Schnackenburg)

John 1:37 And (continuative) the two (Nom. Measure) followers (Subj. Nom.; of John) heard (ἀκούω, AAI3P, Constative) him (Subj. Gen.) shouting (λαλέω, PAPTc.GMS, Dramatic, Modal), and (continuative) began to accompany (ἀκολουθέω, AAI3P, Ingressive) Jesus (Dat. Accompaniment) as disciples (continuation of verb).

^{BGT} **John 1:37** καὶ ἤκουσαν οἱ δύο μαθηταὶ αὐτοῦ λαλοῦντος καὶ ἠκολούθησαν τῷ Ἰησοῦ.

^{VUL} **John 1:37** et audierunt eum duo discipuli loquentem et secuti sunt Iesum

LWB John 1:38 Then Jesus, after turning around and noticing that they are following Him, asks them: What are you searching for? And they replied: Rabbi, (which translated means Teacher), where do you live?

^{KW} **John 1:38** Then Jesus, having turned around and having looked at them attentively as they were following, says to them, What are you seeking? And they said to Him, Rabbi [which having been interpreted is to say, Teacher], where are you dwelling?

^{KJV} **John 1:38** Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

TRANSLATION HIGHLIGHTS

Jesus turns around (Ingressive Aorist tense) and notices that there are two men following Him (Durative Present tense). He confronts them and asks: What are you searching for? The first words John records in his gospel that come from Jesus is this question. And what a great

question it is, even today: What are you searching for? The iterative present means they have been searching for something, on and off, for most of their adult lives. Do they even know what it is they are looking for? Jesus knows; He just wants to know if they know. The two men, Andrew and John, are becoming His first disciples. They are following Jesus because John the Baptist pointed Him out and called Him “the Lamb of God.”

They answer His question with their own question: Where do you live? They are not really looking for His house or cave or tent (Latin: habitation), but they want to be with Him and to learn from Him from this point forward. They want to spend personal, quality time with Him – and what better way to start that process than going home with Him. They also address Him as “Rabbi.” Rabbi was a common title of respect for a Jewish teacher (Customary Present tense), translated or interpreted as “Master Teacher.” Since they don’t know what to call Him yet, they start out by addressing Him as an honored “Teacher.” Eventually, when they realized who He really was, they called Him “*kurios*” (Lord) instead of Rabbi.

RELEVANT OPINIONS

The title Rabbi was a Jewish title of honor literally meaning “my great one” or “my honorable sir.” It was used by Jews to address their teachers and is based on a Hebrew root meaning “great.” The title Rabbi, which was normally an honor to receive, was an indication that the disciples did not fully realize who Christ really was and how great He was. (E. Towns) Worship need no longer be place-centered or dependent on locale, but rather person-centered, a worshipping in Spirit and truth wherever one may be, not necessarily on this or that holy mountain. (B. Witherington, III) The important thing to notice is that the disciples desired an opportunity for uninterrupted conversation with Jesus. Because this was rather difficult out in the open, they ask where Jesus is staying just now, clearly implying that they are desirous of receiving an invitation to visit Him. (W. Hendriksen)

The first words of Jesus, as recorded in this Gospel, reveal the incarnate Logos, anointed of the Holy Spirit, beginning to search the heart and anticipate the unuttered questions of humanity. He assumes their desire for that which He alone can supply. (H. Reynolds) The most telling parallel is with the portrayal of wisdom in Solomon where we hear: “Wisdom is radiant and unfading, and she is easily discerned by those who love her, and is found by those who seek her ... She goes about seeking those worthy of her, and she graciously appears to them in their paths, and meets them in every thought.” (B. Witherington, III) This was no question of mere idle curiosity. It showed that they longed to be with Him. What they desired was fellowship. (A. Pink) “What are you looking for?” is general in nature and attempts to elicit a response about their motivation in following Him. (A. Lincoln) With this question Jesus was focusing their attention on their ultimate concern: What is it that you want out of life? (R. Wilkin)

John 1:38 **Then** (continuative) **Jesus** (Subj. Nom.), **after turning around** (στρέφω, APpTc.NMS, Ingressive, Temporal) **and** (connective) **noticing** (θεάομαι, AMPtc.NMS, Ingressive, Temporal, Deponent) **that they are following** (ἀκολουθέω, PAPtc.AMP, Durative, Modal) **Him** (Acc. Dir. Obj.), **asks** (λέγω, PAI3S, Customary) **them** (Dat. Ind. Obj.):

What (Acc. Dir. Obj.) are you searching for (ζητέω, PAI2P, Iterative, Interrogative Ind.; looking for, seeking)? And (continuative) they replied (λέγω, AAI3P, Constative): Rabbi (Voc. Address; master), [which (Nom. Appos.) translated (μεθερμηνεύω, PPPtc.NNS, Customary, Attributive; interpreted) means (λέγω, PPI3S, Descriptive) Teacher (Voc. Address)], where (Adv. Place) do you live (μένω, PAI2S, Customary; dwell, abide)?

^{BGT} **John 1:38** στραφεὶς δὲ ὁ Ἰησοῦς καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας λέγει αὐτοῖς· τί ζητεῖτε; οἱ δὲ εἶπαν αὐτῷ· ῥαββί, ὃ λέγεται μεθερμηνευόμενον διδάσκαλε, ποῦ μένεις;

^{VUL} **John 1:38** conversus autem Iesus et videns eos sequentes dicit eis quid quaeritis qui dixerunt ei rabbi quod dicitur interpretatum magister ubi habitas

LWB John 1:39 He replied to them: Come and you will see. So they departed and saw where He lived and they stayed with Him that day. It was about the tenth hour.

^{KW} **John 1:39** He says to them, Be coming and you shall see. They went therefore and saw where He was dwelling, and with Him they dwelt that day. The hour, it was about the tenth.

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

TRANSLATION HIGHLIGHTS

Jesus answered their question by saying, “Come and you will see (Predictive Future tense).” So they accepted His invitation, followed Him to His temporary dwelling place, and saw where He lived (Constative Aorist tense). It was about the tenth hour (Descriptive Imperfect tense), so they stayed with Him that day. There is debate on whether the tenth hour means 10 A.M. in the morning or 4 P.M. in the afternoon. It all depends on when you start counting time. Did they begin counting from midnight like we do today, or from sunrise when daylight began? I believe it was 10 A.M. because of the reference “stayed with Him that day.” If it was 4 P.M. in the afternoon, it would have been a short day, but from 10 A.M. in the morning (Roman time) they would have had the opportunity to spend a lot of time with the Lord. If it has been 4 P.M. in the afternoon, they would have spent “an evening” with Him rather than “that day.” Perhaps you recall the Latin phrase: *veni, vidi, vici* (I came, I saw, I conquered). In this verse - they came, and they saw, but the only conquering was done by Jesus.

RELEVANT OPINIONS

If the tenth hour means 10 A.M, there is sufficient time on that same day for the search which resulted in the bringing in of two more disciples: Simon Peter and (in all probability) James. (W. Hendriksen) We cannot say where; it may have been some cave in the rocks, some humble shelter amid the hills, some chamber; for He had no where to place His head. He called no place His home. (H. Reynolds) Jesus knew very well what they wanted: His question was intended simply to give them an opportunity to say what was in their minds. What they wanted was to get

to know Him, but this might have sounded presumptuous; they contented themselves with asking where He was staying. (F. Bruce) Yes, they “abode” with Him. This is the word which uniformly speaks of spiritual fellowship. (A. Pink)

John 1:39 He replied (λέγω, PAI3S, Static) to them (Dat. Ind. Obj.): Come (ἔρχομαι, PMImp.2P, Static, Command, Deponent) and (connective) you will see (ὁράω, FMI2P, Predictive). So (resumptive) they departed (ἔρχομαι, AAI3P, Constative, Deponent) and (connective) saw (ὁράω, AAI3P, Constative) where (Adv. Place) He lived (μένω, PAI3S, Static) and (continuative) they stayed (μένω, AAI3P, Constative) with Him (Dat. Association) that (Acc. Spec.) day (Acc. Extent of Time). It was (εἰμί, Imperf.AI3S, Descriptive) about (temporal) the tenth (Nom. Measure) hour (Pred. Nom.).

^{BGT} **John 1:39** λέγει αὐτοῖς· ἔρχεσθε καὶ ὄψεσθε. ἦλθαν οὖν καὶ εἶδαν ποῦ μένει καὶ παρ’ αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην· ὥρα ἦν ὡς δεκάτη.

^{VUL} **John 1:39** dicit eis venite et videte venerunt et viderunt ubi maneret et apud eum manserunt die illo hora autem erat quasi decima

LWB John 1:40 One of the two who heard John and followed Him [Jesus] was Andrew, the brother of Simon Peter.

^{KW} **John 1:40** There was Andrew, the brother of Simon Peter, one of the two who heard John speak and followed with Him.

^{KJV} **John 1:40** One of the two which heard John *speak*, and followed him, was Andrew, Simon Peter's brother.

TRANSLATION HIGHLIGHTS

Andrew, the brother of Simon Peter, heard John speak about Jesus (Ingressive Aorist tense) and became a follower of Him (Culminative Aorist tense). In case there was any doubt which Andrew John was referring to, he tells us he was Simon Peter’s brother. Apparently, everyone knew Simon Peter.

RELEVANT OPINIONS

Andrew now sought out his brother Simon, and said to him, “We have found the Christ.” That it is here said “He first finds his own brother,” implies that John did the same with his brother, James, a little later. (A. Pink)

John 1:40 One (Subj. Nom.) of the two (Partitive Abl.) who heard (ἀκούω, AAPtc.GMP, Ingressive, Substantival) John (Obj. Gen.) and (continuative) followed (ἀκολουθέω, AAPtc.GMP, Culminative, Substantival) Him (Dat. Adv.; Jesus), was (εἰμί, Imperf.AI3S,

Descriptive) Andrew (Pred. Nom.), the brother (Nom. Appos.) of Simon Peter (Gen. Assoc.).

^{BGT} **John 1:40** Ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου εἷς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθησάντων αὐτῷ·

^{VUL} **John 1:40** erat autem Andreas frater Simonis Petri unus ex duobus qui audierant ab Iohanne et secuti fuerant eum

LWB **John 1:41** He [Andrew] found his own brother Simon first, and said to him: We found the Messiah, which means, being interpreted, the Christ [the Anointed One].

^{KW} **John 1:41** This one first finds his own brother Simon and says to him, We have found the Messiah [which is having been interpreted, the Anointed One, Christ].

^{KJV} **John 1:41** He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ.

TRANSLATION HIGHLIGHTS

Andrew found his own brother Simon first (Perfective Present tense). Since he was *first*, that means John was also looking for his brother to share the news with. The day they spent with Jesus impressed them so much, that they went searching for their brothers to share the good news. When Andrew found Simon, he said to him (Perfective Present tense): We found the Messiah! (Intensive Perfect tense) The title “Messiah” means the Anointed One, or the Christ, when interpreted. They did not understand all the ramifications of who the Messiah was, but they were quite sure they had found Him. I prefer the use of the Perfective Present tense in these narratives. This use emphasizes the present reality of something which came into being in the past.

The narrative is obviously historical, in that the author is telling us a story about events in the past. It could almost be translated as an Aoristic Present, but then the element of *historical narrative* loses some of its power. Besides, John is also relating the story to us *as if it is happening right now*. In a way, it is an *historical aktionsart* with results that have already happened, but in which the author want us to imagine that we were actually present for the events he is relating to us. In this passage, some might translate it as “he *finds* his own brother.” I prefer the translation “he *found* his own brother.” Some might translate the second occurrence as, “he *says* to him.” I prefer the translation “he *said* to him.”

RELEVANT OPINIONS

The Jewish idea of “Messiah” was the term used among all classes to denote One who should, as anointed by God, fulfil the functions of Prophet, Priest, and King, who should realize the splendid visions of the ancient prophecies, and combine in Himself a wonderful exhibition of Divine majesty and even of awful suffering. (H. Reynolds) One of the first things these new disciples did was to introduce others to Christ. Andrew was the first to find his brother. The verb

heuriskei implies Andrew may have had to engage in a search before finding his brother. (E. Towns) It was easy to call Jesus “Messiah.” It was quite another thing to understand what this should mean as He interpreted His vocation. Part of John’s purpose appears to be to refute erroneous ideas about messiahship. (L. Morris)

The term “the anointed one” translated Messiah in Daniel 9:25-26 was used as a designation of the coming of Jesus Christ as Saviour and Deliverer and was in common use by the Jews at the time of the incarnation to express this general prophetic idea. The hope of Israel centered in the coming of this Person who was to be anointed King and Priest and to whom Israel looked for deliverance from sin as well as from oppression of the Gentiles. Therefore, the Messianic hope for Israel became the center of eschatological expectation. (J. Walvoord) The search and the blessing go together. (B. Wescott) We are not told how Jesus began teaching such open-hearted people. The implication is that something impressive occurred. (R. Whitacre)

John 1:41 He (Subj. Nom.; Andrew) found (εὕρισκω, PAI3S, Perfective) his own (Acc. Rel.) brother (Acc. Dir. Obj.) Simon (Acc. Appos.) first (Adv. Time), and (continuative) said (λέγω, PAI3S, Perfective) to him (Dat. Ind. Obj.): We found (εὕρισκω, Perf.AI1P, Intensive) the Messiah (Acc. Dir. Obj.), which (Nom. Appos.) means (εἰμί, PAI3S, Descriptive), being interpreted (μεθερμηνεύω, PPPtc.NNS, Descriptive, Attributive), the Christ (Pred. Nom.; the Anointed One).

^{BGT} **John 1:41** εὕρισκει οὗτος πρῶτον τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα καὶ λέγει αὐτῷ· εὕρηκαμεν τὸν Μεσσίαν, ὃ ἐστὶν μεθερμηνεύμενον χριστός.

^{VUL} **John 1:41** invenit hic primum fratrem suum Simonem et dicit ei invenimus Messiam quod est interpretatum Christus

LWB John 1:42 He [Andrew] brought him [Simon] to Jesus. After Jesus fixed His gaze upon him, He said: You are Simon, son of Jonas. You will be called Kephas, which is translated: Rock.

^{KW} **John 1:42** He brought him to Jesus. Having turned His eyes upon him, Jesus said, As for you, you are Simon the son of Jonas; as for you, you shall be called Kephas [which being interpreted is, Rock].

^{KJV} **John 1:42** And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

TRANSLATION HIGHLIGHTS

Andrew brought his brother Simon to Jesus (Constative Aorist tense). After Jesus fixed His gaze upon Peter (Temporal Participle), He said: You are Simon, son of Jonas. Jesus didn’t need an introduction; He knew who Simon was even though He had not laid eyes on him before. Jesus

also informed Simon that he will be called Kephias (Predictive Future tense), which translated from the Aramaic means: Rock or Stone. The Greek name for the Aramaic Kephias is Peter.

RELEVANT OPINIONS

The entire group must have been drawn away from their ordinary avocations by the trumpet-call of the preacher in the wilderness. (H. Reynolds) No reason is given here for the change of his name from Simon to Cephas. (E. Blum) The right of giving names is the expression of sovereignty, as we constantly find in the word; only Christ gives the names with a divine knowledge of the persons. (J. Darby) When Simon is brought to Him, Jesus' penetrating look takes him in, and he is told at once of the significant name which he will have in the future – "Rock." Jesus knows him and chooses him. (R. Schnackenburg)

John 1:42 He (Andrew) brought (ἄγω, AAI3S, Constative) him (Acc. Dir. Obj.; Simon) to Jesus (Prep. Acc.). After Jesus (Subj. Nom.) fixed His gaze upon (ἐμβλέπω, AAPtc.NMS, Ingressive, Temporal) him (Dat. Ind. Obj.; Simon), He said (λέγω, AAI3S, Constative): You (Subj. Nom.) are (εἰμί, PAI2S, Descriptive) Simon (Pred. Nom.), son (Nom. Appos.) of Jonas (Gen. Rel.). You (Subj. Nom.) will be called (καλέω, FPI2S, Predictive) Kephias (Pred. Nom.), which (Nom. Appos.) is translated (ἐρμηνεύω, PPI3S, Customary): Rock (Pred. Nom.).

^{BGT} **John 1:42** ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπεν· σὺ εἶ Σίμων ὁ υἱὸς Ἰωάννου, σὺ κληθήσῃ Κηφᾶς, ὃ ἐρμηνεύεται Πέτρος.

^{VUL} **John 1:42** et adduxit eum ad Iesum intuitus autem eum Iesus dixit tu es Simon filius Iohanna tu vocaberis Cephas quod interpretatur Petrus

LWB John 1:43 **On the next day, He decided to go to Galilee. Then He came upon Philip and Jesus said to him: Follow Me!**

^{KW} **John 1:43** On the next day, he was desiring to go forth into Galilee, and He finds Philip. And Jesus says to him, Start following with me, and keep on doing so as a habit of life.

^{KJV} **John 1:43** The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

TRANSLATION HIGHLIGHTS

On the next day, Jesus decided to go to Galilee (Ingressive Aorist tense), probably to the town of Cana. Galilee is on the other side of the Jordan River, so a boat or ferry must be arranged for. He heads in that direction and comes upon Philip (Perfective Present tense). This can be translated "He found Philip." Notice who is doing the searching and who does the "finding." Jesus did the finding, not Philip. God initiates the call. Jesus looks at Philip and issues a two-word command (Imperative mood): Follow Me! It was customary to follow a spiritual leader, and in the case of

the Messiah, that following should be a long term commitment (Durative Present tense). As we shall see, Jesus is headed for a wedding where He will perform His first miracle. In the meantime, He now has four disciples: Andrew, John, Simon and Philip.

RELEVANT OPINIONS

What we read of here is equally true of every case of genuine conversion. Whether the Lord uses a human instrument or not, it is Christ Himself who seeks out and finds each one who, subsequently, becomes his follower. Our seeking of Him is only the reflex action of His first seeking us, just as we love Him because He first loved us. (A. Pink) It is likely that Jesus did not just run into Philip by chance but knew him and sought him out deliberately. (J. Michaels)

John 1:43 On the next day (Adv. Time), He decided (θέλω, AAI3S, Constative) to go (ἐξέρχομαι, AAInf., Ingressive, Purpose, Deponent) to Galilee (Acc. Place). Then (consecutive) He came upon (εὕρισκω, PAI3S, Perfective; found) Philip (Acc. Dir. Obj.) and (continuative) Jesus (Subj. Nom.) said (λέγω, PAI3S, Perfective) to him (Dat. Adv.): Follow (ἀκολουθέω, PAImp.2S, Customary & Durative, Command) Me (Dat. Adv.)!

^{BGT} **John 1:43** Τῇ ἐπαύριον ἠθέλησεν ἐξελθεῖν εἰς τὴν Γαλιλαίαν καὶ εὕρισκει Φίλιππον. καὶ λέγει αὐτῷ ὁ Ἰησοῦς· ἀκολούθει μοι.

^{VUL} **John 1:43** in crastinum voluit exire in Galilaeam et invenit Philippum et dicit ei Iesus sequere me

^{LWB} **John 1:44** Now, Philip was from Bethsaida, out from the city of Andrew and Peter.

^{KW} **John 1:44** Now, Philip was from Bethsaida, out of the city of Andrew and Peter.

^{KJV} **John 1:44** Now Philip was of Bethsaida, the city of Andrew and Peter.

TRANSLATION HIGHLIGHTS

Philip was from Bethsaida, which was the hometown of Andrew and Peter. Bethsaida means “House of Fishing,” naturally a town that fishermen would come from.

RELEVANT OPINIONS

Despite having followed Jesus while He was near Bethany, Andrew and Peter are in fact linked with one of the towns around the Lake of Galilee. The Synoptics again make a somewhat different connection, associating the pair primarily with Capernaum (Mark 1:29), where they are said to have a house. (A. Lincoln) They lived in a neighboring town or suburb from where they worked every day. (LWB)

John 1:44 Now (consecutive), Philip (Subj. Nom.) was (εἰμί, Imperf.AI3S, Descriptive) from Bethsaida (Gen. Place), out from

the city (Gen. Place) of Andrew (Abl. Source) and (connective) Peter (Abl. Source).

^{BGT} **John 1:44** ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδά, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου.

^{VUL} **John 1:44** erat autem Philippus a Bethsaida civitate Andreae et Petri

LWB **John 1:45** Philip located Nathanael and said to him: We found the One Moses wrote about in the law, as well as the prophets - Jesus from Nazareth, the son of Joseph.

^{KW} **John 1:45** Philip finds Nathanael and says to him, Him concerning whom Moses wrote in the law, and concerning whom the prophets wrote, we have found, Jesus, son of Joseph, the one from Nazareth.

^{KJV} **John 1:45** Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

TRANSLATION HIGHLIGHTS

Philip searched and found Nathanael (Perfective tense) and said to him: We found the One Moses wrote about in the law (Epistolary Aorist tense). He was also written about by the prophets. His name is Jesus, from Nazareth. He is the son of Joseph. The word “*eurisko*,” which means Philip located or found Nathanael, is the same word used of Jesus locating or coming upon Philip. Nathanael is considered by most commentators to be the same person as Bartholomew in the synoptic gospels. Bartholomew is not listed in John, and Nathanael is not listed in any of the Synoptics. This is the main reason many think it is the same man.

RELEVANT OPINIONS

Bartholomew is a patronymic (Bar Tholmai, meaning *son of Tholmai*). Nathanael is a Hebrew name, meaning *God has given*, like the Greek Theodore, which means *Gift of God*. (W. Hendriksen) Nathanael has often been identified with Bartholomew, who is mentioned in the Synoptic list of apostles next to Philip. Since Nathanael is named with other apostles in John 21:2, it is not improbable that this identification is correct. At the same time there is no certain knowledge that Nathanael was definitely an apostle. He was certainly highly esteemed by Jesus. (D. Guthrie) Nathanael is the personal name of “Bartholomew,” which is then understood to be an Aramaic patronymic identifying the person as the son of someone: the son of Tholomaeus or the like. (D. Carson)

John 1:45 Philip (Subj. Nom.) located (εὕρισκω, PAI3S, Perfective) Nathanael (Acc. Dir. Obj.) and (connective) said (λέγω, PAI3S, Perfective) to him (Dat. Ind. Obj.): We found (εὕρισκω, Perf.AI1P, Intensive) the One (Acc. Dir. Obj.) Moses (Subj. Nom.) wrote about (γράφω, AAI3S, Epistolary) in the law (Loc. Place), as well as (adjunctive) the prophets (Subj. Nom.) - Jesus (Acc. Appos.) from

Nazareth (Gen. Place), the son (Acc. Appos.) of Joseph (Abl. Source).

^{BGT} **John 1:45** εὕρισκει Φίλιππος τὸν Ναθαναὴλ καὶ λέγει αὐτῷ· ὃν ἔγραψεν Μωϋσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται εὕρηκαμεν, Ἰησοῦν υἱὸν τοῦ Ἰωσήφ τὸν ἀπὸ Ναζαρέτ.

^{VUL} **John 1:45** invenit Philippus Nathanael et dicit ei quem scripsit Moses in lege et prophetae invenimus Iesum filium Ioseph a Nazareth

LWB **John 1:46** **But Nathanael asked him: Is anything good able to come out of Nazareth? Philip replied to him: Come and see!**

^{KW} **John 1:46** And Nathanael said to him, Out of Nazareth is any good thing able to come? Philip says to him, Be coming and see.

^{KJV} **John 1:46** And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

TRANSLATION HIGHLIGHTS

Nathanael heard the excited announcement from Andrew, but was apparently unconvinced. He asks Andrew a question: Is anything good able to come out of Nazareth? I think Nathanael was making a joke, because Nazareth was a “one horse town” that nobody ever heard of or cared about. They expected the Messiah to come out of a large, famous city – not a tiny community in the middle of nowhere. It would be our equivalent to: Can anything good come out of Dodge? Customarily, nobody famous comes from tiny towns. Philip might have laughed at Nathanael’s joke; we don’t know. But he did offer a challenge (Imperative of Entreaty). If you want to find out, come and see! The static present means “come on, right now.” The culminative aorist means “I’m confident you will see and agree with me.” Philip almost quotes Jesus verbatim, when he says “Come and see.”

RELEVANT OPINIONS

Have Moses and the prophets predicted that any good thing in the Messianic category would come forth from that town? (W. Hendriksen) The “good thing” may be the contrast between the unimportance of the place in the political or religious history of the people, as compared with Jerusalem, Tiberias, Jericho, Bethlehem. It is never mentioned in the OT or in Josephus. (H. Reynolds) The best explanation of Nathanael’s doubting remark is that he knew nothing of any mention of Nazareth with regard to the Messiah in the law of Moses and in the prophetic promises to which Philip had made such strong references. (R. Lenski) Perhaps Nathanael’s hostility is conditioned by the “prophet from one’s own country” mentality, but more likely from civic rivalry in the region, which was common more generally in antiquity. (C. Keener)

John 1:46 But (adversative) Nathanael (Subj. Nom.) asked (λέγω, AAI3S, Constative) him (Dat. Ind. Obj.): Is anything (Subj. Nom.) good (Descr. Nom.) able to come (δύναμαι, PMI3S, Customary,

Interrogative Ind., Deponent) out of Nazareth (Abl. Source)? Philip (Subj. Nom.) replied (λέγω, PAI3s, Perfective) to him (Dat. Adv.): Come (ἔρχομαι, PMImp.2S, Static, Entreaty, Deponent) and (connective) see (ὁράω, AAImp.2S, Culminative, Entreaty)!

^{BGT} **John 1:46** καὶ εἶπεν αὐτῷ Ναθαναήλ· ἐκ Ναζαρέτ δύναται τι ἀγαθὸν εἶναι; λέγει αὐτῷ [ὁ] Φίλιππος· ἔρχου καὶ ἴδε.

^{VUL} **John 1:46** et dixit ei Nathanahel a Nazareth potest aliquid boni esse dicit ei Philippus veni et vide

LWB John 1:47 Jesus saw Nathanael coming toward Him and said concerning him: **Look, a true Israelite in whom guile does not exist!**

^{KW} **John 1:47** Jesus saw Nathanael coming to Him and says concerning him, Behold, truly an Israelite, in whom guile does not exist.

^{KJV} **John 1:47** Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

TRANSLATION HIGHLIGHTS

Jesus saw Nathanael coming toward Him (Constative Aorist tense) and made a public statement concerning his character or psychological nature (Perfective Present tense). “Look, a true Israelite in whom guile does not exist.” The command to look (Imperative mood) is an ingressive aorist, while the lack of deceit, cunning and treachery in Nathanael is descriptive. Jesus paid quite a complement to Nathanael, a compliment that He could only know by the exercise of His omniscience. He knew the character of Nathanael better than he did himself.

RELEVANT OPINIONS

He recognized Nathanael as a true Israelite living up to the covenant name (Rom. 2:29). The word *dolos* (guile) was originally a fishing term meaning *fish bait*. Here it is used in the sense of catching something with bait or beguiling. Jacob, the father of the twelve sons of Israel, became the true Israelite after he ceased to be a supplanter (meaning “deceiver”). To be recognized as a true Israelite without guile was among the highest compliments a Jew could receive. (E. Towns) The employment of trickery for selfish advantage characterized not only Jacob himself but also his descendents. (W. Hendriksen) Jesus may have been comparing him with Jacob, who was clearly in His mind in the statement in verse 51. (D. Guthrie) Nathanael is regarded as a descendant of Jacob-Israel who does not share in the notorious deceit of his ancestor. (G. Beasley-Murray) He sees into the hearts of men, because He is united with the Father and His Messianic vocation makes Him sharp-sighted. His verdict expresses a high esteem for Nathanael. (R. Schnackenburg)

Christ does not say that this man is sinless, but guileless – free and full in his confession, knowing himself, and sheltering himself under no devices or seeming shows ... one who fulfills the true idea of Israel, a prince with God, a conqueror of God by prayer, and conqueror of man

by submission, penitence, and restitution; one who has renounced the spirit of supplanter and taken that of penitent ... in whom there is no self-deception, and no disposition to deceive others. (H. Reynolds) This guileless man, who is here presented to us under the fig-tree, becomes thus the occasion of the revelation of the Messiah in His connection with Israel, then of the revelation of His glory as the Son of man, whom all the highest creatures should serve, and who should be their object as the means of established relationship between the heavens and the earth. (J. Darby) The designation “true Israelite” marks Nathanael as a genuine member of the people of God, unlike “the Jews,” who consider themselves such but are not. (R. Whitacre)

John 1:47 Jesus (Subj. Nom.) saw (ὄραω, AAI3S, Constative) Nathanael (Acc. Dir. Obj.) coming (ἔρχομαι, PMPtc.AMS, Pictorial, Modal) toward Him (Prep. Acc.) and (continuative) said (λέγω, PAI3S, Perfective) concerning him (Obj. Gen.): Look (ὄραω, AAImp.2S, Ingressive, Command), a true (adjectival; real) Israelite (Pred. Nom.) in whom (Loc. Sph.) guile (Subj. Nom.; deceit, treachery, cunning) does not (neg. adv.) exist (εἰμί, PAI3S, Descriptive)!

^{BGT} **John 1:47** εἶδεν ὁ Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτὸν καὶ λέγει περὶ αὐτοῦ ἴδε ἀληθῶς Ἰσραηλίτης ἐν ᾧ δόλος οὐκ ἔστιν.

^{VUL} **John 1:47** vidit Iesus Nathanahel venientem ad se et dicit de eo ecce vere Israhelita in quo dolus non est

LWB John 1:48 Nathanael asked Him: From what source did you obtain this personal knowledge about me? Jesus answered him: Before Philip summoned you, when you were under the fig tree, I saw you.

^{KW} **John 1:48** Nathanael says to Him, From what source do you have an experiential knowledge of me? Answered Jesus and said to him, Before Philip called you, while you were under the fig tree, I saw you.

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

TRANSLATION HIGHLIGHTS

Nathanael asked Jesus: From what source did you obtain this personal knowledge about me? Obviously Jesus’ comments about the character of Nathanael were accurate, as the content of the question implies. Nathanael didn’t deny that Jesus’ compliment was true, or argue that it was untrue. What he did want to know is how Jesus obtained this knowledge. It wasn’t as if they were lifetime friends. They had never met before. Who told Him that he was without guile? Jesus answered him with something that only divine omniscience would know. Before Philip had summoned him to meet Jesus (Ingressive Aorist tense), when he was sitting under a particular fig tree (Temporal Participle), Jesus saw him (Constative Aorist tense). Nobody was with Philip at

that time, so Nathanael would know that something miraculous must be transpiring. Only deity would be able to see him and understand his private thoughts under that tree.

RELEVANT OPINIONS

Nathanael learns, to his great astonishment, that the penetrating eye of his new Master had entered even the sanctuary of his inner devotion beneath the fig tree. (W. Hendriksen) The Jewish writings tell of distinguished rabbis who were accustomed to rise early and pursue their studies under the shade of a fig tree. (M. Vincent) With an allusion to something known only to Nathanael and Himself, Jesus let him understand that He knew more about him than he could have conceived possible. (F. Bruce) In declaring Nathanael to be a guileless Israelite, Jesus declares him to be one who does not seek to win blessing by earthly means, but by prayer and trust in God. (W. Nicole) Nathanael, then, hidden from the eyes of others under a sheltering fig tree, would have been studying Scripture, especially the Messianic prophecies. (R. Schnackenburg) The supernatural knowledge of Jesus could not be brought out without reference to some landmark. (C. Barrett)

John 1:48 Nathanael (Subj. Nom.) asked (λέγω, PAI3S, Perfective) Him (Dat. Ind. Obj.): From what source (adv.) did you obtain this personal knowledge about (γινώσκω, PAI3S, Customary, Interrogative Ind.) me (Acc. Dir. Obj.)? Jesus (Subj. Nom.) answered (ἀποκρίνομαι, API3S, Constative) and (connective) said (λέγω, AAI3S, Constative) him (Dat. Ind. Obj.): Before (prep.) Philip (Subj. Nom.) summoned (φωνέω, AAInf., Ingressive, Temporal, Articular) you (Acc. Dir. Obj.), when you were (εἰμί, PAPtc.AMS, Pictorial, Temporal) under the fig tree (Acc. Place), I saw (ὁράω, AA1S, Constative) you (Acc. Dir. Obj.).

^{BGT} **John 1:48** λέγει αὐτῷ Ναθαναήλ· πόθεν με γινώσκεις; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· πρὸ τοῦ σε Φίλιππον φωνῆσαι ὄντα ὑπὸ τὴν συκῆν εἰδόν σε.

^{VUL} **John 1:48** dicit ei Nathanael unde me nosti respondit Iesus et dixit ei priusquam te Philippus vocaret cum esses sub ficu vidi te

LWB **John 1:49** Nathanael replied with discernment to Him: **Rabbi, you are the Son of God. You are the King of Israel.**

^{KW} **John 1:49** Nathanael answered Him, Rabbi, as for you, you are the Son of God. As for you, King you are of Israel.

^{KJV} **John 1:49** Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

TRANSLATION HIGHLIGHTS

Nathanael sure changed his mind quickly! He followed Philip to see the alleged Messiah with a considerable dose of skepticism. But once Jesus told him about a personal event under the fig tree and complimented his overall character, Nathanael did not hesitate to reply: “Rabbi, you are the Son of God. You are the King of Israel.” In two short phrases, He acknowledges the deity of Christ and identifies Him as the Messiah who would be King over Israel. He was obviously familiar with Psalm 2:6-7, which attributes both titles to Jesus Christ. Both spheres attest to his understanding of Jesus’ authority over his life. Although little is said about Nathanael in the Gospels, his statements here are quite profound.

RELEVANT OPINIONS

Nathanael recognized Jesus both in His personal dignity as the Son of God and in His official capacity as the King of Israel. (E. Towns) The rejection of Christ as King of Israel (John 19:15) resulted in the postponement of the millennial kingdom, but it did not alter the certainty of the complete fulfillment of His work as King, nor the fact that in His person He is the King of Israel. Taken together, the three offices of Christ as Prophet, Priest and King are the key to the purpose of the incarnation. His prophetic office was concerned with the revelation of the truth of God; the priestly office was related to His work as Saviour and Mediator; His kingly office had in view His right to reign over Israel and over the entire earth. In Christ the supreme dignity of these offices is reached. (J. Walvoord) Though of universal power, yet in dispensation I still find this expression connected with the Jews, and all this intercourse as yet, though revealing the Christ, the Lamb of God, is Jewish in its substance and adaptation. (J. Darby)

Naturally Nathanael is surprised by this explicit testimony from one with whom he has had no acquaintance and who has notwithstanding truly described him, and he asks, “How do you know me?” perhaps imagining that some common friend had told Jesus about him. But Jesus ascribes it to another cause ... Nathanael understood that Jesus had not only seen him when he thought he was unobserved, but had penetrated his thought in retirement, and understood and sympathized with his prayer under the fig tree, for the impression made upon him by this knowledge of Jesus is profound. (W. Nicole) This does not mean that Nathanael at this early date fully understood the Trinity or the Incarnation. Rather he understood Jesus to be the Son of God in the messianic sense. (E. Blum) Nathanael is so overwhelmed by Jesus’ knowledge and His power of reading hearts that he proclaims spontaneously his faith in Jesus as the Messiah, with a personal warmth of dedication. (R. Schnackenburg)

John 1:49 Nathanael (Subj. Nom.) replied with discernment (ἀποκρίνομαι, API3S, Constativē, Deponent) to Him (Dat. Ind. Obj.): Rabbi (Voc. Address), you (Subj. Nom.) are (εἰμί, PAI2S, Descriptive) the Son (Pred. Nom.) of God (Gen. Rel.). You (Subj. Nom.) are (εἰμί, PAI2S, Descriptive) the King (Pred. Nom.) of Israel (Gen. Rel.).

^{BGT} **John 1:49** ἀπεκρίθη αὐτῷ Ναθαναήλ· ῥαββί, σὺ εἶ ὁ υἱὸς τοῦ θεοῦ, σὺ βασιλεὺς εἶ τοῦ Ἰσραήλ.

^{VUL} **John 1:49** respondit ei Nathanahel et ait rabbi tu es Filius Dei tu es rex Israhel

LWB **John 1:50** Jesus replied with discernment and asked him: Did you come to believe [these things about Me] because I told you that I saw you under the fig tree? You will see greater things than these.

KW **John 1:50** Answered Jesus and said to him, Because I said to you that I saw you down under the fig tree, are you believing? Greater things than these you shall see.

KJV **John 1:50** Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

TRANSLATION HIGHLIGHTS

Jesus replied and asked Nathanael a rather incredulous question (Constative Aorist tense). “Did you come to believe these things about Me (Ingressive Aorist tense) because I told you that I saw you under the fig tree (Dramatic Aorist tense)?” In other words, you have just called Me the Son of God and the King of Israel; did you come to this conclusion because I saw you under the fig tree? You, Nathanael, will see greater things than these (Predictive Future tense). In our vernacular: You ain’t seen nothing yet!

RELEVANT OPINIONS

Nothing can be more natural than to suppose that the language of John had created strange questionings in the hearts of some whom it had reached, and that it was with such thoughts Nathanael was busied when the Lord “saw” him. (W. Nicole) How else could Nathanael have come to believe, except through Jesus’ first words to him? (R. Schnackenburg)

John 1:50 **Jesus** (Subj. Nom.) **replied with discernment** (ἀποκρίνομαι, API3S, Constative, Deponent) **and** (connective) **asked** (λέγω, AAI3S, Constative) **him** (Dat. Ind. Obj.): **Did you come to believe** (πιστεύω, PAI2S, Ingressive, Interrogative Ind.) **because** (causal) **I told** (λέγω, AAI1S, Constative) **you** (Dat. Ind. Obj.) **that** (introductory) **I saw** (ὀράω, AAI1S, Dramatic) **you** (Acc. Dir. Obj.) **under the fig tree** (Gen. Place)? **You will see** (ὀράω, FMI2S, Predictive) **greater things** (Acc. Dir. Obj.) **than these** (Gen. Comparison).

BGT **John 1:50** ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· ὅτι εἶπόν σοι ὅτι εἰδόν σε ὑποκάτω τῆς συκῆς, πιστεύεις; μείζω τούτων ὄψη.

VUL **John 1:50** respondit Iesus et dixit ei quia dixi tibi vidi te sub ficu credis maius his videbis

LWB **John 1:51** Then He said to him [directed at Nathanael]: Most assuredly, I am saying to you [including everyone else in the periphery], you will see heaven opening and the angels of God ascending and descending in the presence of the Son of Man [representing humanity].

^{KW} **John 1:51** And He says to him, Most assuredly, I am saying to you, you shall see heaven opened and the angels of God ascending and descending upon the Son of Man.

^{KJV} **John 1:51** And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

TRANSLATION HIGHLIGHTS

Jesus doesn't leave Nathanael wondering about what these "greater things" might be. He gives him an example. Most assuredly, Jesus gives him (singular) and those in the immediate periphery (plural) a promise for the future. "Truly, truly," or "Amen, amen," is an expression used to eliminate all doubt in the listener. In other words, I'm going to tell you something that may be hard to believe, but it is absolutely the truth. "You all will see (Predictive Future tense) heaven opening up (Dramatic Perfect tense) and angels of God will be ascending and descending continuously (Iterative Present tense) in the presence of the Son of Man." None of them can see heaven now, but they will have that capacity in the future.

Jesus calls Himself the Son of Man, emphasizing His humanity. This is rather interesting because Nathanael had just emphasized His deity. The reason for Jesus' emphasis on His humanity is related to the story of Jacob's Ladder in Genesis 28:12. Jacob's Ladder is the link between heaven and earth in the OT narrative. The humanity of Christ is that Ladder in the NT. He is not ignoring His deity; He knows He is God. He is emphasizing the uniqueness of the hypostatic union, deity and humanity residing with them, making the connection between heaven and earth. He is both the Son of God (deity) and the Son of Man (humanity). He is the connection between heaven (deity) and earth (humanity).

RELEVANT OPINIONS

The repetition of the word involves a powerful asseveration, made to overcome a rising doubt and meet a possible objection ... He speaks in the fullness of conscious authority, with the certain knowledge that He is therein making Divine revelation. (H. Reynolds) The key to this great saying is Jacob's vision on his way to Padanaram. To show the patriarch that though alone and friendless on earth his interests were busying all heaven, he was made to see "heaven opened, and the angels of God ascending and descending upon a mystic ladder reaching from heaven to earth." By and by," says Jesus, "you shall see this communication between heaven and earth thrown wide open, and the Son of Man to be the real Ladder of this intercourse." (R. Jamieson) The word is for Nathanael - singular, but the blessing is for all believers - plural ... "Opened" is the symbol of free intercourse between God and man. (B. Wescott)

Christ knew He was God, but He also knew He had a human nature, and so He designated Himself as the representative man. (E. Towns) The Son of Man is the link between heaven and earth, the bond of union between God and man, the One who by means of His sacrifice reconciles God to man. (W. Hendriksen) The natural reading of verse 51 is that the angels ascend to heaven, and descend to the Son of Man; He is the point of contact between heaven and earth, the locus of the "traffic" that brings heaven's blessings to mankind. (G. Beasley-Murray) Heaven

has been opened, but there is no need for us to ascend because the Son of Man has come down to us. (J. Michaels) The Son of Man on earth is the “gate of heaven” (Gen. 28:17), the place of the presence of God’s grace on earth, the tent of God among men. (R. Schnackenburg)

John 1:51 Then (continuative) He said (λέγω, PAI3S, Perfective) to him (Dat. Ind. Obj.; directed at Nathanael): Most assuredly (asseverative; emphatic “truly”) I am saying (λέγω, PAI1S, Static) to you (Dat. Adv.; including everyone else in the periphery), you will see (ὄραω, FMI2P, Predictive) heaven (Acc. Place) opening (ἀνοίγω, Perf.APtc.AMS, Dramatic, Modal) and (continuative) the angels (Subj. Acc.) of God (Gen. Poss.) ascending (ἀναβαίνω, PAPtc.AMP, Iterative, Modal) and (connective) descending (καταβαίνω, PAPtc.AMP, Iterative, Modal) in the presence of the Son (Acc. Dir. Obj.) of Man (Gen. Rel.).

^{BGT} **John 1:51** καὶ λέγει αὐτῷ· ἀμήν ἀμήν λέγω ὑμῖν, ὄψεσθε τὸν οὐρανὸν ἀνεωγῶτα καὶ τοὺς ἀγγέλους τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.

^{VUL} **John 1:51** et dicit ei amen amen dico vobis videbitis caelum apertum et angelos Dei ascendentis et descendentes supra Filium hominis

Chapter 2

LWB John 2:1 Now on the third day [of Jesus’ journey from Bethany] a wedding banquet took place in Cana of Galilee, and the mother of Jesus [Mary] was there.

^{KW} **John 2:1** And on the third day a marriage festival took place in Cana of Galilee, and the mother of Jesus was there.

^{KJV} **John 2:1** And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

TRANSLATION HIGHLIGHTS

There was a wedding banquet (Latin: nuptials) in Cana, Galilee on the third day (Constative Aorist tense) of Jesus’ journey from Bethany. It took about three days to travel from Bethany to Cana, crossing the Jordan River along the way. Mary, the mother of Jesus, was present at this event. Notice that she is called the mother of *Jesus* rather than the mother of *Christ*. She was the mother of His humanity, not His deity. The Roman Catholic “Mary, mother of God” philosophy is blasphemous; it does not exist anywhere in Scripture. Mary is never called by name in this gospel, but we of course know who she was. We are not told whose wedding it was. There is no recorded name of the groom, bride, or any other guests. Jesus was accompanied by His six new

disciples: Andrew, Peter, Philip, Nathanael, John (author) and James. Weddings often lasted for a week in those days, so running out of food and adult beverages was a distinct possibility. Wine was always available on these occasions, and usually lots of it.

RELEVANT OPINIONS

The wedding festival had probably been in process for some time when Jesus and His disciples arrived, which would account for the wine running out. Since it was customary that the marriage of a virgin should begin on a Wednesday afternoon, the miracle probably took place toward the end of the week. Jesus' mother was already present when He arrived ... The absence of Joseph at this family celebration or at any later point in the gospel, suggests Joseph may have died as Jesus was growing up. (E. Towns) The author is consistent in not mentioning the name of the lady who was probably his aunt (the sister of his mother Salome). Throughout the Gospel he leaves himself and his close relatives anonymous. It is probable that Mary was not an invited guest but rather an assistant at the wedding. This might explain how it was that she knew about the wine giving out. (W. Hendriksen) Jesus' ministry is not a family matter; indeed it is a matter in which Jesus must disengage Himself from His physical family and any parental authority Mary may have had over Him, in order to establish the family of faith. (B. Witherington, III)

John 2:1 **Now** (introductory) **on the third** (Dat. Measure) **day** (Loc. Time) **a wedding banquet** (Subj. Nom.) **took place** (γίνομαι, AMI3S, Constativ, Deponent) **in Cana** (Loc. Place) **of Galilee** (Gen. Spec.), **and** (connective) **the mother** (Subj. Nom.; Mary) **of Jesus** (Gen. Rel.) **was** (εἰμί, Imperf.AI3S, Descriptive) **there** (Adv. Place).

^{BGT} **John 2:1** Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανὰ τῆς Γαλιλαίας, καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ.

^{VUL} **John 2:1** et die tertio nuptiae factae sunt in Cana Galilaeae et erat mater Iesu ibi

LWB **John 2:2** **And Jesus was also invited to the wedding banquet [a family affair], as well as His disciples.**

^{KW} **John 2:2** Now there were invited also Jesus and His disciples to the marriage festival.

^{KJV} **John 2:2** And both Jesus was called, and his disciples, to the marriage.

TRANSLATION HIGHLIGHTS

Jesus was invited to the wedding banquet (Constativ Aorist tense). This supports the idea that the wedding was a family affair. His disciples accompanied Him to the festivities (Latin: nuptials), but the singular means Jesus was the only one officially invited. Marriage festivals were not a one-day affair during this time. They often lasted several days, with banquets occurring on a daily basis. As noted by Mary's attendance before Jesus arrived, the festivities were already in process. In a manner of speaking, Jesus was late to this family event because He

was busy attending to His Father's business in the wilderness. If His disciples were invited to come along with Him, it had to have been a last minute courtesy invitation. Why? They had just become disciples; the bride or bridegroom would not have known they were coming. Some commentators think the presence of his six disciples caused the wine shortage. But when you get to the quantity of wine miraculously created, which was over 2,000 four-ounce glasses, these six men were an insignificant number.

RELEVANT OPINIONS

There has been much discussion as to exactly what happened here, and what it is that John is trying to teach us. Though we do not go into the matter at all fully, it seems that one thing that John was doing, at any rate, was showing the superiority of Christianity to Judaism ... The water of Judaism, under the influence of Christ, became the wine of Christianity. (L. Morris) He changes the water of Judaism into the wine of Christianity, the water of Christlessness into the wine of the richness and the fullness of eternal life in Christ, the water of the law into the wine of the gospel. (J. Ryle) The Lord Jesus was opposed to asceticism. Religion and asceticism are often in the popular mind associated; and pretenders have often taken advantage of the association. (B. Thomas) He did not condemn those who were enjoying themselves, and He was not jealous of them. As a result, He was welcome at their gatherings, and those who had invited Him listened to His teachings. (J. Boice) His first miracle takes place in the family circle. It is, as it were, the point of connection between the obscurity of the private life, to which Jesus has confined Himself until now, and the public activity which He is about to begin ... It is His royal farewell to His relation as son, as brother, as kinsman. (F. Godet)

John 2:2 And (continuative) Jesus (Subj. Nom.) was also (adjunctive) invited (καλέω, API3S, Constative) to the wedding banquet (Acc. Place), as well as (adjunctive) His (Gen. Rel.) disciples (Subj. Nom.).

^{BGT} **John 2:2** ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον.

^{VUL} **John 2:2** vocatus est autem ibi et Iesus et discipuli eius ad nuptias

LWB **John 2:3** **But when the wine began to run out, the mother of Jesus [Mary] said to Him: They [the wedding guests] will have no more wine.**

^{KW} **John 2:3** And the supply of wine having failed, the mother of Jesus says to Him, Wine they do not have.

^{KJV} **John 2:3** And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

TRANSLATION HIGHLIGHTS

When the wine began to run out (Ingressive Aorist tense), Mary was quite concerned and looked to her son for help. She said to Jesus: They will have no more wine (Futuristic Present tense). An event that lasts this long usually had an adequate supply of wine for the wedding guests. Their

glasses were almost empty and there were no refills on the way. It seems likely that Mary was acting as a 2nd in command wine steward for the event, otherwise, she would not have been worried. A number of things might have occurred. Perhaps more people showed up than planned and there were not enough adult beverages to go around (Latin: deficiency). Perhaps Mary did not plan well. Perhaps there was not enough money to purchase more wine than what they had already consumed. Maybe she wanted to slip out the back door and avoid embarrassment. Whatever the case may have been, she expected Jesus to help her out somehow.

RELEVANT OPINIONS

Perhaps Mary in desperation was turning to her son to do something, possibly even going out to buy more wine. (E. Towns) The beverage in question here is wine, which was the normal table beverage in the Greco-Roman world and was alcoholic, though it was customary in many contexts to dilute it with water in order to be able to consume more of it. (B. Witherington, III) I read recently of a liberal who called Jesus a bootlegger. Such sacrilege! In that day, wine was a staple article of diet. However, drunkenness was absolutely condemned. (J. McGee) There is a Jewish saying, “Without wine there is no joy,” and the failure of the wine at a marriage feast would be most keenly felt. (B. Wescott) It’s rather hard to picture Jesus running an errand to the local liquor store, but they were not legalistic prudes like some believers today. There is no prohibition in Scripture against drinking wine. But there is a prohibition against being drunk. Neither the legalist nor the antinomian has any Scriptural ammunition here. (LWB)

John 2:3 But (adversative) when the wine (Subj. Nom.) began to run out (ὑστερέω, AAPtc.GMS, Ingressive, Temporal; fail, lacking, go without), the mother (Subj. Nom.) of Jesus (Gen. Rel.) said (λέγω, PAI3S, Perfective) to Him (Prep. Acc.): They will have (λέγω, PAI3P, Futuristic) no more (neg. adv., content) wine (Acc. Dir. Obj.).

^{BGT} **John 2:3** καὶ ὑστερήσαντος οἴνου λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν· οἶνον οὐκ ἔχουσιν.

^{VUL} **John 2:3** et deficiente vino dicit mater Iesu ad eum vinum non habent

LWB **John 2:4** **And Jesus replied to her: Woman, what has that got to do with Me or you? My time has not yet arrived.**

^{KW} **John 2:4** And Jesus says to her, What is that to me and to you, woman? Not yet has my hour arrived.

^{KJV} **John 2:4** Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

TRANSLATION HIGHLIGHTS

Jesus replied to His mother (Perfective Present tense): Woman, what has that got to do with Me or you? Woman (*gune*) is a mild rebuke, the purpose of which was to let her know that the system of authority had changed. His ministry had begun and He was no longer under her

authority. She was His mother, but now He was her God. The interrogative points to a question in response to his mother's implied request for help. The words "Me" and "you" in the instrumental indicate the persons which would normally take part in the action of the verb. But there is no verb in this short sentence; it must be supplied elliptically. The idea is one of responsibility. Jesus understands his mother's request to do something, but what? They are not responsible for providing wine for the wedding. This idea of personal responsibility leads me to add "has that got to do" as the verb. Before Mary can answer His question, He makes a statement related to His ministry on earth. My time has not yet arrived (Gnomic Present tense). The timing of His miraculous signs was in His hands. He and He alone decided when it was time to begin performing public miracles. In our vernacular, we might say, "Don't rush me, I'll get to it when I'm ready."

RELEVANT OPINIONS

Woman was a term of respect and affection frequently used when any adult addressed a woman. Jesus also used this expression when addressing His mother from the cross (19:26), which obviously implied love, because He was shielding her from criticism. (E. Towns) She was no longer "mother," but "woman." The language implies that the period of subjection to Joseph and Mary was now at an end, that He is now "the Servant of Jehovah," that His work as the Messiah has at last begun. (H. Reynolds) The words, "My hour had not yet come," clearly indicate Christ's consciousness of the fact that He was accomplishing a task entrusted to Him by the Father, every detail of which had been definitely marked off in the eternal decree, so that for each act there was a stipulated moment. When Jesus knew that this moment had arrived, He would act, not before. (W. Hendriksen) As "woman," Mary must work out the tensions between the physical family, from which Jesus is disentangling Himself, and the family of faith. (B. Witherington, III) The sense would be then: "What would you have me do?" (R. Schnackenburg)

Jesus proved His superiority to human vanity and weakness in performing His first "sign" in a lowly home at a villager's wedding. (B. Thomas) The "hour" for Christ to tell the world all that Mary knew had *not* come. The hour of the full revelation of His Messianic claims had not come, nor did it come in the temple, or by the lake, or in the feast-day; not till the awful moment of rejection, when death was hovering over Him, and the blow was about to fall, did He say, "The hour has come" – the hour of His greatest glory. (H. Reynolds) His purpose is to correct an impression that must have been in Mary's mind, that Jesus might take His directions from her. His commands came only from the Father. (D. Guthrie) Why do you involve Me in this affair? It would appear that neither Mary nor Jesus had any obligation in this matter, since it is the bridegroom who is commended when the new wine is sampled. (B. Witherington, III) The term could be translated today as "madam" or "my lady." (F. Bruce) Here, there is an intimation on the part of Jesus to His mother that in thus officiously interfering with Him she was entering a region from which all creatures were excluded. (R. Jamieson)

It was well that our Saviour should check anything that might tend to give any countenance to Mariolatry, which has been altogether so mischievous; and it was needful for Him to speak to His mother with somewhat more of sharpness than, perhaps, her conduct, in itself alone, might have required ... The Holy Spirit moved the evangelist to chronicle not only the miracle, but the

error of Mary. It was wise, for it is a conclusive argument against the notion that the mother of Jesus can intercede for us with her Son, and use authority with Him. It is evident from this narrative that our Lord would tolerate no such idea, either in her mind or in ours. “Woman, what have I to do with thee?” is a sentence which rings the death-knell of any idea of our Lord’s being moved by relationships according to the flesh. With all loving respect, He yet very decidedly shuts out all interference from Mary; for His kingdom was to be according to the spirit, and not after the flesh. (C. Spurgeon) The hour of the inauguration of His Messianic royalty has not yet struck. It is in His capital Jerusalem, in His palace, the Temple, and not in the centre of His family, that His solemn manifestation as Messiah must take place. (F. Godet)

John 2:4 And (continuative) Jesus (Subj. Nom.) replied (λέγω, PAI3S, Perfective) to her (Dat. Ind. Obj.): Woman (Voc. Address; no disrespect intended), what (Subj. Nom., interrogative) has that got to do (ellipsis; *mean to*) with Me (Instr. Assoc.) or (connective) you (Instr. Assoc.)? My (Poss. Gen.) time (Subj. Nom.; hour) has not yet (Adv. Time) arrived (ἤκω, PAI3S, Gnostic & Historical; come, present).

^{BGT} **John 2:4** [καὶ] λέγει αὐτῇ ὁ Ἰησοῦς· τί ἐμοὶ καὶ σοί, γύναι; οὐπω ἦκει ἡ ὥρα μου.

^{VUL} **John 2:4** et dicit ei Iesus quid mihi et tibi est mulier nondum venit hora mea

LWB **John 2:5** His mother [Mary] said to the waiters: Whatever He says to you, do it.

^{KW} **John 2:5** His mother says to the waiters, Whatever He says to you, you do it with dispatch.

^{KJV} **John 2:5** His mother saith unto the servants, Whatsoever he saith unto you, do *it*.

TRANSLATION HIGHLIGHTS

Mary provides instructions to the waiters (Perfective Present tense), which means she held a position of authority over the dining and drinking festivities. Whatever Jesus tells them, she commands them (Imperative mood) to do it. In other words, she delegates authority to Jesus over the procurement of wine, because His reply to her leads her to believe He may do something unusual or spectacular to help out. Or His reply was “over her head” and she merely trusted Him to do something about the situation. I believe she anticipated a miracle. She doesn’t care how ridiculous the request might sound, she wants the waiters (serving as wine stewards) to do exactly what He says and to do it quickly. The command has a sense of urgency attached to it, as implied by her concern that the wine is almost gone. Some commentators believe they were slaves rather than waiters. But the Greek word is *diakonos* (table waiter), not *doulos* (slave). Mary was in charge of the waiters and perhaps the timing of serving food and wine. There was, however, a master of the banquet who will be introduced in short order.

RELEVANT OPINIONS

Mary immediately sensed that the reply of Jesus implied His readiness to act at the proper time. (W. Hendriksen) Jesus could have created wine without the assistance of the servants, but He chose to use them. God expects us to do what we can; then God will do what only He can do. (E. Towns) She seems to exhibit some theological insight, setting up the sign whereby Jesus turns water into wine. (W. Carter) Mary knew (despite her Son's unforthcoming reply) that the situation was saved when it had been committed to Him. She did not know what He would do, but she knew He would do the right thing. (F. Bruce) Mary meekly accepted the Lord's rebuke, recognized His rights to act as He pleased, and left the matter entirely in His hands. (A. Pink) I know not whether they were paid servants, or whether they were friends who kindly volunteered their services; but they were the waiters at the feast. (C. Spurgeon)

John 2:5 His (Gen. Rel.) mother (Subj. Nom.; Mary) said (λέγω, PAI3S, Perfective) to the waiters (Dat. Ind. Obj.): Whatever (Acc. Dir. Obj., indefinite pronoun combined with a particle used as a protasis with the subjunctive mood) He (Subj. Acc., demonstrative) says (λέγω, PASubj.3S, Static, Conditional) to you (Dat. Ind. Obj.), do (ποιέω, AAImp.2P, Constative, Command; carry it out, accomplish it) it (ellipsis).

^{BGT} **John 2:5** λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις· ὅ τι ἂν λέγη ὑμῖν ποιήσατε.

^{VUL} **John 2:5** dicit mater eius ministris quodcumque dixerit vobis facite

LWB John 2:6 Now, there were six stone jars standing there, for the purpose of Jewish purification, which held two or three liquid measures each [about 100 to 150 gallons in total].

^{KW} **John 2:6** Now, there were standing there stone water jars used for the ritualistic ablutions of the Jews, six of them, holding about eighteen or twenty-seven gallons.

^{KJV} **John 2:6** And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

TRANSLATION HIGHLIGHTS

Now there were six stone jars or water-pots standing in the room (vestibule of the synagogue) where the wedding banquet was being held (Customary Present tense). These stone jars were used for Jewish purification and cleansing rites. Each one of these stone jars held about two or three liquid measures (Customary Present tense). A *measure* was about 8-1/2 gallons. Two or three liquid measures would be between 17 and 25 gallons. Six of these water-pots would be equivalent to about 100 to 150 gallons. This is important because Jesus did not say *abracadabra* and produce a gallon jug of wine. He changed the water contents, as we shall see, into 100 to 150 gallons of fine wine. Legalists and ascetics, as you might expect, try to change this wine into grape juice. That idea is ridiculous; it is a willful rejection of sound isagogics. Wedding festivals were not celebrated by drinking grape juice. The quantity of water that Jesus turns into wine attests to the power of His first public miracle. There was no bottle hidden in His robe. His

disciples did not sneak-in a bottle and assist Jesus in tricking the guests. The quantity and quality of the wine attest to His ability to perform a genuine miracle.

RELEVANT OPINIONS

The pots themselves were required for the various cleansings prescribed for the law and traditions of Israel and are specifically identified with the Jews. (E. Towns) This large number of jars of considerable magnitude were doubtless due in part to the number of the guests, and to the scrupulous attention to ceremonial purity that was enjoined by the oral law. They were accustomed to wash, not only the hands, but cups, brazen vessels, and tables. (H. Reynolds) Abundant wine has a common feature of scenes that depicted the anticipated time when God would overcome the people's enemies, defeat injustice, suffering, and death, and establish God's purposes in full for all. (W. Carter) If made into wine, it would supply approximately 2,000 four-ounce glasses; and if, as was frequently customary, the wine was further diluted by three parts water to one of wine, there would have been enough to last for several days. (F. Gaebelein)

John 2:6 Now (continuative), there were (είμι, Imperf.AI3P, Descriptive) six (numeral) stone (Desc. Nom.) jars (Pred. Nom.) standing (κείμεναι, PPPtc.NFP, Customary, Modal; stored) there (Adv. Place; present), for the purpose of Jewish (Gen. Spec.) purification (Acc. Purpose; cleansing), which held (χωρέω, PAPtc.NFP, Customary, Attributive; contained) two (Acc. Measure) or (connective) three (Acc. Measure) liquid measures (Acc. Content; about forty liters) each (Prep. Acc.).

^{BGT} **John 2:6** ἦσαν δὲ ἐκεῖ λίθιναι ὑδρίαὶ ἕξ κατὰ τὸν καθαρισμόν τῶν Ἰουδαίων κείμεναι, χωροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς.

^{VUL} **John 2:6** erant autem ibi lapideae hydriae sex positae secundum purificationem Iudaeorum capientes singulae metretas binas vel ternas

LWB John 2:7 Jesus said to them: Fill the water pots with water. So they filled them to the brim.

^{KW} **John 2:7** Jesus says to them, Fill the water jars at once with water. And they filled them even to the top.

^{KJV} **John 2:7** Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

TRANSLATION HIGHLIGHTS

Jesus told the table waiters to fill the water pots with water (Imperative of Command). So they filled them to the top with water as ordered (Constative Aorist tense). This is an important statement – filled them to the brim. If six water pots held around 100-150 gallons of water, this means each water pot held about 17-25 gallons each. A gallon of water weighs 8.33 pounds. That means each pot when full to the brim weighed between 139 and 208 pounds. It is highly unlikely

that the table waiters carried these water pots from table to table when they were full of wine. It is also unlikely that they carried them in-and-out of the building to fill them up, although that might have been possible if they were accustomed to serious weight-lifting! More than likely they took smaller pots to the water well, and after many trips filled the water pots up inside. Every little detail adds to the magnitude of His first public miracle.

RELEVANT OPINIONS

The phrase “with water” is added, to show that the jars contained nothing else, and that nothing else could be added, for they were full to the very top. (W. Hendriksen) He gave His friends what was not an absolute necessity, but an enjoyment, a luxury ... He gave His friends abundance, more than enough for the occasion. (B. Thomas) In the ancient world wine was drunk instead of water at most every meal, including ritual meals like Passover, and Jesus participated in such meals. I bring this up for only one reason – not to be an advocate for imbibing wine, but because if one is going to be committed to the truth of God’s Word, one must be honest about what God’s Word does and does not say. (B. Witherington, III) “Up to the brim” is specified not so much to indicate the abundant supply as to suggest that no room was left for adding anything to the water. (W. Nicole)

Our Lord today does not want empty heads in His ministers, nor empty hearts; so, my brethren, fill your waterpots with water. Work away, and study away, and learn all you can, and fill the waterpots with water ... He can sanctify human knowledge so that it shall be useful to the setting forth of the knowledge of Jesus Christ ... When I have printed a sermon, and seen it fairly in the volume, I have before long been delighted to hear of souls saved by its means. If it shall lie in the volume for years, like the grains of wheat in the mummy’s hand, it will live, and grow, and bear fruit. (C. Spurgeon) Did the helpers smile at each other when they carried all that water to the pots and crack jokes with each other about this Rabbi who would give the guests this precious water as a new kind of wine? (R. Lenski)

John 2:7 **Jesus** (Subj. Nom.) **said** (λέγω, PAI3S, Perfective) **to them** (Dat. Ind. Obj.): **Fill** (γεμίζω, AAImp.2P, Constative, Command) **the water pots** (Acc. Dir. Obj.) **with water** (Gen. Content). **So** (continuative) **they filled** (γεμίζω, AAI3P, Constative) **them** (Acc. Dir. Obj.) **to the brim** (Adv. Measure).

^{BGT} **John 2:7** λέγει αὐτοῖς ὁ Ἰησοῦς· γεμίσατε τὰς ὑδρίας ὕδατος. καὶ ἐγένισαν αὐτὰς ἕως ἄνω.

^{VUL} **John 2:7** dicit eis Iesus implete hydrias aqua et impleverunt eas usque ad summum

LWB John 2:8 **Then He told them: Start drawing now and carry it to the Master of the feast. And so they carried it.**

^{KW} **John 2:8** And He says to them, Draw it off now and be carrying it to the supervisor of the wedding feast. And they carried it.

^{KJV} **John 2:8** And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare *it*.

TRANSLATION HIGHLIGHTS

After the last water pot was full of water to the brim, Jesus told them to start drawing it (Imperative of Command). They followed His instructions and carried the first draught to the master of the feast (Customary Present tense). Master of the feast comes from a Greek word meaning “a room with three couches.” The Master of the feast arranged the furniture and oversaw the food and wine preparation. It was common practice to let the master of the feast taste any wine or food that was going to be served to the guests. No doubt they looked at each other and thought Jesus was crazy. Why would He order them to take a pitcher of water to the Master of the feast? Nevertheless, they carried the first round of water to the Master of the wedding feast (Culminative Aorist tense). Somewhere during the act of pouring the water into a glass, it turned into wine. Did all of the water in the pots immediately turn into wine, or did it turn into wine as it was poured out? My guess is that when the first glass was served to the Master of the banquet, all the water in the pots turned to wine.

RELEVANT OPINIONS

Apparently the water was still water when it came out of the jars, but was changed to wine before reaching the guests. The water in the jars remained water. (A. Robertson) According to the Greek and Roman custom, the ruler of the feast was chosen by throwing the dice. Thus Horace, in his ode to his friend Sestius, says, moralizing on the brevity of life: “Soon the home of Pluto will be thine, nor wilt thou cast lots with the dice for the presidency over the wine.” He prescribed the proportions of wine and water, and could also impose fines for failures to guess riddles, etc. As the success of the feast depended largely upon him, his selection was a matter of some delicacy. Plato says, “Must we not appoint a sober man and a wise to be our master of the revels? For if the ruler of drinkers be himself young and drunken, and not over-wise, only by some special good fortune will he be saved from doing some great evil.” (M. Vincent)

Jesus makes use of human agency. On this occasion, though He might have dispensed with the assistance of the servants, He chose to make use of their agency, both in filling the water-pots, and in pouring out from them that draughts might be borne to the master and to the guests. (B. Thomas) We believe that the filling up of the water jars showed the completion of Judaism with its ceremonial cleansings. The unlimited supply of water from the well, turned into wine, symbolized the beginning of Christianity with its endless, joyful supply of God’s grace. (R. Earle) He is the One who brings the new wine of the Gospel. (B. Witherington, III) “Headwaiter” literally means “the chief of the banquet hall with three couches” and was the title of the person whose duties included arranging the table and the courses of the meal and tasting the food before it could be served to the guests. (E. Towns)

John 2:8 Then (consecutive) He told (λέγω, PAI3S, Perfective) them (Dat. Ind. Obj.): Start drawing (ἀντλέω, AAImp.2P, Ingressive, Command) now (temporal) and (continuative) carry (φέρω, PAImp.3P,

Customary, Command) it (Dat. Ind. Obj.) to the master of the feast (Dat. Ind. Obj.; headwaiter). And so (consecutive) they carried (φέρω, AAI3P, Culminative) it (ellipsis).

^{BGT} **John 2:8** καὶ λέγει αὐτοῖς· ἀντλήσατε νῦν καὶ φέρετε τῷ ἀρχιτρικλίῳ· οἱ δὲ ἤνεγκαν.

^{VUL} **John 2:8** et dicit eis Iesus haurite nunc et ferte architriclino et tulerunt

LWB John 2:9 Now, while the Master of the feast tasted the water which had become wine, and did not know where it might have come from, of course, the waiters who drew the water knew. The Master of the feast summoned the bridegroom,

^{KW} **John 2:9** Now, when the supervisor tasted the water which had become wine, and did not know from where it was, but the waiters knew, the ones who had drawn off the water, the supervisor calls the bridegroom,

^{KJV} **John 2:9** When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

TRANSLATION HIGHLIGHTS

The Master of the wedding feast or banquet tasted the water (Ingressive Aorist tense) which had become wine (Dramatic Perfect tense), but he had no idea (Intensive Perfect tense) where it came from. Of course, the waiters who drew the water did know where the wine came from (Intensive Perfect tense). Jesus had miraculously changed the water into wine. He took control of the situation and changed the physical structure of water into wine. He was in complete control of matter, able to create something more complex out of something comparatively simple. What's more, He did it quietly, not attracting a lot of attention – just as He blesses us today without pomp and circumstance. The master of the feast summoned the bridegroom (Perfective Present tense), for the purpose of complimenting him on the magnificent quality of the latest wine he had just sampled.

RELEVANT OPINIONS

The uncompromising opponents of the supernatural will accept almost any interpretation but that which lies on the surface. (H. Reynolds) It was wine, and I am quite sure it was very good wine, for He would produce nothing but the best ... The kind of wine which He made was such that, if there had been no stronger drink in the world, nobody might have thought it necessary to enter any protest against drinking it. It would have done nobody any hurt, be sure of that, or else Jesus our loving Saviour would not have made it. (C. Spurgeon) Notice there is something omitted here. Where is the bride? I don't find her anywhere. And what did the bride wear? We don't know. Why? Because Jesus and those empty water pots are the important things here. (J. McGee) It is a miracle of abundance, of extravagance, of transformation and new possibilities. (L. Keck)

When this man tasted the wine, he was surprised that it was of such fine quality yet reserved until the end of the feast. (E. Towns) We gather that they stood where the guests could not see them, and the entire action of filling up these pots was known at first only to Jesus Himself and to the servants who did the work, probably also to watchful Mary and a few others. (R. Lenski) I'd rather be a servant and know where the wine came from than be governor and not know where it came from. A Christian has a better idea of what could happen in the next 100 years than anyone in Congress or the United Nations. Neither the average man-in-the-street nor the prominent political leader knows the plan of God. (D. Barnhouse) The words *the water became wine* admit of no other sense than that of a miraculous transformation. (F. Godet)

John 2:9 Now (consecutive), while (temporal) the master of the feast (Subj. Nom.) tasted (γεύω, AMI3S, Ingressive) the water (Acc. Dir. Obj.) which had become (γίνομαι, Perf.PPtc.ANS, Dramatic, Attributive, Deponent) wine (Acc. Dir. Obj.) and (inferential) did not (neg. adv.) know (οἶδα, Perf.AI3S, Intensive) where (Adv. Place, Source) it came from (εἰμί, PAI3S, Gnostic), of course (affirmative), the waiters (Subj. Nom.) who drew (ἀντλέω, Perf.APtc.NMP, Descriptive, Substantival, Articular) the water (Acc. Dir. Obj.) knew (οἶδα, Perf.AI3P, Intensive). The master of the feast (Subj. Nom.) summoned (φωνέω, PAI3S, Perfective) the bridegroom (Acc. Dir. Obj.),

^{BGT} **John 2:9** ὡς δὲ ἐγεύσατο ὁ ἀρχιτρίκλινος τὸ ὕδωρ οἶνον γεγενημένον καὶ οὐκ ἤδει πόθει ἐστίν, οἱ δὲ διάκονοι ἤδεισαν οἱ ἠντληκότες τὸ ὕδωρ, φωνεῖ τὸν νυμφίον ὁ ἀρχιτρίκλινος

^{VUL} **John 2:9** ut autem gustavit architriclinus aquam vinum factam et non sciebat unde esset ministri autem sciebant qui haurierant aquam vocat sponsum architriclinus

LWB **John 2:10** And said to him: Every man customarily serves good wine first, and when they [the guests] have become intoxicated, the inferior [wine]. You have reserved the best [quality] wine until now.

^{KW} **John 2:10** And says to him, Every man first puts out the good wine, and whenever they have become satiated, that which is worse. As for you, you have safely guarded the good wine until now.

^{KJV} **John 2:10** And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now.

TRANSLATION HIGHLIGHTS

The master of the banquet (*triclinarch*) compliments the bridegroom on the excellent wine he has just tasted. The usual procedure is to serve the highest quality wine first (Customary Present tense), and after the guests have become intoxicated (Culminative Aorist tense), then they serve inferior quality wine. But on this occasion, the master of the feast believes the bridegroom has done an extraordinary thing. He has reserved the highest quality wine (Dramatic Perfect tense) until now – towards the end of the festivities. He has reversed the common order of events, an

unheard of practice. Neither of them have any idea where this fantastic wine came from, but the waiters no doubt told their story later on.

Some guests became drunk (Latin: inebriated) at weddings in John's day just like they do today. At that point, their senses are not able to distinguish the taste or smell of fine wine compared to cheap wine. But it is possible in these circumstances, that with such an abundance of wine, perhaps the guests were able to keep on enjoying it for days without getting intoxicated. In any case, the Greek verb *methusko* in this passage (meaning *intoxicated*) is proof that grape juice is not in mind. Have you ever seen wedding guests get drunk on grape juice? An interesting parallel between Jesus and Melchisedek can also be seen here. Melchizedek brought wine to celebrate Abraham's military victory. Jesus, as a priest according to the order of Melchizedek, creates wine at a celebration.

RELEVANT OPINIONS

It was wine such as he had never tasted before, so excellent in quality ... It was apparently a custom to hold in reserve the inferior wine until the taste of the guests had been dulled sufficiently so that they would not be able to discern the exact flavor and excellence of the wine that was served last of all. (W. Hendriksen) There is nothing in Scripture to justify the statement that it is a sin to drink wine. (H. Reynolds) Just as the best wine has been served last at this banquet, so God's most powerful and life-giving force has only been unveiled at the end of the age. (B. Witherington, III) If the Christian has the best wine to come, then why should he envy the worldling? (C. Spurgeon)

I'm just an old water pot, and I've got a little of the "water of the Word" inside of me. As I ladle it out, it becomes the wine of joy to folk who receive it. (J. McGee) The *triclinarch* points out the fact that the bridegroom has made a serious mistake. He has allowed the poor wine to be served first and kept this excellent wine until the last. The groom, of course, is even more astonished than his steward, for he knew of no such good wine. (R. Lenski) Everyone puts the best wine on the table first, and brings on the poor stuff when the company is drunk; but you have kept your good wine to the last. (C. Dodd)

John 2:10 And (connective) said (λέγω, PAI3S, Perfective) to him (Dat. Ind. Obj.): Every (Nom. Measure) man (Subj. Nom.) customarily serves (τίθημι, PAI3S, Customary) good (Acc. Quality) wine (Acc. Dir. Obj.) first (Adv. Time; at the beginning), and (continuative) when (temporal; after) they have become intoxicated (μεθύσκω, APSubj.3P, Culminative, Temporal; drunk), the inferior (Acc. Quality; lesser quality wine). You (Subj. Nom.) have reserved (τηρέω, Perf.AI2S, Dramatic) the best (Acc. Quality) wine (Acc. Dir. Obj.) until (temporal conj.) now (Adv. Time).

^{BGT} **John 2:10** καὶ λέγει αὐτῷ· πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησιν καὶ ὅταν μεθυσθῶσιν τὸν ἐλάσσω· σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι.

^{VUL} **John 2:10** et dicit ei omnis homo primum bonum vinum ponit et cum inebriati fuerint tunc id quod deterius est tu servasti bonum vinum usque adhuc

LWB John 2:11 Jesus did this first of His miracles [signs] in Cana, Galilee. Then He began to reveal His glory and His disciples believed on Him.

^{KW} **John 2:11** This as a beginning of His attesting miracles Jesus performed in Cana of Galilee and displayed His glory. And His disciples believed on Him.

^{KJV} **John 2:11** This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

TRANSLATION HIGHLIGHTS

As Donald Barnhouse said, “Jesus was the life of the party.” He can be my dinner guest any time! He performed this first of many miracles or signs (Dramatic Aorist tense) in Cana, Galilee. At least initially, they were performed for the benefit of His disciples, not the rank-and-file of humanity. It was just the beginning of His revelation of His glory (Ingressive Aorist tense) as part of His public ministry. His miracles attested to His divinity and majesty. They were supernatural events which testified to His deity and focused the attention of His listeners (primarily His disciples) on His claim to deity. He had complete control over nature, something no man possessed. His disciples believed on Him (Constative Aorist tense) more and more as they observed His miraculous signs. This is not an ingressive aorist referring to their initial belief in Christ, because they were already His disciples. This was an incremental, progressive faith in Him. He revealed Himself in bits and pieces to them, not all at once. Each time He performed another miracle or taught them something profound, they believed in His deity all the more. Their initial faith began to grow and strengthen over time.

RELEVANT OPINIONS

Jesus did not go into public and perform a wonder to amaze a multitude, but rather to His disciples. There was no sign from heaven for the unspiritual, but for the believing and affectionate there were proofs given that their confidence and love was not misplaced. “His disciples believed on Him,” all the more as they saw more of the might of His word and the tenderness of His heart. (B. Thomas) A sign leads the attention of the spectator away from the deed itself to the divine Doer. (W. Hendriksen) Jesus was no teetotaler, or advocate of such a position. Indeed, there was a reason that He got the reputation of sharing wine with and being a friend of “sinners” – the reason was because it was true. Jesus was no killjoy, nor was He antisocial. When He was asked why His disciples didn’t fast, His response was in essence that His presence should be cause for celebration, not ascetical practices. (B. Witherington, III)

God’s grace is progressively revealed in the individual experience of Christians. The longer Jesus is known, the more are His benefits realized, and the more He is valued. (B. Thomas) Signs and wonders alone provide no basis for true faith. (D. Ellis) These six disciples (learners) had already believed in Jesus as the Messiah (1:35-51). Now their faith was greatly strengthened. So it will be all through this Gospel. (A. Robertson) The disciples discerned this revelation (how?)

and “believed in Him.” They then spent the rest of the gospel trying to put together the various pieces of the Jesus puzzle, frequently misunderstanding, at times betraying, but persevering. (W. Carter) First, the ultimate objective of the signs was to bring glory to God and develop the faith of those who witnessed or heard about these miracles. Second, miracles were performed by Christ to demonstrate how He fulfilled prophecy, and third, perhaps as an expression of His compassion upon people. (E. Towns)

John 2:11 Jesus (Subj. Nom.) did (ποιέω, AAI3S, Dramatic) this (Acc. Dir. Obj.) first (Acc. Measure) of His (Poss. Gen.) miracles (Adv. Gen. Ref.; signs) in Cana (Loc. Place), Galilee (Gen. Place). Then (consecutive), He began to reveal (φανερῶω, AAI3S, Ingressive) His (Poss. Gen.) glory (Acc. Dir. Obj.) and (connective) His (Gen. Rel.) disciples (Subj. Nom.) believed (πιστεύω, AAI3P, Constative) on Him (Prep. Acc.).

^{BGT} **John 2:11** Ταύτην ἐποίησεν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανὰ τῆς Γαλιλαίας καὶ ἐφάνερωσεν τὴν δόξαν αὐτοῦ, καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.

^{VUL} **John 2:11** hoc fecit initium signorum Iesus in Cana Galilaeae et manifestavit gloriam suam et crediderunt in eum discipuli eius

LWB John 2:12 **After this He went down to Capernaum, He and His mother [Mary] and His brethren [brothers and sisters] and His disciples. And they remained there not many [a few] days.**

^{KW} **John 2:12** After this he went down to Capernaum, He Himself and His mother and brethren, and His disciples. And there they abode not many days.

^{KJV} **John 2:12** After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

TRANSLATION HIGHLIGHTS

After His first public miracle, He went down to the city of Capernaum (Constative Aorist tense). He was accompanied by His mother Mary, His brothers and His disciples. According to Mark 6:3, His brothers were James, Joses, Jude, and Simon. He also had sisters, but they are not named. They remained in Capernaum for a few days (Constative Aorist tense) only, probably staying at the home of John and James, the sons of Zebedee and Salome.

RELEVANT OPINIONS

Capernaum was a fenced town (as opposed to an unfenced village) on the north shore of the Sea of Galilee. It was located on the major trade route from Damascus and the interior of Asia to the Mediterranean Sea. (E. Towns) Like His disciples, He separates Himself from His family in order to begin the Messianic work. (F. Godet)

John 2:12 After this (Acc. Extent of Time) He went down (καταβαίνω, AAI3S, Constative) to Capernaum (Acc. Place), He (Nom. Appos.) and (connective) His (Gen. Rel.) mother (Subj. Nom.; Mary) and (connective) His (Gen. Rel.) brethren (Subj. Nom.; brothers and sisters) and (connective) His (Gen. Rel.) disciples (Subj. Nom.). And (continuative) they remained (μένω, AAI3P, Constative) there (Adv. Place) not (neg. adv.) many (Acc. Measure) days (Acc. Extent of Time).

^{BGT} **John 2:12** Μετὰ τοῦτο κατέβη εἰς Καφαρναοὺμ αὐτὸς καὶ ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ [αὐτοῦ] καὶ οἱ μαθηταὶ αὐτοῦ καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας.

^{VUL} **John 2:12** post hoc descendit Capharnaum ipse et mater eius et fratres eius et discipuli eius et ibi manserunt non multis diebus

LWB **John 2:13** Now the Jewish Passover was near, so Jesus went up to Jerusalem.

^{KW} **John 2:13** And the Passover Feast of the Jews was about to be observed. And Jesus went up to Jerusalem.

^{KJV} **John 2:13** And the Jews' passover was at hand, and Jesus went up to Jerusalem,

TRANSLATION HIGHLIGHTS

The Jewish Passover was about to begin, so Jesus went up to Jerusalem to attend (Ingressive Aorist tense). He was male, a Jew, and over twelve years old, so He was supposed to attend the Passover. It was a celebration of the historical deliverance of the Israelites from slavery in Egypt under the Pharaoh. It was an elaborate seven-day festival with many rituals, including animal sacrifices, the details of which can be read in Psalm 113-118. And besides that, it was the location of the Temple in Jerusalem where He was to begin His public ministry. His *hour* has now come.

RELEVANT OPINIONS

When Jesus arrived in Jerusalem for the Passover and Feast of Unleavened Bread, He found conditions in the temple less than desirable. His subsequent actions resulted, first, in the fulfillment of a messianic prophecy, and second, in His prophesying as to how He, the Messiah, would rise from the dead. (E. Towns) In this case, ascending is true in a literal sense, actually ascending from 680 feet below sea-level near the Sea of Galilee to 2,500 feet above sea-level, the altitude of the Holy City. (W. Hendriksen)

John 2:13 Now (transitional) the Jewish (Descr. Gen.) Passover (Subj. Nom.) was (εἰμί, Imperf.AI3S, Descriptive) near (Adv. Time), so (continuative) Jesus (Subj. Nom.) went up (ἀναβαίνω, AAI3S, Ingressive) to Jerusalem (Acc. Place).

^{BGT} **John 2:13** Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς.

^{VUL} **John 2:13** et prope erat pascha Iudaeorum et ascendit Hierosolyma Iesus

LWB John 2:14 **But He found in the outer courts of the temple those who were selling oxen and sheep and doves [legitimate temple business], as well as seated money changers [foreign currency translation].**

^{KW} **John 2:14** And He found seated in the outer courts of the temple those who were in the habit of selling oxen and sheep and doves, and those who for a fee exchanged one type of money for another.

^{KJV} **John 2:14** And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

TRANSLATION HIGHLIGHTS

When He got to the temple, though, He found in the outer courts of the temple (Ingressive Aorist tense) those who were selling oxen, sheep and doves. There were a number of daily sacrifices, so there was nothing unusual about this occupation. He also saw money changers seated nearby (Modal Participle). They provided what we would call in the finance world today, foreign currency translation. Any coin that had the image of Caesar or any other prince or ruler was not allowed inside the Temple. There was a strict requirement for Jewish (Tyrian silver) coin only. The currency translators earned their profit by keeping a small fee or percent of the trade from one currency to another. Apparently their exchanges rates were completely unfair. Plus, the outer Court of the Gentiles no doubt smelled like a stockyards, with pens and food and excrement everywhere. The problem with this scenario is that the businessmen were taking advantage of the worshippers, extorting large sums of money from them along with exorbitant fees for exchanging their local currency for Jewish coin.

RELEVANT OPINIONS

It must be borne in mind that only Jewish coins were allowed to be offered in the temple, and every worshipper – women, slaves, and minors excepted – had to pay the annual temple tribute of half a shekel. (W. Hendriksen) What was going on was not in itself wrong, but the place and manner in which it was done may have been wrong. (E. Towns) The outer court was a vast enclosure, surrounded by colonnades, where the courts of the Gentiles were situated beyond and outside the courts of the women and the priests. (H. Reynolds) It was a convenience to worshippers to be able to buy them (sacrificial animals) as close as possible to the place where they were to be sacrificed. (F. Bruce) The very fact of the market being held there would produce an unseemly mixture of sacred and profane transactions, even setting aside the abuses which would be certain to be mingled with the traffic. (H. Alford) Religion is becoming “big business” in *our* day, and many men are making merchandise of the souls of men. (O. Greene)

John 2:14 **But** (adversative) **He found** (εὕρισκω, AAI3S, Ingressive) **in the outer courts of the temple** (Loc. Place; Court of the

Gentiles) those (Acc. Dir. Obj.) who were selling (πωλέω, PAPTc.AMP, Customary, Substantial) oxen (Acc. Dir. Obj.) and (connective) sheep (Acc. Dir. Obj.) and (connective) doves (Acc. Dir. Obj.), as well as (adjunctive) seated (κάθημαι, PMPtc.AMP, Descriptive, Modal, Deponent) money changers (Acc. Dir. Obj.)

^{BGT} **John 2:14** Καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ περιστερὰς καὶ τοὺς κερματιστὰς καθημένους,

^{VUL} **John 2:14** et invenit in templo vendentes boves et oves et columbas et nummularios sedentes

LWB John 2:15 And after He made a scourge [whip] out of cords [ropes], He drove them all from the outer courts of the temple, including the sheep and the oxen. He also poured out the money changer's coin and overturned the tables.

^{KW} **John 2:15** And having made a scourge of small cords, all of them He ejected from the outer courts of the temple, also the sheep and the oxen, and poured out the small coins of the money-changers, and their tables He overturned.

^{KJV} **John 2:15** And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

TRANSLATION HIGHLIGHTS

Jesus did not think a *commodities market* or a *livestock auction* belonged on the steps and entrance way to the Temple. The next thing He did was make a scourge or whip out of cords (Temporal Participle). There was nothing magic to this scourge or whip, but it did provide a “prop” to heighten His indignation at the corrupt practices in progress. When He cracked this whip, they knew He meant business. Then He drove them all from the outer courts of the temple (Dramatic Aorist tense) where they were conducting questionable business transactions. There was a livestock stampede and a lot of coins getting lost in the dust. Not only did He eject them from the temple courts, He also stampeded the sheep and oxen from their pens into the streets of the marketplace. He also poured the money out and overturned the tables (Dramatic Aorist tense). Cleansing the temple courtyard is important because Jesus is dealing with Israel first before He gets to Church Age believers. He was in the process of replacing Judaism with a new spiritual worship focused on Himself.

RELEVANT OPINIONS

Jesus actually drove out all the wicked traffickers together with the sheep and oxen, as supported by Matt. 21:12. (W. Hendriksen) Christ had a powerful confederate in the consciences of the offenders. The presentiment of coming revolution and overthrow aided the impression produced by that majestic countenance and commanding glance, manner, and voice, that so often made men feel that they were utterly and absolutely in His power. (H. Reynolds) The sanctity of the temple was violated by the cupidity of the rulers, who, it is well known, made a sinful and scandalous profit for themselves by the transactions which awakened the indignation of Jesus.

Nor was this all, injustice and fraud were added to cupidity – the temple became “a den of thieves.” (B. Thomas) Jesus’ action precipitated wild confusion. The animals would be bawling and running about aimlessly; the money changers would be scrambling for their coins in the dust and debris on the floor of the court; the officials would be arguing with Jesus about the rights of the case. (F. Gaebelein) This scourge was not an instrument, but an emblem. It was the sign of authority and judgment. (F. Godet) It seems more likely that Jesus cleansed the temple twice, and that John only records the first instance while the Synoptic writers only report the second. (A. Kostenberger)

John 2:15 And (continuative) after He made (ποιέω, AAPTc.NMS, Constative, Temporal) a scourge (Acc. Dir. Obj.; whip, lash) out of cords (Adv. Gen. Ref.; ropes), He drove (ἐκβάλλω, AAI3S, Dramatic) them all (Acc. Dir. Obj.) from the outer courts of the temple (Abl. Separation), including (enclitic) the sheep (Acc. Dir. Obj.) and (connective) the oxen (Acc. Dir. Obj.). He also (adjunctive) poured out (ἐκχέω, AAI3S, Dramatic) the money changer’s (Poss. Gen.) coin (Acc. Dir. Obj.) and (continuative) overturned (ἀνατρέπω, AAI3S, Dramatic) the tables (Acc. Dir. Obj.).

^{BGT} **John 2:15** καὶ ποιήσας φραγέλλιον ἐκ σχοινίων πάντα ἐξέβαλεν ἐκ τοῦ ἱεροῦ τὰ τε πρόβατα καὶ τοὺς βόας, καὶ τῶν κολλυβιστῶν ἐξέχεεν τὸ κέρμα καὶ τὰς τραπέζας ἀνέτρεψε,

^{VUL} **John 2:15** et cum fecisset quasi flagellum de funiculis omnes eiecit de templo oves quoque et boves et nummulariorum effudit aes et mensas subvertit

LWB John 2:16 Then He shouted to those who were selling doves: Take these things out of here! Stop making My Father’s house a market house!

^{KW} **John 2:16** And to those who were selling the doves, He said, Take these things at once from this place, and stop making the house of My Father a market place.

^{KJV} **John 2:16** And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

TRANSLATION HIGHLIGHTS

Then Jesus shouted (Dramatic Aorist tense) at those who were selling doves (Customary Present tense). Take these things out of here (Imperative of Command)! Stop making My Father’s house a market place (Imperative of Prohibition)! They had gone beyond the supply of sacrificial animals and had turned their tables into a business. The Greek *emporium* and the Latin *negotiation* point to the spiritual basis of the sacrifices having become a business proposition. Jesus is not speaking against the sacrificial system or other Passover rituals and ceremonies. He was speaking against the crooked business deals being conducted outside the inner sanctuary.

RELEVANT OPINIONS

Some have suggested Jesus was symbolically announcing that the end of animal sacrifices was at hand. The removal of the animals, upsetting of the tables, and pouring out of the exchanger's coins naturally created a commotion in the temple. (E. Towns) With regard to the sellers of doves Jesus limits Himself to speaking. He cannot drive out the droves, as one drives oxen or sheep; and He does not wish to overturn the cages, as He has overturned the tables of the money-changers. He is perfectly master of Himself. (F. Godet)

John 2:16 Then (continuative) He shouted (λέγω, AAI3S, Dramatic) to those (Dat. Disadv.) who were selling (πωλέω, PAPtc.DMP, Customary, Substantival) doves (Acc. Dir. Obj.): Take (αἴρω, AAImp.2P, Dramatic, Command) these things (Acc. Dir. Obj.) out of here (Adv. Place)! Stop (neg. particle) making (ποιέω, PAImp.2P, Perfective, Prohibition) My (Gen. Rel.) Father's (Gen. Poss.) house (Acc. Dir. Obj.) a market (Gen. Spec.) house (Pred. Acc.)!

^{BGT} **John 2:16** καὶ τοῖς τὰς περιστερὰς πωλοῦσιν εἶπεν· ἄρατε ταῦτα ἐντεῦθεν, μὴ ποιεῖτε τὸν οἶκον τοῦ πατρὸς μου οἶκον ἐμπορίου.

^{VUL} **John 2:16** et his qui columbas vendebant dixit auferte ista hinc nolite facere domum Patris mei domum negotiationis

LWB John 2:17 **And His disciples remembered that it was written in the past and remains written: The zeal of your house will consume Me.**

^{KW} **John 2:17** His disciples remembered that it stands written, The zeal of your house shall eat me up.

^{KJV} **John 2:17** And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

TRANSLATION HIGHLIGHTS

His disciples observed the dramatic turn of events in the outer courts of the temple and remembered (Constative Aorist tense) a passage written (Latin: recorded) in Malachi 3:1-3 and perhaps Psalm 69:9 (Historical Present tense). Both passages are messianic in nature. "The zeal of your house will consume Me (Predictive Future tense)." This passage means Jesus was jealous for the honor of God's house, to the point of being totally consumed by His love for the temple in which God's presence was allegedly residing. "The zeal for the house of God which Jesus manifested on that occasion would yet be the death of Him."

RELEVANT OPINIONS

John 2:17 cites Psalm 69:9, a lament psalm in which the psalmist cries out to God for rescue from unnamed enemies. The unknown psalmist claims that one of the reasons for the opposition and his suffering is his "zeal for your house." Whether this house is the temple or the line of Davidic kings is not clear. The author of John's gospel reads it in relation to Jesus' attack on the

temple, the center of the elite's power, status, and wealth in Rome-supervised Jerusalem. Citing the psalm foreshadows the elite's opposition to Jesus but also casts Jesus as the righteous sufferer who will be vindicated by God. (W. Carter) The OT Shekinah Glory in the Temple and the incarnate Christ are the same person. (R.B. Thieme, Jr.)

If the Jews recognized the similarities between this temple cleansing and that of Malachi 3:1-3, it would be natural to expect them to verify Jesus' authority and then follow Him. (E. Towns) Notice, He was already the true temple. Jehovah was no longer really in the temple at Jerusalem, although that temple was owned as an outward thing by the Lord Himself until judgment was executed: only, at the time of His death, He no longer calls it His Father's house, but their house. God, in fact, was in Him; His body was the true temple. (J. Darby) Jesus' cleansing of the temple testifies to His concern for pure worship, a right relationship with God at the place supremely designated to serve as the focal point of the relationship between God and man. (D. Carson)

John 2:17 And (inferential) His (Gen. Rel.) disciples (Subj. Nom.) remembered (μνησκόμαι, API3P, Constativē, Deponent) that (introductory) it was (εἰμί, PAI3S, Historical) written in the past and remains written (γράφω, Perf.PPtc.NNS, Intensive, Attributive): The zeal (Subj. Nom.; jealousy, envy) of your (Poss. Gen.) house (Adv. Gen. Ref.) will consume (κατεσθίω, FMI3S, Predictive) Me (Acc. Dir. Obj.).

^{BGT} **John 2:17** ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι γεγραμμένον ἐστίν· ὁ ζῆλος τοῦ οἴκου σου καταφάγεται με.

^{VUL} **John 2:17** recordati vero sunt discipuli eius quia scriptum est zelus domus tuae comedit me

LWB John 2:18 Then the Jews spoke with discernment and asked Him: What miraculous sign can you show us [as vindication], since you are doing these things?

^{KW} **John 2:18** Then the Jews answered and said to Him, What attesting miracle are you permitting us to be seeing, since you are doing these things?

^{KJV} **John 2:18** Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

TRANSLATION HIGHLIGHTS

Some of the Jews spoke up and asked Him for an attesting miracle (Constativē Aorist tense). What miraculous sign can you show us (Futuristic Present tense), since you are so bold as to do these things (Dramatic Present tense)? These businessmen were not happy to lose their livestock; they demand some kind of miracle to vindicate His drastic actions. In other words, what right did He have to scatter their money and turn over the tables? What right did He have to interrupt their business transactions? The fact that He was able to drive them all out and nobody could stop Him should have been enough of a sign, but they were not truly interested in another sign.

Obviously there was no sense of guilt for the crooked practices, and no intention to cease and desist.

RELEVANT OPINIONS

Thou art bound to give us some “sign” that thou hast a right to deal thus with established customs and to assume the position of a public reformer ... The Jews were within their right in asking for these authentications; but their continuous demand for outward signs is one of the conspicuous features of their character. (H. Reynolds) The temple authorities or leaders are identified as the “Ioudaioi” who preside over a religio-politico-economic institution of great power that Jesus condemns. They immediately (and reasonably) question Jesus’ right to attack the temple, thereby defending their heritage, power, wealth, and status. (W. Carter) They are less concerned with pure worship and a right approach to God than they are with questions of precedent and authority. (D. Carson) The majestic manner in which Jesus performed this task, so that none, seeing him, even dared to resist, was proof sufficient that the Messiah had entered the temple and was purging it, as had been predicted. What additional sign could one ask for? (W. Hendriksen)

John 2:18 Then (consecutive) the Jews (Subj. Nom.) spoke with discernment (ἀποκρίνομαι, API3P, Constative, Deponent) and (connective) asked (λέγω, AAI3P, Constative) Him (Dat. Ind. Obj.): What (Ind. Nom., interrogative) miraculous sign (Subj. Nom.) can you show (δείκνυμι, PAI2S, Futuristic, Interrogative Ind.; as means of authoritative proof) us (Dat. Ind. Obj.), since (causal) you are doing (ποιέω, PAI2S, Dramatic) these things (Acc. Dir. Obj.)?

^{BGT} **John 2:18** Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ· τί σημεῖον δεῖκνύεις ἡμῖν ὅτι ταῦτα ποιεῖς;

^{VUL} **John 2:18** responderunt ergo iudaei et dixerunt ei quod signum ostendis nobis quia haec facis

LWB John 2:19 **Jesus replied with discernment and said to them: If you destroy this inner sanctuary of the temple [crucifixion], then I will raise it up [resurrection] in three days.**

^{KW} **John 2:19** Answered Jesus and said to them, You destroy this inner sanctuary, and in three days I will raise it up.

^{KJV} **John 2:19** Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

TRANSLATION HIGHLIGHTS

Jesus answered their wrongly motivated question (Constative Aorist tense) with a conditional imperative. If they destroyed this inner sanctuary of the temple (Dramatic Aorist tense), then He will raise it up in three days (Predictive Future tense). The inner sanctuary of the temple was a reference to His body. The destruction of His body was a reference to the crucifixion. Raising it

up in three days was a predictive reference to the resurrection. The miracle He was promising them was His bodily resurrection from the dead, although most (if not all of them) thought He was referring to the architectural temple not His body. He was weaving and linking the physical Temple with the temple of His body.

He knew that everything in and about the Temple was being fulfilled by His very presence on earth. The protasis is a 1st class condition (“if and it’s true”), since Jesus knows it is His destiny to die by their hands. The conjunction “*kai*” is both temporal and result, functioning as an affirming apodosis. An interesting distinction which should be noted is that in vs. 14 the word for “outer courts of the temple” is *heiron* which means “holy building.” The word for the “inner sanctuary of the temple” in this verse is *naos* which refers to the “dwelling place of deity.” Again, the Jews thought Jesus was referring to the *building* (outer courts, external structure) as the temple while He was referring to His *body* (inner sanctuary, holiest place) as the temple.

RELEVANT OPINIONS

When the Jews asked for a sign, Jesus spoke prophetically of the resurrection as a sign. While His hearers did not immediately understand, the disciples remembered it later as a sign that pointed to His divinity ... He knew these religious leaders would later plot to have Him crucified. Although it would appear they had destroyed Him, three days later He would rise up again, as He said. (E. Towns) The Jews, instead of jumping at the conclusion that Jesus was referring to nothing else than the physical structure which He had just cleansed, should have pondered this paradox. After all, their own literature was full of just such veiled sayings. (W. Hendriksen) Surely the Jews were not usually ready to receive parabolic truth of this kind so readily, and after their fashion were almost sure to misconceive and falsely to misrepresent it. Even the disciples did not see into its meaning until after the resurrection. (H. Reynolds)

We call it destruction for want of a better word, but it is really glorification and freedom. (D. Young) The body of every Christian is the temple of the Holy Spirit, just as in the prototype divine dynasphere our Lord described His body as a temple ... Our Lord refers to His body as a temple, the new dwelling place of the Shekinah Glory. The Shekinah Glory had changed residence from the Temple to the body of Jesus Christ. (R.B. Thieme, Jr.) These Jews had already demonstrated that they had no real interest in justice, only in discrediting Jesus (v. 18). They did not sincerely want a sign. They would not have acknowledged Jesus' authority even if He had performed a miracle for them. (T. Constable) The Temple was not actually completed until A.D. 64 under Herod Agrippa II, so that the Jews must have been referring to the part of it that had been finished up to that time. (C. Welch)

John 2:19 Jesus (Subj. Nom.) replied with discernment (ἀποκρίνομαι, API3S, Constative, Deponent) and (connective) said (λέγω, AAI3S, Constative) to them (Dat. Ind. Obj.): if you destroy (λύω, AAImp.2P, Dramatic, Condition) this (Acc. Spec.) inner sanctuary of the temple (Acc. Dir. Obj.), then (temporal, result) I will raise it (Acc. Dir. Obj.) up (ἐγείρω, FAI1S, Predictive) in three (Dat. Measure) days (Loc. Time).

^{BGT} **John 2:19** ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· λύσατε τὸν ναὸν τοῦτον καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν.

^{VUL} **John 2:19** respondit Iesus et dixit eis solvite templum hoc et in tribus diebus excitabo illud

LWB John 2:20 Then the Jews replied: This temple was built in forty and six years, yet you will raise it up in three days?

^{KW} **John 2:20** Then the Jews said to Him, In forty and six years there was built this sanctuary, and as for you, in three days you will raise it up?

^{KJV} **John 2:20** Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

TRANSLATION HIGHLIGHTS

The Jews did not understand that Jesus was referring to His own body. They couldn't see beyond the physical temple structure behind them. They responded to His statement mockingly (Constative Aorist tense). This temple took forty six years to build (Culminative Aorist tense). Are you going to raise it up in three days (Interrogative Indicative mood)? Their mocking, scoffing, contemptuous thoughts are revealed by the tone and content of their question. They even distorted His words to make it sound like He, Jesus Himself, was going to destroy the temple. They completely misinterpreted His statement, not understanding anything about the Antitype. Apparently, they didn't even understand that the temple itself, as well as the furniture, sacrifices, ceremonies and garments were types of Christ – the Man standing before them.

RELEVANT OPINIONS

The type and the Antitype cannot be separated. Israel's physical temple (or tabernacle) was the place in which God dwelt. Hence, it was the type of Christ's body, which also, and in a far superior sense, was the dwelling-place of God. If anyone destroys the second, Christ's body, he also pulls down the first, the temple of stone at Jerusalem. This is true for two reasons: when Christ is crucified, the physical temple and its entire cult cease to have any meaning; the terrible crime of nailing Him to the cross results in the destruction of Jerusalem with its physical temple. (W. Hendriksen) It was spoken of as completed, although not finished until 36-years later. (M. Vincent) The Jews interpret His words in a materialistic sense, and ridicule His absurd claim to perform an architectural impossibility. (R. Tasker) The work is regarded as complete in its present state, though the reparation of the whole structure was not completed till 36 years afterwards. Herod the Great began to restore the temple in B.C. 20 and the design was completed by Herod Agrippa, A.D. 64. (B. Wescott)

John 2:20 Then (temporal) the Jews (Subj. Nom.) replied (λέγω, AAI3P, Constative): This (Nom. Spec.) temple (Subj. Nom.) was built (οἰκοδομέω, API3S, Culminative) in forty (cardinal) and (connective) six (cardinal) years (Loc. Time), yet (adversative)

you (Subj. Nom.) will raise it (Acc. Dir. Obj.) up (ἐγείρω, FAI2S, Predictive, Interrogative Ind.) in three (Dat. Measure) days (Loc. Time)?

^{BGT} **John 2:20** εἶπαν οὖν οἱ Ἰουδαῖοι· τεσσαράκοντα καὶ ἕξ ἔτεσιν οἰκοδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν;

^{VUL} **John 2:20** dixerunt ergo iudaei quadraginta et sex annis aedificatum est templum hoc et tu tribus diebus excitabis illud

LWB **John 2:21** **But He was speaking about the inner sanctuary of the temple, His body.**

^{KW} **John 2:21** But that One was speaking concerning the inner sanctuary, the one which is His body.

^{KJV} **John 2:21** But he spake of the temple of his body.

TRANSLATION HIGHLIGHTS

The Jews thought He was talking about the physical temple, a building; but He was referring (Descriptive Imperfect tense) to the inner sanctuary of the temple, His body. Nobody understood the import of His Words except Himself and perhaps a few disciples.

RELEVANT OPINIONS

The author added these words, because he realized that even among the readers there might be those who would fail to understand that, for the reason already stated, the temple was a type of Christ's body. (W. Hendriksen) Jesus, not the Herodian Temple, is the locale of God's presence among God's people. (B. Witherington, III)

John 2:21 But (adversative) He (Subj. Nom.) was speaking (λέγω, Imperf.AI3S, Descriptive) about the inner sanctuary of the temple (Adv. Gen. Ref.), His (Poss. Gen.) body (Gen. Appos.).

^{BGT} **John 2:21** ἐκεῖνος δὲ ἔλεγεν περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ.

^{VUL} **John 2:21** ille autem dicebat de templo corporis sui

LWB **John 2:22** **Now when He was raised up from among the dead [resurrection], His disciples remembered that He had said this. And so they believed the scripture [Psalm 16:10] and the word which Jesus had spoken.**

^{KW} **John 2:22** Then when He was raised up out from among those who are dead, His disciples remembered that this He was saying. And they believed the scripture and the word which Jesus spoke.

^{KJV} **John 2:22** When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

TRANSLATION HIGHLIGHTS

The disciples did not fully understand what Jesus was talking about. But when He was raised up from among the dead (Dramatic Aorist tense), then they remembered that He had said this once before (Constative Aorist tense). They believed the scripture in Psalm 16:10 (Ingressive Aorist tense) and the word which Jesus had spoken. It took the bodily resurrection to finally open the meaning of His words to the mentality of their soul. Perhaps they were still waiting for Him to take the Davidic throne, and did not understand that the crucifixion must occur first in God's timing.

RELEVANT OPINIONS

The very fact that Jesus arose on the third day opened the minds of the disciples so that they understood the veiled saying (*mashal*) about raising up the sanctuary in three days. (W. Hendriksen) As they looked back at His resurrection (2:22) and ascension (12:16), they understood what the Scriptures taught. There was progress in their understanding. (R. Zuck) It seems clear that both the Miracle of Cana and the Cleansing of the Temple are signs which signify the same fundamental truth: that Christ has come to inaugurate a new order in religion. (C. Dodd)

John 2:22 Now (transitional) when (temporal) He was raised up (ἐγείρω, API3S, Dramatic) from among the dead (Abl. Separation), His (Gen. Rel.) disciples (Subj. Nom.) remembered (μιμνήσκομαι, API3P, Constative, Deponent) that (introductory) He had said (λέγω, Imperf.AI3S, Historical) this (Acc. Dir. Obj.). And so (result) they believed (πιστεύω, AAI3P, Ingressive) the scripture (Dat. Ind. Obj.) and (connective) the word (Dat. Ind. Obj.) which (Acc. Gen. Ref.) Jesus (Subj. Nom.) had spoken (λέγω, AAI3S, Constative).

^{BGT} **John 2:22** ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν, καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ὃν εἶπεν ὁ Ἰησοῦς.

^{VUL} **John 2:22** cum ergo resurrexisset a mortuis recordati sunt discipuli eius quia hoc dicebat et crediderunt scripturae et sermoni quem dixit Iesus

LWB **John 2:23** Now, when He was in Jerusalem at the Passover Feast, many came to trust in His Name [Person] while carefully observing His miraculous signs which He produced.

^{KW} **John 2:23** Now, when He was in Jerusalem at the Passover Feast, many put their trust in His Name, carefully observing with a purposeful interest and a critical and a discerning eye, His attesting miracles which He was constantly performing.

^{KJV} **John 2:23** Now when he was in Jerusalem at the passover, in the feast *day*, many believed in his name, when they saw the miracles which he did.

TRANSLATION HIGHLIGHTS

When Jesus was in Jerusalem during the Passover Feast, many came to believe in His Name (Ingressive Aorist tense). The Passover generally lasted for 9-10 days of rituals and celebrations. *Name* in this case means *Person*; they came to trust in Him. They placed their trust in Him while carefully observing His miraculous signs (Iterative Present tense) which He performed (Dramatic Imperfect tense). Did they come to trust in Him as Saviour, or did they just trust in His miracles? Did they believe He was the Messiah, or just a prophet? Many (*polloi*) does not mean all of them believed or trusted in Him. Some of His followers were merely interested in seeing miracles and obtaining what they could get from them.

Many had heard John the Baptist and were merely curious to see the Man he had preceded. These individuals did not necessarily believe He was the Messiah, but rather placed their trust in a Man who performed miracles. I believe the word "*pisteuo*" should be translated as "trust" or "entrust" in this passage, just like it is in the next verse. The parallel between these people "placing their trust" in Him while He does not "place His trust" in them is too pronounced to overlook. It also takes the misguided idea of "believe in Him" as always meaning "saving faith" from these Gospel passages. John 8:31-59, Acts 8:13 and 8:18-24 are other instances in which there is uncertainty as to the genuineness of the crowd's commitment to Jesus as the Messiah.

RELEVANT OPINIONS

Signs are done in order to strengthen true, saving faith (20:30-31). Of themselves they do not create faith. The Holy Spirit must do this. Moreover, once saving faith is present, one will believe in the word of Jesus even when there is no sign. (W. Hendriksen) The faith that they exercised was neither deep nor appreciative, yet it was worthy of the name of faith. (H. Reynolds) All believed in His wine, but not in Him. Many enjoy the gifts, but forget the great Giver. (B. Thomas) We must be on the alert to see realities, and not let our eyes be deceived by mere appearances. (D. Young) Their faith in His name (as that of the Messiah) did not yet amount to any decision of their inner life for Jesus, but was only an opinion produced by the sight of His miracles, that He was the Messiah. (F. Meyer) It is a believing *recognition* rather than *appropriation*. (M. Vincent) Seekers after miracles usually need *one more* to be fully persuaded, all the while missing the signs along the way. (B. Witherington, III) This gospel is full of accounts of those who believe He worked the signs, but who did not believe in Him as the revealing Son of God. (F. Craddock) A great many folk read that and say, "My, isn't it wonderful that people were believing on Him." But it wasn't wonderful, friend, because theirs was not saving faith at all. They merely nodded in assent when they saw the miracles that He did. (J. McGee)

This faith had nothing inward and moral; it resulted solely from the impression of astonishment produced upon them by these wonders. (F. Godet) Notice here the difference a translation makes. In verse 2:24 it makes little sense to say "Jesus did not believe Himself to them." Hence the need for another English word; "entrust" is a good choice. But what difference would it make if we used this same English word, "entrust," to translate the previous use of the same Greek word in

2:23? (W. Carter) A belief in miracles does not necessarily entail a belief in Jesus. Orthodox Muslims and Jews also believe in miracles, but this has not led them to faith in Jesus as the Son of God. Thus, a Christian must be careful how and in what way he or she uses the appeal to miracles to lead someone to Christ. (B. Witherington, III) Jesus made a clear distinction between those who were superficially impressed because they saw the bare signs and those who penetrated beneath the surface and grasped the truth that was signified by the signs (John 6:26). There are two levels of believing in Jesus' name – that spoken of in John 1:12, which carries with it the authority to become God's children, and that spoken of here. The former level involves unreserved personal commitment, the practical acknowledgement of Jesus as Lord, but it will not be attained so long as “we see the signs but not see Him.” (F. Bruce)

John 2:23 Now (transitional), when (temporal) He was (εἰμί, Imperf.AI3S, Descriptive) in Jerusalem (Loc. Place) at the Passover Feast (Loc. Time), many (Subj. Nom.) came to trust (πιστεύω, AAI3P, Ingressive) in His (Poss. Gen.) Name (Prep. Acc.; Person), while carefully observing (θεωρέω, PAptc.NMP, Iterative, Temporal) His (Abl. Source) miraculous signs (Acc. Dir. Obj.) which (Acc. Appos.) He produced (ποιέω, Imperf.AI3S, Dramatic).

^{BGT} **John 2:23** Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει·

^{VUL} **John 2:23** cum autem esset Hierosolymis in pascha in die festo multi crediderunt in nomine eius videntes signa eius quae faciebat

LWB John 2:24 But Jesus Himself did not entrust Himself to them [hesitation], because of that which He understands [divine omniscience] about all kinds of people,

^{KW} **John 2:24** But Jesus himself was not entrusting himself to them because He possessed an experiential knowledge of all individuals, and because He was in no need of anyone bearing testimony concerning the individual person,

^{KJV} **John 2:24** But Jesus did not commit himself unto them, because he knew all *men*,

TRANSLATION HIGHLIGHTS

Some of the people believed in Jesus. Some of the people trusted the power of His miracles. But Jesus did not entrust Himself to them, because of that which He understands (Gnomic Present tense) about all kinds of people. Knowing them as He did, He was hesitant, *divinely reluctant* you might say, to entrust Himself to them. This is a reference to His omniscience. Jesus knows who His sheep are, and He knows what it is the mind of every man and woman – believer or not. He understood that the faith of some was so weak as to be almost non-existent. He understood that most people at this time only trusted in His supernatural power, and did not understand His Messianic ministry. So He kept His focus on fellowship with the Father, and remained detached (impersonal love) from those He ministered to at this time. There is nothing honorable about trusting in people who should not be trusted. Use common sense and keep your eyes open!

RELEVANT OPINIONS

Jesus is attempting to discover if true worship and worshippers can still be found at the heart of Judaism during one of its high and holy feasts. (B. Witherington, III) The nature of one's faith may be indiscernible to others, but Jesus knew these believers were not genuine and so would not commit Himself to them. (E. Towns) He had no faith in their faith. (F. Godet) He saw through them, as He did through all men, and, perceiving the superficial character of the trust they reposed in Him, He reposed none in them. (R. Jamieson) Jesus does not entrust Himself to those who cannot see past the work of power to His identity and the revelation of God's purposes in Him ... Jesus is suspicious of this response and exhorts such people to discern the revelation of God's purposes in the sign. Signs reveal Jesus' identity and lead to confession. Some who witness the signs discern God's purposes at work in Jesus and understand His role as an agent of God's life-giving purposes. The sign contributes to a process of believing/entrusting themselves to Jesus. (W. Carter) It is not wise to trust in appearances of friendliness on short acquaintance. The discreet man will be kind to all, but intimate with few. (A. Pink) Jesus did not look upon all these individuals as being true believers to whom His cause could be entrusted. (W. Hendriksen) The Lord Jesus knows trees by their roots, but we comprehend them only by their fruit. (W. Best)

There are different degrees and sorts of faith, and 2:23-25 speaks of those who trusted in Jesus' name because they saw the signs He was doing. Still, Jesus did not entrust Himself into their hands because He knew what was in their hearts. They were by no means manifesting an adequate or full faith in Jesus. The stress on a belief based on the seeing of miracles or signs would perhaps in particular be a criticism of the attitude of non-Christian Jews, who as Paul says in 1 Cor. 1:22 demanded signs. Such a faith is not completely rejected; it is simply inadequate and can lead to misunderstanding Jesus' purposes and character. (B. Witherington, III) He is aware of all things. Our character, our conduct, our condition, our inmost motives are transparent to His view. No wonder He did not trust Himself to faith secured by signs. (A. Knoch) Man's affections may be stirred, man's intelligence informed, man's conscience convicted; but still God cannot trust him. (A. Pink, JEB) Confidence without cognizance is not true confidence and is ultimately self-destructive. False confidence in the alleged goodness and nobility of mankind is the root of political liberalism. When you are so arrogant as to place your confidence in man, you are under the control of Satan's deceit. (R.B. Thieme, Jr.)

John 2:24 **But** (adversative) **Jesus** (Subj. Nom.) **Himself** (Nom. Appos.) **did not** (neg. adv.) **entrust** (πιστεύω, Imperf.AI3S, Static) **Himself** (Acc. Dir. Obj.) **to them** (Dat. Disadv.), **because** (causal) **of that** (Acc. Gen. Ref.) **which** (Acc. Appos.) **He understands about** (γινώσκω, PAInf., Gnostic, Causal, Articular) **all kinds of people** (Acc. Spec.),

^{BGT} **John 2:24** αὐτὸς δὲ Ἰησοῦς οὐκ ἐπίστευεν αὐτὸν αὐτοῖς διὰ τὸ αὐτὸν γινώσκειν πάντας

^{VUL} **John 2:24** ipse autem Iesus non credebat semet ipsum eis eo quod ipse nosset omnes

LWB **John 2:25** And because He did not have need that anyone might speak well of a man [other men's character references], for He Himself understood [divine omniscience] what was in a man.

^{KW} **John 2:25** And because He was in no need of anyone bearing testimony concerning the individual person, for He himself was knowing experientially what was in the individual.

^{KJV} **John 2:25** And needed not that any should testify of man: for he knew what was in man.

TRANSLATION HIGHLIGHTS

Jesus did not require that anyone offer a good testimony about a particular person (Constative Aorist tense), because He Himself knew fully (Gnomic Imperfect tense) what was in a particular person's thoughts and character. He will demonstrate this more fully in the next chapter, as He interacts with Nicodemus. The opinions of other men did not provide Jesus with anything He didn't already know from His divine omniscience. Men more often than not look on the outer appearance of a man and are deceived by what they see. They assign intelligence, morality and character when none is truly warranted. Jesus, however, was never deceived.

RELEVANT OPINIONS

It was not necessary for Jesus to listen to testimony concerning any particular person, for His own penetrating eyes were able to look into the very depths of that person's heart. (W. Hendriksen) Jesus knew the hearts of all men in general (2:24) and of specific men (2:25) ... His supernatural knowledge of people helped Him quickly understand the specific needs of these individuals and speak directly to the issues confronting them. (E. Towns) Jesus wants us to have a living sense of our ignorance and our weakness. He wants us to discover how blind the natural man is when confronted with spiritual things. He wants us to be persuaded how low we can sink, how high we can rise. Then, as far as we know ourselves truly, we shall know others also. They are weak, even as we; and, if we become strong in Christ, we shall hope for the same strength for them. (D. Young)

Omniscience is an attribute of deity, but it was the person of Christ who knew, not simply His divine nature. Practically speaking, it is the basis for Christ being seen to be weak, yet omnipotent; ignorant, yet omniscient; limited, yet infinite. Christ is not humanized deity, or deified humanity. Thus when you look at Jesus, you see what God is like, and at the same time in Him you see true humanity apart from sin. (C. Ryrie, E. Radmacher) He could read people more accurately than a doctor can read physical symptoms in diagnosing an illness. (F. Gaebelein) This superior knowledge of Jesus is the highest degree of the gift of the *discerning of spirits* ... This faculty was inherent in His person (He Himself), and consequently, was permanent ... He had no need of information, for of Himself He knew. (F. Godet)

John 2:25 And (connective) because (causal) He did not (neg. adv.) have (έχω, Imperf.AI3S, Descriptive) need (Acc. Dir. Obj.) that (introductory) anyone (Subj. Nom.) might speak well of (μαρτυρέω,

AASubj.3S, Constative, Potential) a man (Dat. Adv.), for (explanatory) He Himself (Subj. Nom.) understood (γινώσκω, Imperf.AI3S, Gnostic) what (Subj. Nom.) was (εἰμί, Imperf.AI3S, Descriptive) in a man (Loc. Sph.).

^{BGT} **John 2:25** καὶ ὅτι οὐ χρείαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ.

^{VUL} **John 2:25** et quia opus ei non erat ut quis testimonium perhiberet de homine ipse enim sciebat quid esset in homine

Chapter 3

^{LWB} **John 3:1** Now there was a man of the Pharisees, Nicodemus was his name, an official among the Jews.

^{KW} **John 3:1** Now, there was a man of the Pharisees, Nicodemus by name, an outstanding man in authority among the Jews.

^{KJV} **John 3:1** There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

TRANSLATION HIGHLIGHTS

John changes the course of his narrative by introducing a Pharisee named Nicodemus. He is a well respected official among the Jews. He was a chief member of the ruling Sanhedrin (*archon*). Because of his membership in these religious organizations, he was a legalist among legalists. As we observe his struggles to understand the teachings of the Lord, we should keep in mind that he eventually becomes a believer in Jesus Christ. If you are observant, you will see that the omniscience of Jesus Christ knows that He is speaking to one of His sheep. His manner of speaking is quite different that when He is addressing those whom He knows are not His sheep.

RELEVANT OPINIONS

He is mentioned in the Talmud as one of the four richest men in Jerusalem and one considered a disciple of Jesus. (E. Towns) Although the Pharisees were right in many points of doctrine – the divine decree, man’s moral accountability and immortality, the resurrection of the body, the existence of spirits, rewards and punishments in the future life – and produced men of high renown – Gamaliel, Paul, Josephus – they made one basic and very tragic error: *they externalized religion*. Outward conformity to the law was far too often considered by them to be *the goal of one’s existence*. (W. Hendriksen) Much moral courage must have been required for a ruler of the Jews to have dreamed of doing what he is reported to have done here and elsewhere.

(H. Reynolds) Nicodemus, like the others, had been impressed by the signs which he saw without realizing their deeper significance, but there was in him a sincere willingness to learn more - to which Jesus responded by entrusting Himself to him more than He did to many others. (F. Bruce) Why speak in the plural number unless he hesitated to commit himself by expressing his own opinion? And so he preferred to shelter behind the conclusion drawn by others, hence the "we." (A. Pink) As to Nicodemus, he was convinced that Christ's teaching must have God for its source, thus he was disposed to listen. (J. Darby)

In interpreting John 3:1-21, it is not enough to say on the basis of the discourse in vv. 11-21, for example, that this text is about faith, decision, and judgment, because that way of interpreting diminishes the full impact of the text. One needs the preceding dialogue, with Nicodemus's misunderstanding and Jesus' repeated offer of new images, to understand what the words of vv. 11-21 are really saying. The interpreter must attend to how John tells this story of Jesus and Nicodemus, how he moves the reader through the give and take between the two characters and thus affords the reader the chance to understand what Nicodemus can only misunderstand. Because the reader has participated in the dialogue between Jesus and Nicodemus, the words in vv. 11-21 are heard with more immediacy. Moreover, the reader has read the Prologue and attended to the witness of John, so that he or she has a wider theological context in which to place those words. The interpreter must allow the narrative dynamics of John 3:1-21 to shape an interpretation of the text. This mode of interpretation runs counter to some conventional appropriations of biblical texts and can be unsettling to the interpreter, because the interpreter must allow himself or herself to be reshaped by what the text says and does rather than reshaping the text to fit the interpreter's needs or preconceptions. (G. O'Day)

John 3:1 Now (transitional) there was (εἰμί, Imperf.A13S, Descriptive) a man (Pred. Nom.) of the Pharisees (Abl. Agency, Gen. Assoc.), Nicodemus (Nom. Appos.) was (ellipsis) his (Dat. Poss.) name (Pred. Nom.), an official (Pred. Nom.; ruler) among the Jews (Gen. Assoc.).

^{BGT} **John 3:1** Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτοῦ, ἄρχων τῶν Ἰουδαίων.

^{VUL} **John 3:1** erat autem homo ex Pharisaeis Nicodemus nomine princeps Iudaeorum

LWB John 3:2 **This one [Nicodemus] came face-to-face to Him [Jesus] at night and said to Him: Rabbi, we know that you, a teacher, came from from God, for no one has the power to repeatedly perform these miraculous signs unless God is with him.**

^{KW} **John 3:2** This one came to Him in a night-time visit, and said to him, Rabbi, we know positively that from God you have come, a teacher; for no one is able to keep on constantly performing these attesting miracles which you are constantly performing, except God be with him.

^{KJV} **John 3:2** The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

TRANSLATION HIGHLIGHTS

John came to see Jesus at night, perhaps because nobody else could see him (Constative Aorist tense) or because he wanted to ask Him questions privately. When he arrived he made the following statement to Jesus: Rabbi, we know (Intensive Perfect tense) that you, a teacher, came from God (Dramatic Perfect tense). The plural “we” means Nicodemus may have been accompanied by some friends or associates, lower-ranked Pharisees. How did Nicodemus and his associates arrive at this deduction? He came to this conclusion because no one has the power (Customary Present tense) to perform miraculous signs over and over again (Iterative Present tense) unless God is with him (Gnomic Present tense). They deduced that He was a teacher because He spoke publicly about spiritual things. But the fact that He performed miraculous signs put Him in a totally different category from your ordinary priest. Nicodemus was careful to say He “came from” God and that God was “with him.” However, he did not admit that Jesus *was* God incarnate.

RELEVANT OPINIONS

Was he afraid lest, if discovered in conversation with Jesus, he might be criticized by other Sanhedrin members? There are those who believe the only reason why Nicodemus came by night was because Jesus was too busy during the day: at night one could converse at leisure. (W. Hendriksen) Nicodemus was trying to reduce this heavenly kingdom to a *mere learning*, and its Founder to a *mere teacher*, rather than the Kingdom of God was come, and He who was to found it. (H. Alford) The Greek verb *dunamai* (to be able or to have power) appears five times between John 3:2 and 3:9, and four of those times it appears in the negative. Repeatedly, Nicodemus asks what he can do. To which Jesus responds that when it comes to entering into a relationship with God, man can do nothing. The priority of divine power – to the exclusion of human ability – is also emphasized by the image of birth in the passage. Parents are sovereign in the process of reproduction. The parents act; the child receives the action. We are powerless to birth ourselves or contribute to it in any way. Life is a gift. Jesus’ message to Nicodemus was that regeneration, the rebirth of fallen man into a child of God, is a gift as well. God does it all by His grace. (R. Peterson)

There was more faith in this modest inquiry, in this honest skepticism of his own position, than in the clamours and hosannas of the fickle crowd ... He came to Jesus by night, not, as some suppose, because he feared to give too much importance to the young Rabbi by coming openly, but because he feared to lose his credit with his unbelieving colleagues of the Sanhedrin. This timid spirit never left him, though he became somewhat stronger with experience; for he afterwards defended Jesus without acknowledging any personal interest in Him, and it was not till Jesus was dead and His body in the hands of Joseph of Arimathea, that he brought the precious offering that displayed his faith. His present inquiry, therefore, was one of inquiry as to whether Jesus was not the Messiah spoken of by the Baptist. (H. Reynolds) Nicodemus seems to be cautiously withdrawing from his admission being taken as expressing too much. For who of the Jews ever expected a *teacher* to come from God? They looked for a *King* to sit on David’s throne, a *Prophet* to declare the divine will – but the Messiah was never designated as a *mere teacher* till the days of modern Socinianism. (H. Alford)

In Nicodemus's case there was more than mere curiosity, and it was a proof of the action of God; there was with him a need. The Holy Spirit of God always acts thus, even in the Christian. This feeling of need which He begets produces activity in the soul; this is what had happened to Nicodemus. More, when the Spirit of God acts in a soul, the word of God asserts its authority over it, and creates the desire to hear that word; this never fails. There are so many unsatisfied desires in the soul, that when it is awakened, the need to know what God has said is produced in it. The soul has the consciousness of having to do with Him, and the need of knowing what He has said becomes the spring of its activity, and characterises it. (J. Darby) It speaks well for the respected scholar that he seeks out someone who has not been formed in the schools, addresses Him as “rabbi” and inquires about his doctrine. It is a polite exaggeration when he affirms that the other doctors also share his opinion. It is unlikely that they sent him to Jesus. (R. Schnackenburg) The Word of God had never penetrated the heart of Nicodemus. He knew not himself utterly defiled, spiritually dead in sins. What he wanted was to be quickened, not to have fresh aliment for the exercise of his mind. And Jesus, instead of commenting on his words, answered his true need, which he too would have sought himself, had he but known it. (W. Kelly)

John 3:2 This one (Subj. Nom.; Nicodemus) came (ἔρχομαι, AAI3S, Constative) face-to-face to Him (Prep. Acc.; Jesus) at night (Adv. Gen. Time) and (connective) said (λέγω, AAI3S, Constative) to Him (Dat. Ind. Obj.): Rabbi (Voc. Address), we know (οἶδα, Perf.AI1P, Intensive) that (introductory) you (derived from verb), a teacher (Pred. Nom.), came (ἔρχομαι, Perf.AI2S, Dramatic, Deponent) from God (Abl. Source), for (explanatory) no one (Subj. Nom.) has the power (δύναμαι, PMI3S, Customary, Deponent) to repeatedly perform (ποιέω, PAInf., Iterative) these (Acc. Spec.) miraculous signs (Acc. Dir. Obj.) unless (protasis, conditional & negative particles: “if not”) God (Subj. Nom.) is (εἰμί, PASubj.3S, Gnostic, Modifier) with him (Gen. Accompaniment).

^{BGT} **John 3:2** οὗτος ἦλθεν πρὸς αὐτὸν νυκτὸς καὶ εἶπεν αὐτῷ· ῥαββί, οἶδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα ποιεῖν ἢ σὺ ποιεῖς, ἐὰν μὴ ᾖ ὁ θεὸς μετ’ αὐτοῦ.

^{VUL} **John 3:2** hic venit ad eum nocte et dixit ei rabbi scimus quia a Deo venisti magister nemo enim potest haec signa facere quae tu facis nisi fuerit Deus cum eo

LWB John 3:3 **Jesus replied with discernment and said to him: Most assuredly I say to you, Unless a man is born from above [by the sovereignty of God], he does not have the ability to see [mental and spiritual perception] the kingdom of God.**

^{KW} **John 3:3** Answered Jesus and said to him, Most assuredly, I am saying to you, unless a person is born again, that second birth having the same source as the first one, he is not able to see the kingdom of God.

^{KJV} **John 3:3** Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

TRANSLATION HIGHLIGHTS

Jesus replied to the initial statement of Nicodemus (Constative Aorist tense). Nicodemus didn't ask Him a question, but Jesus can read his thoughts and knows what question he wants to ask but can't yet verbalize. Most assuredly, Jesus says to him (Static Present tense): Unless a man is born from above (Gnomic Aorist tense), he does not have the ability (Gnomic Present tense) to see the kingdom of God (Constative Aorist tense). "*Anothen*" is translated "from above," which is a reference to being born from the beginning from heaven (source). A man must be born from heaven, in the beginning, before he can see the kingdom of God. This is crucially simple: God in heaven decides who is *born from above* and only those *born from above* receive the ability (power) to see the kingdom of God. "It is a second birth, to be sure – regeneration - but a birth from above by the Spirit." (A. Robertson)

God the Holy Spirit gets there first or there is no second birth. Before a thought even enters into the mind of a man to believe in Christ, the Holy Spirit must have been there first in regeneration. The sovereignty of God reigns supreme in salvation. Man does not have the power to *see* the kingdom of God without this preceding heavenly birth. *Seeing* the kingdom of God is being able to *perceive mentally and spiritually* the existence of the kingdom of God. Spiritual perception of the kingdom of God has a precedent, and that precedent is being born *from above*. Once again, God gets there first. Without the regenerating power of the Holy Spirit, a man is not able (because he does not have the power) to see the kingdom of God. The key lies in the hand of the Holy Spirit. Pink is correct: "In and of himself the natural man has the power to reject Christ; but in and of himself he does not have the power to receive Christ."

There are two manner of seeds in the world: the seed of the woman and the seed of the serpent (Gen. 3:15). To be sure, the primary reference to the seed of the woman is Jesus Christ. The secondary reference is to all of His elect throughout the ages, His sheep. Jesus Christ died for His seed; He did not die for the seed of the serpent. Who are His seed? His seed are those who are "born from above," from heaven – not those who are born from below, from Satan. Being "born from above" occurred in eternity past in the divine decree as part of predestination. If you are "born from above" you will someday "see" the Kingdom of God. If you are not "born from above" you will never "see" the Kingdom of God. In this passage, Jesus is replying to the words of Nicodemus with a subtle affirmation that he is indeed one of those who is "born from above." *Seeing* is the ability given by God to *comprehend* the Kingdom of God; *believing* is the regenerated ability given by God to *enter into* the Kingdom of God.

John 3:3 is a reference to the Father's predestination in eternity past. John 3:5 is a reference to the Spirit's regeneration in time. John 3:16 is the Son's historical propitiation on the cross. Each of the three Persons of the Trinity are involved in our salvation. "The Father chose us; the Son died for us; the Spirit quickened us. The Father was concerned about us; the Son shed His blood for us; the Spirit performs His work within us." Being *born from above* is strictly the work of the Father. Being *born of the Spirit* is strictly the work of the Holy Spirit. As men and women, we

had nothing to do with being *born from above*, because the Father determined this in eternity past before we were born physically. We also had no more to do with our spiritual birth than we did our physical birth. God the Holy Spirit was in charge of both births and accomplished them without our assistance.

RELEVANT OPINIONS

Everywhere else in John's Gospel "*anōthen*" has the meaning "from above" (3:31, 19:11, 19:23). It seems probable, therefore, that also here it has that significance ... We know what Jesus meant; namely, that in order to see the kingdom of God it is necessary that a person be born from above, i.e., that the Spirit must implant in his heart the life that has its origin not on earth but in heaven. Let not Nicodemus imagine that earthly or nationalistic distinctions qualify one for entrance into this realm. Let not this Pharisee think either that improvement in outward behavior – a conduct more precisely in keeping with the law – is all that is necessary. There must be a *radical* change. And unless one is born from above he cannot even see the kingdom of God, i.e., he cannot experience and partake of it. (W. Hendriksen) The seed of the woman refers to Christ Himself (Gen. 3:15, Gal. 3:16) and collectively to His elect who are the saved of all ages ... the seed of the serpent is manifested when the Lord told the reprobate Pharisees, "you are of your father the devil (John 8:44), and 10:26 "you believe not, because you are not of my sheep." (G. Long) This blunt and curt reply was plainly meant to shake the whole edifice of the man's religion, in order to lay a deeper and more enduring foundation. (R. Jamieson) The new birth is a birth from above, by the Holy Spirit. (R. Earle) God only can give a new nature, and a nature suited to His kingdom. Without this none can as much as see it. (W. Kelly)

Throughout this gospel, *anōthen* refers to "from above" (3:31, 19:11). This also seems more consistent with the idea of being "born of God" in John's writings (1:13; 1 John 3:9, 5:18). The new birth is a second birth in the sense that it occurs after a physical birth, but it is also a birth from above as it is "of God." Jesus here explains that people cannot participate in the bliss of heaven without first being born again from above. (E. Towns) When Jesus speaks about entering the kingdom of God, it is clear that the expression is equivalent to *having everlasting life* or being saved (3:16-17). The kingdom of God is the realm in which His rule is recognized and obeyed and in which His grace prevails. Before one can see that kingdom, before one can have everlasting life in any sense, one must be born from above. It is very clear, therefore, that there is an act of God which precedes any act of man. *In its initial stage* the process of changing a person into a child of God precedes conversion and faith. (W. Hendriksen) Being born "again" or "from above" is an essential qualification for salvation over which man has no control. (T. Nettles) Nicodemus is virtually told that he has raised a question which he is not in a capacity to solve, and that before approaching it, his spiritual vision required to be rectified by an entire revolution on his inner man. (R. Jamieson) Of itself, the expression "from above" was intelligible, and Nicodemus could have understood that Jesus was speaking of an event brought about by God's grace. Prior to all human effort to attain to the kingdom of God, God Himself must create the basis of a new being in man, which will also make a new way of life possible. (R. Schnackenburg)

The moment you get “me” involved in your gospel message, it is not good news anymore. As soon as you suggest, “God will if you will,” it is no longer good news. Our efforts have led us down the bitter trail of failure. It was the law that said, “This do and thou shalt live.” This is not the voice of grace. I have heard many who preach a gospel based on the law. That is not good news; it is death. A gospel based on the law is bad news. How did Jesus answer Nicodemus? “Nicodemus, except a man be born from above, he cannot see the Kingdom of God ... Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God.” For Nicodemus this was not good news. This was bad news. Why? There was absolutely nothing Nicodemus could do to achieve the Kingdom of God. Still, Nicodemus needed to receive bad news before he could ever receive good news ... Salvation is of the Lord and man has nothing to do with redemption. It is God doing for us what we could not and would not do for ourselves. Once we understand, it becomes “good news.” (K. Lamb) To perish does not mean to experience annihilation but ruin, failure to realize God's purpose, and exclusion from His fellowship. The only alternatives are life or perishing; there is no other final state. Cessation of belief does not result in the loss of salvation. (T. Constable) *Anothen* designates the divine and heavenly world, by whose powers man must be renewed. The notion of the higher world as the dwelling-place of God and His angelic hosts, and as a way of indicating a region reserved to God and inaccessible to man, was familiar in Judaism. (R. Schnackenburg, Odeberg)

Not only is the non-Christian unable to do anything that is truly good, not only is he unable to understand the good, but worse still, he is not even able to desire the good. It is one thing to have a good goal and not be able to *reach* it. This inability to reach a good goal is part of the depravity of man. It is another thing to have a good goal, but not even be able to *understand* what that goal is. This *lack of understanding* is also a part of man's depravity. But the pit of total depravity is that natural man does not even desire a good goal. He could not care less. That last statement is wrong. He does care: he hates the good and its source, namely, God. This lack of desire for God is both the pit and epitome of man's natural total depravity. This inability to desire the good, and especially Jesus Christ, is expressed forcefully by Jesus in another of His *cannot* statements in John 3:3. Here is total depravity: man cannot choose Jesus. He cannot even take the first step to go to Jesus, unless the Father draws him. And this depravity is universal. “No one” can come, says Jesus - not just some cannot, but none can come. That is universal, total inability. (E. Palmer) Jesus stops Nicodemus short; the resurrection and kingdom were not come, but in order to receive the revelation which had been given of it, there must be a divine operation, a new nature; it was necessary to partake of an entirely new life. (J. Darby) Above all, the *anochen* of 3:31 undoubtedly takes up that of 3:3 and establishes clearly the notion of an event which originates in heaven and is brought about by divine forces outside human control. (R. Schackenburg)

The teaching of the Scriptures is such that we must say that man in his natural state is radically corrupt, and that he can never become holy and happy through any power of his own. He is spiritually dead, and must be saved by Christ if at all. Common reason tells us that if a man is so fallen so to be at enmity with God, that enmity must be removed before he can have any desire to do God's will. If a sinner is to desire redemption through Christ, he must receive a new disposition. He must be born again, and from above. (L. Boettner) In physical birth, does the one that is born exercise his own will in order to come forth? Is it according to his will that he is

either conceived or brought forth? Impossible! God is not waiting to see if any desire to be born again, but God forms a people unto Himself by giving unto them the life of our Lord Jesus Christ. The term “born again” can also be translated “born from above.” Surely this emphasizes that there is not in the dead sinner a will which he can exercise in order to see. It is by the irresistible grace of God that one is born again. Only then can he see. (Hanko, Hoeksema) The kingdom was not coming in a way to attract attention, but the King, with all the perfection that belonged to Him, was there present, and consequently the kingdom itself, presented in His Person. (J. Darby) According to the usage of *anōthen* elsewhere in John (3:31, 19:11, 23), and his doctrine of “birth from God” (1:13, 1 John 2:29, 3:9, 4:7, 5:1), the only justifiable translation is “from above.” (R. Schnackenburg, Mussner)

Faith is not a condition but a fruit of election. It does not condition for it, for it is produced by it. The Lord Jesus explicitly declares that faith is the gift of God, and that if God did not give it, no man could believe. Further He declares that the elect shall believe in Him. It is they who were given Him by the Father. If all men were given Him by the Father, then, according to his testimony, all men would believe in Him. But all men do not believe. The conclusion is, that those believe in Him who were elected to believe. (J. Girardeau) Until a man is born again he remains in his natural, fallen and depraved state, and so long as that is the case it is utterly impossible for him to discern or perceive divine things. Sin has both darkened his understanding and destroyed his spiritual vision. “The way of the wicked is as darkness: they know not at what they stumble” (Prov. 4:19). Though divine instruction is supplied them, though God has given them His Word in which the way to heaven is plainly marked out, still they are incapable of profiting from it.. (A. Pink) *Anōthen* can mean “from above” or “again.” It is conceivable that a double entendre is intended here, that the new birth is both *from above* (from God) and is *again* - a second spiritual birth in contrast to one’s first physical birth. (R. Zuck) Although Nicodemus understood it to mean “again,” leading him to conclude that Jesus was speaking of a second physical birth, Jesus’ reply shows that He referred to the need for a spiritual birth, a birth “from above.” (Harris) Nicodemus claims he can “see” something of who Jesus is in the miracles; Jesus insists no one can “see” the saving reign of God at all, including the display of miraculous signs, unless born again. (D. Carson)

When God gives life to a spiritually dead person, we call it “regeneration.” When Jesus spoke of being born “again,” He used the Greek word *anōthen*, which can mean “from above.” That is, the new birth is a spiritual transformation that can be accomplished only by God ... Just as a man and a woman come together to produce a new person, a third person separate and distinct from the first two, so God “regenerates” a person. The seed of “sperma” of the Holy Spirit comes together with the lost sinner to produce a new person. Some “genetic” component of man’s spirit is joined by the “seed” of the Holy Spirit to create a new man. As a father imparts certain genetic traits – a portion of His very essence to His child – so God passes certain “genetic” traits, part of His essence on to man in regeneration ... The Holy Spirit miraculously implants the divine seed (*sperma*: 1 John 3:9) so that a believer is born from above without any human contribution. (E. Radmacher, R. Shea) The same prefix *ano* as in *anōthen* is used in John 8:23, declaring, “You are from below, I am from above.” *Above* is the sphere of God’s activity, *below* is that of the devil. (R. Baxter) *Anōthen* can have a temporal meaning (again) or it can mean origin (from above). The latter is metaphorical, the former is literal. (W. Carter) *Anōthen* refers to the

repetition of an act, but it involves one additional detail, the fact that the repetition of the act has the same *source* as the first act. He was suggesting that the new birth would have to have the same *source* as the original birth. (J. Boice) Jews were familiar with the truth that God loved the children of Israel; here God's love is not restricted by race. (D. Carson)

When Christ says that "except a man be born from above, he cannot see the Kingdom of God," He teaches, in opposition to the Rabbinic representation of how the Kingdom was taken up, that a man cannot even comprehend that glorious idea of the Reign of God, and of becoming, by conscious self-surrender, one of His subjects, except he be first born from above ... The word *anōthen* has always the meaning "above" in the fourth gospel ... Kingdom of God: To see it, needs the birth from above; to enter it, Christ's baptism ... Here, a man must *be* in order to *become*. (A. Edersheim) We are not born again by faith or repentance or conversion; we repent and believe because we have been regenerated ... Regeneration is such a radical, pervasive, and efficacious transformation that it immediately registers itself in the conscious activity of the person concerned in the exercises of faith and repentance and new obedience. (J. Murray) The first work performed by the Holy Spirit in our behalf was to elect us members of Christ's body. In His eternal decrees God determined that He should not be solitary forever, that out of the multitude of sons of Adam a vast host would become sons of God, partakers of the divine nature and conformed to the image of the Lord Jesus Christ. This company, the fullness of Him who fills all in all, would become sons by the new birth, but members of the body by the baptism of the Holy Spirit. (J. Boice) To be born into the heavenly kingdom, one must be born into it. (F. Gaebelien)

"*Anōthen*" in the Synoptists (generally) and always in the other passages where it occurs in John, means "from above," so also in James 1:17, 3:15, and 3:17. This is its meaning here. (J. Bernard) The intentional double meaning of *anōthen* must be kept in mind when reading this verse in order to discern Jesus' full meaning and the nature of Nicodemus' understanding ... The use of the phrase "born again" in contemporary North American Christianity is instructive in this regard. This expression, which derives from Jesus' use of *anōthen* in 3:3 and 7, has become a slogan and rallying cry for an entire segment of contemporary Christian experience. Indeed, the validity of a person's faith is frequently judged by whether one has been "born again." Born-again Christianity also exerts significant influence on discussions of politics and religion in North American culture. Yet this use of the expression occurs in isolation from its context in John 3 and with no attention to the complexities of the word *anōthen*. Rather, *anōthen* is flattened to have only one meaning, roughly equivalent to an individual's private moment of conversion. Such contemporary Christians thus repeat the same mistake Nicodemus made: understanding the word *anōthen* on only one level. Nicodemus understood the double dimensions of "born again" and "born from above" and so focused on physical rebirth. The priority given to "born again" in contemporary usage of John 3:3 and 7 also misunderstands the interrelationship of "born again" and "born from above" in Jesus' words. To interpret *anōthen* as describing spiritual rebirth through personal conversion can disregard the decisive Christological dimension of *anōthen*: birth from above through the lifting up of Jesus on the cross. Contemporary usage of "born again" privileges anthropology over Christology. (G. O'Day)

By codifying the expression “born again” and turning it into a slogan, interpreters risk losing the powerful offer of new life contained in Jesus’ words. Nicodemus and the reader are intended to struggle with the expression “born *anōthen*” in order to discern what kind of new birth is at the same time birth from above. In that struggle of interpretation, the reader is called to listen to all of Jesus’ words in this text, not just a few of them. As the reader moves with Nicodemus and Jesus through this dialogue and into the discourse, a fresh and fuller understanding of “born *anōthen*” emerges. “Born *anōthen*” is complicated to interpret because its language and its promise transcend conventional categories. It envisions a new mode of life for which there are no precedents, life born of water and the Spirit, life regenerated through the cross of Jesus. If interpreters turn “born again” into a slogan, they domesticate the radical newness of Jesus’ words and diminish the good news. The challenge to interpreters of John 3:1-21, then, is to approach this text openly, not convinced they already know what the text is about and what its words mean. If interpreters approach the Jesus of this text as Nicodemus approached Him, confidently asserting what “we know ...” (3:2), they may find, as Nicodemus did, that their certitudes and assumptions stand in the way of the full experience of Jesus this text offers. (G. O’Day) This is a most polite warning, and one that is desperately needed when it comes to understanding John 3. It has been my experience that evangelicals who use John 3:3 and 3:16 as slogans understand virtually nothing about what is actually being said in the text – or at least only a tiny slice of its intended meaning. They have become “golden calf” verses, ones that cannot be looked at seriously without violating the evangelical taboo. My responsibility, however, is to God and not to a group of popular evangelists who are content with tradition and superficiality. (LWB)

Kingdom of God

The *Kingdom of Heaven*, as Matthew uses the term, concerns only the earth. Its sphere of rule does not penetrate into the heavens nor into any other part of the universe. The *Kingdom of God*, on the other hand, is universal in its sphere. It includes the three heavens and reaches out to the utmost bounds of the universe, far beyond the limits of the Kingdom of Heaven. It is therefore a much broader term ... Matthew uses the term *Kingdom of Heaven* in such a way that we see both good and evil in it. Matthew considers those who are represented by the “wheat and tares,” the “good fish and bad fish,” and the “wise virgins and foolish virgins” as being in the Kingdom of Heaven. (E. Miller) The Kingdom of God is the *reign of God* in the universe over all His created creatures, and includes time and eternity, heaven and earth. It is spiritual and “comes not with observation” (Luke 17:20-21). It is entered by the “new birth” (John 3:5) and is not “meat and drink,” but “righteousness and peace, and joy in the Holy Spirit” (Rom. 14:17). The Kingdom of Heaven is limited as to its time and sphere. Its time is from the First to the Second Coming of Christ, and its sphere is over that part of the world that we call Christendom. (C. Larkin)

The Kingdom of Heaven is announced in Matthew 3:1-6. It ends at the rapture and is fulfilled by the Millennial and Perfect kingdoms; it is contained within the larger sphere called the Kingdom of God. The *invisible* Church - which contains the wheat, the good fish and the wise virgins – is part of the Kingdom of God, but not the Kingdom of Heaven. The nation Israel – which contains wheat and tares, the bad fish and the good fish, the leaven, and the wise and foolish virgins – is part of the Kingdom of Heaven. The Kingdom of Heaven is contained within the larger sphere of the Kingdom

of God. The Kingdom of God is individual; the Kingdom of Heaven is national. The Kingdom of Heaven is earthly; the Kingdom of God is heavenly. Clarence Larkin's books attempt to diagram the differences. (LWB) The Kingdom of Heaven is entered by a righteousness exceeding the righteousness of the scribes and Pharisees (Matt. 5:20), while the Kingdom of God is entered by a new birth. So again, the Kingdom of Heaven answers the hope of Israel and the Gentiles, while the Kingdom of God answers the eternal and all-inclusive purpose of God. (C. Feinberg) The kingdom of heaven is characterized by religious profession; the kingdom of God, by the new birth. (C. Ryrie)

Some Bible teachers take the position that what John means by *new birth* is also meant by *conversion* is Matthew 18:3, and therefore they have concluded that since the conditions for entrance into both kingdoms are the same, the kingdoms must likewise be identical. A careful study of these two passages, however, reveals some striking dissimilarities. The subject of John 3:3-5 is singular while that in Matthew 18:3 is plural. John's message is to the individual; Matthew's is to plurality of individuals – the people of Israel collectively. The new birth is an individual matter; it is never applied in a collective sense to a people. The new birth is the work of God through the regeneration of the Holy Spirit apart from the volition of man. Conversion, on the other hand, as used by Matthew means “to change or turn from one belief or course to another,” “to change from one state to another,” and may be accomplished by the volition of man. Matthew's language very aptly applies to Israel as a nation; she must turn from or change her course or belief before she can be established in her own land under the rulership of her Messiah. (E. Miller) The kingdom of God is the reign of God, where His will is supreme, whether in the individual heart or in the community of His people in this life or in the life hereafter. (D. Ellis)

Other points of dissimilarity may also be pointed out, but enough has been said to show that Matthew's passage very fittingly applies to Israel, showing the absolute necessity for her to change her course before she can enter into the Kingdom of Heaven, which will be set up in Manifestation by the coming again of her Messiah. While the passage in John applies to the individual – whether Jew or Gentile (showing the absolute necessity of the new birth, the receiving of a new life) – before he can enter into the Kingdom of God. Thus it is evident that the Kingdom of Heaven and the Kingdom of God are not identical, even though there are many things common to both kingdoms. It would be quite confusing to account for the tares, the bad fish, and the foolish virgins in the Kingdom of Heaven if it is identical with the Kingdom of God. It is quite evident that neither those represented by the tares, the bad fish, nor the foolish virgins are born again. It therefore eliminates much confusion and provides a more consistent viewpoint to recognize the distinctions between the Kingdom of Heaven and the Kingdom of God. (E. Miller)

John 3:3 **Jesus** (Subj. Nom.) **replied with discernment** (ἀποκρίνομαι, API3S, Constative, Deponent) **and** (connective) **said** (λέγω, AAI3S, Constative) **to him** (Dat. Adv.): **Most assuredly** (asseverative; emphatic “truly”) **I say** (λέγω, PAI1S, Static) **to you** (Dat. Adv.), **Unless** (protasis, conditional & negative particles: “if not”) **a man** (Subj. Nom.; person) **is born** (γεννάω, APSubj.3S, Gnostic,

Modifier) from above (Adv. Source; from the beginning from heaven), he does not (neg. adv.) have the ability (δύναμαι, PMI3S, Gnostic, Deponent; power) to see (ὁράω, AAInf., Constative, Inf. As Dir. Obj. of Verb; perceive mentally and spiritually) the kingdom (Acc. Dir. Obj.) of God (Poss. Gen., Abl. Source).

^{BGT} **John 3:3** ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῆ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ.

^{VUL} **John 3:3** respondit Iesus et dixit ei amen amen dico tibi nisi quis natus fuerit denuo non potest videre regnum Dei

LWB John 3:4 Nicodemus asked Him face-to-face: How is a man able to be born [physically], being an old man? He is not able to enter into his mother's womb a second time and be born [into a different race].

^{KW} **John 3:4** Nicodemus says to Him, How is a man able to be born, being an old man? He is not able a second time to enter the womb of his mother and be born, is he?

^{KJV} **John 3:4** Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

TRANSLATION HIGHLIGHTS

Nicodemus heard the phrase “born from above” but did not understand what Jesus was saying. He focused on the word “born” since the word *anōthen* (from above) did not make sense to him. He asked Jesus a question, face-to-face. How is a man able to be born (Dramatic Aorist tense), being an old man (Attributive Participle)? Babies are born; full grown men are not born. The most likely thing going through his mind is that he was always taught that a person had to be born a Jew to enter the kingdom. The OT economy was based on natural birth; it was focused on the nation Israel only. Now, having heard the phrase “Kingdom of God,” he wondered if Jesus meant he had to be born physically into a different family.

The second phrase is his explanation of deductive reasoning, not a question. Nicodemus isn't stupid. He knows a man is not able to enter into his mother's womb a second time (Gnostic Aorist tense). He knows it is not possible to be born physically a second time, especially since he is a reasoning adult. So how does the Kingdom of God relate to being born physically? Is being born a Jew not enough? Was there another type of physical birth superior to that of being born a Jew? We know that Jesus was referring to a different type of birth; but Nicodemus didn't seem to understand that concept and was asking for elaboration. In other words, he was telling Jesus: “I must have misunderstood the import of what you just said to me, because from a physical point of view, it is impossible to be born a second time.”

RELEVANT OPINIONS

Apparently he not only missed what Jesus was saying, but failed to think of a more plausible physical explanation than that of an old man being physically born again from his mother's womb. Nicodemus does not use *another*, the word Jesus used concerning the new birth, but *deuteron* to refer to the second birth. His use of this term demonstrates his failure to grasp the spiritual or heavenly nature of this new birth. (E. Towns) Since the Fall of Adam and Eve, all are born spiritually dead in their sin nature, and therefore require regeneration to a life they do not naturally possess ... The new birth is not a product of the human will – either our own, or that of another person (such as a husband of priest) – but rather is “of God.” It is not when we *see* what the kingdom is all about and decide to believe, that God regenerates us. We cannot even *see* the kingdom until we are born again, and only then is it manifest that we have been so born “from above.” (R. Wright)

Nicodemus reveals that he has failed completely to grasp the deep meaning of the divine *mashal*. (W. Hendriksen) It is surprising to find so literalistic an interpretation of Jesus' statement in the mind of a Jewish leader, who could not have been entirely ignorant of the concept of spiritual regeneration. (D. Guthrie) He should have known from Ezekiel, the prophet, that Israel could not enter the kingdom without a new spirit (Ezek. 36:26). Spiritual regeneration, the one imperative condition, apart from which the kingdom cannot be entered, is utterly beyond his erudition. All that he considers vital was physical relationship with the favored nation. (A. Knoch) Nicodemus looks at the subject merely from the physical side. His *second time* is not the same as Jesus' *anew*. As Godet remarks, “he does not understand the difference between a *second* beginning and a *different* beginning.” (M. Vincent)

John 3:4 Nicodemus (Subj. Nom.) asked (λέγω, PAI3S, Aoristic) Him face-to-face (Prep. Acc.): How (interrogative) is a man (Subj. Nom.) able (δύναμαι, PMI3S, Dramatic, Interrogative Ind., Deponent) to be born (γεννάω, APInf., Dramatic, Inf. As Dir. Obj. of Verb), being (εἰμί, PAPtc.NMS, Descriptive, Attributive) an old man (Pred. Nom.)? He is not (neg. particle) able (δύναμαι, PMI3S, Dramatic, Deponent) to enter into (εἰσερχομαι, AAInf., Gnostic, Inf. As Dir. Obj. of Verb, Deponent) his (Gen. Rel.) mother's (Poss. Gen.) womb (Acc. Place) a second time (Acc. Time) and (continuative) be born (γεννάω, APInf., Dramatic, Result).

^{BGT} **John 3:4** λέγει πρὸς αὐτὸν [ὁ] Νικόδημος· πῶς δύναται ἄνθρωπος γεννηθῆναι γέροντων ὄν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ γεννηθῆναι;

^{VUL} **John 3:4** dicit ad eum Nicodemus quomodo potest homo nasci cum senex sit numquid potest in ventrem matris suae iterato introire et nasci

LWB John 3:5 **Jesus replied with discernment: Most assuredly I say to you, unless a person is born out of the water [of the Word] and the Spirit [regenerating power], he is not able to enter into the Kingdom of God.**

^{KW} **John 3:5** Answered Jesus, Most assuredly, I am saying to you, unless a person is born out of water as a source, even out of the Spirit as a source, he is not able to enter the kingdom of God.

^{KJV} **John 3:5** Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

TRANSLATION HIGHLIGHTS

Jesus answers the rhetorical question asked by Nicodemus (Constative Aorist tense). Most assuredly I say to you, unless a person is born out of the water of the Word and the regenerating power of the Holy Spirit (Gnomic Aorist tense), he is not able to enter into the Kingdom of God (Gnomic Aorist result). There is a dual source requirement for entering the Kingdom of God: the Word and the Holy Spirit. These two are combined throughout Scripture. The water of the Word and the baptizing of the Holy Spirit are what brings dead sheep back to life. There is no allusion to John's water baptism here. Water is a common figure for the Word of God (Boice). It is also possible to translate this as "out of water, *even* the Spirit," (Wuest) but the lack of a definite article makes this a rather strained option in my opinion. Notice the contrast between "seeing" the Kingdom of God in 3:3 and "entering into" the Kingdom of God in this passage. *Seeing* requires birth from above; *entering* requires birth out of the water and the Spirit. These two concepts are not identical. *Seeing* is the result of something that was determined in eternity past, i.e., predestination. *Entering into* is the result of something that occurs at the moment of regeneration.

Please note: There has been no mention of faith or anything else that is required of man at this point. Predestination (born from above) and regeneration (born of the water and the Spirit) are both 100% acts of God. There is no synergism here. The first occurred in eternity past, the second in time. We were not present in eternity past to determine whether we were predestined or not. We did not contribute anything to our regeneration in time; the water of the Word and the Holy Spirit combined to perform this work on our behalf. Until regeneration was accomplished in us, *we did not have the power or ability* to contribute anything on our part. God must get there first and restore our spiritual life; until then, our will is spiritually dead. Entering into the Kingdom of God has nothing to do with our volition. There is no mention of our will being involved at this point. I know the flesh (sin nature) cannot stand to be passive or dormant in the plan of salvation, but we must resist the sinful impulse to insert ourselves until God asks us to do something. Relax and let God accomplish salvation for His elect. He will get to them in due time.

It is the Word of God that cleanses, not water baptism in the Jordan River. John 15:3 "Now ye are clean through **the Word** which I have spoken unto you." In Ephesians 5:26 we read: "That he might sanctify and cleanse it with the washing of water by **the Word**." James 1:18 tells us: "Of his own will begat he us with **the Word of truth**, that we should be a kind of firstfruits of his creatures." Moreover, 1 Cor. 4:15 reminds us: "For in Christ Jesus I have begotten you through **the gospel**." And my favorite supporting verse for my interpretation of this passage is 1 Peter 1:23: "Being born again, not of corruptible seed, but of incorruptible, by **the Word of God**, which liveth and abideth for ever." After all, we're talking about being "born again" in this passage, are we not? The Greek word for "born again" in 1 Peter is "*anagennao*;" this is not the same as being "born from above" in John 3:3 which is "*gennao anothen*." John 3:3 is not

synonymous with 1 Peter 1:23. Being *born from above* is not the same thing as being *born again*. John 3:5 is a parallel with 1 Peter 1:23. *Born out of the water and Spirit* is the same thing as being *born again*.

RELEVANT OPINIONS

As all of Scripture is considered, it becomes evident that the Holy Spirit and the Word of God operate together. The Holy Spirit's ministry is essential for any proper reception of the truth. The Holy Spirit, along with the Word, is said to regenerate, in John 3:5-7 and Titus 3:5. It is obvious that the written Word is always joined indissolubly with the power of the Holy Spirit. (R. Zuck) Once the faculty of sight is given, the recipient is guided by the Word which is indispensable to conversion. (W. Best) "No man comes unto Me except the Father draw him." Here it is taught that if the Father draws a particular individual he will indeed come to Jesus Christ. In other words, for a person to come to Jesus Christ there must be a prior divine action in that person's heart. That action is here called "drawing" the person. In John 3 it is called "being born again" or making the person over again by a power *from above*, a power which is identified as the Holy Spirit. (J. Gerstner) The Holy Spirit, and He only, can and does make a particular application of the redemption purchased by Christ, to every elect soul. (T. Nettles) If "water" in the text means baptism, then baptism is necessary to salvation. Then, all the unbaptized, not to speak of the whole body of the Quakers, are lost. (H. Reynolds)

If the new birth is a quickening from the dead (Eph. 2:1), then faith must be a gift of God issuing forth from the new birth. For no spiritually dead person can spiritually understand the Word of God except he be born again, can he? And does not 1 John 5:1 teach that divine life precedes saving faith? (G. Long) The Father draws sinners to Himself as the Spirit uses the Word of God to convict of sin, and eventually to bring to life, those who believe. Faith contributes nothing to the complete salvation provided by Christ. Its absence in those who cannot exercise it does not hinder the sovereign God from accomplishing in them all that He does in those who can and do believe ... Repentance and faith are not considered as human capabilities prior to regeneration. (R. Lightner) In John 3:5-7 Jesus is using two images: water and wind. The first stands for the Word of God, the second for the Holy Spirit. He is teaching that as the Word is shared, taught, preached or otherwise made known, the Holy Spirit uses it to bring forth new spiritual life in those whom God is saving. (J. Boice) Non-existent spiritual life cannot give being to itself. A new creature, therefore, cannot be the product of natural power ... Unsaved man does not unite with the Holy Spirit in effecting regeneration. (W. Best) Water is symbolic of the Word of God. There is a cleansing, sanctifying power in the Word. (J. McGee)

The three viewpoints in which "water" means (1) the Holy Spirit, (2) the Word of God, or (3) natural birth, are in keeping with sound biblical interpretation. (E. Towns) Water as a symbol for the Holy Spirit was the view espoused by John Calvin. Water as the breaking of the water sack at birth is the view espoused by Edwin Towns. Water as a symbol of the Word of God, which is the instrument of regeneration, was the view espoused by C.I. Scofield, A.W. Pink and Roy Zuck – to name a few. I favor the "water as a symbol of the Word of God" view. (LWB) The Lord modifies the last clause, and speaks of *entering* into the kingdom of God rather than perceiving or discerning the features of the kingdom ... The latter phrase does certainly express a further idea – a richer and fuller

appreciation of the authority and glory of the King ... To understand baptism by “the water” here involves the absurdity of extending the same meaning to the word everywhere in this Gospel wherever anything spiritual is meant by water. Consider that John the Baptist made a marked distinction between baptism by water and baptism by the Holy Spirit. He could administer the one; Jesus only could administer the other. (H. Reynolds)

The Word of God is likened unto water again and again. We believe that “born of water and of the Spirit” means that a person must be born again by the Holy Spirit using the Scripture. We believe, very definitely, that no one could be born again without the Word of God applied by the Spirit of God. One today is born from above by the use of water, which is the Word of God, and the Spirit, the Holy Spirit, making it real to the heart ... God’s method seems to be the Word of God, used by the Spirit of God, given through a man of God. I am confident that our Lord, saying that one must be born of water and of the Spirit, referred to the Spirit of God using the Word of God. Without this, Nicodemus could not enter into the kingdom of God. (J. McGee) To the woman at the well Christ said, “Whosoever drinks of the water that I shall give him shall never thirst; but the water I shall give him shall be in him a well of water springing up into everlasting life (4:14). Was this literal water? One has but to ask the question to answer it. Clearly, water is here used emblematically ... We answer, the Word of God. *This* is ever the instrument used by God in regeneration. In every other passage where the *instrument* of the new birth is described, it is *always* the Word of God that is mentioned. In Psalm 119:50 we read, “For Thy Word has quickened me.” (A. Pink)

Water as a figure, is always the word applied by the Spirit; it brings the thoughts of God heavenly, divine, but adapted to man; it judges what is found in him, but it brings in these divine thoughts, and so purifies the heart. (J. Darby) The new birth, then, is by the Word of God, and one of the emblems of the Word is *water*. It is likened unto “water” because it cleanses: see Psalm 119:9, John 15:3, Eph. 5:26: “Born of water” means born of the cleansing and purifying Word of God. (A. Pink) It is well to remark that this whole passage, in its two parts, supposes the new order of things, where grace was acting, and that not limited to the Jews. It was an entirely new thing that was being brought in; the kingdom was not established in glory, but founded and received in the Person of the King, demanding a new nature to see it, and extending itself to every one whom grace could reach. (J. Darby) The Word (or water emblematically) can do nothing toward quickening without the Spirit, Who is the efficient agent in communicating the life of Christ. (W. Kelly) *Enter into* is more than *see*. It is to become partaker of, to go into and possess, as the Israelites did Canaan. (M. Vincent)

John 3:5 Jesus (Subj. Nom.) replied with discernment (ἀποκρίνομαι, API3S, Constative, Deponent): Most assuredly (asseverative; emphatic “truly”) I say (λέγω, PAI1S, Static) to you (Dat. Adv.), unless (protasis, conditional & negative particles: “if not”) a person (Subj. Nom.) is born (γεννάω, APSubj.3S, Gnostic, Modifier) out of the water (Abl. Source; of the Water) and (connective) the Spirit (Abl. Source; Holy Spirit), he is not (neg. adv.) able (δύναμαι, PMI3S, Gnostic, Deponent; does not have the power) to enter into (εἰσέρχομαι, AAInf., Gnostic, Result, Deponent) the Kingdom (Prep. Acc.) of God (Gen. Spec.).

^{BGT} **John 3:5** ἀπεκρίθη Ἰησοῦς· ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῆ ἔξ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.

^{VUL} **John 3:5** respondit Iesus amen amen dico tibi nisi quis renatus fuerit ex aqua et Spiritu non potest introire in regnum Dei

LWB John 3:6 That which has been born out of the flesh is flesh [physical birth], and that which has been born out of the Spirit is spirit [spiritual birth].

^{KW} **John 3:6** That which has been born out of the flesh is flesh and by nature, fleshly. And that which has been born out of the Spirit, is spirit, and by nature, spiritual.

^{KJV} **John 3:6** That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

TRANSLATION HIGHLIGHTS

Jesus continues to elaborate on his former statement by making a distinction between physical birth and spiritual birth. This was one of the main misunderstandings Nicodemus had. Apparently, it did not occur to him to think “spiritual birth.” Jesus tells him that that which has been born out of the flesh (Gnomic Perfect tense) is flesh. This is a reference to physical birth, the only kind of birth (being born) that Nicodemus had understood. And that which is born out of the Spirit (Gnomic Perfect tense) is spirit. This is a reference to spiritual birth, the main emphasis in the *mashal* Jesus had communicated. The two births are now differentiated. This contrast informed Nicodemus that his purely physical understanding of birth was incorrect. Neither *seeing* nor *entering into* the Kingdom of God has anything to do with physical birth. It is all about spiritual birth and that spiritual birth is accomplished by the water of the Word and the Holy Spirit.

RELEVANT OPINIONS

In John 3:3-7 the Spirit of God is said to be the author of the new birth. The new birth itself is a non-experiential act, for man is entirely passive in the matter. Saving faith is that conscious “whole-souled movement of self-commitment to Christ for salvation from sin and its consequences,” and it is always the result or effect of regeneration. (G. Long) The Saviour taught, that which is born of the flesh, is flesh. The term flesh, which is here opposed to spirit, signifies, as it does in other places, our depraved nature. It traces human depravity up to our very birth. As every individual of our race is born of depraved parents, and brings depravity with him into the world, we are led to conceive of it as propagated from parent to child. (J. Dagg) Great stress, accordingly, is placed on the fact that physical birth does not give one any priority in the sphere of salvation. (W. Hendriksen) Nicodemus, as we have said, confines himself to the experience of what happens in man; Christ revealed that which was being accomplished on God's part - the key of all the Lord's history. (J. Darby)

Flesh has reference to the corruption of our nature. There is need for fallen man to be regenerated. Now regeneration is nothing but a working of new spiritual dispositions in the whole man, called there “spirit,” without which it is impossible that he should enter the kingdom of God ...

Philosophers define man as a rational animal; the Son of God announces him to be flesh, that is, sin and corruption contrary to grace and holiness, this being his very nature as a fallen creature in the sight of God. In John 3:6 the whole of man's nature is designated flesh. (A. Pink) The word *sarx* (flesh) is used by John to express humanity and sometimes implies a hint of the sinful and corrupt nature of humans. In this context, he probably means humanity as opposed to that which is born of the Spirit. (E. Towns) Spirit and flesh are the distinguishing principles, the one of the heavenly, the other of the earthly economy. (M. Vincent) A fallen person cannot regenerate himself; he needs a divine operation. Only God's Holy Spirit can regenerate a human spirit. (E. Blum)

There is a birth which supervenes on the flesh-begotten man, and it is supernaturally wrought by the Spirit of God. As in the first instance, at man's creation, God breathed into man the breath of life, and by that operation man became a living soul; so now the new birth of man is wrought in him by the Spirit, and there is a new life, a new mode of being, a new bias and predominating impulse. A spiritual mind which is life and peace has taken the place of the old carnal mind. He is spiritual, no longer psychical, or carnal, but able to discern the things that are freely given to him. The eye of the spirit is opened. (H. Reynolds) The impossibility of man's attaining the kingdom of God by his own powers comes from the essential difference between the two realms of being, *sarx* and *pneuma*. Man belongs, by virtue of his earthly birth, to the region of the *sarx*, and the divine and heavenly world of the *pneuma* is beyond his reach. (R. Schackenburg)

John 3:6 That (Subj. Nom.) which has been born (γεννάω, Perf.PPtc.NNS, Gnostic, Attributive, Articular) out of the flesh (Abl. Source) is (εἰμί, PAI3S, Descriptive) flesh (Pred. Nom.; physical birth), and (continuative) that (Subj. Nom.) which has been born (γεννάω, Perf.PPtc.NNS, Gnostic, Attributive) out of the Spirit (Abl. Source) is (εἰμί, PAI3S, Descriptive) spirit (Pred. Nom.; spiritual birth).

^{BGT} **John 3:6** τὸ γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ ἐστίν, καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστιν.

^{VUL} **John 3:6** quod natum est ex carne caro est et quod natum est ex Spiritu spiritus est

LWB John 3:7 Do not marvel that I said to you: It is necessary for you all [Jews & Gentiles] to be born from above [by the sovereignty of God].

^{KW} **John 3:7** Do not begin to marvel that I said to you, It is necessary in the nature of the case for all of you to be born again, that second birth having the same source as the first one.

^{KJV} **John 3:7** Marvel not that I said unto thee, Ye must be born again.

TRANSLATION HIGHLIGHTS

Jesus gives a prohibition to Nicodemus (Imperative mood), telling him to stop being so surprised that He has told him that he must be *born from above* (Ingressive Aorist tense). God decided who His elect would be in eternity past. He predestined them to become so. Nicodemus should

not be surprised at this; the sovereignty and omnipotence of God is taught throughout the OT Scriptures. And now that Jesus has explained to him that the birth He is referring to is spiritual rather than physical, Nicodemus should be able to rearrange his thinking accordingly. *Seeing and entering into* the Kingdom of God is not accomplished by keeping the law, performing good works, or exercising human volition. It is accomplished by the sovereignty and omnipotence of God, both in eternity past (predestination) and in time (regeneration). It is also important for Nicodemus to understand that *seeing* the Kingdom of God is for “you all.” This plural means that the once restrictive, national emphasis on *Israel only* has been replaced by an individual emphasis that includes both Jews and Gentiles. It also includes the Pharisees, in case Nicodemus thinks they are a privileged group who need not meet this “born from above” qualification. There are no exceptions; human rank has no privilege here.

RELEVANT OPINIONS

To Nicodemus everything seemed so very, very strange. He was used to the idea of salvation by law-works, i.e., by an act of man. Now he is taught that salvation is a gift of God, and that, in its initial stage, it is brought about by an event in which man is necessarily passive. A person can do nothing about his own birth. The Holy Spirit must plant in your hearts the life from above. (W. Hendriksen) Nicodemus was clinging more and more eagerly to the old ideas of national privilege, of sacramental purification, of soundly taught principles and habits. He marveled at such a representation which took the heart out of all his previous training. The Messianic kingdom for which he had been looking and longing seemed to fade away in the clouds of an utter mysticism, and to vanish out of his power of recognition. (H. Reynolds) As Jesus further instructs Nicodemus, He emphasizes the sovereignty of the Holy Spirit in the new birth. (E. Towns) People should not stumble at or reject the importance of Jesus’ words. They must be born from above. The necessity is absolute and is universally binding. (E. Blum)

The new birth is the impartation of the new nature. When I was born the first time I received from my parents *their* nature: so, when I was born again, I received from God *His* nature. The Spirit of God begets within us a spiritual nature. The child always partakes of the nature of his parents. That which is born of man is human; that which is born of God is Divine. That which is born of man is sinful, that which is born of God is spiritual. (A. Pink) Since the second “you” is plural, Nicodemus represents all Jews who echo his sympathetic appraisal of Jesus without understanding its radical implications and, by extension, all who remain on the level that only knows a fleshly birth. (A. Lincoln) Thus far then Nicodemus as a Jew, as the teacher of Israel, should have known the nature as well as the necessity of the new birth. The ancient prophets were not silent about its application to Israel, even for the days when blessings shall be shed abundantly on them from God according to His promise. (W. Kelly)

John 3:7 Do not (neg. particle) marvel (θαυμάζω, AASubj.2S, Ingressive, Prohibition; be so surprised) that (introductory) I said (λέγω, AAI1S, Constative) to you (Dat. Ind. Obj.): It is necessary (δεῖ, PAI3S, Gnostic) for you all (Acc. Measure; Jews & Gentiles) to be born (γεννάω, APInf., Gnostic, Inf. As Dir. Obj. of Verb) from above (Adv. Source; from the beginning from heaven).

^{BGT} **John 3:7** μὴ θαυμάσης ὅτι εἶπόν σοι· δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν.

^{VUL} **John 3:7** non mireris quia dixi tibi oportet vos nasci denuo

^{LWB} **John 3:8** **The wind blows where it desires and you can hear its sound, but you cannot tell from where it has come or where it is going. So is every one who has been born out of the Spirit [both are sovereign in their actions mysterious in their operations].**

^{KW} **John 3:8** The wind blows where it desires to blow. And its sound you hear. But you are not knowing from where it is coming and where it is going. So is everyone who has been born out of the Spirit as a source.

^{KJV} **John 3:8** The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

TRANSLATION HIGHLIGHTS

The wind blows (Customary Present tense) wherever it wants (Gnomic Present tense) and you can hear its sound (Customary Present tense). However, you cannot tell (Gnomic Perfect tense) where the wind came from (Historical Present tense) or where it is going (Futuristic Present tense). In other words, the wind is sovereign as far as man is concerned. Man has no control over the wind. Man would like to control the wind, but to no avail. Man cannot tell the wind to blow over here, but not over there. Man can merely observe where the wind has blown in the past and make feeble attempts to harness its power.

The same is true of every one who has been born of the Spirit (Gnomic Present tense). The Holy Spirit is sovereign and regenerates whomever He wants. Within limits you can determine after-the-fact who becomes a Christian, but that's the extent as far as man is concerned. You cannot tell the Spirit to regenerate this man or reject this woman. You cannot see who was chosen in eternity past, and you cannot tell in time who will eventually believe in Christ. Man has no control over the Spirit whatsoever. Man in his arrogance would like to control the Holy Spirit by his own volition, but it is not possible. Humanity cannot rule deity or tell Him what to do.

RELEVANT OPINIONS

The Holy Spirit sovereignly regenerates only those whom He wills, namely, those whom the Father chose in Christ (Eph. 1:4) "before the foundation of the world." (G. Long) The doctrine of the absolute sovereignty of God is a great battering-ram against human pride, and in this it is in sharp contrast with "the doctrines of men." The spirit of our age is essentially that of boasting and glorying in the flesh ... But the truth of God's sovereignty, with all its corollaries, removes every ground for human boasting and instills the spirit of humility in its stead. It declares that salvation is of the Lord – of the Lord in its origination, in its operation, and in its consummation ... It teaches that salvation is by grace through faith, and that *all* our works (before conversion), good as well as evil, count for nothing toward salvation. And all this is most humbling to the heart of man, who wants to contribute something to the price of his redemption and do that which will afford ground for boasting and self-

satisfaction. (A. Pink) The only instance in the NT where *pneuma* definitely refers to the wind is in John 3:8 where there is a poetic play upon the sovereign movement of the divine Spirit and the wind. (R. Morey)

The eternal *purpose* of the Father in election, the *limited design* in the death of the Son, and the *restricted scope* of the Holy Spirit's operations are in perfect accord. If the Father chose certain ones before the foundation of the world and gave them to His Son, and if it was for them that Christ gave Himself a ransom, then the Holy Spirit is not now working to "bring the world to Christ." The mission of the Holy Spirit *in* the world today is to *apply* the benefits of Christ's redemptive sacrifice ... The power and operations of the Holy Spirit are directed by Divine wisdom and indisputable sovereignty. In proof of this assertion we appeal first to our Lord's words to Nicodemus in John 3:8. A comparison is here drawn between the wind and the Spirit. The comparison is a *double* one: first, both are *sovereign in their actions*, and second, both are *mysterious in their operations*. The comparison is pointed out in the word "so." The wind neither consults man's pleasure nor can it be regulated by his devices. So it is with the Spirit. The wind blows when it pleases, where it pleases, as it pleases. So it is with the Spirit. The wind is regulated by Divine wisdom, yet so far as man is concerned, it is absolutely *sovereign* in its operations. So it is with the Spirit ... Whether He works on few or many, He consults not man. He acts *as He pleases*. The new birth is due to the *sovereign will* of the Spirit. (A. Pink)

The sovereign character of regeneration is clarified by an illustration from the action of the wind ... The relation of the wind to your body resembles that of the Spirit to your soul. The wind does as it pleases. So does the Spirit. Its operation is sovereign, incomprehensible, and mysterious. What a lesson this was for a man who had been brought up in the belief that a person could and should save himself by perfect obedience to the law of Moses and to a host of man-made, thoroughly analyzable, human regulations ... Regeneration is a work of God over which a man has no more control than he has over the wind. (W. Hendriksen) The breath of God blows where it lists, so is every one born of the breath of God. If this be possible, the form of the expression supplies a co-operating similitude drawn from the unknown origin and mighty effects of the unseen breath of heaven; and on this translation the comparison is drawn between all the ways of the Spirit and the special work of the Spirit in regeneration. (H. Reynolds) It would imply that the Spirit breathes where He wills, so stressing the sovereign character of His operation. A reference to the wind is the more natural interpretation, since both in its apparent unpredictability and in its invisibility the wind serves as a useful illustration of the activities of the Spirit. The new birth is beyond human control. (D. Guthrie)

John 3:8 The wind (Subj. Nom.) blows (πνέω, PAI3S, Customary) where (subordinating) it desires (θέλω, PAI3S, Gnostic; wants, wishes) and (connective) you can hear (ἀκούω, PAI3S, Customary) its (Poss. Gen.) sound (Acc. Dir. Obj.), but (contrast) you cannot (neg. adv.) tell (οἶδα, Perf.AI2S, Gnostic; recognize) from where (Adv. Place) it has come (ἔρχομαι, PMI3S, Historical, Deponent) or (connective) where (Adv. Place) it is going (ὑπάγω, PAI3S, Futuristic). So (Comparative Adv.) is (εἰμί, PAI3S, Gnostic) every (Nom. Measure) one (Subj. Nom.) who has been born (γεννάω,

Perf.PPtc.NMS, Descriptive, Substantival) out of the Spirit (Abl. Source).

^{BGT} **John 3:8** τὸ πνεῦμα ὅπου θέλει πνεῖ καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει· οὕτως ἐστὶν πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος.

^{VUL} **John 3:8** Spiritus ubi vult spirat et vocem eius audis sed non scis unde veniat et quo vadat sic est omnis qui natus est ex Spiritu

LWB **John 3:9** Nicodemus replied with discernment and asked Him: How is it possible for these things to come about?

^{KW} **John 3:9** Answered Nicodemus and said to Him, How are these things able to come to pass?

^{KJV} **John 3:9** Nicodemus answered and said unto him, How can these things be?

TRANSLATION HIGHLIGHTS

Nicodemus replied (maybe even objected) and asked Jesus another question (Constative Aorist tense). He understands part of what Jesus is telling him, but it leaves him astounded when he considers the ramifications. How is it possible for these things to take place (Dramatic Aorist tense)? Jesus told him not to be so surprised, but Nicodemus can't help it. These teachings are so profound compared to what he has been pursuing his entire life. They are radically different than Judaism, especially the manner in which he as a Pharisee had been practicing.

RELEVANT OPINIONS

As conception precedes birth, so regeneration precedes conversion. Repentance and faith are a vital part of the new creation, and that which is a part cannot be the cause of itself. (W. Best) It must have been very difficult for Nicodemus to unlearn what he had always believed. At the outset his Pharisaic training seems to have made him immune to spiritual apprehension. (W. Hendriksen) He takes the position now of a learner, and does not by his query repudiate regeneration as absolutely impossible, but he asks the questions "why" and "how." He may reveal his continued ignorance of the subject matter, but he is willing to be taught. (H. Reynolds) For one like Nicodemus, expecting to enter the kingdom by physical generation, it would be quite a blow to demand spiritual regeneration. Men are utterly helpless in regard to their physical generation. They can do no more to accomplish their spiritual regeneration. It is the sovereign work of God's Spirit. (A. Knoch) The nation's outstanding teacher ought to understand how God by His sovereign grace can give someone a new heart. (E. Blum)

John 3:9 Nicodemus (Subj. Nom.) replied with discernment (ἀποκρίνομαι, API3S, Constative, Deponent) and (connective) asked (λέγω, AAI3S, Constative) Him (Dat. Ind. Obj.): How (interrogative) is it possible (δύναμαι, PMI3S, Static, Interrogative, Deponent) for

(ellipsis) these things (Subj. Nom.) to come about (γίνομαι, AMInf., Dramatic, Result, Deponent; take place)?

^{BGT} **John 3:9** ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ· πῶς δύναται ταῦτα γενέσθαι;

^{VUL} **John 3:9** respondit Nicodemus et dixit ei quomodo possunt haec fieri

LWB **John 3:10** Jesus replied with discernment and asked him: Are you the teacher of Israel? Then don't you understand these things?

^{KW} **John 3:10** Answered Jesus and said to him, As for you, are you the teacher of Israel, and do not you have an experiential knowledge of these things?

^{KJV} **John 3:10** Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

TRANSLATION HIGHLIGHTS

Jesus responds to the question of Nicodemus (Constative Aorist tense) by asking him two questions of His own. The first is a rhetorical question; the second is quite sarcastic. It is possible to combine the two into one question, depending on how you translate the conjunction. I think the first question is a rhetorical setup: Are you *the* teacher of Israel, the most knowledgeable and important one there is? The second question: Then don't you understand these things (Customary Present tense)? The implication is that such a prominent spiritual leader in Israel ought to know these teachings! Nicodemus was no doubt embarrassed by this question. After all, there was at least an allusion to these doctrines in Ezekiel 36:26-28, although they are reserved for the Millennial Age. Even more profound by comparison, is the multitude of Christians today, even pastors and teachers, who do not understand the sovereignty of God in salvation. Like Nicodemus, they are operating under a works mentality. Instead of allowing God to reign supreme in salvation, their sinful flesh insists that it have the final say. The Arminian, in effect says, "Not Your will, Lord, but my will."

RELEVANT OPINIONS

The use of a definite article accompanying both "teacher" and "Israel" serves to emphasize the position that Nicodemus held. He was not just another rabbi but rather the well-known, illustrious teacher of the nation. Still he was unable to grasp what Jesus was teaching. (E. Towns) Nicodemus had the OT, the teachings of the Baptist, the instruction of Jesus given in 3:3-8, but up to this moment the truth seems not to have penetrated his mind. (W. Hendriksen) Nicodemus is not reproved for the want of previous knowledge, but for the want of *perception* or *understanding* when these truths are expounded to him. (M. Vincent)

John 3:10 **Jesus** (Subj. Nom.) replied with discernment (ἀποκρίνομαι, API3S, Constative, Deponent) and (connective) asked (λέγω, AAI3S, Constative) him (Dat. Ind. Obj.): Are (εἰμί, PAI2S, Descriptive, Interrogative Ind.) you (Subj. Nom.) the teacher (Pred. Nom.) of

Israel (Gen. Place)? Then (adjunctive) don't (neg. adv.) you understand (γινώσκω, PAI2S, Customary) these things (Acc. Dir. Obj.)?

^{BGT} **John 3:10** ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραὴλ καὶ ταῦτα οὐ γινώσκεις;

^{VUL} **John 3:10** respondit Iesus et dixit ei tu es magister Israhel et haec ignoras

LWB John 3:11 Most assuredly I say to you: We [Father, Son, Spirit] speak about that which We know and testify to *that* which We have seen, yet you [Pharisees] do not receive Our testimony.

^{KW} **John 3:11** Most assuredly, I am saying to you, that which we are knowing, we are speaking, and that which we have seen with discernment, to that we are bearing testimony, and our testimony all of you are not receiving.

^{KJV} **John 3:11** Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

TRANSLATION HIGHLIGHTS

Most assuredly, Jesus said to Nicodemus: We speak about (Customary Present tense) that which We know (Intensive Perfect tense) and testify to (Customary Present tense) that which We have seen (Intensive Perfect tense). The plural “We” refers to all three Persons of the Trinity. In 3:2 Nicodemus engaged Jesus with a plural “we.” Jesus returns the notion in this verse with His own plural “We.” Nicodemus was backed by other Pharisees: his “we.” Jesus was backed by the Members of the Trinity: His “We.” Some commentators believe Jesus’ plural “we” refers to Himself and John the Baptist; others extend their “we” to all believers. But we have been discussing the doctrine of being *born from above* (predestined by the Father) and regeneration (by the Holy Spirit), so I think the “We” refers to the intimate fellowship and communion of the Godhead.

When Nicodemus teaches, it is about something he knows; he also testifies to that which he has seen. When he speaks, the people of Israel listen. They follow his lead in keeping the law to the best of their ability. That is the only salvation he apparently understands. Jesus is doing the same thing. But when He speaks about regeneration, Nicodemus and his associates do not listen. They do not receive (Customary Present tense) His testimony about being *born from above* (predestination) and being born out of the water of the Word and the Spirit (regeneration). Jesus asks for no more than what Nicodemus asks his listeners: pay attention and follow my instructions. It appears we have a double standard here. Not only do the Pharisees reject Jesus’ testimony on the work of the Triune God in salvation, but so does a multitude of believers today. Arrogant Christians hate Jesus’ teaching that regeneration precedes faith.

RELEVANT OPINIONS

Nicodemus had indicated by his questions and his entire expression that he was not ready to accept the teaching of Jesus concerning the necessity of regeneration. And Nicodemus was not the only one who hesitated to believe this strange doctrine. Christ uses the plural *you*. The members of the Sanhedrin refused to admit that the Baptist was right when he testified concerning Jesus. This body also refused to believe that Jesus was whatever He claimed to be. Consequently, these chief priests, elders, and scribes rejected Christ's teaching on the subject of regeneration. (W. Hendriksen) It is not merely rhetorical – a plural of majesty – but is explained by verse 8, “every one that is born of the Spirit.” The new birth imparts a new vision ... This “we” therefore includes, with Jesus, all who are truly born anew of the Spirit. Jesus meets the “we know” of Nicodemus (verse 2), referring to the class to which he belonged, with another “we know,” referring to another class, of which He was the head and representative. (M. Vincent) For a divine person knows in Himself all things in themselves; not as the prophets from One without and above Who gives the commission, vision, and message ... But Jesus spoke what He knew. Coming from God and being Himself God, He knew the divine nature perfectly and was here a man to reveal it to man. (W. Kelly)

John 3:11 Most assuredly (asseverative; emphatic “truly”) I say (λέγω, PAI1S, Static) to you (Dat. Adv.): We speak about (λαλέω, PAI1P, Customary) that (introductory) which (Acc. Gen. Ref.) we know (οἶδα, Perf.AI1P, Intensive) and (connective) testify to (μαρτυρέω, PAI1P, Customary) that (ellipsis) which (Acc. Gen. Ref.) we have seen (ὀράω, Perf.AI1P, Intensive), yet (adversative) you do not (neg. adv.) receive (λαμβάνω, PAI2P, Customary) our (Poss. Gen.) testimony (Acc. Dir. Obj.).

^{BGT} **John 3:11** ἀμὴν ἀμὴν λέγω σοι ὅτι ὃ οἶδαμεν λαλοῦμεν καὶ ὃ ἐωράκαμεν μαρτυροῦμεν, καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε.

^{VUL} **John 3:11** amen amen dico tibi quia quod scimus loquimur et quod vidimus testamur et testimonium nostrum non accipitis

LWB John 3:12 Since I told you about earthly things [flesh, wind, baptism] and you do not believe, how will you believe if I should tell you about heavenly things [predestination, regeneration, propitiation]?

^{KW} **John 3:12** Since I told you concerning the things which have to do with the earth, and you are not believing, how is it possible, if I tell you about the things which have to do with heaven, that you will believe?

^{KJV} **John 3:12** If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

TRANSLATION HIGHLIGHTS

Jesus had told Nicodemus (Constative Aorist tense) about things like the flesh, the wind, and various miracles - earthly things - but Nicodemus did not believe (Gnomic Present tense). So why would he believe (Predictive Future tense) if He should tell him about heavenly things

(Potential Subjunctive mood), such as being born from above in eternity past and being regenerated by the Holy Spirit? The third class condition means “maybe Jesus will teach him about heavenly things and maybe he won’t teach him about heavenly things.” In a manner of speaking, Jesus contrasts the terrestrial with the celestial (Latin). As the God-Man in hypostatic union, He Himself is part of the terrestrial things – and Nicodemus does not believe who He is either. In our vernacular, we might ask: “What’s the point in explaining spiritual things to you when you don’t even understand the material things yet?” Nicodemus doesn’t fully understand the earthly things like John’s water baptism, faith, and repentance. So how is he going to understand the heavenly things like predestination, regeneration and propitiation? There is both a contrast and an element of degree between earthly things and heavenly things.

RELEVANT OPINIONS

Such heavenly things lie completely outside of the range of man’s experience. In their conception and origin they are so majestic and transcendent that they could never have occurred to man’s finite mind. If then the earthly things have been rejected, how can it be reasonably expected that the much more mysterious heavenly things will be accepted? (W. Hendriksen) Since Nicodemus could not grasp the basic teaching of regeneration which Jesus presented in earthly analogies, how could he understand and believe the more abstract heavenly matters such as the Trinity, the incarnation, and Jesus’ coming glorification? (E. Blum) What are the *epigeia*? The matter relating to the new birth which have hitherto been spoken of, called so because *that side of them* has been exhibited which is *upon earth*, and happens among men ... The discourse goes on to treat from this point *the heavenly side* of the new birth and salvation of man, in the eternal counsels of God regarding His only-begotten Son. (H. Alford)

John 3:12 since (subordinating, 1st class condition, “and it’s true”) I told (λέγω, AAI1S, Constative) you (Dat. Adv.) about earthly (Acc. Spec., Degree) things (Acc. Dir. Obj.) and (continuative) you do not (neg. adv.) believe (πιστεύω, PAI2P, Gnostic), how (interrogative) will you believe (πιστεύω, FAI2P, Predictive, Interrogative Ind.) if (3rd class condition, “maybe I will and maybe I won’t”) I should tell (λέγω, AASubj.1S, Constative, Potential) you (Dat. Adv.) about heavenly (Acc. Spec., Degree) things (Acc. Dir. Obj.)?

^{BGT} **John 3:12** εἰ τὰ ἐπίγεια εἶπον ὑμῖν καὶ οὐ πιστεύετε, πῶς ἂν εἶπω ὑμῖν τὰ ἐπουράνια πιστεύσετε;

^{VUL} **John 3:12** si terrena dixi vobis et non creditis quomodo si dixero vobis caelestia credetis

LWB John 3:13 Furthermore, no one has ascended into heaven except He [Jesus Christ] who descended from heaven [when Deity took on humanity]: the Son of Man.

^{KW} **John 3:13** And no one has ascended into heaven except He who came down out from heaven, the Son of Man.

^{KJV} **John 3:13** And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.

TRANSLATION HIGHLIGHTS

In order for a person to explain heavenly things to someone, He must have been there Himself at one time. Only one person has ascended into heaven (Gnomic Perfect tense), the Son of Man. Jesus has a firsthand, eye-witness testimony about heavenly things because He has been there. He was present with the Father and the Spirit in eternity past. He was with Them in eternity past when the plan of salvation was created and when the future elect were *born from above*. This same person came down (Dramatic Aorist tense) from heaven when His deity assumed humanity, a picture of His incarnation. Note: Those who were resurrected in the OT went to Paradise or Abraham's Bosom, not heaven. They did not end up in heaven until Jesus died on the cross, went into Paradise, and transferred its occupants to heaven at the ascension.

RELEVANT OPINIONS

As God, Christ remained omnipresent, existing equally in heaven and on earth, while as a man He endured long journeys on foot, subordinating Himself to the primitive technology of His day. (R.B. Thieme, Jr.) Was there actually no one present with the Father when the plan was made which centers in the decree to send the Son into the world in order to bear the curse and set man free? Yes, there was One, the One who descended from heaven, namely, the Son of man. (W. Hendriksen) Assuming that

John 3:13 belongs to Jesus' narrative with Nicodemus, the longer reading has Christ saying that he was at that moment present both in heaven and on earth. (D. Black) Although this is an interesting option, I am not convinced that there is enough evidence to add the additional phrase about Jesus being in two places at once. Besides, it is a scribal tendency to add additional words rather than delete words; and following that idea, why would subsequent copyists leave the phrase out? (LWB)

John 3:13 Furthermore (continuative), no one (Subj. Nom.) has ascended (ἀναβαίνω, Perf.AI3S, Gnomic) into heaven (Acc. Place) except (protasis, conditional & negative particles: "if not") He (Subj. Nom.) who descended (καταβαίνω, AAPtc.NMS, Dramatic, Substantival) out from heaven (Gen. Place, Abl. Source): the Son (Nom. Appos.) of Man (Gen. Rel.).

^{BGT} **John 3:13** καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου.

^{VUL} **John 3:13** et nemo ascendit in caelum nisi qui descendit de caelo Filius hominis qui est in caelo

LWB **John 3:14** And just as Moses lifted up the serpent in the wilderness [on a pole], so the Son of Man must [by divine decree] be lifted up [on the cross],

^{KW} **John 3:14** And just as Moses elevated the snake in the uninhabited region, in like manner is it necessary in the nature of the case for the Son of Man to be lifted up,

^{KJV} **John 3:14** And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

TRANSLATION HIGHLIGHTS

The story of Moses lifting the serpent of brass up on a pole (standard) is found in Numbers 21. The serpent lifted up on a pole (Dramatic Aorist tense) is a *type* of Jesus being lifted up on the cross (Dramatic Aorist tense). Any one who had been bitten by the fiery serpents sent by God could look upon the serpent of brass and live. Those who were snake-bit and did not look upon the serpent of brass lifted up on a pole died. In both cases, death was the result. In the case of snakebite, it was physical death; in the case of sin, it was spiritual death. The remedy for snakebite was to look upon something that had been lifted up (serpent of brass); the remedy for sin was to look upon something that had been lifted up (Jesus). In the wilderness, God provided the serpent of brass by commanding Moses to create one. God also provided His Son as a remedy in the antitype. In the case of the serpent of brass, the result was *physical* healing. In the case of Jesus, the result was *spiritual* healing. Looking upon the serpent of brass in the wilderness brought physical healing. Looking upon Jesus on the cross (belief in Him) brings spiritual healing. The gnomic aorist means the Son of Man *must* be lifted up. That is the only way the demands of divine justice can be met. Jesus is here predicting His own spiritual and physical deaths on the cross.

RELEVANT OPINIONS

The basis of the new birth is found in the cross. Jesus used an illustration from the OT to explain this truth to Nicodemus. When serpents plagued Israel, Moses erected a bronze serpent as directed by God. Those who in faith looked to the serpent were physically healed. By drawing this parallel, Jesus signified His death and the spiritual healing that will come when anyone looks to Him and believes on Him. The expression “lifted up” in this gospel always refers to the cross. (E. Towns) The serpent bite is the emblem of sin. The deaths in the camp of Israel are the emblems of the spiritual consequences of sin. The brazen serpent is an emblem of the divine redemptive remedy. The elevation of the brazen serpent upon the pole was an emblem of our Saviour’s crucifixion and exaltation. The publication of the news concerning the serpent of brass is emblematical of the preaching of the gospel. (J. Thomson) “Must” signifies the eternal necessity in the divine counsels. (M. Vincent)

The lifting up of the Son of Man is presented as a “must.” It is not *a* remedy; it is the *only* possible remedy for sin, for in this way *only* can the demands of God’s holiness and righteousness – and love – be met. (W. Hendriksen) Scholar that he was, he could not understand regeneration, but the most foolish could look away from themselves to the serpent and find life. This he undoubtedly did, for later he ventured to speak in Christ’s behalf (7:50) and he came openly in the day time to bring spices for His burial in 19:39. (A. Knoch) “Lifting up” is not self-explanatory but the comparison to Moses’s lifting up of the snake on the pole certainly points to the cross ... There is a further occurrence of “lifting up” in 8:28 which must, of course, also be understood as referring to the cross. In this remarkable series of passages John is bringing out the centrality of Jesus’ death on the cross in

the process of salvation. It is because He is "lifted up" that the way is open for believers to enter life eternal. (L. Morris)

John 3:14 And (continuative) just as (comparative) Moses (Subj. Nom.) lifted up (ὑψόω, AAI3S, Dramatic) the serpent (Acc. Dir. Obj.; snake) in the wilderness (Loc. Place), so (comparative; in the same manner) the Son (Acc. Dir. Obj.) of Man (Gen. Rel.) must (δεῖ, PAI3S, Gnostic; by divine decree) be lifted up (ὑψόω, APInf., Dramatic, Result),

^{BGT} **John 3:14** Καὶ καθὼς Μωϋσῆς ὑψώσεν τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου,

^{VUL} **John 3:14** et sicut Moses exaltavit serpentem in deserto ita exaltari oportet Filium hominis

LWB John 3:15 **In order that every one who believes in Him [after being born out of the water of the Word and the regenerating power of the Spirit] might have eternal life.**

^{KW} **John 3:15** In order that everyone who places his trust in Him may be having life eternal.

^{KJV} **John 3:15** That whosoever believeth in him should not perish, but have eternal life.

TRANSLATION HIGHLIGHTS

The Son of Man, Jesus Christ, must be lifted up on the cross so that every one who believes in Him (Descriptive Present tense) might have eternal life (Result Subjunctive mood). Now don't pounce on the phrase "every one who believes in Him" and ignore all of Jesus' teaching up to this point. He has just established that a person must be *born from above* and then born out of the water of the Word and the regenerating power of the Holy Spirit before he is able to believe in Christ. You can't pluck a single verse out of context and try to defend Arminian philosophy when so much contrary truth has just been presented! You have no idea how many times I have listened to well-meaning, but misguided believers torture these verses out of context!

There was a purpose in His being lifted up on the cross, just as there was a purpose in Moses lifting up the serpent of brass. Those who were bitten by deadly snakes and who looked upon the serpent of brass received physical healing and the continuation of physical life. Those who look upon Jesus on the cross and believe in Him receive spiritual healing and eternal life. The Accusative Extent of Time refers to the ability to live in heaven in a resurrection body, also known as glorification salvation. The idea in this context is both positional and experiential. Positionally, eternal life is the possession of every believer today. Experientially, that same eternal life can be experienced in part in our daily lives.

RELEVANT OPINIONS

John associates the adjective *aiōnios* with the noun *zōe* in 17 verses in this gospel. The phrase means a life that is endless, beginning at the moment of faith (5:24) and never ending. But John makes the

phrase refer to more than endless existence. It also involves (5:26, 17:3) a sharing of the divine life. (E. Towns) Though Christ is lifted up in the sight of all, He does not save all. (W. Hendriksen) At the moment of regeneration, the saints receive “everlasting life” as a present possession. This must be understood as referring not to an eternal duration or quantity of life but to experiencing an endless and abundant quality of life, i.e., a life of satisfaction and joy. True believers can taste the kind of life that will be theirs after the resurrection. They can experience “everlasting life” now. (R. Morey) The believing of John 3:14-16 is the result of having been born of the Spirit (John 3:8). Without being born of the Spirit, there would be no believing. Man must repent and believe in order to be saved, not to be born again. (W. Best) The words of Jesus end with verse 15, and from 16-21 we have an addition by the evangelist. The thoughts of these verses are explanatory, not progressive. The tenses also forbid us to refer the passage directly to Jesus. (W. Nicole)

John 3:15 In order that (purpose) every (Nom. Measure) one (Subj. Nom.) who believes (πιστεύω, PAptc.NMS, Descriptive, Substantival) in Him (Dat. Adv.) might have (έχω, PASubj.3S, Customary, Result) eternal (Acc. Extent of Time) life (Acc. Dir. Obj.).

^{BGT} **John 3:15** ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχη ζωὴν αἰώνιον.

^{VUL} **John 3:15** ut omnis qui credit in ipso non pereat sed habeat vitam aeternam

LWB John 3:16 **By all means [indeed], God loved the world [Jews & Gentiles regardless of geographical location] to this degree [by lifting His Son up on a cross]. Therefore [as a consequence of His love], He [the Father] gave His uniquely born [virgin birth] Son, so that every one who believes in Him [the elect] may not perish [in his sins], but has and will continue to possess eternal life.**

^{KW} **John 3:16** For in such a manner did God love the world, insomuch that His Son, the uniquely begotten One, He gave, in order that everyone who places his trust in Him may not perish but may be having eternal life.

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

TRANSLATION HIGHLIGHTS

This is not the beginning of a new paragraph. The conjunction to this often quoted verse (*gar*) can be translated as an explanatory (“for”), an inferential (“by all means”) or an emphatic (“indeed”). I prefer the latter two options because they fit well with the correlative adverb which follows. The adverb *outos* can be translated as a correlative of manner (“in this manner”), which means it refers back to the topic which precedes it: lifting up the Son of Man on a cross as compared to lifting the serpent of brass up on a pole. It can also be translated as a degree (“so much”), which means He was willing to go to such a drastic measure to prove His love. Both are true concepts. The idea is that God did indeed love the world (Dramatic Aorist tense) to the degree that He was willing to lift the Son of Man up on a cross to provide spiritual healing and eternal life for His people. It is possible to see both the correlative manner and the degree to

which the Father was willing to go to provide salvation. And it's a good thing that He did give His Son, otherwise those who believe in Him might perish in their sins. But God did send Him, and He died for our sins so they (the ones who believe in Him) would not perish (destroy themselves: middle voice).

Therefore, *as a consequence of His great love* for the world, the Father gave His uniquely born Son (Constative Aorist tense), so that every one who believes in Him (Descriptive Present tense) may not perish (Culminative Aorist tense), but rather have eternal life (Dramatic Aorist tense). John is not telling anyone what to do to secure eternal life. Instead, he was giving a *character description* of those whom Jesus came for in order that they should not perish. The middle voice, often overlooked, means they participate in their own ruin, destruction, or perishing by not believing. The parallel of the serpent of brass should remain in focus as part of the correlative adverb. Every one who looked upon the serpent of brass did not perish from poisonous snakebite, but retained his or her physical life. Up to this point (verses 15-16) God has done everything related to salvation. The Father determined who His elect would be in eternity past, i.e., those who are *born from above*. The Holy Spirit provided the power of spiritual regeneration. The Son died on the cross and serves as the propitiation for their sins. Now it is time for the newly regenerated individual to believe in Him.

The result (subjunctive mood) of not believing is destruction – perishing or continued spiritual death due to Adam's original sin compounded by our personal sins. The result (subjunctive mood) of believing in Him is having eternal life (Perfective Present tense). The word "gave" points to His Son as being a gift to us. The word "world" refers to Jews and Gentiles no matter where they might live. The word "perish" means those who do not believe will continue to perish (destroying themselves) by living in sin, banished forever from the presence of God (TDNT: "to bring oneself to eternal destruction"). The middle voice sounds a bit awkward when translated "himself" or "herself," so most translators leave it out; but it should not be forgotten. The Son had to come to take care of sin for those who believe in Him. Eternal life and perishing are opposites. "Eternal" is both temporal (never ends) and qualitative (heavenly, not earthly). There is no "whoever" in the Greek, contrary to the translators of the KJV. The emphasis of this passage is not on the quantity of the people referred to by the word "world," but rather the stupendous degree of love the Father has toward His Son and toward His people – His people extending beyond Israel for the first time.

I realize that many treat the KJV of John 3:16 as a golden calf, but it is not a good translation. First, *whosoever* is not in the Greek. "Whosoever" is "*hos an*" as in Romans 10:13, but in this verse we have the singular "*pas*" which means "each" or "every." Second, "believeth" would be the proper translation if we had an ingressive aorist. However, the verb tense here is a present participle, which means "believes" or "believing." It is most likely durative (continuous) or descriptive (believing). Because there is a definite article, I favor the descriptive. John is not giving us a salvation formula, but is describing those whom He came for: eventual believers. Third, the word *perish* is in the middle voice, which means the subject (the one who believes in Him) participates in the results of the action, "as acting in the relation to itself, as having personal interest in the action, as being intimately involved in the action." For example, it means bringing destruction upon *himself* or ruining *himself*. Fourth, the word "have" or "possess" is not

in the aorist (point in time), but is in the perfective present tense, something that happened at the point of belief and continues, i.e., *continues to have, keeps on having*, etc.

RELEVANT OPINIONS

The fact that it is only in connection with Christ that everlasting life is ever obtained is clear from this, that it has pleased God to grant this supreme gift only to those who repose their trust in Him ... It is probable that the word “world” here in 3:16 indicates fallen mankind in its *international aspect*: men from every tribe and nation; not only Jews but also Gentiles. This is in harmony with the thought expressed repeatedly in the Fourth Gospel (including this very chapter) to the effect that physical ancestry has nothing to do with entrance into the kingdom ... *It is important to take note of the fact that Jesus mentions the necessity of regeneration before He speaks about faith.* The work of God within the soul ever precedes the work of God in which the soul cooperates. And because faith is, accordingly, the gift of God, its fruit, everlasting life, is also God’s gift. God gave His Son; He gives us faith to embrace the Son; He gives us everlasting life as a reward for the exercise of this faith. To Him be the glory forever and ever! (W. Hendriksen) The idea that the term “world” could possibly mean anything other than every single individual (despite the fact that all serious exegetes recognize a *wide* variety of uses of this term in the NT and especially in John’s writings, for example John 17:9 and 1 John 2:15) is simply dismissed on numerous occasions. Furthermore, the common misperception that John 3:16 uses an indefinite phrase, “whosoever,” is presented as evidence against the particularity of God’s work of redemption. However, anyone familiar with the text as it was written knows that the literal rendering of the passage is “in order that every one believing in Him should not perish but have eternal life.” The verse teaches that the giving of the Son guarantees the salvation of *all the believing ones*. (J. White)

Consistent with His justice, the Scripture teaches that the atonement of Christ is ultimately traced to its source in the free, sovereign, distinguishing love of God. In discussing the love of God, Reformed theologians frequently describe it as an aspect of the attribute of God’s goodness, the other aspects being His grace and mercy – some also include God’s longsuffering as another aspect. The goodness or love of God is manifested toward His creatures in a general and special way. When manifested toward His creatures in general, the love of God is the exercise of kindness toward all His creatures as creatures. This aspect of God’s love is non-redemptive. Therefore, it is referred to theologically as the general love of God. When the goodness or love of God is manifested toward His creatures in a special way, *it is reflected only in those whom He has loved with an everlasting love.* This aspect of His love is redemptive. Therefore, it is referred to theologically as the distinguishing or redemptive love of God ... John 3:16 does not stress the quantitative nature but the qualitative nature of God’s love. (G. Long) The rule is this: If the verse is disputed, its meaning is no longer obvious, and it is probably time to do some homework. As we discovered with the well-known verse John 3:16, a brief look at the Greek instantly destroyed its apparently Arminian meaning. (R. Wright) Regeneration is not a product of the depraved human will, plus the work of the Holy Spirit. It is the creative act of God, sovereignly wrought, in a heart that is depraved and unwilling by nature. The new birth makes the unwilling, willing. (W. Best) The word “*outos*” denotes manner and degree, “in this way” and “to such an astounding degree” did God love the world. No human mind would have thought it, could have conceived it – God had to reveal it, the Son had to attest it. (R. Lenski)

If those who hold to a universal soteric reconciliation in a general sense persist in reading the text John 3:16 that “the world” means each and every man that lives on the earth ... what does it declare that the love of God has done for them? Just open a way of salvation before men, give them an opportunity to save themselves ... Is this, then, the measure of the immeasurable love of God – that He barely opens a pathway to salvation before sinful men, and stops right there; does nothing further for them – leaving it to their own unassisted initiation whether they will walk in it or not? Surely this cannot be the teaching of the text. (B. Warfield) In ordinary conversation we often speak of the business world, the educational world, the political world, etc., but we do not mean that every person in the world is a businessman, or educated, or a politician. When we say that a certain automobile manufacturer sells automobiles to everybody, we do not mean that he actually sells to every individual, but that he sells to everyone who is willing to pay his price. We may say of one lone teacher of literature in a city that he teaches everybody – not that everybody studies under him, but that all of those who study at all study under him. The Bible is written in the plain language of the people and must be understood in that way. (L. Boettner) The distribution of the term “world” in our text into “each and every man” in the world ... begins with the obvious misstep of directing our attention at once rather to the greatness of the world than to the greatness of God’s love. (R. Kuiper)

It’s the gospel that is free, not the will. Arminians see the word *whosoever* and, because it is an indefinite pronoun in English, assume that it must mean in Greek an undetermined person who acts by free will. But “whosoever will may come” is a phrase from a hymn, not a verse of the Bible. Consider, for example, John 3:16. Arminians assume a great deal about this verse, some of which contradicts the Greek. They assume that “so loved the world” must mean “loves every existing human being equally and without difference.” This is an interesting speculative gloss on the verse, but it requires proof. The Greek says “in order that every one believing in Him may not perish.” There is no word “whosoever” in the original. On the contrary, far from God’s giving His Son to provide a generalized atonement for everyone who exists, the verse states that He gave His Son for the express purpose of saving a specific group. Since this group excludes all unbelievers and is less than all existing human beings, John 3:16 states explicitly that the purpose of God in sending His Son to die was limited to atoning for believers only, that *they* “should not perish, but have everlasting life.” That is what Calvinists call a limited atonement, in answer to the general or universal atonement taught by the Arminian, Catholic and Lutheran systems. The issue then for Calvinists is not “whosoever will” but why some will or choose to come to Christ and others do not. Arminians say they come by their innate free will. The Bible says they come because the Father draws some and not others. In John 10:3-5, Jesus notes that His sheep hear His voice and follow Him. In fact, He Himself “lays down His life for the sheep” (vs. 11), reemphasizing the *definite atonement* of John 3:16. (R. Wright)

Verses like John 3:16 give abundant proof that the redemption which the Jews thought to monopolize is universal as to space. God so loved the world, not a little portion of it, but the world as a whole, that He gave His only begotten Son for its redemption. But where is the oft-boasted proof of its universality as to individuals? This verse is sometimes pressed to such an extreme that God is represented as too loving to punish anybody, and so full of mercy that He will not deal with men according to any rigid standard of justice regardless of their deserts. The attentive reader, by comparing this verse with other Scripture, will see that some restriction is to be placed on the word “world.” Did God love Pharaoh? (Rom. 9:17) Did He love the Amalekites? (Ex. 17:14) Did He love

the Canaanites, whom He commanded to be exterminated without mercy? (Deut. 20:16) Did He love the Ammonites and Moabites whom He commanded not to be received into the congregation forever? (Deut. 23:3) Does he love the workers of iniquity? (Psalm 5:5) Does He love the vessels of wrath fitted for destruction, which He endures with much longsuffering? (Rom. 9:22) Did He love Esau? (L. Boettner) The purpose of the atonement was the salvation of a specific group, and it actually achieved that result. Christ actually secured by purchase all the gifts needed for the regeneration and sanctification of this group. This group was known to God from eternity, and the sacrifice was designed for them, and for them alone. (R. Wright) All the emphasis here lies on the "so," the "in this manner," or the "in this measure." This word refers back to the "how" of the lifting up of the Son of man, but it also directs the readers's attention to the measure of God's love that underlies the lifting up. (H. Ridderbos)

I affirm with John 3:16 and 1 Timothy 2:4 that God loves the world with a deep compassion that desires the salvation of all men. Yet I also affirm that God has chosen from before the foundation of the world whom He will save from sin. Since not all people are saved we must choose whether we believe (with the Arminians) that God's will to save all people is restrained by His commitment to human self-determination or whether we believe (with the Calvinists) that God's will to save all people is restrained by His commitment to the glorification of His sovereign grace. This decision should not be made on the basis of metaphysical assumption about what we think human accountability requires. It should be made on the basis of what the Scriptures teach. I do not find in the Bible that human beings have the ultimate power of self-determination. As far as I can tell it is a philosophical inference based on metaphysical presuppositions. This book aims to show that the sovereignty of God's grace in salvation is taught in Scripture. My contribution has simply been to show that God's will for all people to be saved is not at odds with the sovereignty of God's grace in election. That is, my answer to the question about what restrains God's will to save all people is His supreme commitment to uphold and display the full range of His glory through the sovereign demonstration of His wrath and mercy for the enjoyment of His elect and believing people from every tribe and tongue and nation. (T. Schreiner) Why a new paragraph should begin at this verse is hard to see since the connection with *gar* both here and in verse 17 is close ... This idea is contradicted by the two *gar*, by the close connection of the thought, which runs through verse 21. (R. Lenski)

It is a reasonable assumption that verses 16-21 are not part of Jesus' words to Nicodemus, but comments by the evangelist, as Jesus in speaking of the first Person of the Trinity refers to Him as Father not as God. (R. Tasker) The character of the God Nicodemus knew confined Him within Israel's narrow pale, and represented Him as a Lawgiver, demanding, and giving only as a reward. Now His love breaks through the narrow confines of the favored nation and shows Him a munificent Giver. (A. Knoch) It doesn't say that God's love saved the world, because the love of God could never save a sinner. God does not save by love, friends. God saves by grace! (J. McGee) Christ is made known and held out to the view of all, but the elect alone are they whose eyes God opens, that they may seek Him by faith. (J. Calvin) Decisional regenerationists take the word "believeth" as a once-and-for-all "act of faith in Christ" ("decision for Jesus" say some of them). Moreover they take the word "have" to mean a once-and-for-all "receiving" of regeneration ("everlasting life"). I think I have never seen an honest decisional regenerationist who would have showed what the underlying Greek text says, on which the KJV is said to be based. If he would his argument for decisional

regeneration from this verse would be blown to pieces. (Unknown) Above all, His love is for the individual believer; God loved us (1 John 4:10) ... *Apollymi* means definitive destruction, not merely in the sense of the extinction of physical existence, but rather of an eternal plunge into Hades and a hopeless destiny of death. (DNTT: Colin Brown)

The "giving" of the Son in 3:16 clearly refers to Calvary and the result of the giving is that every believer has life eternal. This is set over against perishing and points us to the life of the world to come. Eternal life is set over against judgment in 5:24 which gives us much the same thought. In the life to come we face perishing or condemnation on the one hand and the life that is appropriate to that age on the other. The word *aionios* which we translate as "eternal" properly means "pertaining to an age" and theoretically might refer to the age before creation or the present age. But it came to be used of the age to come: the term has eschatological significance. As the age to come never ends, the word sometimes means "everlasting" but it seems that John uses it characteristically to denote life of a special quality rather than life of outstanding quantity. He thinks of the life that Jesus brings as life that is proper to the age to come and of which believers have a foretaste in the here and now. (L. Morris) Many commentators since the time of Erasmus, who first suggested the notion, have maintained that the discourse of our Lord breaks off here, and the rest to verse 21, consists of the remarks of the Evangelist. But to those who view these discourses of our Lord as intimately connected *wholes*, this will be inconceivable ... This discourse would be altogether fragmentary, and would have left Nicodemus *almost where he was before*, had not this most weighty concluding part been also spoken to him. This it is, which expands and explains the assertions of vv. 14-15, and applies them to the present life and conduct of mankind. (H. Alford)

God SO loved. How much is that? How much is SO? How long is SO? Come, ye surveyors, bring your chains, and try to make a survey of this word "so." Nay, that is not enough. Come hither, ye that make our national surveys, and lay down charts for all nations. Come ye, who map the sea and land, and make a chart of this word "so." Nay, I must go further. Come thither, ye astronomers, that with your optic glasses spy out spaces before which imagination staggers, come hither and encounter calculations worthy of all your powers. When you have measured between the horns and space, here is a task that will defy you – "God SO loved the world." (C. Spurgeon) Left to themselves, those in the world would deserve to perish, but the result of the divine gift of the Son is the further gift of eternal life. The use of "to perish" or "to suffer destruction" is one of a number of ways that the narrative depicts the plight of the world as one of death, to which the corresponding solution is the divine verdict of eternal life made possible through the mission of Jesus. (A. Lincoln) *Eternal life* has qualitative force, not just quantitative meaning. It is the life of eternity which God plants in our hearts when Christ, the Eternal One, comes in to abide. (R. Earle) How many people are in Christ? Everyone who has been *born from above*. (E. Radmacher) John is teaching the "universalism" of Christianity, in contrast with the "nationalism" of the Old Testament. He did not come to make propitiation for the Jews only. (W. Best) It is not the world without exception, but without distinction. Now His love was to go out beyond Israel to people of all nations of the world. (E. Bullinger)

John 3:16 By all means (inferential, emphatic: indeed), God (Subj. Nom.) loved (ἀγαπάω, AAI3S, Dramatic) the world (Acc. Dir. Obj.; Jews & Gentiles regardless of geographical location) to this

degree (correlative of manner, referring to what precedes: lifting Him up on a cross; degree: to the extent that He was willing to go to such a drastic measure). **Therefore** (hypotactic conj.; consecutive: for this reason; actual result: as a consequence of His love), **He** (the Father) **gave** (δίδωμι, AAI3S, Constative) **His** (Acc. Poss) **uniquely born** (Complementary Acc.; virgin birth) **Son** (Acc. Dir. Obj.), **so that** (purpose) **every** (Nom. Measure) **one** (Subj. Nom.) **who believes** (πιστεύω, PAPtc.NMS, Descriptive, Substantival, Articular; believers only: the elect) **in Him** (Prep. Acc.) **may not** (neg. particle; if left to himself) **perish** (ἀπόλλυμι, AMSubj.3S, Culminative, Result; destroy or ruin himself), **but** (adversative) **has and will continue to possess** (ἔχω, PASubj.3S, Perfective, Result; possess) **eternal** (Acc. Extent of Time) **life** (Acc. Dir. Obj.).

^{BGT} **John 3:16** οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ' ἔχη ζωὴν αἰώνιον.

^{VUL} **John 3:16** sic enim dilexit Deus mundum ut Filium suum unigenitum daret ut omnis qui credit in eum non pereat sed habeat vitam aeternam

LWB John 3:17 For God did not send His Son into the world [planet earth] in order to judge the world [it had already been condemned at the Fall], but in order that the world [Gentiles as well as Jews] might be saved through Him.

^{KW} **John 3:17** For God did not send off His Son into the world in order that He might be judging the world, but in order that the world might be saved through Him.

^{KJV} **John 3:17** For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

TRANSLATION HIGHLIGHTS

God did not send His Son (Gnomic Aorist tense) into the world in order to judge the world (Purpose Subjunctive mood). He was sent from heaven to planet earth in order that the world might be saved (Purpose Subjunctive mood) through Him. The world, planet earth and everything on it, was already condemned at the Fall. What the world needed after the Fall was salvation. The world that needed saving was not just the Jewish world, but the Gentile world as well. This world extended well beyond Jerusalem, the land of Israel, even the Middle East. This world that needed saving, and indeed will be saved, is composed of God's elect throughout the ages. All those who were *born from above* in eternity past will be saved through Him (Culminative Aorist tense). The purpose of God will not be thwarted by anyone or anything. The subjunctive emphasizes His ultimate *purpose* which will be fulfilled (*result*), not a *potential* left in the hands of sinful men.

Kosmos (world) has a host of meanings (28 pages of history in Kittel's TDNT). The three uses of the Greek word *kosmos* in this passage mean, in order: (1) the geographical world or planet earth, the abode of men, the theatre of history, not including heaven (*ouranos*) or the rest of the universe, (2) the geographical world including all of its inhabitants, fallen creation, the society of mankind, and (3) the elect of God, both Jews and Gentiles, in contrast with the narrow view of the *Jewish world* which was the dominant sphere of religion in the Old Testament. The last use of *world* in this verse refers to all believers *without distinction*, now including Gentiles – a view of the world that is focused on the drama of redemption. It does not refer to all people *without exception*, or else God's purpose in salvation failed to accomplish what He set out to do – an obvious impossibility. Believers are transferred from being *in the world* to being *in Christ*.

God did not put the plan of salvation in motion and leave the outcome of His plan in a state of flux, delegated to sinful men living out their physical lives in a state of spiritual death. God did not leave the outcome of His plan in the hands of men with wills that are in bondage to sin, with a volition that tends by its nature to always embrace Satan's system rather than God's system. The 2nd use of world in this verse encompasses sinful humanity which is already estranged from God and without eschatological hope. For some, elect Jews and Gentiles, this estrangement from God is taken care of by the work of Christ on the cross (redemption centric view). These individuals, predestined in eternity past and elect in time, represent the 3rd use of world in this verse. Their eschatological hope is renewed and fulfilled in the Person (Name) of Jesus Christ. They still live *in* the world, but they are no longer *of* the world positionally.

RELEVANT OPINIONS

The geographical and eschatological views of world are both included within the ethnological interpretation. The geographical view is included by its very nature; that is, that God's elect are scattered among the Jews and Gentiles throughout the whole world. And it should be apparent that the ethnological and eschatological views are closely related as seen in John 3:16-17, where both are consecutively set forth ... John wants to make it clear to his readers in John 3:16-17 that the OT particularism in relation to the nation of Israel is now past, so he uses the universal term "whole world." ... That *kosmos* can and does have more than the meaning of all mankind generically cannot be denied (John 1:10-11, 3:17, 12:31, 17:6, 9, 11, 18, 21, 23-24). In fact *kosmos*, as effectually demonstrated in Owen's work, has many uses and meanings – the usual meaning being "many of mankind." (G. Long) It was just because God so loved the world of elect sinners that He sent His only begotten Son that the world might be saved through Him. In this passage "world" does not mean every single person, reprobate as well as elect, but the whole world in the sense of people from every tribe and nation – not only the Jews. (E. Palmer) The *world* means people in the world without distinction. (E. Bullinger) The unbeliever is not condemned for his refusal of God's salvation. He merely *remains* under condemnation because he has not believed. The critical term in this case is the word *already*. (A. Custance) *Kosmos* came to refer to the external framework of things where man lives and moves and is himself the moral center. (R. Trench) What need was there that Christ should come to destroy us who were utterly ruined? (J. Calvin)

The defense of the doctrine of Reprobation rests upon the doctrine of original sin or total inability. This decree finds the whole race fallen. None have any claim on God's grace. But instead of leaving

all to their just punishment, God gratuitously confers undeserved happiness upon one portion of mankind – an act of pure mercy and grace to which no one can object – while the other portion is simply passed by. No undeserved misery is inflicted upon this latter group. Hence no one has any right to object to this part of the decree. If the decree dealt with innocent men, it would be unjust to assign one portion to condemnation; but since it deals with men in a particular state, which is a state of guilt and sin, it is not unjust. The conception of the world as lying in the evil one and therefore already judged (3:18), so that upon those who are not removed from the evil of the world the wrath of God is not so much to be poured out but simply abides (John 3:36, 1 John 3:14), is fundamental to this whole presentation. It is therefore, on the one hand, that Jesus represents Himself as having come not to condemn the world, but to save the world (John 3:17, 8:12, 9:5, 12:47), and all that He does as having for its end the introduction of life into the world (John 6:33, 51); *the already condemned world needs no further condemnation, it needs saving ...* Election and reprobation proceed on different grounds; one on the grace of God, the other the sin of man. It is a travesty on Calvinism to say that because God elects to save a man irrespective of his character or deserts, that therefore He elects to damn a man irrespective of his character or deserts ... Salvation is of the Lord alone, and damnation wholly from ourselves. (L. Boettner)

If, then, Christ should as Man possess the glory which in the counsels of God was the portion of man, and if He was to have joint-heirs, and introduce them into His Father's house, He must redeem them and purify them according to the glory of God. He must also redeem creation from the yoke under which sin had placed it, and from Satan's dominion ... God has not sent His Son into the world to judge the world - He will come back in glory to do this - but that the world might be saved through Him. (J. Darby) John has the noun *krisis* 11 times and the verb *krinein* 19 times (the total of 30 times for the two words is exceeded by no one in the NT). Twice he has the thought that Jesus did not come to judge the world (3:17; 12:47) and once that he did (9:39). The contradiction between these statements is, of course, only apparent. This whole Gospel makes it clear that Jesus' mission was one of salvation. He came to deliver people from sin and to bring sinners back to God and this is apparent throughout. But the reverse side of this is that those who harden themselves and resist what God is doing in his Son are destined for judgment. We are not to see Christ's mission of salvation as though it were dealing with a mock peril. John makes it clear that judgment is a reality and that those who claim to have spiritual insight and yet deny their claim by their self-centered lives are in great peril. Indeed it is part of the purpose of Christ's coming to bring such self-seeking to judgment. It cannot go unpunished. (L. Morris)

John 3:17 **For** (explanatory) **God** (Subj. Nom.) **did not** (neg. adv.) **send** (ἀποστέλλω, AAI3S, Gnostic) **His** (Gen. Rel.) **Son** (Acc. Dir. Obj.) **into the world** (Acc. Place) **in order** (purpose) **to judge** (κρίνω, AASubj.3S, Culminative, Purpose; condemn) **the world** (Acc. Dir. Obj.), **but** (contrast) **in order that** (purpose) **the world** (Subj. Nom.) **might be saved** (σώζω, APSubj.3S, Culminative, Purpose) **through Him** (Abl. Agency).

^{BGT} **John 3:17** οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον ἵνα κρίνη τὸν κόσμον, ἀλλ' ἵνα σωθῆ ὁ κόσμος δι' αὐτοῦ.

^{VUL} **John 3:17** non enim misit Deus Filium suum in mundum ut iudicet mundum sed ut salvetur mundus per ipsum

LWB John 3:18 **The one who believes in Him [Jesus Christ] will not be condemned. But the one who does not believe has already been condemned in the past [at the Fall] with the result that he stands condemned, with the result that he does not believe in the Name of the uniquely born [virgin birth] Son of God [due to his state of spiritual death].**

^{KW} **John 3:18** He who places His trust in Him is not being judged. He who is not believing, has been judged already, and is as a result under judgment, because he has not put his trust in the Name of the uniquely-begotten Son of God, with the result that he is in a state of unbelief.

^{KJV} **John 3:18** He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

TRANSLATION HIGHLIGHTS

John contrasts two types of individuals in this passage: the believer and the unbeliever. Both were condemned at the Fall, but the believer's condemnation is removed at the point of faith in Christ. The person who believes in Jesus Christ (Perfective Present tense) will not be condemned at the Great White Throne Judgment (Futuristic Present tense). All believers go to heaven and will be evaluated at the Judgment Seat of Christ. In contrast, the one who does not believe (Perfective Present tense) has already been condemned at the Fall and does not need to be condemned a second time (Intensive Perfect tense). The unbeliever remains in the state of condemnation which was passed upon mankind through Adam's sin. The result of his or her spiritual death from the Fall is that he does not believe in the Name of the uniquely born Son of God (Intensive Perfect tense). It is not his lack of faith that condemns him; it is his spiritual death as a result of the Fall that condemns him. And how does a person escape condemnation? Those who are drawn by the Father (His elect) and regenerated by the Spirit eventually believe in Christ and will escape condemnation. The Spirit restores spiritual life to the spiritually dead soul and imparts saving faith. The regenerated soul believes in Christ – executing the gift of faith - and is saved. The Trinity works in unity in accomplishing salvation. *Uniquely born* is a reference to His virgin birth.

RELEVANT OPINIONS

Jesus divides all those to whom the message of salvation is presented into two groups, each of which is represented by one individual. (W. Hendriksen) For the believer there is “no condemnation” because Christ was condemned in his stead – the “chastisement of our peace” was upon Him. But the unbeliever is “condemned already.” By nature he is a “child of wrath” (Eph. 2:3), not corruption merely. He enters the world with the curse of a sin-hating God upon him. If he hears the Gospel and receives not Christ he incurs a new and increased condemnation through his unbelief. How emphatically this proves that the sinner is responsible for his unbelief. (A. Pink)

John 3:18 **The one** (Subj. Nom.) **who believes** (πιστεύω, PAPtc.NMS, Perfective, Substantial) **in Him** (Acc. Dir. Obj.) **will not** (neg.

adv.) be condemned (κρίνω, PPI3S, Futuristic). But (contrast) the one (Subj. Nom.) who does not (neg. particle) believe (πιστεύω, PAPtc.NMS, Perfective, Substantival) has already (adv.) been condemned in the past (at the Fall) with the result that he stands condemned (κρίνω, Perf.PI3S, Intensive), with the result that (result) he does not (neg. particle) believe (πιστεύω, Perf.AI3S, Intensive) in the Name (Acc. Dir. Obj; Person) of the uniquely born (Gen. Spec.) Son (Gen. Appos.) of God (Gen. Rel.).

^{BGT} **John 3:18** ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται· ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ.

^{VUL} **John 3:18** qui credit in eum non iudicatur qui autem non credit iam iudicatus est quia non credidit in nomine unigeniti Filii Dei

LWB **John 3:19** Now this is the verdict, that the light [Jesus Christ] came into the world [of fallen mankind], but men loved the darkness [Satan's sphere of influence] rather than the light [Jesus' sphere of influence]. In fact, their works were evil.

^{KW} **John 3:19** And this is the judgment, that the light has come into the universe and is here, and men loved rather the darkness than the light, for their works were pernicious.

^{KJV} **John 3:19** And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

TRANSLATION HIGHLIGHTS

John describes the situation and verdict on mankind as follows. The light (Jesus Christ) came into the world of fallen humanity (Dramatic Perfect tense), but men loved the darkness rather than the light (Constative Aorist tense). Darkness is the realm of Satan; light is the realm of God. Darkness includes satanic concepts and philosophies; light is divine viewpoint from Bible doctrine. Men preferred to live in sin and follow Satan's sphere of influence rather than embrace the Son of God and His divine influence. They didn't just fall into darkness on occasion; they *loved* darkness. There was no middle ground here; they obstinately pursued the darkness even when the light was presented to them. In fact, their works were degenerate and evil, an outward expression of their deplorable spiritual condition. Without the regenerating power of the Spirit to open their eyes to the light, they continued to think and live in the darkness that resulted from the Fall. They continued to live according to their sinful natures with relish.

RELEVANT OPINIONS

One of the basic presuppositions of the original Arminians was that "inability limits responsibility." The assumption underlying this notion is that if we are not autonomously free, we are not free in any sense and so are not responsible. But the unregenerate sin quite willingly. In fact, they love their sin (3:19) and willingly wallow in it (Rom. 1:32). No one (least of all God) forces sinners to sin against their will or their better judgment ... Invitations are primarily occasions for the elect sheep to be

distinguished from the non-elect goats. The purpose of evangelism is the gathering in of Christ's sheep. (R. Wright) Conscience feels the light, but that does not change the will; and if the will remains perverse, conscience makes divine light insupportable. The state of the will, as to God manifested down here, when conscience recognizes the light, is that which forms the basis of an existing judgment, present, but final, there where Christ has been thus presented. (J. Darby)

Calvinists do not understand grace as merely providing the opportunity to choose what is right. We understand the Bible to present this grace, rather, as a power that transforms the desires of the heart, so that people turn from sin and begin instead to delight in God as their highest treasure. In the descriptive language of Jesus, they are transformed from those who love evil and hate the truth into people who love and practice the truth (John 3:19-21). God's grace, then, does not merely make personal saving faith possible; it effects and guarantees it ... Our understanding of God's saving grace is very different. We contend that Scripture does not teach that all people receive grace in equal measure, even though such a democratic notion is attractive today. What Scripture teaches is that God's saving grace is set only upon some, namely, those whom, in His great love, He elected long ago to save, and that this grace is necessarily effective in turning them to belief. (T. Schreiner, B. Ware)

What John is saying is that to love darkness rather than the light not only will bring condemnation one day, but that it is condemnation. To love darkness rather than the light is itself condemnation and that is an important part of the way life works out. We ought not to think that sinful people live riotously happy lives. They have their moments, but it is a sobering truth that the love of darkness cuts people off from the highest and best in life. No matter how they delude themselves, those who live in darkness have shut themselves up to an impoverished existence, to a life that is not worth calling life. John lets his readers be in no doubt about that. (L. Morris) His usual term is *skotia*, more commonly describing a *state* of darkness, than darkness as opposed to light. (M. Vincent)

John 3:19 **Now** (transitional) **this** (Subj. Nom.) **is** (εἰμί, PAI3S, Descriptive) **the verdict** (Pred. Nom.; judgment, decision), **that** (introductory) **the light** (Subj. Nom.; Jesus Christ) **came** (ἔρχομαι, Perf.AI3S, Dramatic, Deponent) **into the world** (Acc. Place; fallen mankind), **but** (adversative) **men** (Subj. Nom.) **loved** (ἀγαπάω, AAI3P, Constative) **the darkness** (Acc. Dir. Obj.; Satan's sphere of influence) **rather than** (Comparative) **the light** (Acc. Dir. Obj.). **In fact** (inferential), **their** (Poss. Gen.) **works** (Subj. Nom.) **were** (εἰμί, Imperf.AI3S, Descriptive) **evil** (Pred. Nom.; degenerate).

^{BGT} **John 3:19** αὕτη δέ ἐστιν ἡ κρίσις ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς· ἦν γὰρ αὐτῶν ποιηρὰ τὰ ἔργα.

^{VUL} **John 3:19** hoc est autem iudicium quia lux venit in mundum et dilexerunt homines magis tenebras quam lucem erant enim eorum mala opera

LWB John 3:20 **For each person who makes it a habit to practice evil [living in the cosmic system] hates the light [Bible doctrine], since his works would be exposed and rebuked [by the presence of divine viewpoint].**

^{KW} **John 3:20** For everyone who practices evil things hates the light, and does not come and face up to the light lest his works be effectually rebuked.

^{KJV} **John 3:20** For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd.

TRANSLATION HIGHLIGHTS

It only makes sense that a person who lives a life practicing evil (Iterative Present tense) will hate the light (Customary Present tense). Whether the activity is engaged in by a believer or an unbeliever, “practicing evil” is a synonym for residing and functioning in Satan’s cosmic system. Evil is the Greek word “phaula” here. It is not exactly the female name Paula, but close enough – humor me on this one. The light always exposes and rebukes (Gnomic Aorist tense) evil works (Result Subjunctive mood). The last thing a person living in sin wants is for his sin to be exposed publicly and rebuked by God personally. Therefore, the person living in darkness hates the light and expends great energy hiding from the light. Jesus Christ is the light; Bible doctrine is the mind of Christ. In this case, it is not Jesus personally exposing their evil works. It is the truth of Bible doctrine that exposes them. There are believers in Jesus Christ who pursue evil; you can always tell who these Christians are because they can’t stand Bible doctrine. They like programs, they like social life, they like evangelism, but they hate verse-by-verse study of the Bible and will rarely (if ever) attend. Why? Because doctrinal truth exposes them for what they are.

RELEVANT OPINIONS

Such a person is always avoiding the light, i.e., he will have nothing to do with the Christ, the source and embodiment of God’s truth and love. Hence, he never reads the Bible, refuses to attend church, etc. In his heart he really *hates* the light ... People of this type resemble loathsome insects that hide themselves beneath logs and stones, always preferring the darkness, and terribly frightened whenever they are exposed to the light. (W. Hendriksen) People essentially turn from Jesus because the light that He brings exposes things about themselves that they want to remain hidden. (T. Constable)

John 3:20 **For** (explanatory) **each** (Nom. Measure) **person** (Subj. Nom.) **who makes it a habit to practice** (πράσσω, PAPtc.NMS, Iterative, Substantival; commits) **evil** (Acc. Dir. Obj.) **hates** (μισέω, PAI3S, Customary) **the light** (Acc. Dir. Obj.; Bible doctrine), **since** (causal conj. combined with neg. particle, elliptical) **his** (Poss. Gen.) **works** (Subj. Nom.) **would be exposed and rebuked** (ἐλέγχω, APSubj.3S, Gnomic, Prohibitive Result).

^{BGT} **John 3:20** πᾶς γὰρ ὁ φαῦλα πράσσων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγθῆ τὰ ἔργα αὐτοῦ.

^{VUL} **John 3:20** omnis enim qui mala agit odit lucem et non venit ad lucem ut non arguantur opera eius

LWB **John 3:21** But the person who makes it a practice to carry out the truth comes face-to-face to the light [Bible doctrine], so that his [spiritual] production might be revealed that it is being accomplished by means of God.

^{KW} **John 3:21** But he who habitually does the truth comes and faces up to the light in order that his works might be clearly shown to have been produced by God.

^{KJV} **John 3:21** But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

TRANSLATION HIGHLIGHTS

In contrast to the person who practices evil in darkness and avoids the light, the person who practices the truth (Iterative Present tense) comes face-to-face to the light (Customary Present tense) of Bible doctrine, the mind of Christ. Light and truth are intimately connected; as a matter of fact, they come from the same divine Source. The positive believer does this on purpose, so that his spiritual production might be clearly revealed (Gnomic Aorist tense) to have been accomplished (Dramatic Perfect tense) by means of God. Notice carefully the contrasts between light and darkness and the person who practices evil and the person who practices the truth. These contrasts set up an even greater contrast between the type of production that comes from the flesh and the devil and the kind of production that comes from God. When spiritual production is revealed to have been accomplished by means of God, the light (Jesus Christ and His thinking, Bible doctrine) is vindicated. How did Nicodemus receive these teachings? We are not told here, but they certainly led him to contemplate Jesus more thoroughly, and in my opinion, eventually were used to make him a Christian.

RELEVANT OPINIONS

It is not, “he that does religion” nor “he that does righteousness” nor “he that does good work,” but “he that does the truth.” How does one “do” the truth? It is not just being obedient to the Word, which is Truth. It is being honest about who I am. It is being honest to the point of transparency about my failures and weaknesses. Then if any good fruit or work comes out of me, you know for sure it is the Lord. (K. Lamb) Verse 21 shows that those who come to the light do so because it has been wrought through God. Only divine power can affect this change. Effectual calling is necessitated by man’s depravity. (T. Nettles) Our inability to believe is not the result of a physically damaged brain but of a morally perverted will. Physical inability would remove accountability. Moral inability does not. We cannot come to the light because our corrupt and arrogant nature hates the light. So when someone does come to the light, it is clearly seen that his deeds have been wrought by God. (J. Piper) One fundamental difference between believers and unbelievers is their attitude toward the light. It is not their guilt before God. Both are guilty before Him. (T. Constable)

John 3:21 **But** (contrast) **the person** (Subj. Nom.) **who makes it a practice to carry out** (ποιέω, PAPtc.NMS, Iterative, Substantival; do, produce, execute) **the truth** (Acc. Dir. Obj.) **comes** (έρχομαι, PMI3S, Customary, Deponent) **face-to-face to the light** (Prep. Acc.;

Bible doctrine), so that (purpose) his (Poss. Gen.) production (Subj. Nom.; spiritual works) might be revealed (φανερῶ, APSubj.3S, Gnostic, Potential; clearly shown) that (result) it is (εἰμί, PAI3S, Customary) being accomplished (ἐργάζομαι, Perf.PPtc.NNP, Dramatic, Result, Deponent; performed, practiced) by means of God (Instr. Means).

^{BGT} **John 3:21** ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα ὅτι ἐν θεῷ ἐστὶν εἰργασμένα.

^{VUL} **John 3:21** qui autem facit veritatem venit ad lucem ut manifestentur eius opera quia in Deo sunt facta

LWB John 3:22 After these things, Jesus came to the land of Judea, also His disciples, and He stayed there with them and was baptizing [He officiated, they performed the ceremony].

^{KW} **John 3:22** After these things came Jesus and His disciples into the Judean land. And there He was staying with them and was baptizing.

^{KJV} **John 3:22** After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized.

TRANSLATION HIGHLIGHTS

After His conversation with Nicodemus, Jesus traveled to the district of Judea (Constative Aorist tense) along with His disciples. He remained in this area for some time (Durative Imperfect tense). Perhaps He needed a break from the big city life in Jerusalem, so He journeyed to the countryside for a little R&R. The disciples engaged in baptizing others (Iterative Imperfect tense) while Jesus observed and officiated (John 4:2). At this point in time, before the baptism of the Holy Spirit, water baptism was still a viable, symbolic ritual. Humanly speaking, Jesus had more success in areas where the Pharisees had less power.

RELEVANT OPINIONS

He must have spent a considerable period of time in this neighborhood, probably from May to December of the year 27. While here, Jesus baptized, not in person but by means of His disciples – John 4:2. By not baptizing in person but through the agency of others, Jesus manifests Himself as being greater than John the Baptist. The next step will be the command to baptize into the name of the Father and the Son and the Holy Spirit, Matt. 28:19. (W. Hendriksen) By linking 3:22 and 4:2 together, an important principle is established: what is done by servants of Christ *by His authority* is as though it has been done by Christ immediately. (A. Pink)

While Jesus' disciples baptized in Judea, John was baptizing in Samaria. As the forerunner of Christ, he preached to the Jews, preparing the way for Jesus. Now the Baptist is portrayed as preparing the way for Jesus' later ministry in Samaria. (W. Kroll) He addressed Himself to the less prejudiced inhabitants of the country places in the province of Judea ... The baptism by the disciples was done,

however, with the sanction and under the direction of Jesus. (H. Reynolds) While John's ministry began to decline, it did not cease with the inception of Jesus' ministry. (J. Walvoord)

John 3:22 After these things (Prep. Acc.), Jesus (Subj. Nom.) came (ἔρχομαι, AAI3S, Constativ, Deponent) to the land (Acc. Place) of Judea (Acc. Spec.), also (adjunctive) His (Gen. Rel.) disciples (Subj. Nom.), and (continuative) He stayed (διατρίβω, Imperf.AI3S, Durative; remained) there (Adv. Place) with them (Gen. Accompaniment) and (connective) was baptizing (βαπτίζω, Imperf.AI3S, Iterative).

^{BGT} **John 3:22** Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν καὶ ἐκεῖ διέτριβεν μετ' αὐτῶν καὶ ἐβάπτισεν.

^{VUL} **John 3:22** post haec venit Iesus et discipuli eius in iudaeam terram et illic demorabatur cum eis et baptizabat

LWB John 3:23 **Meanwhile, John was also engaged in baptizing in Aenon near Salim, because there was a great amount of waters there. And so they [many locals] came forward publicly and were baptized,**

^{KW} **John 3:23** Now, John was also engaged in baptizing in Aenon near Salem, because water, much of it, was there. And they kept on coming in a steady procession and were being baptized,

^{KJV} **John 3:23** And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized.

TRANSLATION HIGHLIGHTS

While the disciples were baptizing with Jesus in Judea, John was also baptizing (Iterative Present tense) in a town called Aenon near Salim. There was a large amount of waters in the vicinity – probably a group of seven fountains and springs just south of Galilee - so this was an ideal place to perform the ritual for lots of people. And so many locals came forward publicly and were baptized by John (Descriptive Imperfect tense). Some had not heard of Jesus yet, or they would have searched for Him rather than the Baptist.

RELEVANT OPINIONS

John had crossed the river, so that he was carrying on his task on the other side of the Jordan River. (W. Kroll) Aenon signifies “place of springs,” Salim means “peace.” What a blessed place for John to be in! (A. Pink)

John 3:23 Meanwhile (transitional), John (Subj. Nom.) was (εἰμί, Imperf.AI3S, Iterative) also (adjunctive) engaged in baptizing (βαπτίζω, PAPtc.NMS, Iterative, Modal) in Aenon (Loc. Place) near

Salim (Gen. Place), **because** (explanatory) **there was** (εἰμί, Imperf.AI3S, Descriptive) **a great amount of** (Nom. Measure) **waters** (Pred. Nom.; many pools or springs) **there** (Adv. Place). **And so** (continuative) **they** (many Salemites) **came forward publicly** (παραγίνομαι, Imperf.MI3P, Descriptive, Deponent) **and** (connective) **were baptized** (βαπτίζω, Imperf.PI3P, Descriptive),

^{BGT} **John 3:23** Ἦν δὲ καὶ ὁ Ἰωάννης βαπτίζων ἐν Αἰνῶν ἐγγὺς τοῦ Σαλείμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ, καὶ παρεγίνοντο καὶ ἐβαπτίζοντο·

^{VUL} **John 3:23** erat autem et Iohannes baptizans in Aenon iuxta Salim quia aquae multae erant illic et adveniebant et baptizabantur

LWB **John 3:24** For John had not yet been thrown into prison.

^{KW} **John 3:24** For not yet had John been thrown into the prison.

^{KJV} **John 3:24** For John was not yet cast into prison.

TRANSLATION HIGHLIGHTS

John was still able to engage in baptizing because he had not yet been cast into prison (Dramatic Aorist tense). It's difficult to determine how much time elapsed between Jesus' appearance before John to be baptized and John's imprisonment (Latin: incarceration), but there was obviously some period of time in which he continued to conduct himself in his usual manner.

RELEVANT OPINIONS

This clause was inserted for the sake of those who might have gathered from the synoptic narrative that John was cast into prison immediately after the temptation of Jesus. (W. Nicole)

John 3:24 **For** (explanatory) **John** (Subj. Nom.) **had not yet** (Adv. Time) **been thrown** (βάλλω, Perf.PPtc.NMS, Dramatic) **into prison** (Acc. Place).

^{BGT} **John 3:24** οὕτω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης.

^{VUL} **John 3:24** nondum enim missus fuerat in carcerem Iohannes

LWB **John 3:25** Then a controversial question arose [theological debate] from among the disciples of John with a Jew concerning ceremonial purification [related to baptism].

^{KW} **John 3:25** Then there arose a discussion on the part of John's disciples with a Jew concerning ceremonial purification.

^{KJV} **John 3:25** Then there arose a question between some of John's disciples and the Jews about purifying.

TRANSLATION HIGHLIGHTS

Then a controversial question arose (Ingressive Aorist tense) among the disciples of John, due to a dispute with a Jew over ceremonial cleansing and purification. This dispute (rivalry) appears to have divided the disciples, some wanting to follow John the Baptist while others followed Jesus more closely. Theological debates often bring divisiveness. Sometimes a division is a good thing, such as the Protestant Reformation. The nature of the disciple's disagreement was probably around baptism, since both Jesus' and John's disciples were engaged in simultaneous baptisms in different communities. The debate was between the disciples, but was probably instigated or egged-on by the Jewish visitor.

The exact nature of the debate about cleansing and purification is not specified. Some commentators believe it was over the specific manner in which John's baptism was performed: methodological. Other commentators believe it was over the specific requirements that must be met by the individuals who are about to be baptized: anthropological. These two viewpoints, both of which have merit, depend on how the next verse is interpreted. Were John's disciples and the lone Jewish instigator of the debate, concerned about the quantity of people being baptized or the lack of quality (insufficient cleansing) of the people being baptized? The Pharisees held an extremely low view of those who lived in the countryside, especially Samaritans.

RELEVANT OPINIONS

The evangelist records a dispute between some of the disciples of the Baptist and a Jew or group of Jews over some matter of purification. The word *zetesis* refers to a process of inquiry usually resulting in a meticulous dispute. Perhaps there was some concern over John's willingness to baptize in Samaria, probably baptizing Samaritans as well as Jews. The Jews would have considered these people unclean and unworthy of baptism. As a result of the dispute, his disciples came to John complaining of the success of Jesus' ministry. (W. Kroll) The subject of dispute was about purifying. It was caused by the competition of two baptisms, and turned upon the best mode of true purification. (H. Reynolds) Evidently some Jews sought to discredit John because he did not properly follow the Jewish tradition concerning cleansing with water, and they sought to generate a conflict between John and Jesus. (J. Walvoord) Whatever else one may say, this passage provides no fodder for a discussion about Christian baptism, because that is not what is at issue here – rather, Jewish purification rituals are. (B. Witherington, III)

Such proximity of two leaders, teaching and proclaiming the kingdom of heaven, and baptizing into a glorious hope, a Divine future, and a spiritual change, was certain to excite controversy ... Purifying was the great theme of Essenic and Pharisaic profession. It was without doubt one of the great symbolic purposes of the Levitical legislation. The purification of the flesh was, however, in Christ's teaching, a very small part of the claim for purity. Nothing less than spiritual and radical moral change availed, and our Lord insisted on this to the disparagement of the mere ceremonial. (H. Reynolds) In order to make sense of this passage with its immediate bringing of Jesus into the picture, readers would need to assume that Jesus' baptism had been part of the discussion of

purification. Apparently His baptism was associated with different, presumably less stringent, teaching about the moral holiness meant to accompany the external cleansing. (A. Lincoln)

The spiritual state of Judaism as it existed at the time of our Lord's sojourn on earth is revealed in three pathetic statements; first, the Jews were occupied with the externals of religion (v. 25); second, they were envious of the results attending the ministry of Christ (v. 26); third, they rejected the testimony of the Saviour (v. 32). How pointedly did these things expose the condition of Israel as a nation! With no heart for the Christ of God, and ignorant, too, of the position occupied by His forerunner (v.28), they were concerned only with matters of ceremonialism. (A. Pink) Evidently the discussion in view centered on the relation of John's baptism to other ceremonial washings that various other Jewish authorities espoused. These other washings probably included the practices prescribed in the Old Testament and more modern rites of purification that some Jewish leaders advocated. (T. Constable)

John 3:25 Then (consecutive) a controversial question (Subj. Nom.; dispute, theological debate) arose (γίνομαι, AMI3S, Ingressive, Deponent) from among the disciples (Abl. Source) of John (Gen. Rel.) with a Jew (Gen. Assoc.; hostile) concerning ceremonial purification (Obj. Gen.; cleansing).

^{BGT} **John 3:25** Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίου περὶ καθαρισμοῦ.

^{VUL} **John 3:25** facta est ergo quaestio ex discipulis Iohannis cum Iudaeis de purificatione

^{LWB} **John 3:26** **And they [John's disciples] approached John face-to-face and said to him: Rabbi, He [Jesus] who was with you on the other side of the Jordan River, to whom you spoke well of and approved, be aware that He is baptizing, and all manner of men [lowlifes, and lots of them] are coming face-to-face to Him.**

^{KW} **John 3:26** And they came to John and said to him, Rabbi, He who was with you across the Jordan, to whom you have borne witness, behold, this One is baptizing and all are going to Him.

^{KJV} **John 3:26** And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all *men* come to him.

TRANSLATION HIGHLIGHTS

John's disciples then approached him face-to-face (Ingressive Aorist tense) and said to him: Rabbi, honored teacher, the Man who was on the other side of the Jordan River with you is also baptizing (Iterative Present tense). You remember, John, the One whom you spoke so well of and approved (Intensive Perfect tense) when He came forward one day. You should be aware (Imperative of Command) that He is not only baptizing, but He is baptizing all manner of men and they are coming to Him in droves (Descriptive Present tense). It sounds like John's disciples are worried about the competition! Today we might say, "He sure has a lot of nerve, baptizing disciples unto Himself instead of to you. He is invading your turf and something must be done about it." John's disciples thought so little of Jesus at this time that they wouldn't even use His

name. The Greek word “pas” could be quantitative, meaning Jesus is baptizing more people than they were. Or it could be qualitative, meaning Jesus was baptizing people they wouldn’t consider worthy to be baptized. The qualitative argument stems from the prior verse on the matter of purification, otherwise isolated from this passage. The worst kind of individuals, unimaginable lowlifes, is coming forward to be baptized by Him. Are there no purification standards?!

RELEVANT OPINIONS

Their words probably constitute a veiled rebuke ... They make full use of the figure of speech called *hyperbole*, “All are going to him,” i.e., soon you’ll be without any follower. (W. Hendriksen) Doubtless Jesus was more popular now than John. The popular flow was towards Him; but that all men came to Him was an exaggeration, as proved by the evangelist’s statement, “And no man receives His testimony.” Jealous zeal is over exaggerating. It sees a crowd in a few, and sometimes only a few in a large crowd. There is a vast difference between its reports and those of calm and unbiased truth ... It was calculated, in this instance, to prejudice John against Jesus, and create in his breast a spirit of jealousy and rivalry, especially if we consider the plausibility of the complaint. (B. Thomas)

John 3:26 And (continuative) they (John’s disciples) approached (έρχομαι, AAI3P, Ingressive, Deponent) John (Acc. Dir. Obj.) face-to-face (prep.) and (continuative) said (λέγω, AAI3P, Constative; complaining) to him (Dat. Ind. Obj.): Rabbi (Voc. Address), He (Subj. Nom.; Jesus) who was (εἰμί, Imperf.AI3S, Descriptive) with you (Gen. Accompaniment) on the other side of the Jordan River (Gen. Place), to whom (Dat. Ref.) you (Subj. Nom.) spoke well of and approved (μαρτυρέω, Perf.AI2S, Intensive), be aware that (ὁράω, AAImp.2S, Constative, Command) He (Subj. Nom.; this one) is baptizing (βαπτίζω, PAI3S, Iterative), and (continuative) all manner of men (Subj. Nom.; lowlifes, and lots of them) are coming (έρχομαι, PMI3P, Descriptive, Deponent) face-to-face to Him (Prep. Acc.)

^{BGT} **John 3:26** καὶ ἦλθον πρὸς τὸν Ἰωάννην καὶ εἶπαν αὐτῷ· ῥαββί, ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ᾧ σὺ μεμαρτύρηκας, ἴδε οὗτος βαπτίζει καὶ πάντες ἔρχονται πρὸς αὐτόν.

^{VUL} **John 3:26** et venerunt ad Iohannem et dixerunt ei rabbi qui erat tecum trans Iordanen cui tu testimonium perhibuisti ecce hic baptizat et omnes veniunt ad eum

LWB John 3:27 John replied with discernment and said: A man is not able to receive even one thing, unless it was given to him from heaven.

^{KW} **John 3:27** Answered John and said, A man is not able to be receiving even one thing unless it has been given to him out of heaven.

^{KJV} **John 3:27** John answered and said, A man can receive nothing, except it be given him from heaven.

TRANSLATION HIGHLIGHTS

John replied to his disciples (Constative Aorist tense) in a way they did not anticipate. His reply had a double reference, to both himself and Jesus. He said, “A man is not able to receive (Gnomic Present tense) even one thing, unless it was given to him from heaven (Dramatic Perfect tense).” The only reason John had any followers was because God led them to him. The reason Jesus had followers was because God led them to Him. Both received their disciples from heaven. So the disciples had no reason to complain that they were losing followers to Jesus, nor did they have reason to complain that so many lowlives were following Jesus either. ☺ When heaven is the source of both quantity and quality, nobody has a right to complain about circumstances. Whether the debate was about the increasing quantity of people being baptized by Jesus, or the low quality of persons being baptized according to Pharisaic purification standards, the result is the same: God selected them, not man. The sovereignty of God underlies this statement by John.

RELEVANT OPINIONS

Instead of complaining about the success of Jesus, John’s disciples should have rejoiced in the fact that the task of the Baptist was being fulfilled. (W. Hendriksen) Intense man that he was, John felt justified in referring the entire function and mission of both the Christ and his forerunner to the will, predestination, and bestowment of Heaven. (H. Reynolds) Divine commissions are issued only from the Divine throne, and spiritual endowments come only from on high; so that neither John nor Jesus could exercise any spiritual power but what he had received. From this standpoint all is harmonious. There is no room for pride or dejection, and the jealous complaint of the disciples is entirely swept away. John and Jesus are exactly what heaven made them – John the herald and Jesus the coming Messiah. (B. Thomas) God is sovereign in bestowing His blessings on one’s ministry. If Jesus’ movement was expanding, then it must have been in the will of God. (E. Blum)

I rather agree with the opinion of those who explain it as applying to John, as asserting that it is not in his power, or in theirs, to make him great, because the measure of us all is to be what God intended us to be ... This single thought, if it were duly impressed on the minds of us all, would be abundantly sufficient for restraining ambition; and were ambition corrected and destroyed, the plague of contentions would likewise be removed. How comes it then, that every man exalts himself more than is proper, but because we do not depend on the Lord, so as to be satisfied with the rank which He assigns to us? (J. Calvin) John replied to the implied question with an aphorism, a general maxim. He meant that no one can receive anything unless God in His sovereignty permits it (cf. 6:65; 19:11; 1 Cor. 4:7). Regarding Jesus this statement expressed belief that God had permitted Jesus to enjoy the popularity that He was experiencing. It also expressed John's satisfaction with that state of affairs. John demonstrated an exemplary attitude. He recognized that God had assigned different ministries to Jesus and himself and that it was wrong for him and his disciples to wish things were otherwise. (T. Constable)

John 3:27 John (Subj. Nom.) replied with discernment (ἀποκρίνομαι, API3S, Constative, Deponent) and (connective) said (λέγω, AAI3S, Constative): A man (Subj. Nom.) is not (neg. adv.) able (δύναμαι, PMI3S, Gnomic, Deponent) to receive (λαμβάνω, PAInf., Gnomic, Inf.

As Dir. Obj. of Verb) even (ascensive) one thing (Acc. Dir. Obj.), unless (conditional conj. & neg. particle) it was (εἰμί, PASubj.3S, Gnostic, Potential) given (δίδωμι, Perf.PPtc.NNS, Dramatic, Circumstantial) to him (Dat. Adv.) from heaven (Abl. Source).

^{BGT} **John 3:27** ἀπεκρίθη Ἰωάννης καὶ εἶπεν· οὐ δύναται ἄνθρωπος λαμβάνειν οὐδὲ ἐν ἑάν μὴ ᾗ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ.

^{VUL} **John 3:27** respondit Iohannes et dixit non potest homo accipere quicquam nisi fuerit ei datum de caelo

LWB John 3:28 You yourselves were witnesses to me, that I said: I myself am not the Messiah, but that I was sent on a divine mission ahead of Him.

^{KW} **John 3:28** As for you, you yourselves bear me witness that I said, As for myself, I am not the Christ but that I have been sent before that One.

^{KJV} **John 3:28** Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

TRANSLATION HIGHLIGHTS

John reminds his disciples that they were personal witnesses to his disclaimer some time ago (Historical Present tense), when he said: I myself am not the Messiah (Gnostic Present tense). In other words, “What part of my not being the Messiah don’t you understand?!” I sense a mild rebuke here. The disciples should have known better. John had told them before that he was sent on a divine mission (Purpose Participle) ahead of the Messiah. I also think John speaks tongue-in-cheek, by referring to Jesus as “Him” or “that One” in the same manner as the disciples had done. They knew what His name was; why not use it? Hidden in the purpose participle is the fact that John had already fulfilled his purpose in life, because the Messiah had now come and John had announced His arrival and pointed Him out to the crowd.

RELEVANT OPINIONS

John knew Christ and realized his primary purpose in life – to announce Christ to the world – was complete. (W. Kroll) This announcement, made with great publicity at Bethany, was the basis for the present remonstrance; and the words which follow strongly sustain John’s reference to the Divine predestination in his own case and that of Jesus ... A man can receive nothing in the shape of life-work except that which is assigned to him out of heaven. (H. Reynolds) Each man, says John, has his allotted gift or ministry from God; his responsibility is to fulfill that. John was appointed to be a herald and witness of the Messiah; he might well be content to have fulfilled that commission. All gifts come from God, including the gift of serving Him in this or that capacity. (F. Bruce) John the Baptist readily confessed Jesus’ superiority to him even though they were both doing the same things. This was further testimony to Jesus’ identity. (J. Darby)

John 3:28 You (Subj. Nom.) yourselves (intensive) were witnesses to (μαρτυρέω, PAI2P, Historical) me (Dat. Ind. Obj.), that (introductory) I said (λέγω, AAI1S, Constative): I myself (Subj. Nom.) am (εἰμί, PAI1S, Gnostic) not (neg. adv.) the Messiah (Pred. Nom.), but (contrast) that (introductory) I was (εἰμί, PAI1S, Historical) sent on a divine mission (ἀποστέλλω, Perf.PPtc.NMS, Dramatic, Purpose) ahead of (before) Him (Prep. Gen.; that One).

^{BGT} **John 3:28** αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε ὅτι εἶπον [ὅτι] οὐκ εἰμὶ ἐγὼ ὁ Χριστός, ἀλλ' ὅτι ἀπεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου.

^{VUL} **John 3:28** ipsi vos mihi testimonium perhibetis quod dixerim ego non sum Christus sed quia missus sum ante illum

LWB John 3:29 He [Jesus Christ] who has the bride [the elect of Israel] is the bridegroom. But the friend [best man] of the bridegroom [John the Baptist], who stands and listens to him, gladly expresses happiness during the bridegroom's speech [wedding vows]. This [hearing the bridegroom's voice], accordingly, brings my inner happiness to completion.

^{KW} **John 3:29** He who has the bride is the bridegroom. But the friend of the bridegroom, he who stands and hears him, with joy rejoices because of the voice of the bridegroom. This, therefore, my joy has been fulfilled.

^{KJV} **John 3:29** He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

TRANSLATION HIGHLIGHTS

John explains his relationship with Jesus to his disciples with an analogy. During a wedding, he who has the bride is the bridegroom (Customary Present tense). The bridegroom is Jesus. The friend of the bridegroom, in this case John the Baptist, customarily stands next to the bridegroom during the ceremony and listens to him speak. The best man, as we call him, attends upon the bridegroom, confirming to the audience his identity and expressing his happiness for the bridegroom during this joyous celebration (Customary Present tense), especially during his wedding vows. As the best man (Latin: sponsor), John is happy for the bridegroom, Jesus. The people that are being brought to the Bridegroom collectively represent His bride. The Father brings the Bride, in this context the elect of Israel, to the Bridegroom.

His disciples are likewise part of the bride, and are therefore family. As part of His family, they should rejoice in His marriage and not be complaining about all the guests that are arriving on His behalf. In other words, John's disciples are focusing their attention on the best man when they should be focusing their attention on the bridegroom! And instead of complaining about their loss, they should be happy for His gain. With this analogy in mind, John tells them that the presence and voice of his Bridegroom (Jesus Christ) brings his own inner happiness to completion (Consummative Perfect tense). His purpose has been fulfilled; he has successfully

introduced the Bridegroom to the audience. He is immensely happy in the outcome. Next verse: Once the Bridegroom arrives, the best man fades out of the picture.

RELEVANT OPINIONS

The Bride must be brought to the Bridegroom. That is exactly what John has been doing. He is constantly pointing to the Lamb of God, hoping that many will follow the latter ... He means, when in connection with the report regarding the dispute concerning purifying, I receive further assurance that people are leaving me and are flocking to Jesus; my cup of joy is running over. (W. Hendriksen) The friend of the bridegroom stands ready to do the will and promote the honor and pleasure of his friend. (H. Reynolds) He realized his relationship to Christ, and performed its obligations with increasing firmness and happiness. He had no higher ambition than to be the Bridegroom's friend. (B. Thomas) Verse 29b may refer to the custom of the best man's standing guard outside the house while the groom goes in to share the wedding bed with the bride. The "voice of the bridegroom," then, refers to the shout of joy when the groom has successfully had marital relations with his bride on the wedding day. (B. Witherington, III) The best man is satisfied if the wedding goes off successfully and the bridal couple rejoice in each other's company. So John is satisfied that he has introduced Jesus to the faithful in Israel. (F. Bruce)

When the Baptist said, "He that has the bride, is the bridegroom," he was not referring to the Church, the Body of Christ, for of that he knew nothing whatever, nor did any one else save the Triune God. At that time Christ was not forming a church, but as "the minister of the circumcision" He was presenting Himself to Israel ... Let it be clearly understood that in this chapter we are neither denying nor affirming that the Body of Christ will be His *heavenly* bride. *That* does not fall within the compass of the present passage. What we have attempted to do is to give a faithful exposition of John 3:29, and the "bride" there plainly refers to a company of regenerated Israelites, a company not yet completed. (A. Pink) The bride is probably a reference to Israel (cf. Isa. 54:5; 62:4-5; Jer. 2:2; 3:20; Ezek. 16:8; Hos. 2:16-20). John was therefore implying that he played a supporting role in Messiah's union with Israel. When John the Baptist spoke these words the church was an unknown entity in God's plan, so it is unlikely that it was in his mind. (T. Constable) The voice of the bridegroom is thought to be the triumph shout by which the bridegroom announced to his friends outside that he had been united to a virginal bride. (R. Schnackenburg)

John 3:29 **He** (Subj. Nom.; Jesus Christ) **who has** (ἔχω, PAPtc.NMS, Customary, Substantival; have and hold) **the bride** (Acc. Dir. Obj.; the elect of Israel) **is** (εἰμί, PAI3S, Gnostic) **the bridegroom** (Pred. Nom.). **But** (contrast) **the friend** (Subj. Nom.; best man: John the Baptist) **of the bridegroom** (Gen. Rel.), **who stands** (ἵστημι, Perf.APtc.NMS, Customary, Substantival; confirms, attends upon) **and** (connective) **listens to** (ἀκούω, PAPtc.NMS, Customary, Substantival) **him** (Obj. Gen.; giving his wedding vows), **gladly** (Instr. Manner) **expresses happiness** (χαίρ, PAI3S, Customary; joy, delight) **during the bridegroom's** (Poss. Gen.) **speech** (Acc. Dir. Obj.; wedding vows). **This** (Subj. Nom.), **accordingly** (inferential),

brings my (Nom. Poss.) **inner happiness** (Pred. Nom.) **to completion** (πληρώω, Perf.PI3S, Consummative).

^{BGT} **John 3:29** ὁ ἔχων τὴν νύμφην νυμφίος ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου ὁ ἐστηκὼς καὶ ἀκούων αὐτοῦ χαρᾶ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου. αὕτη οὖν ἡ χαρὰ ἡ ἐμὴ πεπλήρωται.

^{VUL} **John 3:29** qui habet sponsam sponsus est amicus autem sponsi qui stat et audit eum gaudio gaudet propter vocem sponsi hoc ergo gaudium meum impletum est

LWB **John 3:30** **It is necessary for Him [Jesus Christ] to continue increasing, but for me [John the Baptist] to be continually decreasing.**

^{KW} **John 3:30** It is necessary in the nature of the case for that One to become constantly greater but for me constantly to be made less.

^{KJV} **John 3:30** He must increase, but I *must* decrease.

TRANSLATION HIGHLIGHTS

John understands his place in God's plan. It is necessary in that plan (Gnomic Present tense) for Jesus to continue increasing (Progressive Present tense), but for John to be continually decreasing. John accepts his personal destiny with genuine humility. The word "must" or "is necessary" means in accordance with God's plan.

RELEVANT OPINIONS

Of what use is a herald after the king has arrived? Why should crowds continue to surround the forerunner after his task has been accomplished? When he lays aside his responsibilities, let the multitude depart. Let them follow the king! (W. Hendriksen) It is God's will, not man's energy or zeal, that secures success. He distinctly marks the inferior place assigned to himself ... There is something sublime as well as touching in his humility. (H. Reynolds) It was not only the logic of his head, but the language of his heart. "I am willing; I am glad." Ministers should avoid the temptations of declining years, waning popularity, and jealousy of a popular contemporary. (B. Thomas)

John 3:30 **It is necessary** (δεῖ, PAI3S, Gnomic) **for Him** (Acc. Gen. Ref.; that One) **to continue increasing** (αὐξάνω, PAInf., Progressive, Inf. As Dir. Obj. of Verb), **but** (contrast) **for me** (Acc. Gen. Ref.) **to be continually decreasing** (ἐλαττώω, PMInf., Progressive, Inf. As Dir. Obj. of Verb).

^{BGT} **John 3:30** ἐκεῖνον δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι.

^{VUL} **John 3:30** illum oportet crescere me autem minui

LWB **John 3:31** **He [Jesus Christ] who comes from above [heaven] is over and above all [has ultimate authority over all men and His creation]. He [John] who is from the earth [origin] is of the earth [character], and speaks of the earth [content]. He [Jesus Christ] who comes**

from heaven [origin] is over and above all [has ultimate authority over all men and His creation].

^{KW} **John 3:31** He who comes from above is above all. He who is of the earth is of earthly origin and nature, and from the earth as a source he speaks. He who comes from heaven is above all.

^{KJV} **John 3:31** He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

TRANSLATION HIGHLIGHTS

Yes, the word “*anōthen*” in this verse means “from above.” It is the same word used in 3:3 in the phrase “born from above.” He who comes from above, therefore, means He who comes from heaven – the place from which Jesus Christ came from. He has the ultimate authority over all men and all things in His creation. John’s use of *anōthen* here - in the same chapter - adds support to the earlier translation of this word as “from above” in 3:3. No one would presume to argue that the phrase here should be translated “He who comes *again* is over and above all.” There is no reference to the 2nd coming in this passage. We cannot tell whether the masculine (men) or neuter (things) is used here (*panton* can be either masculine or neuter in this instance), but in either case His authority is over both. He who is from the earth as his *origin* (John the Baptist) is of the earth by *character* (Gnomic Present tense), and speaks of the earth by *content* (Customary Present tense).

The word “earth” is used three times, and means in sequence: origin, character, and content. John the Baptist (and all other men) came from the earth (human origin) as opposed to Jesus who came from heaven (divine origin). John the Baptist (and all other men) are by character from the earth, which means they all have sin natures. Jesus is by character from heaven, which means He is by character without a sin nature. Because of his earthly origin and earthly character, John the Baptist (and all other men) communicate what they know about life (content) from human viewpoint. Because of His heavenly origin and heavenly character, Jesus communicates what He knows about life from divine viewpoint. Therefore, He who comes from heaven as His origin (Jesus) is over and above (superior to) all men and His creation.

RELEVANT OPINIONS

All people must decrease as they see Jesus Christ and recognize who He is. When they acknowledge Jesus’ deity, they accept that He is God. Jesus, though born in a Bethlehem barn at a point in history, really came from above. His origin is in heaven rather than on earth; therefore He “is above all.” (W. Kroll) Jesus belongs to heaven; the Baptist to the earth. Jesus is above all servants of God; the Baptist is one of his servants. Jesus must ever eclipse all his servants, causing them to fade away like the morning star before the sun. John is hemmed in by the peculiar limitations of an earthly existence. Jesus’ divine origin secures the unique glory of His teaching. (H. Reynolds)

John 3:31 **He** (Subj. Nom.; Jesus Christ) **who comes** (ἐρχομαι, PMPTc.NMS, Descriptive, Substantival, Deponent) **from above** (Adv.

Place) **is** (είμί, PAI3S, Gnostic) **over and above** (higher authority than) **all** (Prep. Gen.; masculine: people, neuter: things). **He** (Subj. Nom.; John, mankind) **who is** (είμί, PAptc.NMS, Descriptive, Substantival) **from the earth** (Gen. Origin) **is** (είμί, PAI3S, Gnostic) **of the earth** (Gen. Character), **and** (continuative) **speaks** (λαλέω, PAI3S, Customary) **of the earth** (Gen. Content). **He** (Subj. Nom.; Jesus Christ) **who comes** (έρχομαι, PMptc.NMS, Descriptive, Substantival, Deponent) **from heaven** (Gen. Origin) **is** (είμί, PAI3S, Gnostic) **over and above** (higher authority than) **all** (Prep. Gen.; masculine: people, neuter: things).

^{BGT} **John 3:31** Ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστίν· ὁ ὢν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστίν καὶ ἐκ τῆς γῆς λαλεῖ. ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος [ἐπάνω πάντων ἐστίν].

^{VUL} **John 3:31** qui desursum venit supra omnes est qui est de terra de terra est et de terra loquitur qui de caelo venit supra omnes est

LWB **John 3:32** What He [Jesus Christ] has seen and heard, this He bears witness to, yet [virtually] no one receives His testimony.

^{KW} **John 3:32** That which He has seen and heard, to this He bears testimony, and His testimony not ever one receives.

^{KJV} **John 3:32** And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

TRANSLATION HIGHLIGHTS

Jesus Christ bears witness (Customary Present tense) to what He has seen and heard in heaven (Dramatic Aorist tense). As the Son of God, He was in a unique position of having perfect audio-visual into heavenly things. But in spite of this unique knowledge, virtually no one receives His testimony (Customary Present tense). The vast majority of His listeners reject His identity and His message. The OT used the concept of *remnant* to describe the small number of faithful believers. The NT refers to the small number of believers as the *election according to grace*.

RELEVANT OPINIONS

His pre-existent glory with the Father makes Him the adequate Witness to the heavenly things of which He has authoritatively spoken, i.e., the eternal love of the Father, the purpose of the Son being sent into the world from the heart of God, and its ultimate issues – eternal life to the believer, and condemnation to those who love the darkness and do not believe. (H. Reynolds) If you get man as man in the presence of Christ Himself telling these heavenly things, man's heart will not have one of them. If you were to put a natural man in heaven, he would get out as fast as ever he could, he would not find a single thing there that he likes. (J. Darby)

One lesson we may draw from this is the unreliability of statistics which seek to tabulate spiritual results. Those Jews were looking at the outward appearance only, and from that point of view the

cause of Christ seemed to be prospering in an extraordinary way. But the Lord's forerunner looked beneath the surface, at the true spiritual results, and his verdict was "no man receives His testimony." Beware then of statistics, they depend largely on the one who compiles them. (A. Pink)

John 3:32 What (Acc. Dir. Obj.) He has seen (ὄραω, Perf.AI3S, Dramatic) and (connective) heard (ἀκούω, AAI3S, Dramatic), this (Acc. Appos.) He bears witness to (μαρτυρέω, PAI3S, Customary), yet (adversative) no one (Subj. Nom.; virtually) receives (λαμβάνω, PAI3S, Customary; accepts) His (Poss. Gen.) testimony (Acc. Dir. Obj.).

^{BGT} **John 3:32** ὃ ἐώρακεν καὶ ἤκουσεν τοῦτο μαρτυρεῖ, καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει.

^{VUL} **John 3:32** et quod vidit et audivit hoc testatur et testimonium eius nemo accipit

LWB John 3:33 He who received His testimony has certified that God is true.

^{KW} **John 3:33** He who received His testimony has set his seal to this, that God is true,

^{KJV} **John 3:33** He that hath received his testimony hath set to his seal that God is true.

TRANSLATION HIGHLIGHTS

The person who accepts the testimony of Jesus Christ (Ingressive Aorist tense) attests to its authenticity (Dramatic Aorist tense) and certifies that God is true (Gnomic Aorist tense). They set their seal of certification (Latin: signature) that Jesus Christ is indeed the Son of God and is therefore the communicator of absolute truth.

RELEVANT OPINIONS

Some received Him, but none received His testimony. By grace some were made to believe in Him, and after received the Holy Ghost, by which they were then made to see and understand and receive the "heavenly things" in Him; and this was the difference of the apostolic faith before and after they were taught more especially that He was the Christ, the Son of God and King of Israel. They received the "earthly things," principles of His kingdom, and looked accordingly for the earthly portion of the kingdom, but they did not nor could not, through their fault, the "heavenly things" till the Holy Ghost was given them through His ascending on high, where He was set far above, etc., and gave it. Then they preached the gospel, the "heavenly things," with the Holy Ghost sent down from heaven. (J. Darby)

John 3:33 He (Subj. Nom.) who received (λαμβάνω, AAPtc.NMS, Ingressive, Substantival) His (Poss. Gen.) testimony (Acc. Dir. Obj.) has certified (σφραγίζω, AAI3S, Dramatic; attested, affirmed) that (introductory) God (Subj. Nom.) is (εἰμί, PAI3S, Gnomic) true (Pred. Nom.).

^{BGT} **John 3:33** ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν ὅτι ὁ θεὸς ἀληθὴς ἐστίν.

^{VUL} **John 3:33** qui accipit eius testimonium signavit quia Deus verax est

^{LWB} **John 3:34** For He [Jesus Christ] whom God [the Father] sent on a divine mission communicates the spoken words of God, for He [the Father] does not give the Spirit [to Jesus] by measure.

^{KW} **John 3:34** For He whom God sent off on a mission speaks the words of God, for not by measure does He give the Spirit.

^{KJV} **John 3:34** For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*.

TRANSLATION HIGHLIGHTS

God the Father sent Jesus Christ on a divine mission (Dramatic Aorist tense). While on this mission, Jesus Christ communicates *the* spoken words of God (Customary Present tense), the complete message of God to man. The Son is the spiritual link between the Father and human beings. His words are absolute truth, for God the Father does not give the Spirit to Him partially, but rather entirely (Gnomic Present tense). Jesus was indwelt and filled by the Spirit continuously. The Spirit came upon John the Baptist in *great* measure when he spoke, but not in *full* measure and not *continuously* without break. With John it was temporary; with Jesus it was permanent. The power of the Spirit given to Jesus was *unlimited* because He came from above, while the power of the Spirit given to John was *limited* because he came from the earth. The words “to Him” are missing from the text, but should be added mentally as explained in the next verse.

RELEVANT OPINIONS

John argues that Christ is God because God the Father has given all authority to Christ. Jesus Christ has the total support of God. He has the Spirit completely filling Him and speaks God’s words. (W. Kroll) In fact, He never utters anything else, for He is not like an ordinary prophet (e.g., John the Baptist) upon whom the Spirit rests in a limited degree. (W. Hendriksen) The entire fullness of divine life and divine power was given to Jesus ... a constant flow and re-flow of living power is to be understood. (R. Jamieson) All of God's former messengers received a limited measure of God's Spirit. The Spirit came on the Old Testament prophets only for limited times and purposes. However, God gave His Spirit to Jesus without limit. This guaranteed the truth of Jesus' words. The Spirit descended on Jesus at His baptism and remained on Him (1:32-33; cf. Isa. 11:2; 42:1; 61:1). God gave His Spirit without measure only to Jesus (cf. 1 Cor. 12:4-11). (T. Constable)

John 3:34 For (explanatory) He whom (Acc. Dir. Obj.; Jesus Christ) God (Subj. Nom.; the Father) sent on a divine mission (ἀποστέλλω, AAI3S, Dramatic) communicates (λαλέω, PAI3S, Customary) the spoken words (Acc. Dir. Obj.) of God (Abl. Source), for (explanatory) He

(the Father) **does not** (neg. adv.) **give** (δίδωμι, PAI3S, Gnostic) **the Spirit** (Acc. Dir. Obj.; to Jesus) **by measure** (Partitive Gen.).

^{BGT} **John 3:34** ὃν γὰρ ἀπέστειλεν ὁ θεὸς τὰ ῥήματα τοῦ θεοῦ λαλεῖ, οὐ γὰρ ἐκ μέτρου δίδωσιν τὸ πνεῦμα.

^{VUL} **John 3:34** quem enim misit Deus verba Dei loquitur non enim ad mensuram dat Deus Spiritum

LWB John 3:35 The Father loves the Son and has entrusted [divine delegation] all things into His hand.

^{KW} **John 3:35** The Father loves the Son, and all things He has given into His hand.

^{KJV} **John 3:35** The Father loveth the Son, and hath given all things into his hand.

TRANSLATION HIGHLIGHTS

It is hard to miss the Trinitarian thrust of verses 34-35, especially the eternal love relationship between the Father and the Son (Gnostic Present tense). The Father has entrusted all things into the Son's hand (Gnostic Present tense). This is a way of representing delegated divine authority. The Father loves and trusts His Son explicitly, so much so that He places everything in His hand.

RELEVANT OPINIONS

This expression ("into His hand") signifies not only possession but also the power of free disposal ... Jesus is free to administer these things according to His own will. (W. Kroll) The contrast here is striking. The one has already a life that will endure forever; the other not only has it not, but shall never have it – never see it. (R. Jamieson) God has placed all things in the hands of the Son whom He loves, the whole of the working out of the plan of redemption ... everything of consequence, everything of eternal significance is on the line here. (B. Witherington, III) Christ has been represented as Sovereign, commissioned with supreme powers, especially for the purpose of saving men and restoring them to God. (W. Nicole)

John 3:35 The Father (Subj. Nom.) **loves** (ἀγαπάω, PAI3S Gnostic) **the Son** (Acc. Dir. Obj.) **and** (continuative) **has entrusted** (δίδωμι, Perf.AI3S, Gnostic; given, delegated, rendered) **all things** (Acc. Dir. Obj.) **into His** (Poss. Gen.) **hand** (Prep. Loc.).

^{BGT} **John 3:35** ὁ πατὴρ ἀγαπᾷ τὸν υἱὸν καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ.

^{VUL} **John 3:35** Pater diligit Filium et omnia dedit in manu eius

LWB John 3:36 He who believes in the Son has eternal life. But he who refuses to believe in the Son [willful disobedience] will not see life [total lack of recognition], but instead the wrath of God abides on him.

^{KW} **John 3:36** The one who places his trust in the Son has life eternal. But he who refuses to place his trust in the Son, being of such a nature that he refuses to be persuaded, shall not see life, but the wrath of God is abiding on him.

^{KJV} **John 3:36** He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

TRANSLATION HIGHLIGHTS

John compares the destiny of believers to that of unbelievers. Those who believe in the Son have eternal life (Gnomic Present tense). Those who refuse to believe in the Son will not see life (Gnomic Present tense). The idea behind “seeing” life is “recognition” of its reality. In 3:3, a man must be “born from above” to *see* the kingdom of God. Later, he must be born of water (the Word) and the Spirit to *enter into* the kingdom. Being able to *see* is a result of God’s selection in eternity past; being able to *enter into* is a result of regeneration in time. Unbelievers are not able to *see* or *recognize* the existence of eternal life that all believers may experience. They must have been selected in eternity past in order for this *seeing* (perception) to eventually occur. There is a qualitative as well as a quantitative aspect to eternal life. Unbelief, in this case, means willful disobedience. In spite of countless opportunities for some, they will continue to reject Jesus Christ. The durative present means God’s wrath continues to abide on the unbeliever without end.

RELEVANT OPINIONS

The word "wrath" points to the eschatological wrath, that divine hostility to evil that will be manifested at the end of time. The verb "abides" (*meno*) indicates something that is permanent. John is telling us that the sinner who persists in rejecting the Son of God can look for nothing but continuing hostility from God: the "wrath" is not something transient that will soon pass away. (L. Morris) There is a *blinding* power in disobedience, which prevents those who are actively hostile to the essential excellences and glories of Christ from even knowing what *life is* ... Wrath represents active and terrible displeasure revealed from heaven. Much of the wrath of the Lord is said to be temporary in its character, but this is abiding, and, so far as is here revealed, permanent. (H. Reynolds) Can it be true that God reconciled the non-elect, for whom His wrath will never be propitiated (satisfied or appeased) by virtue of Christ’s death or that He has been by virtue of Christ’s death to the non-elect upon whom His condemning wrath eternally abides? (G. Long)

All men are born under the just condemnation of God. The depravity of mankind unfits them for the favor and enjoyment of God; and that separation from Him, in which the death of the soul consists, would be the necessary result, even if no declaration to that effect were made by the Supreme Judge. (J. Dagg) *Aionios* is used to describe the kind of life which is received at regeneration. This quality of life is the possession of believers now and in the age to come without end or interruption ... “Life” and “everlasting life” do not mean mere existence, but a quality of life which the righteous receive at regeneration and will fully enjoy after the resurrection. (R. Morey) He lives continually in an economy which is alienated from God, and which, in itself, must be habitually the subject of God’s displeasure and indignation. (M. Vincent)

The wrath of God is a concept that is uncongenial to many modern students, and various devices are adopted to soften the expression or explain it away. This cannot be done, however, without doing great violence to many passages of Scripture and without detracting from God's moral character. Concerning the first of these points . . . there are literally hundreds of passages in the Bible referring to God's wrath, and the rejection of them all leaves us with a badly mutilated Bible. And with reference to the second, if we abandon the idea of the wrath of God we are left with a God who is not ready to act against moral evil. . . . We should not expect it [God's wrath] to fade away with the passage of time. Anyone who continues in unbelief and disobedience can look for nothing other than the persisting wrath of God. That is basic to our understanding of the gospel. Unless we are saved from real peril, there is no meaning in salvation. (L. Morris)

Wrath indicates *settled* indignation, sometimes in contrast with anger which is then defined as turbulent commotion, *suddenly* blazing up and *quickly* extinguished, like fire in straw. (W. Hendriksen) God's wrath is His personal response to unbelief, not some impersonal principle of retribution. It is the divine allergy to moral evil, the reaction of righteousness to unrighteousness. God is neither easily angered nor vindictive. But by His very nature He is unalterably committed to opposing and judging all disobedience. (M. Tenney) John placed the alternatives side by side. Belief in the Son of God results in eternal life (1:12; 3:3, 5, 15, 16) - life fitted for eternity with God and enjoyed to a limited extent now. Unbelief results in God's wrath remaining on the unbeliever and his or her not obtaining eternal life. (T. Constable) Eternal life has as much to do with a quality and direction of life as it has to do with the length of one's existence. (B. Witherington, III)

John 3:36 He (Subj. Nom.) who believes (πιστεύω, PAPtc.NMS, Descriptive, Substantival; places his trust) in the Son (Prep. Acc.) has (ἔχω, PAI3S, Gnostic) eternal (Acc. Extent of Time) life (Acc. Dir. Obj.). But (contrast) he (Subj. Nom.) who refuses to believe (ἀπειθέω, PAPtc.NMS, Descriptive, Substantival; disbelieves, willful disobedience) in the Son (Prep. Dat.) will not (neg. adv.) see (ὁράω, FMI3S, Gnostic; experience) life (Acc. Dir. Obj.), but instead (adversative) the wrath (Subj. Nom.) of God (Gen. Poss.) abides (μένω, PAI3S, Durative) on him (Prep. Acc.).

^{BGT} **John 3:36** ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον· ὁ δὲ ἀπειθῶν τῷ υἱῷ οὐκ ὄψεται ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ θεοῦ μένει ἐπ' αὐτόν.

^{VUL} **John 3:36** qui credit in Filium habet vitam aeternam qui autem incredulus est Filio non videbit vitam sed ira Dei manet super eum

Chapter 4

LWB **John 4:1** Now when Jesus came to know that the Pharisees had heard that: “Jesus is gaining and baptizing more disciples than John,”

^{KW} **John 4:1** Then, when the Lord came to know that the Pharisees heard that Jesus was constantly making and baptizing more disciples than John,

^{KJV} **John 4:1** When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

TRANSLATION HIGHLIGHTS

Jesus realized (Ingressive Aorist tense) that the Pharisees were observing Him as well as John the Baptist. They had heard by word-of-mouth (Constative Aorist tense) that Jesus was gaining and baptizing (Iterative Present tense) more disciples than John. When He found this out (Latin: cognizant), He decided to leave the area around Judea for Galilee. Jesus is named twice in this passage; there is no word “Lord” in the text. It sounds a little awkward to use His name twice, unless you understand that the 2nd use of His name is part of a quotation. The Pharisees now had a name for this person who was gaining ground on John the Baptist. They thought they had the matter taken care of, but now this new guy has come along and His success is even more troublesome. The exact quote their sources had given them was “Jesus is gaining and baptizing more disciples than John.” Both men were important and dangerous enough to warrant a first name basis with the Pharisees.

RELEVANT OPINIONS

In light of the great crowds that attended John the Baptist’s ministry, Jesus must have experienced extreme popularity during these months. (E. Towns) About December of the year 27 A.D. the Baptist was imprisoned. The religious leaders of Jerusalem who, in the days of John’s great popularity, had been filled with jealousy, rejoiced. But this joy was of short duration, for other tidings reached the Pharisees: namely, that the multitudes surrounding Jesus – the disciples whom he was gaining and baptizing – were more numerous than those which had followed the herald ... Hence, from the point of view of the members of the Sanhedrin, matters were becoming worse instead of better. (W. Hendriksen) Competitiveness is not to be tolerated in the service of God, even if that means one leader moving away. (J. Stott)

The extraordinary success of Jesus at this period excited the special attention of the Pharisees ... John was now in prison. Nothing more was to be apprehended from the rousing ministry of the Baptist. But a more formidable Teacher had appeared in the land, who commanded still wider acceptance. The fact that the Baptist had borne testimony to Jesus, and that our Lord was more independent of Pharisaic traditions in the spirit of His work, made Him vastly more dangerous to the dominance of the leading religious party. (H. Reynolds) This probably means not that the Pharisees sided with John against Jesus, but that they regarded Jesus as even more dangerous to their authority than John. (H. Ridderbos)

John 4:1 Now (transitional) when (temporal) Jesus (Subj. Nom.) came to know (γινώσκω, AAI3S, Ingressive; realized) that (introductory) the Pharisees (Subj. Nom.) had heard (ἀκούω, AAI3P, Constative) that (introductory): "Jesus (Subj. Nom.) is gaining (ποιέω, PAI3S, Iterative) and (connective) baptizing (PAI3S, Iterative) more (Acc. Measure) disciples (Acc. Dir. Obj.) than (comparison) John (Subj. Nom.),"

^{BGT} **John 4:1** Ὡς οὖν ἔγνω ὁ Ἰησοῦς ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης

^{VUL} **John 4:1** ut ergo cognovit Iesus quia audierunt Pharisei quia Iesus plures discipulos facit et baptizat quam Iohannes

LWB **John 4:2** (Although Jesus Himself was not baptizing, but rather His disciples),

^{KW} **John 4:2** Although Jesus Himself was not baptizing but His disciples were,

^{KJV} **John 4:2** (Though Jesus himself baptized not, but his disciples,)

TRANSLATION HIGHLIGHTS

John adds this parenthetical to point out that Jesus Himself did not perform water baptisms (Descriptive Imperfect tense). His disciples did the baptizing while Jesus officiated. This might seem like a “picky” statement, but the rumours going around indicated that Jesus Himself was in the water performing the ritual - which was not the case. He did not come to baptize in water; He came to baptize with the Spirit. John’s water baptism was meant to point to the Messiah. It was fine for the disciples to baptize in water, pointing to the now-present Messiah. But it would have been totally confusing for Jesus to baptize in water which in fact was pointing to Himself. The parenthetical does not seem awkward if you understand the second half of 4:1 to be a half-true rumor in quotations. The Pharisees heard either from their own secret representatives or through the rumor mill, that Jesus was baptizing more people than John the Baptist. John corrects this rumor with this verse. Jesus was obtaining a greater number of disciples, but He was not personally performing the water baptisms.

RELEVANT OPINIONS

That Jesus, nevertheless, approved of baptism and assumed responsibility for the rite as administered by His disciples is clear from the use of the singular of the verb “to baptize” both here and in 3:22. What *they* (His disciples) did, *He* was in reality doing through His agents. (W. Hendriksen) Jesus baptized with the Spirit, and not with water. For Him to baptize into His own name would have been to darken the mystery; for Him to baptize into One who should come would in a way have hidden the fact that He had come. (H. Reynolds)

Jesus did not baptize for the same reason that Paul did not baptize usually, because His office was to preach and teach, and the disciples as yet had no office of this kind. (H. Alford) The most

likely answer is that John recognized the possible negative implications of the earlier material only after this more explicit and direct comparison between Jesus and John. (A. Lincoln) The writer takes a moment in passing to correct a possible false impression given by 3:22 and 4:1. Jesus was not personally baptizing anyone. Baptisms were taking place in Judea as a result of His ministry and under His jurisdiction, but the actual baptizers were His disciples. (J. Michaels)

John 4:2 Although (subordinating, concessive) Jesus (Subj. Nom.) Himself (Nom. Appos.) was not (neg. adv.) baptizing (βαπτίζω, Imperf.AI3S, Descriptive), but rather (contrast) His (Gen. Rel.) disciples (Subj. Nom.),

^{BGT} **John 4:2** -καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτιζεν ἀλλ' οἱ μαθηταὶ αὐτοῦ-

^{VUL} **John 4:2** quamquam Iesus non baptizaret sed discipuli eius

LWB John 4:3 He abandoned Judea and departed again toward Galilee.

^{KW} **John 4:3** He abruptly went away from Judea and went off again into Galilee.

^{KJV} **John 4:3** He left Judaea, and departed again into Galilee.

TRANSLATION HIGHLIGHTS

Jesus left Judea rather abruptly (Culminative Aorist tense) and departed for Galilee (Ingressive Aorist tense). He had been to Galilee before, to attend the wedding at Cana, but there was someone along the unusual route He was going to take that He was destined to meet and converse with. It was not His plan at this time to confront the Pharisees again. Let them 'stew in their own juices' for awhile. Besides, it was not time for the ultimate crisis to begin which would eventually lead to His crucifixion. There is a time in God's plan to avoid a crisis, and there is a time to meet a crisis head on.

RELEVANT OPINIONS

The word suggests that His departure was a consequence of the action of the Pharisees. (H. Reynolds) The faith of the half-pagan Samaritans who accept Jesus so whole-heartedly and welcome Him to their homes, stands out all the more strikingly against the background of the superficial, miracle-hungry faith of the Jerusalem crowds, the bewilderment of the spiritual elite and the suspicious attitude of the Pharisees. Faith is wanting or inadequate among Jesus' own people, but the response among the non-Jewish world is quick and eager. (R. Schnackenburg) When Jesus received word that the Pharisees were beginning to perceive Him and John as rivals, He decided to leave the area. (J. Michaels) He does not want to engage prematurely in a conflict which He knows to be inevitable. He abandons Judea therefore to His enemies and returning to Galilee, He makes that retired province, from this time onward, the ordinary theatre of His activity. (F. Godet)

John 4:3 He abandoned (ἀφίημι, AAI3S, Culminative; left) Judea (Acc. Place) and (continuative) departed (ἀπέρχομαι, AAI3S, Ingressive, Deponent; headed toward) again (adv.) toward Galilee (Acc. Place).

^{BGT} **John 4:3** ἀφῆκεν τὴν Ἰουδαίαν καὶ ἀπῆλθεν πάλιν εἰς τὴν Γαλιλαίαν.

^{VUL} **John 4:3** reliquit Iudaeam et abiit iterum in Galilaeam

^{LWB} **John 4:4** Now [at this time in His ministry] it was necessary [according to God's plan] for Him to travel through Samaria.

^{KW} **John 4:4** Now, it was necessary in the nature of the case for Him to be going through Samaria.

^{KJV} **John 4:4** And he must needs go through Samaria.

TRANSLATION HIGHLIGHTS

According to the Father's plan, it was necessary (Descriptive Imperfect tense) for Jesus to pass through Samaria on the way to Galilee. "It was necessary" refers to His sovereign grace, His eternal decree. This meeting with the Samaritan woman was no chance event; it was ordained in eternity past and would occur as planned on precisely the day and moment God's decree required. This was not the time for Him to meet the Pharisees again. He had other people to minister to before that day would arrive. In this case, He needed to present Himself to some of His elect in Samaria. This was not the customary route, because Jews did not get along with Samaritans. On the one hand, the Pharisees would not follow Him there. On the other hand, He was to meet a woman at a well (among others) and instruct her about eternal life.

RELEVANT OPINIONS

The normal route for a Jew traveling from Judea to Galilee involved walking up the Jordan River valley to avoid any contact with the Samaritans. So great was the hostility between the Jews and Samaritans that a Jew would take the route through Samaria only if he was in a great hurry. (E. Towns) Dear reader, if you are one of God's elect there is a *needs be* put on the Lord Jesus Christ to save *you*. If you are yet in your sins, you will not always be. For years you may have been fleeing from Christ; but when His time comes He will overtake you. (A. Pink) He might, as bigoted Jews were accustomed to do, have crossed the Jordan and passed through Perea instead. There was no such animus in the heart of Jesus, and a Divine and providential monition was the occasion of His taking the direct road. (H. Reynolds) The seventeenth of second Kings shows us what a mongrel race they were, and how incurably idolatrous. They had never conformed to the divine ritual. (A. Knoch)

From all eternity it had been ordained that *He should* go through Samaria. Some of God's elect were there, and these *must* be sought and found. Note the Lord's own words in John 10:16, "And other sheep I have, which are not of this fold: them also I *must* bring." We shall never appreciate

the Gospel until we go back to the basic truth of *predestination*, which puts God first, which makes the choice His before it is ours, and which, in due time, brings His grace to bear upon us with invincible power. Election is of *persons* – predestination is of *things*. All the great movements of the universe are regulated by God’s will - and if the great movements, then the small movements, for the great depend upon the small. It was predestined that our Savior should go through Samaria, because there was a chosen sinner there. And she was a chosen sinner, for if not she never would have chosen God, or known Jesus Christ. The whole machinery of grace was therefore set in motion in the direction of one poor sinner, that she might be restored to her Savior and to her God. (A. Pink)

John 4:4 Now (transitional) it was necessary (δεῖ, Imperf.AI3S, Descriptive; according to God’s plan) for Him (Acc. Gen. Ref.) to travel through (διέρχομαι, PMInf., Dramatic, Inf. As Dir. Obj. of Verb) Samaria (Gen. Place).

^{BGT} **John 4:4** Ἦδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας.

^{VUL} **John 4:4** oportebat autem eum transire per Samariam

LWB John 4:5 **Consequently, He arrived at a city of Samaria which is called Sychar, near a parcel of land which Jacob had given to his son, Joseph.**

^{KW} **John 4:5** He comes therefore to a city of Samaria called Sychar, near the small plot of ground which Jacob gave his son Joseph.

^{KJV} **John 4:5** Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

TRANSLATION HIGHLIGHTS

Since it was necessary for Jesus to pass through Samaria on the way to Galilee, he eventually arrived at a city in Samaria called Sychar (Aoristic Present tense). Sychar has two possible translations depending on a vowel: *scheker* (city of liars) or *schekar* (city of drunkards). In either case, it was not a place one would want to stay for long! This city was near a piece of property which Jacob had given (Constative Aorist tense) to his son, Joseph. Because there were springs there and a well for obtaining drinking water, it was known in those days as Jacob’s well which was located at the base of Mount Ebal. Joseph’s bones were buried on this plot of land per Joshua 24:32.

RELEVANT OPINIONS

Today a modern city of considerable size is situated at the foot and on the slopes of Mt. Gerizim. It is called Nablus, which is an Arabic corruption of Neapolis meaning “new city.” On the southern slope of Gerizim one finds the synagogue of the Samaritans that contains the scrolls of the Samaritan Pentateuch, to which the owners ascribe a fantastic antiquity. The biblical city of Shechem was located not far from the present Nablus. (W. Hendriksen) The city is the modern

Nablous, where the Samaritans still live. The people were a mixture of five nations, transported from the East to occupy Samaria after the exile of its native inhabitants. They were more hated by the Jews than the Gentiles themselves, and were never received as proselytes. Hate beget hate. The moral separation was complete. (H. Reynolds) Long before the creation of the world it had been settled in the counsels of eternity that He was to meet a poor, sinful, Samaritan woman that day. He could not forgo that appointment. (H. Ironside)

John 4:5 Consequently (inferential), He arrived (ἔρχομαι, PMI3S, Aoristic, Deponent) at a city (Acc. Place; community) of Samaria (Adv. Gen. Place) which is called (λέγω, PPtC.AFS, Descriptive, Attributive) Sychar (Acc. Spec.), near a parcel of land (Prep. Gen.) which (Acc. Gen. Ref.) Jacob (Subj. Nom.) had given (δίδωμι, AAIS, Constative) to his (Gen. Rel.) son (Dat. Adv.), Joseph (Dat. Spec.).

^{BGT} **John 4:5** ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην Συχάρ πλησίον τοῦ χωρίου ὃ ἔδωκεν Ἰακώβ [τῷ] Ἰωσήφ τῷ υἱῷ αὐτοῦ·

^{VUL} **John 4:5** venit ergo in civitatem Samariae quae dicitur Sychar iuxta praedium quod dedit Iacob Ioseph filio suo

LWB John 4:6 As a matter of fact, Jacob's well was there. Jesus, therefore, being exhausted because of His journey [walking], sat down near the well without further ado [collapsed]. It was about the sixth hour.

^{KW} **John 4:6** Now, there was in that place a spring, the one which had belonged to Jacob. Then Jesus, having become wearied to the point of exhaustion by reason of His journey, was sitting thus at the spring. The hour was about the sixth.

^{KJV} **John 4:6** Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour.

TRANSLATION HIGHLIGHTS

As a matter of fact, this very plot of land was where Jacob's well was located (Descriptive Imperfect tense). There is a Russian Orthodox Church built over the well today; the well is in the center of the chapel. Jesus was totally exhausted (Latin: fatigued) from His long morning walk (Intensive Perfect tense), so He sat down near the well immediately upon spotting it. He was in complete control of the universe (deity), but He was tired and thirsty (humanity). It was about the sixth hour, which means He had arrived about noon Jewish time. He was tired, covered with road dust, and was no doubt quite thirsty. It was well past the early morning (about noon) when most water-bearers had made their trip to the well and back to town. The woman Jesus was about to meet at the well was the only person in the vicinity. There are a lot of speculations about why she was there so late to get water. The most likely reason is that because she had been married so many times and was currently living with a guy out of wedlock, she did not get along with the other women in town and avoided them whenever possible.

RELEVANT OPINIONS

The participle *kekopiakos* describes a state of weariness and is closely related to the verb meaning “excessive toil” (Luke 5:5). Although this gospel emphasizes the deity of Christ, it does not neglect His humanity ... The picture implied by the Greek words is that of a man collapsing by a cool well because He was too tired to go on. (E. Towns) This district abounds in springs (Deut. 8:7). The well is indeed fed by fountains of water in the neighborhood ... The well, two hundred years ago, was declared by Maundrell to be 105 feet deep, and built of solid masonry. In 1866 Lieutenant Anderson found it 75 feet deep, and quite dry. Efforts are now being made by the Palestine Exploration Society to protect and restore the well. (H. Reynolds) The well was a figure of Himself, and its water the symbol of the salvation that is to be found in Him ... It was God who opened thine eyes to see Him as the One who alone could meet thy desperate and deep need. (A. Pink)

John 4:6 As a matter of fact (explanatory), Jacob’s (Poss. Gen.) well (Subj. Nom.) was (εἰμί, Imperf.AI3S, Descriptive) there (Adv. Place). Jesus (Subj. Nom.), therefore (inferential), being exhausted (κοπιᾶω, Perf.APtC.NMS, Intensive, Attributive) because of His journey (Gen. Cause; walking), sat down (καθίζομαι, Imperf.MI3S, Descriptive, Deponent) near the well (Loc. Place) without further ado (Adv. Manner). It was (εἰμί, Imperf.AI3S, Descriptive) about (adv.) the sixth (Nom. Measure) hour (Pred. Nom.).

^{BGT} **John 4:6** ἦν δὲ ἐκεῖ πηγή τοῦ Ἰακώβ. ὁ οὖν Ἰησοῦς κεκοπιακῶς ἐκ τῆς ὁδοπορίας ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ· ὥρα ἦν ὡς ἕκτη.

^{VUL} **John 4:6** erat autem ibi fons iacob iesus ergo fatigatus ex itinere sedebat sic super fontem hora erat quasi sexta

LWB John 4:7 A woman from Samaria [a local] came to draw water. Jesus said to her: Please permit me a means to drink [let me borrow something to draw water with].

^{KW} **John 4:7** There comes a woman of Samaria to draw water. Jesus says to her, Give me to drink,

^{KJV} **John 4:7** There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

TRANSLATION HIGHLIGHTS

A local woman from Samaria came to the well to draw water (Customary Present tense). She had a water-pitcher or pot of some kind to bring water out of the well and enable her to carry it back to town. Jesus said to her: Please grant me a means to drink (Ingressive Aorist tense). The imperative mood could have been a command, but it also could have been a polite request (Entreaty). Since He was exhausted and had no way to get water out of the well to drink, I think

it was a polite request to borrow her pitcher or pot to get a drink with. Jesus didn't have a utensil for getting water out of the well. If you were tired and thirsty and finally came to a water well, would you sit there and wait for someone to wait on you if a jar or bucket was readily available to get yourself a cool drink? Jesus gave her an opportunity to perform a nice gesture by allowing Him to borrow her water-pitcher. He was not barking out a command to have a waitress fill His water glass at Ruth's Chris.

RELEVANT OPINIONS

We can picture her carrying her water-pitcher (4:28) upon her head or, like Rebecca, upon her shoulder (Gen. 24:15) as she walks from her home in Sychar in a southerly direction to Jacob's Spring. (W. Hendriksen) He will at once confer on this poor "waif and stray" the unspeakable privilege of bestowing the cup of cold water on the Lord of all ... Mark how Divine providence brings together the Savior and the sinner at the "meeting place of destiny." (H. Reynolds) The woman was too shamed to visit the spring in the evening, when all other women came. So she endured the heat of the midday sun to avoid their insults. (A. Knoch) If the initial faith of the best representative from the Judean elite appears ambiguous, the faith of the socially worst representative from an unorthodox and ethnically mixed sect appears far more positive. (C. Keener)

She went to the well that day, at that time, because God's hour had struck when she was to meet the Savior. Our least movements are directed and over-ruled by Divine providence. There are no accidents in the world that is presided over by a living, reigning God. (A. Pink) With Nicodemus, a man who was religious to his fingertips, our Lord was harsh and blunt, but see how gentle He is with this woman. (J. McGee) Forgetting His own thirst, as if He were satisfied with obtaining leisure and opportunity for conversation, that He might instruct her in true godliness, He draws a comparison between the visible water and the spiritual, and waters with heavenly doctrine the mind of her who had refused Him water to drink. (J. Calvin)

John 4:7 A woman (Subj. Nom.) from Samaria (Adv. Gen. Place; a local) came (ἔρχομαι, PMI3S, Customary, Deponent) to draw (ἀντλέω, AAInf., Constative, Purpose) water (Acc. Dir. Obj.). Jesus (Subj. Nom.) said (λέγω, PAI3S, Static) to her (Dat. Ind. Obj.): Please permit (δίδωμι, AAImp.2S, Ingressive, Entreaty; grant, give) me (Dat. Adv.) a means to drink (πίνω, AAInf., Constative, Means).

^{BGT} **John 4:7** ἔρχεται γυνή ἐκ τῆς Σαμαρείας ἀντλήσαι ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς· δός μοι πεῖν·

^{VUL} **John 4:7** venit mulier de Samaria haurire aquam dicit ei Iesus da mihi bibere

LWB John 4:8 You see, His disciples had departed towards the city for the purpose of buying food in the market place.

^{KW} **John 4:8** For His disciples had gone off into the city in order that they might buy food in the market place.

^{KJV} **John 4:8** (For his disciples were gone away unto the city to buy meat.)

TRANSLATION HIGHLIGHTS

Jesus had remained at Jacob's well while His disciples had gone into town (Consummative Pluperfect tense) to buy supplies (Purpose Subjunctive mood). Moreover, the fact that Jesus had sent them into a Samaritan town to buy food means He didn't agree with the unclean nature of their food according to Jewish prejudice. But let's return to the well. Most likely, one of them had something to draw water with, but had taken it with him absentmindedly. Entering town, shopping for food, and returning would take some time. This phrase was not added to make it sound like Jesus was not able to eat and drink without someone waiting on Him hand-and-foot! Jesus was quite able to get a drink of water on His own, without the help of His disciples. But He did need a water-drawing utensil of some kind to do it with - as well as a long rope. This well was over 75-feet deep at a minimum, according to measurements made in the 1800's. If this were a Western scene, Jesus was the one who volunteered to stay at the camp and watch the livestock while the others went into town to drink and dine and buy supplies. After they had their fill, they would hopefully "get on back to the herd" where the trail boss was waiting patiently. ☺

RELEVANT OPINIONS

He had nothing with which to draw water. (W. Hendriksen) There are very discordant statements as to the degree of separation which the Jews insisted upon between themselves and Samaritans. The later rabbis greatly aggravated the feeling. They refused to eat the bread of Samaritans, as though it were more defiling than swine's flesh; objected to drink their wine or vinegar; and, if this animosity at the time of Christ had been equally pronounced, would have limited the disciples in their choice of food to uncooked eggs, fruit, and vegetables, and possibly to meal and wine. (H. Reynolds)

John 4:8 You see (explanatory), His (Gen. Rel.) disciples (Subj. Nom.) had departed (ἀπέρχομαι, Pluperf.AI3P, Consummative, Deponent) towards the city (Acc. Place) for the purpose of buying food (Acc. Dir. Obj.) in the market place (ἀγοράζω, AASubj.3P, Constatative, Purpose).

^{BGT} **John 4:8** οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν ἵνα τροφὰς ἀγοράσωσιν.

^{VUL} **John 4:8** discipuli enim eius abierant in civitatem ut cibos emerent

LWB John 4:9 Then the Samaritan woman asked Him: How is it possible that you, being a Jew, are asking from me a means to drink, since I am a Samaritan woman? It's a well known fact [from Pharisaic purity laws]: "Jews do not share water vessels with Samaritans."

^{KW} **John 4:9** The Samaritan woman then says to Him, How is it that you being a Jew, are asking a drink from me, being a woman of Samaria, for Jews do not associate with Samaritans?

^{KJV} **John 4:9** Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

TRANSLATION HIGHLIGHTS

The Samaritan woman is quite surprised that a Jew would dare speak to her, let alone ask to borrow her water-pitcher or water-pot. She asked Jesus: How it is possible that you, being a Jew, are asking from me a *means* to drink (Interrogative Indicative mood). I am a Samaritan woman; how is it possible that you are asking me for a water-pitcher? That would be customary procedure if you were not a Jew, but you are, and we never share water pitchers, pots or cups with each other. It's a well known fact that Jews do not share drinking vessels with Samaritans. If there was a Non-customary Present tense, this would be an example of it. Being a Jew, Jesus is violating national and religious protocol by sharing a water-pitcher with a Samaritan woman.

Animosity between the two peoples is so great that most Jews would rather die of thirst, than ask a Samaritan for a drink out of their cup. Historically, the Samaritans were only part Jewish, as opposed to completely Jewish. The racially pure Jews in Jerusalem looked down on them as they would unclean animals. There were also religious differences; each racial group had its own synagogues and its own version of the Penteteuch. One major religious difference is that the Samaritans only believe in these five books and reject the rest of the Old Testament. The issue here is sharing a water-pot or water-pitcher. The disciples were in town buying food in the market place, so obviously there were some business dealings and conversations between Jews and Samaritans. But drinking from a Samaritan pitcher is another issue, a taboo.

RELEVANT OPINIONS

The unfriendly sentiments of the Jews with respect to the Samaritans may be gathered from such passages as 8:48 and (the apochryphal book) Ecclesiasticus 50:25-26. The similarly hostile attitude of the Samaritans toward the Jews is shown in Luke 9:51-53. Our Lord's lovingkindness overleaped the boundaries of national hatred ... According to Pharisaic interpretation of the laws of purity (Lev. 15) Jews and Samaritans were not allowed to use drinking-vessels together. It is for this reason that this woman, realizing that Jesus will have to use her pitcher, is greatly surprised and, perhaps also somewhat pleased that this Jew addresses her and is willing to drink from her pitcher. (W. Hendriksen) The contour of the Jewish face differs greatly from that of the Samaritan, and the customary fringes on their robes were of different national colors. Moreover, His appearance, travel-stained, weary, and thirsty, on the great highway between Galilee and Judea, would have suggested at once that He was no Samaritan. (H. Reynolds)

Might not one of the disciples have remained with Jesus? It would be strange enough that Jesus should have been left there, absolutely alone, in the midst of a hostile population; and twelve men were not necessary to procure provisions! (F. Godet) The disciples of Christ did not beg, they bought. (A. Pink) Even today in traditional Middle Eastern societies, "Social intercourse between unrelated men and women is almost equivalent to sexual intercourse." If such a man and woman "are alone together for more than twenty minutes," it is assumed that "they have had

intercourse.” Cross-gender conversation at wells sometimes led to marriage. (C. Keener) It has been thought that the woman, in frolicsomeness, exaggerated somewhat the consequences of the hostility between the two peoples, and that in submitting to Jesus this insignificant question, she wished to enjoy for a moment the superiority which her position gave her. (F. Godet)

John 4:9 Then (consecutive) the Samaritan (Descr. Nom.) woman (Subj. Nom.) asked (λέγω, PAI3S, Aoristic) Him (Dat. Ind. Obj.): How is it possible that (interrogative) you (Subj. Nom.), being (εἰμί, PAPtc.NMS, Descriptive, Attributive) a Jew (Pred. Nom.), are asking (αἰτέω, PAI2S, Customary, Interrogative Ind.) from me (Abl. Source) a means to drink (πίνω, AAInf., Constative, Means), since I am (εἰμί, PAPtc.GFS, Descriptive, Causal) a Samaritan (Descr. Gen.) woman (Obj. Gen.)? It's a well known fact (emphatic, affirmative; to be sure): "Jews (Subj. Nom.) do not (neg. adv.) associate with (συγγράομαι, PMI3P, Customary, Deponent; have dealings with, be on friendly terms with) Samaritans (Dat. Disadv., Association)."

^{BGT} **John 4:9** λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρίτις· πῶς σὺ Ἰουδαῖος ὢν παρ' ἐμοῦ πεῖν αἰτεῖς γυναικὸς Σαμαρίτιδος οὔσης; οὐ γὰρ συγγρῶνται Ἰουδαῖοι Σαμαρίταις.

^{VUL} **John 4:9** dicit ergo ei mulier illa samaritana quomodo tu Iudaeus cum sis bibere a me poscis quae sum mulier samaritana non enim coutuntur Iudaei Samaritanis

LWB John 4:10 Jesus replied with discernment and said to her: **If you were familiar with the gift of God and Who it is [Jesus Christ] that is saying to you: “Please permit Me a means to drink,” you would have asked Him and He would have given to you living water.**

^{KW} **John 4:10** Answered Jesus and said to her, If you knew the gratuitous gift of God, and who it is who is saying to you, Give me to drink, you would in that case have asked Him and He would have given to you water which is alive.

^{KJV} **John 4:10** Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

TRANSLATION HIGHLIGHTS

Jesus answered the Samaritan woman (Constative Aorist tense), but not in the manner in which she anticipated. He indirectly communicates to her that she wouldn't ask this question if she knew Who He was (Intensive Pluperfect tense) and that He was the gift of God who had been announced in OT Scriptures for centuries. Instead of Him asking her for the means to drink physical water (Imperative of Entreaty), she would have asked Him (Ingressive Aorist tense) for spiritual (living) water and He would have given this living water to her (Culminative Aorist tense). Jesus Himself is both the “gift of God” and the “living water.” The fountains or springs of the earth produced drinking water, but Jesus Himself was the water of life. She would provide Him the ability to obtain water from the fountains or springs of the earth; He would provide her

the ability to receive spiritual water from the fountain of heaven: Himself. Jesus contrasts His request for a means to obtain a drink of physical water, while hinting that she could obtain spiritual water (salvation) in return. Good trade! The compare and contrast is from the lesser to the greater ... physical water from the earth as compared to spiritual water from heaven.

RELEVANT OPINIONS

Jesus chose not to engage in an ethnic-oriented debate with the woman, but rather turned the focus to “the gift of God.” The expression “gift” should be viewed as one of the many descriptive titles of Christ. In 2 Cor. 9:15, Paul declared that Christ is the indescribable gift of God. (E. Towner) He is the Fountain that is able to supply her water. (W. Hendriksen) This sin-burdened woman could not obtain eternal life unless she obtained crucial information. She needed to know something about this offer, and she needed to know something about the Person who was placing the offer before her. (Z. Hodges) This Jacob’s Well was filled by water from rains percolating through a sort of cistern, good water, but not equal to a real spring which was always preferred. (A. Robertson) In the case of this woman there was no legalistic and religious pattern to be swept away. Her moral character and religious standing were already gone. (A. Pink)

John 4:10 Jesus (Subj. Nom.) replied with discernment (ἀποκρίνομαι, API3S, Constativē, Deponent) and (connective) said (λέγω, AAI3S, Constativē) to her (Dat. Adv.): If (protasis, 2nd class condition, “but it’s not true”) you were familiar with (οἶδα, Pluperf.AI2S, Intensive; understood) the gift (Acc. Dir. Obj.) of God (Abl. Source) and (connective) Who (Subj. Nom.) it is (εἰμί, PAI3S, Descriptive) that is saying (λέγω, PAPtc.NMS, Attributive) to you (Dat. Ind. Obj.): “Please permit (δίδωμι, AAImp.2S, Ingressive, Entreaty; grant, give) Me (Dat. Adv.) a means to drink (πίνω, AAInf., Constativē, Means),” you (Subj. Nom.) would (apodosis contrary to fact) have asked (αἰτέω, AAI2S, Ingressive) Him (Acc. Dir. Obj.) and (consecutive) He would (apodosis contrary to fact) have given (δίδωμι, AAI3S, Culminative) to you (Dat. Adv.) living (ζάω, PAPtc.ANS, Descriptive, Attributive) water (Acc. Dir. Obj.).

^{BGT} **John 4:10** ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· εἰ ἤδεις τὴν δωρεάν τοῦ θεοῦ καὶ τίς ἐστὶν ὁ λέγων σοι· δός μοι πεῖν, σὺ ἂν ἤτησας αὐτὸν καὶ ἔδωκεν ἅν σοι ὕδωρ ζῶν.

^{VUL} **John 4:10** respondit Iesus et dixit ei si scires donum Dei et quis est qui dicit tibi da mihi bibere tu forsitan petisses ab eo et dedisset tibi aquam vivam

LWB **John 4:11** **She replied to Him: Sir, you have no bucket [for drawing water] and the well is deep. How, therefore, will you obtain this living water?**

^{KW} **John 4:11** She says to Him, Sir, you do not have anything with which to draw, and the well is deep. From where therefore do you have this water, this living water?

^{KJV} **John 4:11** The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

TRANSLATION HIGHLIGHTS

The woman at the well replied to Jesus (Static Present tense) in a logical fasion using deductive reasoning. Sir, you have no bucket for drawing water (Customary Present tense) and the well is quite deep (Gnomic Present tense). How, therefore, will you obtain this living water (Deliberative Present tense)? She has not made the mental contrast between the water He wishes to drink and the spiritual water He is offering her. But she does know that He doesn't have a bucket or pitcher to retrieve drinking water with, so how is it possible that He will provide this water for her? Was she making a mental contrast between stagnant water that is warmed-over versus living, spring water that would be fresh from the bottom of the well shaft? Some commentators (e.g., Kistemaker) think this is where her logic led her, since she did not understand that "living water" is spiritual rather than physical.

RELEVANT OPINIONS

There was no windlass or bucket. Travelers were expected to carry their own long leather buckets. (A. Knoch) The well was estimated to be about thirty to fifty feet deep at that time, and although a bag of skin was normally left at the well, Jesus did not have a rope to lower and raise the bag. (E. Towns) The woman is thoroughly perplexed and mystified. What this stranger is saying seems to be absurd. Meanwhile, she keeps on revolving the riddle in her mind. (W. Hendriksen) As physical life is dependent on water, so spiritual life is sustained by the Spirit and the Word of God. (A. Knoch) It was incongruous to her that Jesus could offer her water without the use of a bucket. Such a feat would outdo Jacob who dug the well in the first place. (D. Guthrie)

John 4:11 She replied (λέγω, PAI3S, Static) to Him (Dat. Ind. Obj.): Sir (Voc. Address), you have (ἔχω, PAI2S, Customary) no (coordinating) bucket (Acc. Dir. Obj.; for drawing water) and (continuative) the well (Subj. Nom.; shaft) is (εἰμί, PAI3S, Gnomic) deep (Pred. Nom.). How (Adv. Means), therefore (inferential), will you obtain (ἔχω, PAI2S, Deliberative, Interrogative) this (demonstrative) living (ζάω, PAPtc.ANS, Descriptive, Attributive; spiritual) water (Acc. Dir. Obj.)?

^{BGT} **John 4:11** λέγει αὐτῷ [ἡ γυνή]: κύριε, οὐτε ἄντλημα ἔχεις καὶ τὸ φρέαρ ἐστὶν βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν;

^{VUL} **John 4:11** dicit ei mulier Domine neque in quo haurias habes et puteus altus est unde ergo habes aquam vivam

^{LWB} **John 4:12** **You are not greater than our ancestor Jacob, who gave us the well, are you? Even he himself [the original well-digger] drank from it, as well as his sons and his livestock.**

^{KW} **John 4:12** As for you, you are not greater than our father Jacob who gave us the well, and he himself drank from it, and his sons and his cattle, are you?

^{KJV} **John 4:12** Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

TRANSLATION HIGHLIGHTS

The woman at the well is still wrestling with the words of Jesus. Was He claiming to possess something that even Jacob did not have? She asks: You are not greater than our ancestor Jacob, who gave us the well (Constative Aorist tense), are you? He dug the well and he couldn't provide living spring water from the bottom of the well afterwards. He even drank from this well, along with his sons and his livestock. The implication is that none of them could obtain spring water from the bottom of the well either. She finds it hard to believe that this man is greater than her ancestor who dug the well, but he seems to be offering her something that even Jacob couldn't provide.

RELEVANT OPINIONS

Though the question anticipates a negative answer, yet the woman shows that she is beginning to ponder the greatness of this stranger. Thus, she is being made receptive for the Gospel. (W. Hendriksen) We observe here the Samaritan's claim to be a descendant of Ephraim, of Joseph, or Jacob himself who dug the well. By rising up behind the family of Ephraim to the father of Judah as well as of Joseph, the woman claims a kind of kinship with Jesus. (H. Reynolds) Her mind was centered on the common round of daily tasks. And thus it is with many another now. They are too busy to take time to study the things of God. (A. Pink)

John 4:12 You (Subj. Nom.) are (εἰμί, PAI2S, Descriptive) not (neg. particle) greater than (Pred. Nom.) our (Gen. Rel.) ancestor (Gen. Comparison) Jacob (Gen. Appos.), who (Subj. Nom.) gave (δίδωμι, AAI3S, Constative) us (Dat. Adv.) the well (Acc. Dir. Obj.), are you (interrogative use of particle)? Even (ascensive) he himself (Subj. Nom.) drank (πίνω, AAI3S, Constative) from it (Gen. Source), as well as (adjunctive) his (Gen. Rel.) sons (Subj. Nom.) and (connective) his (Gen. Poss.) livestock (Subj. Nom.).

^{BGT} **John 4:12** μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ καὶ αὐτὸς ἐξ αὐτοῦ ἔπιεν καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ θρέμματα αὐτοῦ;

^{VUL} **John 4:12** numquid tu maior es patre nostro iacob qui dedit nobis puteum et ipse ex eo bibit et filii eius et pecora eius

LWB John 4:13 Jesus answered and said to her: Each person who keeps on drinking from this water [in Jacob's well] will thirst again.

^{KW} **John 4:13** Answered Jesus and said to her, Everyone who keeps on drinking of this water shall thirst again,

^{KJV} **John 4:13** Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

TRANSLATION HIGHLIGHTS

Jesus answered her and said: Each person who keeps on drinking from this water (Iterative Present tense) will thirst again (Predictive Future tense). He probably pointed to the water in the well when making this statement, because he was referring to physical water in the well that Jacob dug centuries ago. The water that Jacob provided would quench their thirst temporarily, but it would not last long. They would become thirsty again, without a doubt. The word “drink,” however, is commonly used for saving faith (John 6:54, 7:37-38).

RELEVANT OPINIONS

The whole conversation that follows is designed to provide her with needed information. God’s gift was the water of life. It was not, as she first supposed, the kind of water that would satisfy her physical thirst. Rather, it was water designed to meet her spiritual thirst, for the woman was a guilty sinner. (Z. Hodges) The Israelites, as a nation, seemed to reveal their regenerate condition when they promised, “We will do everything the Lord has said.” They had “bowed down and worshipped” and trusted in the blood of the Passover lamb, had by faith crossed the Red Sea, and had drunk that spiritual rock which was Christ, yet they never obtained Canaan, their inheritance, because of their unbelief and disobedience. (J. Dillow) The Spirit of God, imparted by our Lord to His people, dwells within them as a perennial wellspring of refreshment and life. The soul’s deepest thirst is for God Himself, who has made us so that we can never be satisfied without Him. (F. Bruce) Jacob’s gift may have been miraculous and its abundance legendary, but it could not assuage thirst permanently. Jesus’ gift of water will, however. (G. O’Day)

John 4:13 Jesus (Subj. Nom.) answered (ἀποκρίνομαι, API3S, Constative, Deponent) and (connective) said (λέγω, AAI3S, Constative) to her (Dat. Adv.): Each person (Subj. Nom.) who keeps on drinking (πίνω, PAPtc.NMS, Iterative, Substantival) from this (Gen. Spec.) water (Gen. Source) will thirst (διψάω, FAI3S, Predictive) again (Adv. Time).

^{BGT} **John 4:13** ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψήσει πάλιν·

^{VUL} **John 4:13** respondit Iesus et dixit ei omnis qui bibit ex aqua hac sitiet iterum qui autem biberit ex aqua quam ego dabo ei non sitiet in aeternum

LWB John 4:14 But whoever takes a drink from the water which I will give him [initial belief in Christ], shall never thirst during his age [lifetime]. Instead, the water which I will give to him will keep on becoming [if not quenched] a spring of water in him [source of spiritual life] flowing into eternal life [experiential sanctification].

^{KW} **John 4:14** But whoever takes a drink of the water which I shall give him, shall positively not thirst, no, never, but the water which I shall give him shall become in him a spring of water gushing up into life eternal.

^{KJV} **John 4:14** But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

TRANSLATION HIGHLIGHTS

In contrast to the physical water available in Jacob's well, the spiritual water that Jesus will give (Predictive Future tense) to the person who takes his first drink (Ingressive Aorist tense) will quench his spiritual thirst for the duration of his life on earth. This is initial belief in Christ, a point in time event with lasting results. The Accusative Extent of Time in this context (eternal) is an idiom that refers to the length of this believer's life. As long as he is alive, he will not thirst for spiritual water (Gnomic Future tense). The singular points to a duration of time that has a beginning and an ending, specifically the time between his birth and his death. The definite article *ho* substitutes as a personal, possessive pronoun ("his"). This is positional sanctification or justification salvation, depending on which term you are accustomed to. The initial quenching of thirst when a person believes in Christ (indwelling of the Spirit) is made available for continual drinking by the filling of the Spirit.

The positional drink of water becomes continuing experiential drinks of water. "Never thirst" in this context refers to eternal security. Jesus now switches to the continuous flow of spiritual water within the believer. The water He gives will keep on becoming (Deliberative Future tense) a spring or fountain of spiritual life gushing forth inside the believer. As long as the believer does not quench this spiritual water by unconfessed sin, it will continue to provide a flow of spiritual, eternal life within him (Iterative Present tense). The Complementary Accusative points to the positive, qualitative nature of this life, which can be lived in the here and now. The element of time is lost or consumed in the quality of this life. It is having *heaven on earth to go to heaven in*: the supergrace life. It is related to blessings in time and rewards in eternity. The goal is to experience more of what this eternal life is in this present life. This eternal life is the fruit of experiential sanctification.

Jeremiah 2:13 is important here: "This is what the Lord says: ... My people have committed two sins: They have forsaken me, the spring of living water, and have dug their own cisterns, broken cisterns that cannot hold water." Also, the Holy Spirit is revealed as "living water" in John 7:38-39. Some commentators give lengthy explanations of the sexual imagery associated with discussions between a man and woman over water – called the *betrothal scenario*. Obviously that is far afield in this case!

RELEVANT OPINIONS

Jesus appeals to her craving for ultimate rest and satisfaction ... The living water which Jesus bestows makes one lose this thirst for all time to come – once a believer, always a believer – and

enters into the soul and remains within, as a source of spiritual refreshment and satisfaction. It is a self-perpetuating spring – the progressive idea – sustaining a person spiritually on earth, with a view to the everlasting life in the realms above. (W. Hendriksen) The water offered to the Samaritan adultress was the Word of truth and the power of the Spirit. When we come to Christ to drink, what we drink is truth – not dry, lifeless, powerless truth, but truth soaked with the life-giving Spirit of God. (J. Piper) The indwelling of the Holy Spirit as the Spirit of Christ is the secret of this life, with all its enduring energies and satisfactions. (R. Jamieson) Jacob’s gift was of water which cannot satisfy, but the water which He should give has living power, and becomes an eternal fountain within. (H. Alford)

The effect of the new birth is that the man born again loves spiritual things as spiritual, and values spiritual blessings on account of their being purely spiritual. The spring of life from Christ enters into him, and is the spring of all his spiritual life, the root of all his graces, the perpetual source of every Divine principle within him ... This regeneration introduces the elect into a capacity for the enjoyments which are peculiar to the spiritual world, and makes the one alteration in their state before God which lasts forever. (A. Pink) In the former case, the article with the participle indicates something *habitual*; every one that drinks *repeatedly*, as men ordinarily do on the recurrence of their thirst. In verse 14 the definite aorist tense expresses a *single act* – something done once for all. It must not be understood, however, that the reception of the divine life by a believer does away with all further desire. On the contrary, it generates new desires. The drinking of the living water is put as a single act, in order to indicate the divine principle of life as containing *in itself alone* the satisfaction of all holy desires as they successively arise. (M. Vincent)

John 4:14 **But** (contrast) **whoever** (Subj. Nom.) **takes a drink** (πίνω, AASubj.3S, Ingressive, Relative Clause) **from the water** (Gen. Source; spiritual) **which** (Adv. Gen. Ref.) **I** (Subj. Nom.) **will give** (δίδωμι, FAI1S, Predictive) **him** (Dat. Adv.), **shall never** (neg. adv. & neg. particle) **thirst** (διψάω, FAI3S, Gnostic) **during his** (Poss. Gen.) **age** (Acc. Extent of Time; lifetime). **Instead** (contrast; rather), **the water** (Subj. Nom.; spiritual) **which** (Acc. Gen. Ref.) **I will give** (δίδωμι, FAI1S, Predictive) **to him** (Dat. Adv.) **will keep on becoming** (γίνομαι, FMI3S, Deliberative, Deponent) **a spring** (Pred. Nom.; fountain) **of water** (Gen. Content; spiritual) **in him** (Loc. Sph.) **flowing** (ἄλλομαι, PMPTc.GNS, Iterative, Modal; gushing, bubbling, springing) **into eternal** (Compl. Acc.) **life** (Acc. Extent of Time; experiential sanctification).

^{BGT} **John 4:14** ὃς δ' ἂν πίη ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσει εἰς τὸν αἰῶνα, ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον.

^{VUL} **John 4:14** qui autem biberit ex aqua quam ego dabo ei non sitiet in aeternum sed aqua quam dabo ei fiet in eo fons aquae salientis in vitam aeternam

LWB John 4:15 **The woman responded face-to-face to Him: Sir, please give me this water so that I am not continually thirsty and may not have to keep on coming here to draw water.**

^{KW} **John 4:15** The woman says to Him, Sir, give me this water in order that I may not continually be thirsty and keep on coming here to be drawing.

^{KJV} **John 4:15** The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

TRANSLATION HIGHLIGHTS

The Samaritan women responded to Him, but not with the understanding that He was speaking of spiritual water. She asks Him (Imperative of Entreaty) to give her this water so she would not be continually thirsty (Iterative Present tense). She was only interested in not having to make the arduous journey to the well for water every day (Iterative Present tense). If He would give her this spring water, she might not have to come to this well anymore (Potential Subjunctive mood) to draw water (Purpose Infinitive). Everything she heard Jesus say she interpreted physically rather than spiritually, so He is going to have to elaborate further to snap her out of this confusion.

RELEVANT OPINIONS

Ordinarily, if she wanted the water from Jacob's well, she would have to walk those ten minutes from her home to this well, and she would have to do this every day, at least once a day. (W. Hendriksen) Christ in a believer is *life*. This life ever tends toward its divine source, and issues in eternal life. (M. Vincent) Even though the absence of spiritual wants causes her not to understand, she is impressed; can this man indeed have the power of working such a miracle? (F. Godet)

John 4:15 The woman (Subj. Nom.) responded (λέγω, PAI3S, Static) face-to-face to Him (Prep. Acc.): Sir (Voc. Address), please give (δίδωμι, AAImp.2S, Constative, Entreaty) me (Dat. Adv.) this (Acc. Spec.) water (Acc. Dir. Obj.) so that (purpose) I am not (neg. particle) continually thirsty (διψάω, PASubj.1S, Iterative, Result) and may not (neg. particle) have to keep on coming (διέρχομαι, PMSubj.1S, Iterative, Potential, Deponent) here (Adv. Place) to draw water (ἀντλέω, PAInf., Iterative, Purpose).

^{BGT} **John 4:15** λέγει πρὸς αὐτὸν ἡ γυνή· κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ μηδὲ διέρχομαι ἐνθάδε ἀντλεῖν.

^{VUL} **John 4:15** dicit ad eum mulier Domine da mihi hanc aquam ut non sitiam neque veniam huc haurire

LWB **John 4:16** He said to her: Go home, invite your husband and return here.

^{KW} **John 4:16** He says to her, Be going on your way. Call your husband at once and come here.

^{KJV} **John 4:16** Jesus saith unto her, Go, call thy husband, and come hither.

TRANSLATION HIGHLIGHTS

Jesus said to her: Go home (Imperative of Command), invite your husband (Ingressive Aorist tense) and return to this place (Culminative Aorist tense). In a way, this was a trick command. Jesus knew she did not have a husband, but wanted to find out if she would admit it openly. He is communicating with her conscience to see if she would come to grips with her sin.

RELEVANT OPINIONS

The woman needed to confront her own sin if she was to receive the eternal life springing up from this well of water. (E. Towns) The natural transition to this invitation, which is apparently so abrupt, is perhaps to be found in the last words of the woman: “That I pass no more this way to draw,” which suggest persons of her family for whom she is performing this duty. (F. Godet)

John 4:16 He said (λέγω, PAI3S, Aoristic) to her (Dat. Ind. Obj.): Go home (ὑπάγω, PAImp.2S, Perfective, Command), invite (φωνέω, AAImp.2S, Ingressive, Entreaty) your (Gen. Rel.) husband (Acc. Dir. Obj.) and (continuative) return (ἔρχομαι, AAImp.2S, Culminative, Command, Deponent) here (Adv. Place; to this place).

^{BGT} **John 4:16** λέγει αὐτῇ· ὕπαγε φώνησον τὸν ἄνδρα σου καὶ ἐλθὲ ἐνθάδε.

^{VUL} **John 4:16** dicit ei Iesus vade voca virum tuum et veni huc

LWB John 4:17 The woman replied with discernment and said to Him: I do not have a husband. Jesus replied to her: You have spoken correctly, “I do not have a husband,”

^{KW} **John 4:17** The woman answered and said, I do not have a husband. Jesus says to her, You aptly said, A husband I do not have,

^{KJV} **John 4:17** The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

TRANSLATION HIGHLIGHTS

The Samaritan woman replies to Jesus (Constative Aorist tense) that she does not have a husband (Customary Present tense). That is good news; she told Him the truth. She could have made up a story in order to place herself in a better light, but she faced the truth honestly. Jesus replied to her, “You have spoken truthfully (Constative Aorist tense) by saying you have no husband (Customary Present tense). He is pleased that she was honest with Him.

RELEVANT OPINIONS

When Jesus further clarified the woman’s marital status, He was producing conviction and motivating her to be truthful with Him and with herself. (E. Towns) She, who has been so very

talkative, suddenly becomes close-mouthed. (W. Hendriksen) God may use inward dissatisfaction – our own inner thirst – to bring us to faith in Christ. This is what He did with the woman at the well of Sychar, whose life had been scarred by a dissatisfying round of unhappy marriages. (Z. Hodges)

John 4:17 The woman (Subj. Nom.) replied with discernment (ἀποκρίνομαι, APl3S, Constative, Deponent) and (connective) said (λέγω, AAI3S, Constative) to Him (Dat. Ind. Obj.): I do not (neg. adv.) have (ἔχω, PAI1S, Customary) a husband (Acc. Dir. Obj.). **Jesus** (Subj. Nom.) replied (λέγω, AAI2S, Constative) to her (Dat. Adv.): You have spoken (λέγω, AAI2S, Constative) correctly (adv.), "I do not (neg. adv.) have (ἔχω, PAI1S, Customary) a husband (Acc. Dir. Obj.),"

^{BGT} **John 4:17** ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν αὐτῷ· οὐκ ἔχω ἄνδρα. λέγει αὐτῇ ὁ Ἰησοῦς· καλῶς εἶπας ὅτι ἄνδρα οὐκ ἔχω·

^{VUL} **John 4:17** respondit mulier et dixit non habeo virum dicit ei Iesus bene dixisti quia non habeo virum

LWB **John 4:18** **For you have had five husbands, but he whom you have now is not your husband. This you have acknowledged truthfully.**

^{KW} **John 4:18** For five men you have had, and now he whom you have is not your husband. This truly you have said.

^{KJV} **John 4:18** For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

TRANSLATION HIGHLIGHTS

Jesus informs the Samaritan woman that he knows she has had five husbands (Culminative Aorist tense), but the man she has now (Customary Present tense) is not her husband. He had not gathered this information from local gossip, but by His divine omniscience. She had acknowledged the truth of her situation to Jesus (Intensive Perfect tense) when most people would have considered lying. He was pleased that she was honest with Him. She did not try to justify or cover-up her past behavior.

RELEVANT OPINIONS

Not a word to this woman – not a syllable – about repentance. She is not even asked to leave her present illicit relationship. Why? Didn't Jesus care about that? Of course, He cared about how she lived. But that was not the issue at that specific time. The issue right then was eternal life ... Repentance is indispensable to effective Christian living. But it is not a condition for eternal life. We must beware of trying to confine God to a box of our own devising. God may use repentance. But He may also use gratitude, or fear, or dissatisfaction, or any number of other powerful incentives. God is sovereign. He works with each soul precisely as His own wisdom

ordains. God has only one way of giving this water. He gives it freely. But God has many ways of making people want the water He gives. (Z. Hodges) How the woman came to have that many husbands we are not told and need not be told. These five were at least legal husbands, for only so can the words be understood. (R. Lenski)

For the first time in this dialogue, the woman began to discuss spiritual issues. (E. Towns) Jerome makes mention of a woman who had had no less than twenty-two husbands! There is nothing new under the sun. (W. Hendriksen) Thou has had five husbands, i.e., there were five gods – those of Cuthah, Babylon, Ava, Hamath, and Sepharvaim, whose worship by spiritual adultery the Samaritan people (of which you are a representative) have tolerated. (H. Reynolds) One of the reasons she was not so popular with the women of the town was because she was too popular with the men of the town. (J. McGee) Jesus shocked the woman when He lifted the curtain on her past life. The conversation had passed from the small-talk stage to the personal. (F. Gaebelein) The woman with her five husbands and the man with whom she was now living as the sixth, are, it is said, the symbol of the whole Samaritan people. (F. Godet)

John 4:18 For (explanatory) you have had (έχω, AAI2S, Culminative) five (cardinal) husbands (Acc. Dir. Obj.), but (contrast) he whom (Acc. Gen. Ref.) you have (έχω, PAI2S, Customary) now (Adv. Time) is (είμι, PAI3S, Gnostic) not (neg. adv.) your (Gen. Rel.) husband (Pred. Nom.). This (Acc. Dir. Obj.) you have acknowledged (λέγω, Perf.AI2S, Intensive) truthfully (Compl. Acc.).

^{BGT} **John 4:18** πέντε γάρ ἄνδρας ἔσχες καὶ νῦν ὃν ἔχεις οὐκ ἔστιν σου ἀνὴρ· τοῦτο ἀληθὲς εἴρηκας.

^{VUL} **John 4:18** quinque enim viros habuisti et nunc quem habes non est tuus vir hoc vere dixisti

LWB John 4:19 **The woman replied to Him: Sir, I perceive that you are a prophet.**

^{KW} **John 4:19** The woman says to Him, Sir, as I am carefully observing you, I am coming to the place where I see that you are a prophet.

^{KJV} **John 4:19** The woman saith unto him, Sir, I perceive that thou art a prophet.

TRANSLATION HIGHLIGHTS

The Samaritan woman must have been surprised to hear Jesus enumerate her past husbands. Perhaps one or more of them were secrets from those in the town where she currently lived. She replied: I perceive (Perfective Present tense) that you are a prophet. He spoke in a “spiritual” sounding manner and just told her an important part of her past. He obviously had insights into her personal life that required a measure of supernatural ability, like that of a prophet.

RELEVANT OPINIONS

By calling Him a prophet, which to her meant one who can read secrets, she really admits her guilt. It is clear from 4:29 that this stranger's resume of her evil conduct shocked her beyond words. (W. Hendriksen) The woman is stung by the Lord's unexpected exposure of her barren life. Swiftly she changes the subject to religion in general. But she has to admit that the Person before her surely must be a prophet. (Z. Hodges) With all her faults, there were in this woman a clearness of thinking, a directness of language, and a candour of disposition which we cannot but admire. Once convinced that the mysterious Stranger before her had great gifts to confer, she promptly sought the promised good. (B. Thomas) When a sinner's conscience is disturbed, instinctively he seeks to throw it off. He endeavors to turn aside the sharp point of the accusing shaft, by occupying his mind with other things. (A. Pink) "The prophet" would be the Taheb, the restorer, a sort of messianic figure. If John and his audience know this Samaritan teaching on prophets, calling Jesus "a prophet" may have been tantamount to calling Him the supreme revealer after Moses. (C. Keener)

John 4:19 The woman (Subj. Nom.) replied (λέγω, PAI3S, Static) to Him (Dat. Ind. Obj.): Sir (Voc. Address), I perceive (θεωρέω, PAI1S, Perfective) that (introductory) you (Subj. Nom.) are (εἰμί, PAI2S, Descriptive) a prophet (Pred. Nom.).

^{BGT} **John 4:19** λέγει αὐτῷ ἡ γυνή· κύριε, θεωρῶ ὅτι προφήτης εἶ σύ.

^{VUL} **John 4:19** dicit ei mulier Domine video quia propheta es tu

LWB John 4:20 **Our ancestors [Samaritan prophets] worshipped on this mountain [Gerizim]. But you [Jewish prophets] maintain that the place where worshipping must occur is in Jerusalem.**

^{KW} **John 4:20** Our fathers in this mountain worshipped. And as for all of you, you all say that in Jerusalem is the place where it is necessary in the nature of the case to be worshipping.

^{KJV} **John 4:20** Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

TRANSLATION HIGHLIGHTS

The Samaritan woman understands a few things about the animosity between the Samaritan prophets and the Jewish prophets. The Samaritans worshipped on Mount Gerizim (Constativ Aorist tense) because they did not adhere to the Jewish prophets who taught that Jerusalem was the religious capital of the Middle East. The Jewish prophets maintained (Historical Present tense) that the place where worshipping (Iterative Present tense) must occur was in Jerusalem (Gnomic Present tense). The Jewish temple was the only "legitimate" place to worship (Latin: adoration). The Samaritans worshipped the same God, but they chose Gerizim over Mount Ebal in Jerusalem. Some commentators think the Samaritan woman was trying to change the subject, to leave the discussion of her sinful past and redirect the prophet to another topic. But it might have been the beginning of a legitimate inquiry into the nature of worship, since she believes He is a prophet and would have an authoritative opinion on religious matters that have been debated

for many years. The question she was alluding to might have been: Which location is the official place to worship, Mount Gerizim, Mount Ebal, or perhaps both?

RELEVANT OPINIONS

Gerizim was the mountain where Sanballat had built a temple that was eventually destroyed by John Hyrcanus in 129 B.C. Still, the Samaritans continued to worship on the mountain. To justify this action they noted that both Abraham (Gen. 12:7) and Jacob (Gen. 33:18-20) had established altars at Shechem. Gerizim was the mountain from which the blessings of Deuteronomy 28 were proclaimed, and according to the Samaritan Pentateuch, it was this mountain and not Ebal where an altar was built. (W. Hendriksen) The controversy was endless, and Jesus did not intend to allow Himself to be drawn into a futile discussion. (F. Gaebelein) Again, that the woman with quick wit here turns the conversation away from these delicate and painful personal matters to a question that Jews and Samaritans argued, makes a tricky dialectical evasion. (R. Lenski)

Regeneration is an instantaneous act and experience, but preceding it there is a process, sometimes brief, usually more or less protracted. During this process or transitional stage there is continual conflict between the light and the darkness, and nothing is very clearly defined. There is that which is the fruit of the Spirit's operations, and there is that which springs from the activities of the flesh. We may detect both of these at this point in John 4. (A. Pink) Some commentators look upon this remark as an artful and clever device to divert the conversation from a very painful topic to one of a much more innocent character ... Nothing is more common than for sinners to make an attempt to change the subject in order to avoid painful reminders of sinful conduct. (W. Hendriksen) When she said "on this mountain," she pointed to it with her finger. (F. Godet)

John 4:20 Our (Gen. Rel.) ancestors (Subj. Nom.) worshipped (προσκυνέω, AAI3S, Constative) on this (Dat. Spec.) mountain (Loc. Place). But (adversative) you (Subj. Nom.; Jewish prophets) maintain (λέγω, PAI2P, Historical) that (introductory) the place (Subj. Nom.) where (subordinating) worshipping (προσκυνέω, PAInf., Iterative, Inf. As Subj. of Verb) must occur (δεῖ, PAI3S, Gnostic) is (εἰμί, PAI3S, Descriptive) in Jerusalem (Loc. Place).

^{BGT} **John 4:20** οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν· καὶ ὑμεῖς λέγετε ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος ὅπου προσκυνεῖν δεῖ.

^{VUL} **John 4:20** patres nostri in monte hoc adoraverunt et vos dicitis quia Hierosolymis est locus ubi adorare oportet

LWB John 4:21 Jesus responded to her: Believe Me, woman, that an hour [a time] is coming when you will not worship the Father on this mountain [Gerizim] nor in Jerusalem.

^{KW} **John 4:21** Jesus says to her, Be believing me, woman, there comes an hour when neither in this mountain nor in Jerusalem will you all worship the Father.

^{KJV} **John 4:21** Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

TRANSLATION HIGHLIGHTS

Jesus responded to the Samaritan woman: Believe me (Imperative of Command), a time is coming (Futuristic Present tense) when you will not worship on Mount Gerizim nor in Jerusalem (Predictive Future tense). The “you” Jesus is referring to is plural, an immediate reference to all the Samaritans, not just the woman Jesus was talking to. There is a gnomic element to this predictive statement, because this will happen beyond any shadow of a doubt. It is part of God’s predestined plan. There is also a remote reference that extends beyond the Samaritans, to God’s elect from every tribe and nation and tongue. People will worship God wherever they happen to be at the moment. They will not need a building, tent, mountain, or specific city in which to worship. They will not need an intermediary between themselves and God either.

RELEVANT OPINIONS

Jesus answers that not *where* one worships matters but *the attitude of heart and mind and the obedience to God’s truth regarding the object and method of worship* is what matters. It is not the *where* but the *how* and the *what* that is all-important. (W. Hendriksen) Since God is spirit, man must worship Him in spirit and in truth. Such worship rules out local claims concerning places and forms, and it sets aside the ritualistic worship of Judaism as well as the false worship of the Samaritans. (C. Ryrie) All localized worship was soon to end. The Samaritan would no longer worship at Gerizim, nor the Jew at Jerusalem, as two centres of worship. Nor would Jerusalem become the fixed centre of worship for all people through all time. Our Lord foresaw the coming destruction of the temple at Jerusalem, and the desolation of Samaria itself. (H. Reynolds) With the person of Jesus, this day is already dawning, and a new type of worship is signaled in which the place where it is offered is unimportant. (R. Schackenburg) To think that one’s worship of God is more acceptable in such places, or that we are somehow closer to God in these places, is to deny the truth of Jesus’ teaching in this and the following verses. (C. Kruse)

John 4:21 **Jesus** (Subj. Nom.) **responded** (λέγω, PAI3S, Static) **to her** (Dat. Ind. Obj.): **Believe** (πιστεύω, PAImp.2S, Perfective, Command) **Me** (Dat. Adv.), **woman** (Voc. Address), **that** (introductory) **an hour** (Subj. Nom.; a time) **is coming** (έρχομαι, PMI3S, Futuristic & Gnostic, Deponent) **when** (temporal) **you will not** (neg. adv.) **worship** (προσκυνέω, FAI2P, Predictive) **the Father** (Dat. Ind. Obj.) **on this** (Dat. Spec.) **mountain** (Loc. Place; Gerizim) **nor** (coordinating) **in Jerusalem** (Loc. Place).

^{BGT} **John 4:21** λέγει αὐτῇ ὁ Ἰησοῦς· πιστεύέ μοι, γύναι, ὅτι ἔρχεται ὥρα ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε τῷ πατρὶ.

^{VUL} **John 4:21** dicit ei Iesus mulier crede mihi quia veniet hora quando neque in monte hoc neque in Hierosolymis adorabitis Patrem

LWB **John 4:22** You [Samaritans] do not know what you are worshipping. We [Jews] know what we are worshipping, for the salvation [in the Person of Christ] is from the source of the Jews.

KW **John 4:22** As for you, you all worship that which you are not knowing. As for us, we worship that which we know, for the salvation is from the Jews as a source.

KJV **John 4:22** Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

TRANSLATION HIGHLIGHTS

Jesus does not pull any punches here. He does not sugar-coat the fact that the Samaritans have no idea (Intensive Perfect tense) what they are worshipping (Iterative Present tense). Their rejection of the Jewish Old Testament was wrong. On the other hand, the Jews know for a fact (Intensive Perfect tense) what they are worshipping, because salvation in the Person of Jesus Christ is from the source of the Jews (Gnomic Present tense). Jesus was born a Jew, not a Samaritan. If the question is whether to worship on Mount Gerizim or in Jerusalem, the answer during the dispensation of the Hypostatic Union, was Jerusalem. This will not be the case in the future, but it was the case during the time of this conversation between Jesus and the Samaritan woman.

RELEVANT OPINIONS

Literally He says *the* salvation, i.e., that specific rescue from the guilt, pollution, and punishment of sin, and that sum-total of every spiritual endowment, which God grants to His people on the basis of the redemptive work of His Son. (W. Hendriksen) Here He identifies Himself with the Jews – becomes their interpreter and mouthpiece and representative. When a question arises, which of the two has the larger amount of truth, Jew or Gentile, Jew or Samaritan, He pronounced in stringent terms in favor of the Jew ... The Jews have been the school where the highest lessons have been taught, the richest experiences felt, the noblest lives lived, the types and shadows of good things to come most conspicuous. (H. Reynolds) The Lord, in a very brief word, settled the disputed point – the Samaritans were wrong, the Jews right; the former were ignorant, the latter well instructed. (A. Pink)

John 4:22 You (Subj. Nom.; Samaritans) do not (neg. adv.) know (οἶδα, Perf.AI2P, Intensive) what (Acc. Dir. Obj.) you are worshipping (προσκυνέω, PAI2P, Iterative). We (Subj. Nom.; Jews) know (οἶδα, Perf.AI1P, Intensive) what (Acc. Dir. Obj.) we are worshipping (προσκυνέω, PAI2P, Gnomic), for (explanatory) the salvation (Subj. Nom.; in the person of Christ) is (εἰμί, PAI3S, Gnomic) from the source of the Jews (Abl. Source).

BGT **John 4:22** ὑμεῖς προσκυνεῖτε ὃ οὐκ οἶδατε· ἡμεῖς προσκυνοῦμεν ὃ οἶδαμεν, ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν.

VUL **John 4:22** vos adoratis quod nescitis nos adoramus quod scimus quia salus ex iudaeis est

LWB **John 4:23** But an hour [a time] is coming, in fact it exists now [it's just beginning], when genuine worshippers will worship the Father in spirit and in truth. For indeed, the Father is seeking for such a kind as this to worship Him.

^{KW} **John 4:23** But there comes an hour and it is now, when the genuine worshippers shall worship the Father in a spiritual sphere, and in the sphere of truth. For indeed, the Father is seeking such as these who worship Him.

^{KJV} **John 4:23** But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

TRANSLATION HIGHLIGHTS

Jesus tells the Samaritan woman that a new time is coming (Futuristic Present tense), and has just been inaugurated (Gnomic Present tense), when true worshippers will worship the Father in spirit and truth (Predictive Future tense). The dispensation of the Hypostatic Union is a transition between the Jewish dispensation and the Church Age. True worshippers no longer have to go to Jerusalem, because true worship is in the spiritual sphere rather than the geographical sphere. True worshippers will also worship in truth, as opposed to that which the Samaritans are currently involved in. The Father is looking for worshippers such as this (Durative Present tense) - those who want to worship Him in spirit and truth (Perfective Present tense). Spirit and truth represent the new ideal for Jews and Samaritans respectively. Currently the Jews are worshipping by rituals and ceremonies rather than the spirit; the Samaritans are worshipping in error rather than in truth. We know from other passages of Scripture that we must worship by means of the Holy Spirit, but the emphasis here is on spirit versus a geographical location or set of ceremonies.

RELEVANT OPINIONS

The present is the future in embryo. It is true that the worship of the Father in spirit and truth will not reach perfection until the great day of the consummation of all things; but even now the religion of the old dispensation, which attached so much importance to stipulated seasons, places, and outward observances, is beginning to vanish. Very soon the veil of the temple will be rent in two from top to bottom (Matt. 27:51), and with it the last remnant of the validity of ceremonial worship will cease to exist. (W. Hendriksen) Special places, special forms, special symbols, special words, have been slowly exalted unto an honor and an influence they were never meant to obtain. (D. Young) The sense of the locative in the Greek more naturally overlaps with the instrumental than in the English, and in early Christian teaching “worship in the Spirit” seems to have coincided with “worship (empowered) by the Spirit.” (C. Keener)

The phrase *in spirit and in truth* describes the two essential characteristics of true worship. True worship includes a spiritual sense of the object worshipped, and a spiritual communion with it. It includes also a truthful *conception* of the object. (M. Vincent) In true worship there is an encounter with God for which God must make man capable by His grace. (R. Schnackenburg)

Jesus here does not condemn this old worship on account of its connections with ceremonies. What He does is to foretell that these ceremonies are on the verge of ceasing altogether. Likewise our present worship. We assemble in churches and the service follows a certain outward order, now a hymn, now a prayer, now the sermon, etc., though we ourselves now arrange all this. R. Lenski) They must worship “in truth” because truth has to do with what His nature is, and they must do so “in spirit” because they can only apprehend it spiritually. (J. Boice)

John 4:23 But (adversative) an hour (Subj. Nom.; a time) is coming (ἔρχομαι, PMI3S, Futuristic, Deponent), in fact (ascensive, emphatic) it exists (εἰμί, PAI3S, Gnostic) now (Adv. Time), when (temporal) genuine (Descr. Nom.) worshippers (Subj. Nom.) will worship (προσκυνέω, FAI3P, Predictive) the Father (Dat. Adv.) in spirit (Loc. Sph.) and (connective) in truth (Loc. Sph.). For (explanatory) indeed (emphatic), the Father (Subj. Nom.) is seeking for (ζητέω, PAI3S, Durative; searching) such a kind as this (Acc. Dir. Obj.) to worship (προσκυνέω, PAPTc.AMP, Perfective, Attributive) Him (Acc. Dir. Obj.).

^{BGT} **John 4:23** ἀλλὰ ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσιν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατὴρ τοιοῦτους ζητεῖ τοὺς προσκυνούντας αὐτόν.

^{VUL} **John 4:23** sed venit hora et nunc est quando veri adoratores adorabunt Patrem in spiritu et veritate nam et Pater tales quaerit qui adorent eum

LWB John 4:24 God is spirit [a Spiritual Being], and for those who are worshipping Him, it is necessary to worship in spirit [spiritually] and truth [according to Bible doctrine].

^{KW} **John 4:24** God as to His nature is spirit, and for those who are worshipping, it is necessary in the nature of the case to be worshipping in a spiritual sphere, and in the sphere of truth.

^{KJV} **John 4:24** God is a Spirit: and they that worship him must worship him in spirit and in truth.

TRANSLATION HIGHLIGHTS

God is a Spiritual Being by essence and nature, and He must be worshipped in that manner (Gnostic Present tense). Technically, He is not “a” spirit, but is spirit, or is spiritual by nature. It is not important where He is worshipped, only that He is worshipped in spirit and truth (Customary Present tense). John uses the word “spirit” to eliminate any idea that God is somehow local and you must be in a particular geographic location for Him to be worshipped. It is also crucial to worship Him in truth, in this context not according to the errors of the Samaritans. The sphere of the spirit for Church Age believers means you must be filled by the Holy Spirit. The sphere of truth for Church Age believers is Bible doctrine, the Word of God. Any form of worship outside these spheres is rejected; you can’t make up your own practice or procedures.

RELEVANT OPINIONS

The predicate is placed first for the sake of emphasis: completely spiritual in His essence is God! He is not a stone-deity or a tree-deity, neither is He a mountain-deity so that He has to be worshipped on this or that specific mountain, e.g., Gerizim. He is an independent, incorporeal, personal Being. (W. Hendriksen) All worship and love of God are possible only as one is really walking by the Spirit. A person out of fellowship cannot truly worship God even though he attends church services in lovely cathedrals and goes through the ritual of worship. (L. Chafer) God must be worshipped in the sphere of the human spirit and in the energy of the Holy Spirit. (K. Wuest) God is not limited to space, for spirit is not confined. God is not limited to time, for since spirit is not material it cannot be subject to the restrictions of time. God is understood by spiritual and inward not carnal and outward perception. (C. Ryrie) The Word of promise and the power of the Spirit are the living water held out to the Samaritan harlot. (J. Piper) Much of what is termed “worship” today is fleshly rather than spiritual, and is external and spectacular, rather than internal and reverential. (A. Pink)

All aspects of worship are based upon accurate, doctrinal thinking. By far the most important form of worship is concentrating on the teaching of God’s Word ... But how do you love God when the object of your worship and adoration is invisible? You see, know, and love Him only through “truth,” Bible doctrine, and “spirit,” the filling of the Holy Spirit. When your soul is inculcated with doctrine so that you think His thoughts, share His viewpoint, and appreciate His perfect integrity and matchless grace, you love God. (R.B. Thieme, Jr.) Only the spirit of man can really touch or commune with the Spirit of spirits, and the history of the new dispensation is the history of a progress from forms to realities, from the sensuous to the spiritual, from the outward to the inward, from the earthly to the heavenly. (H. Reynolds) True worship is not a matter of place or of ritual, but must correspond with its Object, Who is spirit. In the present era of grace, we worship Him wherever and whenever we please, and He deigns to dwell in us. Heartfelt adoration is hindered by forms and set ceremonies. (A. Knoch)

The more spiritual is our worship the less formal and the less attractive to the flesh will it be. Modern “worship” (?) is chiefly designed to render it pleasing to the flesh: a bright and attractive service, with beautiful surroundings, sensuous music, and entertaining talks. What a mockery and a blasphemy! (A. Pink) We should not read too much into its anarthrous form. (C. Keener) Worshipping in spirit is connected to the fact that God is spirit. And worshipping in truth is connected with Jesus, the Messiah who explains everything. This picture will be developed more when it is said (6:63) that His words are spirit and truth and (14:6) He is Himself the truth. So worshipping in spirit and truth is related to the very character of God and the identity of Christ. It is to worship in union with the Father, who is spirit, and according to the revelation of the Son, who is the truth. Indeed, it is to be taken into union with God through the Spirit. (R. Whitacre) Jesus does not give the maxim “God is spirit” as a new revelation. It is like an axiom from which He starts, a premise admitted by His interlocutor herself. (F. Godet)

John 4:24 God (Subj. Nom.) is (ellipisis) spirit (Pred. Nom.), and (continuative) for those (Acc. Gen. Ref.) who are worshipping

(προσκυνέω, PAPtc.AMP, Customary, Substantival) Him (Acc. Dir. Obj.), it is necessary (δεῖ, PAI3S, Gnostic; a requirement, a must) to worship (προσκυνέω, PAInf., Customary, Inf. As Subj. of Verb) in spirit (Loc. Sph.) and (connective) truth (Loc. Sph.).

^{BGT} **John 4:24** πνεῦμα ὁ θεός, καὶ τοὺς προσκυνοῦντας αὐτὸν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν.

^{VUL} **John 4:24** spiritus est Deus et eos qui adorant eum in spiritu et veritate oportet adorare

LWB John 4:25 The woman replied to Him: I know that the Messiah is coming, the One who is called Christ. When that One arrives [He knows more than you], He will reveal all things to us [teach us absolute truth and we will see who is right and who is wrong].

^{KW} **John 4:25** The woman says to Him, I know positively that Messiah comes, the One who is commonly called Christ. Whenever that One comes, He will make known to us all things.

^{KJV} **John 4:25** The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

TRANSLATION HIGHLIGHTS

The Samaritan woman heard Jesus' words but she did not believe them initially. This man in front of her, obviously a Jew, was too quick in affirming the belief of the Jews and condemning the belief of the Samaritans. She is not a serious Bible student, but she does know (Intensive Perfect tense) that the Messiah is coming (Gnostic Present tense), the One who is customarily called Christ by those in spiritual authority. Both Jews and Samaritans agree on this fact. She is not about to debate these matters with a prophet, especially a Jewish one. When the Messiah arrives on the scene (Temporal Subjunctive mood), however, He will reveal spiritual truth (Predictive Future tense). He will not merely state an opinion, but will give us absolute truth. We will know for sure who is right and who is wrong when He speaks. We will know for sure if the Jews are correct and the Samaritans are incorrect. The use of the demonstrative pronoun "that One" tells us that at this point, the Samaritan woman believes Jesus is a Jewish prophet, but not the Messiah. As a Jewish prophet, He obviously sticks-up for the beliefs of the Jews. But the Messiah will be unbiased and will not have a hidden agenda or a personal preference.

RELEVANT OPINIONS

The fact that among the Samaritans, too, there was a Messianic expectation is clear from this passage, from Acts 8:9 and from Josephus, *Antiquities* XVIII, iv, 1. (W. Hendriksen) It was probably because the Samaritan woman found herself out of her depth that she self-consciously introduced the subject of the Messiah as one who will be able to clarify these issues. (D. Guthrie) In effect she is saying, "I don't know what you are talking about, but I believe that the Messiah will come and teach us about all of these things." This view of the Messiah is true to the Samaritan understanding. They were not expecting a Davidic king, but rather the Toheb who would be primarily a lawgiver, teacher, restorer, and revealer. (R. Whitacre)

John 4:25 The woman (Subj. Nom.) replied (λέγω, PAI3S, Static) to Him (Dat. Ind. Obj.): I know (οἶδα, Perf.AI1S, Intensive) that (introductory) the Messiah (Subj. Nom.) is coming (ἔρχομαι, PMI3S, Gnostic, Deponent), the One (Nom. Appos.) who is called (λέγω, PPPtc.NMS, Customary, Substantival) Christ (Nom. Appos.). When (temporal) that One (Subj. Nom.) arrives (ἔρχομαι, AASubj.3S, Dramatic, Temporal), He will reveal (ἀναγγέλλω, FAI3S, Predictive; make known) all things (Acc. Dir. Obj.; true doctrine) to us (Dat. Adv.).

^{BGT} **John 4:25** λέγει αὐτῷ ἡ γυνή· οἶδα ὅτι Μεσσίας ἔρχεται ὁ λεγόμενος χριστός· ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν ἅπαντα.

^{VUL} **John 4:25** dicit ei mulier scio quia Messias venit qui dicitur Christus cum ergo venerit ille nobis adnuntiabit omnia

LWB John 4:26 Jesus replied to her: I am He [the Messiah], the One [Christ] who is speaking to you.

^{KW} **John 4:26** Jesus says to her, I am He, the one speaking to you.

^{KJV} **John 4:26** Jesus saith unto her, I that speak unto thee am *he*.

TRANSLATION HIGHLIGHTS

Jesus replied to her with an absolute declaration of who He is: I am He, the Messiah. I am the One you are talking about, Jesus Christ. I am the very Person you just mentioned, who would arrive and reveal absolute truth about all spiritual matters. I am doing that very thing at this exact moment to you (Perfective Present tense). I am the fulfillment of those prophecies that you have heard since you were a child. You don't have to anticipate my coming any longer; I am here, now, speaking to you. And she obviously heard His words and understood them, because she became so excited that she forgets all about her water jar and heads back towards town to tell everyone else she knows who might be interested.

RELEVANT OPINIONS

Now the supreme moment of Messianic self-disclosure has arrived. This is the greatest surprise of all. But this is also the only solution to all the problems and the only answer to all the questions that have arisen in this woman's heart ... Little by little Jesus reveals who He is; and, in complete correspondence with this gradually ascending self-disclosure, the woman's confession also advances, so that she sees in this stranger first a Jew; then, a prophet, finally, the Christ. (W. Hendriksen) That Christ should have chosen a woman of doubtful reputation from a semi-alien and accursed race to have received some of His greatest teaching is akin to many of the mysteries of His life. (H. Reynolds) Jesus is not compelled by the situation to give this answer, but reveals Himself of His own accord to the Samaritan. With this the dialogue has

reached its climax, as Jesus brings the Samaritan, who is also a representative of her people, to believe in Him as the Messiah. (R. Schnackenburg)

John 4:26 Jesus (Subj. Nom.) replied (λέγω, PAI3S, Static) to her (Dat. Ind. Obj.): I am (εἰμί, PAI1S, Descriptive) He (Pred. Nom.; the Messiah), the One (Nom. Appos., demonstrative, Christ) who is speaking (λαλέω, PAPtc.NMS, Perfective, Substantival) to you (Dat. Adv.).

^{BGT} **John 4:26** λέγει αὐτῇ ὁ Ἰησοῦς· ἐγώ εἰμι, ὁ λαλῶν σοι.

^{VUL} **John 4:26** dicit ei Iesus ego sum qui loquor tecum

LWB John 4:27 Now in the mean time, His disciples returned and were amazed because He was talking with a woman. Nevertheless, no one asked: What are you looking for, or, Why are you talking with her?

^{KW} **John 4:27** And at this juncture His disciples came and kept on wondering because with a woman He was speaking. However, no one said, What are you seeking? Or, Why are you talking with her?

^{KJV} **John 4:27** And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

TRANSLATION HIGHLIGHTS

Meanwhile, His disciples returned from shopping (Culminative Aorist tense) and were amazed because He was talking with a woman (Iterative Imperfect tense). According to Jewish custom, this was taboo. Yet none of them had the courage to ask Jesus (Constative Aorist tense) what he was searching for or why He was talking with her (Iterative Present tense). No questions were asked. They figured He would tell them in His own good time. But if these two questions would have been asked, there would have been easy answers. What are you looking for? Something to get a drink of water with. Why are you talking with a woman? I'm giving her living water.

RELEVANT OPINIONS

One should not talk with a woman on the street, not even with his own wife, and certainly not with somebody else's wife, because of the gossip of men. (Billerbeck cites Abot 2) Though suspicious, they kept their thoughts to themselves, probably out of respect for Jesus. These disciples viewed Jesus as a rabbi, yet He was engaged in an activity that most rabbis would have avoided. (E. Towns) As a result of Christ's words the woman believed on Him and became His witness. (J. Boice) There existed a rabbinical prejudice, according to which a woman is not capable of receiving profound religious instruction. (F. Godet)

John 4:27 Now (temporal) in the mean time (Loc. Time; meanwhile), His (Gen. Rel.) disciples (Subj. Nom.) returned (ἔρχομαι, AAI3P,

Culminative, Deponent) and (connective) were amazed (θαυμάζω, Imperf.AI3P, Descriptive; wondered) because (causal) He was talking (λαλέω, Imperf.AI3S, Iterative) with a woman (Gen. Assoc.). Nevertheless (neg. particle; in spite of this), no one (Subj. Nom.) asked (λέγω, AAI3S, Constative): What (interrogative) are you looking for (ζητέω, PAI2S, Iterative, Interrogative Ind.; seeking), or (disjunctive), Why (interrogative) are you talking (λαλέω, PAI2S, Iterative, Interrogative Ind.) with her (Gen. Assoc.)?

^{BGT} **John 4:27** Καὶ ἐπὶ τούτῳ ἦλθαν οἱ μαθηταὶ αὐτοῦ καὶ ἐθαύμαζον ὅτι μετὰ γυναικὸς ἐλάλει· οὐδεὶς μὲντοι εἶπεν· τί ζητεῖς ἢ τί λαλεῖς μετ' αὐτῆς;

^{VUL} **John 4:27** et continuo venerunt discipuli eius et mirabantur quia cum muliere loquebatur nemo tamen dixit quid quaeris aut quid loqueris cum ea

LWB John 4:28 Consequently [since the disciples had returned], the woman left her water pot [with Jesus at the well] and entered the city and proclaimed to the men:

^{KW} **John 4:28** Thereupon, the woman abruptly discarded her water jar and went off into the city, and says to the men,

^{KJV} **John 4:28** The woman then left her waterpot, and went her way into the city, and saith to the men,

TRANSLATION HIGHLIGHTS

Consequently, since the disciples had returned and her conversation with the Lord was no longer private, the Samaritan woman left her water pot behind (Constative Aorist tense) and entered the city (Ingressive Aorist tense) and addressed the men verbally that she found in the city streets (Iterative Present tense). Having just been told by Jesus Himself that He was the Messiah, she was probably so excited that she forgot all about her water pot. Or it is also possible that Jesus had not had the chance to have a drink of water yet, due to their conversation, so she left the pot of water with Him to drink out of. In any case, she ran to town as fast as she could to spread the news. Apparently, either the women were inside their homes or they would not hang around long enough to hear her speak. The men, however, did not have a problem talking to this beautiful (although of questionable repute) woman. Some of them would follow her back to the well to confirm her story.

RELEVANT OPINIONS

She purposely leaves the jar at the well, so Jesus may quench His physical thirst, and so that He may know that she has taken to heart the lesson about the nature of true religion. (W. Hendriksen) These are exquisite psychological touches in John's narrative, indicating how deeply the words of Jesus had gripped her heart, making her forget all else for the moment. (R. Lenski) She does not speak, she acts, as one does when the heart is profoundly moved. She constitutes herself thereby a messenger, and, as it were, a missionary of Jesus. (F. Godet) It is striking to note the contents and order of her respective statements. First, she acknowledged her

thirst (v. 15: Give me this water that I thirst not). Second, she confessed her sin (v. 17: I have no husband). Third, she evidenced a dawning intelligence (v. 19: I perceive). Fourth, she avowed her faith (v. 25: I know that Messiah comes). Finally, she leaves her waterpot and goes forth to testify of Christ. (A. Pink)

John 4:28 Consequently (inferential; accordingly), the woman (Subj. Nom.) left (ἀφίημι, AAI3S, Constative; abandoned) her (Poss. Gen.) water pot (Acc. Dir. Obj.) and (continuative) entered (ἀπέρχομαι, AAI3S, Ingressive, Deponent) the city (Acc. Place) and (continuative) proclaimed (λέγω, PAI3S, Iterative) to the men (Dat. Ind. Obj.):

^{BGT} **John 4:28** ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἢ γυνὴ καὶ ἀπῆλθεν εἰς τὴν πόλιν καὶ λέγει τοῖς ἀνθρώποις·

^{VUL} **John 4:28** reliquit ergo hydriam suam mulier et abiit in civitatem et dicit illis hominibus

LWB John 4:29 **Come on! Meet a man who has told me many kinds of things I have done! Can this One, perhaps, be the Christ?**

^{KW} **John 4:29** Come here. See a man who told me all the things I did. Can this be the Christ?

^{KJV} **John 4:29** Come, see a man, which told me all things that ever I did: is not this the Christ?

TRANSLATION HIGHLIGHTS

The Samaritan woman was no doubt excited. She shouted at the men: Come on! Meet a man who had just told me many kinds of things (Dramatic Aorist tense) I have done over the course of my life (Culminative Aorist tense)! At this point, she isn't concerned to acknowledge that she had done a number of shameful things in their eyes. Seeing and talking with the Messiah is more important than her past experiences. She believes His words, His announcement to her that He is the Messiah. But she phrased her belief to the men of the community in the form of a question. Can this man be the Christ? Is it possible? She will introduce them to Jesus and let them decide for themselves. She isn't confident in her theology, but she thinks that the Christ may have revealed Himself to her at the well before anyone else in town. She wants them to follow her back to the well (Imperative of Entreaty) to meet Him.

RELEVANT OPINIONS

She became the first great witness after John the Baptist. (J. Boice) She framed the question this way, in all probability, because she knew the people would not respond favorably to a dogmatic assertion from a woman, especially one of her reputation. (E. Blum) Her lack of certitude does not prevent her from being an effective witness. In fact, this amount of openness to Jesus' revelation of Himself far exceeds the attitude of Nicodemus in the previous chapter, who had remained within his own set of certainties. (A. Lincoln)

She is in no social position to make theological decisions and dogmatic conclusions. Who would accept her convictions – a woman who is an outcast of the community! So she deftly plants the seed of curiosity and allows them to form their own conclusions. (P. Butler) Perhaps in that village some who heard her had been partners in her past life. Perhaps they wondered: Could this One also know about us? (E. Blum) The form of the sentence grammatically suggests a negative answer, but hope bursts through it. (R. Earle)

John 4:29 Come on (adverb)! Meet (ὄραω, AAImp.2P, Ingressive, Entreaty; see, greet) a man (Acc. Dir. Obj.) who (Subj. Nom.) has told (λέγω, AAI3S, Dramatic) me (Dat. Ind. Obj.) many (Acc. Measure) kinds of things (Acc. Dir. Obj.) I have done (ποιέω, AAI1S, Culminative)! Can this One (Subj. Nom.), perhaps (interrogative particle; surely), be (εἰμί, PAI3S, Descriptive, Interrogative Ind.) the Christ (Pred. Nom.)?

^{BGT} **John 4:29** δεῦτε ἴδετε ἄνθρωπον ὃς εἶπέν μοι πάντα ὅσα ἐποίησα, μήτι οὗτός ἐστιν ὁ χριστός;

^{VUL} **John 4:29** venite videte hominem qui dixit mihi omnia quaecumque feci numquid ipse est Christus

LWB John 4:30 They left the city and proceeded towards Him [Jesus at the well].

^{KW} **John 4:30** They went out of the city and proceeded in a steady stream toward Him.

^{KJV} **John 4:30** Then they went out of the city, and came unto him.

TRANSLATION HIGHLIGHTS

When the Samaritan woman spoke, the men in town listened. They left the city limits (Constative Aorist tense) in a steady stream and headed towards Jesus in small groups (Iterative Imperfect tense). The imperfect tense means they had not reached Him yet in the order of events given to us by the narrator. No doubt each of these men had his own question for the Man who claimed to be the Messiah. All of the disciples had been in town getting food, but no believers. This woman, all by herself, brought a large number of future believers to Jesus at the well.

RELEVANT OPINIONS

Her testimony arouses sufficient interest that her audience left the city and came to Him. (A. Lincoln) The picture is of a long stream of excited people coming toward Jacob's Well. (P. Butler) We see them hastening across the fields which separate Sychar from Jacob's well. (F. Godet) The men of the city did not murmur at the morals of the messenger, but marveled at her message. She did not ask them to believe her, but constrained them to come and hear Him. Such are the blessed results when grace grows in the fertile field of sin. (A. Knoch)

John 4:30 They left (ἐξέρχομαι, AAI3P, Constative, Deponent; departed from, exited) the city (Abl. Separation) and (connective)

proceeded (ἔρχομαι, Imperf.MI3P, Iterative, Deponent) **towards Him** (Acc. Place).

^{BGT} **John 4:30** ἐξῆλθον ἐκ τῆς πόλεως καὶ ἤρχοντο πρὸς αὐτόν.

^{VUL} **John 4:30** exierunt de civitate et veniebant ad eum

LWB **John 4:31** **Meanwhile [back at the well], the disciples kept on pleading with Him, saying: Rabbi, please eat.**

^{KW} **John 4:31** In the meanwhile, His disciples kept on begging Him, saying, Rabbi, eat.

^{KJV} **John 4:31** In the mean while his disciples prayed him, saying, Master, eat.

TRANSLATION HIGHLIGHTS

Meanwhile, back at Jacob's Well, the disciples were pleading with Jesus to eat (Imperative of Entreaty). The iterative imperfect means they were not having much success getting Him to eat. They kept on pleading with Him to do so because they knew He must be hungry after such a long journey on foot. They had probably eaten a piece of fruit or some other snack on their way back from the city. But as far as they knew, He had not eaten for quite some time.

RELEVANT OPINIONS

Genuine concern for the physical needs of Jesus finally overcame the disciples' amazement. Jesus must be hungry by now. (W. Hendriksen) Their minds were upon material things; the Lord speaks of that which is spiritual. "Meat" was used as a figurative expression for that which satisfied. Christ's heart had been fed. His spirit had been invigorated. (A. Pink) The betrothal type-scene ends with the male being given hospitality and a meal, but this will not occur here until the witness to the Samaritans has run its course. (A. Lincoln)

John 4:31 **Meanwhile** (temporal adv.; in the mean time, back at the well), **the disciples** (Subj. Nom.) **kept on pleading with** (ἔρωτάω, Imperf.AI3P, Iterative; requesting, beseeching Him without apparent success) **Him** (Acc. Dir. Obj.), **saying** (λέγω, PAPTc.NMP, Iterative, Modal): **Rabbi** (Voc. Address), **please eat** (ἔσθίω, AAImp.2S, Constativ, Entreaty).

^{BGT} **John 4:31** Ἐν τῷ μεταξύ ἡρώτων αὐτὸν οἱ μαθηταὶ λέγοντες· ῥαββί, φάγε.

^{VUL} **John 4:31** interea rogabant eum discipuli dicentes rabbi manduca

LWB **John 4:32** **But He replied to them: I have food to eat which you know nothing about.**

^{KW} **John 4:32** But He said to them, As for myself, I have food to eat concerning which you have no knowledge.

^{KJV} **John 4:32** But he said unto them, I have meat to eat that ye know not of.

TRANSLATION HIGHLIGHTS

In spite of their concern and insistence that He eat something for lunch, Jesus replied to them: I have food to eat (Gnomic Present tense) which you know nothing about (Intensive Perfect tense). He appreciates their concern for His physical wellbeing, but they do not understand some things about Him. The Father and the Holy Spirit are sustaining Him in ways that they do not comprehend.

RELEVANT OPINIONS

The woman misunderstood what Jesus said about living water, and the disciples misunderstood what He said about food. But observe the difference: she did not grasp what Jesus had to give *her*; they did not grasp what Jesus *Himself* lived by – the satisfaction of doing His Father’s will and carrying out to the finish the work given to Him to do. (G. Beasley-Murray) Jesus is so engrossed in the great opportunities and apparent victories in Samaria, that He has only appetite for a food which the disciples do not comprehend. (P. Butler) The metaphor of eating to describe mental effort, here dedication to the divine will, is not unusual. (R. Schnackenburg)

John 4:32 **But** (adversative) **He replied** (λέγω, AAI3S, Constative) **to them** (Dat. Ind. Obj.): **I** (Subj. Nom.; myself, alone) **have** (έχω, PAI1S, Gnomic) **food** (Acc. Dir. Obj.) **to eat** (έσθίω, AAInf., Constative, Inf. As Dir. Obj. of Verb) **which** (Acc. Gen. Ref.) **you** (Subj. Nom.) **know nothing** (neg. adv.) **about** (οίδα, Perf.AI2P, Intensive).

^{BGT} **John 4:32** ὁ δὲ εἶπεν αὐτοῖς· ἐγὼ βρώσιν ἔχω φαγεῖν ἣν ὑμεῖς οὐκ οἴδατε.

^{VUL} **John 4:32** ille autem dixit eis ego cibum habeo manducare quem vos nescitis

^{LWB} **John 4:33** Then the disciples asked one another face-to-face: Did anyone bring Him something to eat?

^{KW} **John 4:33** Then the disciples kept on saying to one another, No one brought Him anything to eat, did he?

^{KJV} **John 4:33** Therefore said the disciples one to another, Hath any man brought him *ought* to eat?

TRANSLATION HIGHLIGHTS

Jesus spoke to the Samaritan woman about living water, and she thought He was referring to a physical fountain or stream. Jesus told the disciples that He had food that they knew nothing about, and they thought He was referring to lunch. The disciples were no smarter than the Samaritan woman. They began questioning each other one at a time (Iterative Imperfect tense), trying to find out if any of them had brought Jesus some food back from town (Constative Aorist

tense) without being noticed by the others. The negative particle means they expected a negative answer from each disciple to the interrogation. “You didn’t bring Him something to eat, did you?” Or another translation possibility: “Surely none of us brought Him something to eat.” If the Samaritan woman would have still been present, they no doubt would have questioned her, too. They obviously failed to understand the nature of Jesus’ words: spiritual nourishment.

RELEVANT OPINIONS

The disciples either speak loudly enough for Jesus to hear, or He reads their thoughts. (P. Butler) It is hard for them to imagine that in the land of the Samaritans anyone could have brought food to Jesus. (W. Hendriksen) The disciples fall at once into a crude misunderstanding. (R. Schnackenburg) The disciples do not get Jesus’ point and so have more unasked questions, such as wondering if someone has brought Him food. (R. Whitacre)

John 4:33 Then (consecutive) the disciples (Subj. Nom.) asked (λέγω, Imperf.AI3P, Iterative) one another face-to-face (Acc. Gen. Ref.): Did anyone (Subj. Nom.) bring (φέρω, AAI3S, Constative, Interrogative Ind.) Him (Dat. Ind. Obj.) something (ellipsis) to eat (έσθίω, AAInf., Constative, Purpose)?

^{BGT} **John 4:33** ἔλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους· μή τις ἤνεγκεν αὐτῷ φαγεῖν;

^{VUL} **John 4:33** dicebant ergo discipuli ad invicem numquid aliquis adtulit ei manducare

^{LWB} **John 4:34** **Jesus said to them: My food is that I might perform the will of Him [the Father] who sent Me and to complete His work.**

^{KW} **John 4:34** Jesus says to them, My food is to be doing the will of Him who sent me and to carry His work to completion.

^{KJV} **John 4:34** Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

TRANSLATION HIGHLIGHTS

Jesus heard them interrogating each other about physical food and decided to elaborate on the spiritual nature of the food He had been referring to (Static Present tense). His food was spiritual and consisted of a purpose and a result. His purpose was to do the will of the Father (Constative Aorist tense). The result was to be the completion of the Father’s work (Culminative Aorist tense). This is the type of food Jesus was referring to: food that satisfied His soul and spirit.

RELEVANT OPINIONS

The phrase “and to accomplish His work” means to bring this work to its predestined goal, to fulfill and finish it. (W. Hendriksen) He had to go through Samaria in agreement with the orders of His heavenly Father: to do the will of the One who had sent Him and to accomplish His work. (J. Pentecost) We may here mark those providential leadings in our everyday life, to which we

are so often almost as much spiritually indebted, as to grace itself; which, indeed, form part of the dispensation of grace. (A. Edersheim)

John 4:34 Jesus (Subj. Nom.) said (λέγω, PAI3S, Static; informed) to them (Dat. Adv.): My (Nom. Poss.) food (Subj. Nom.) is (εἰμί, PAI3S, Descriptive) that (introductory) I might perform (ποιέω, AASubj.1S, Constative, Purpose) the will (Acc. Dir. Obj.) of Him (Gen. Poss.; the Father) who sent (πέμπω, AAPtc.GMS, Dramatic, Substantival) Me (Acc. Dir. Obj.) and (continuative) to complete (τελειώω, AASubj.1S, Culminative, Result; accomplish) His (Poss. Gen.) work (Acc. Dir. Obj.).

^{BGT} **John 4:34** λέγει αὐτοῖς ὁ Ἰησοῦς· ἐμὸν βρῶμά ἐστιν ἵνα ποιήσω τὸ θέλημα τοῦ πέμψαντός με καὶ τελειώσω αὐτοῦ τὸ ἔργον.

^{VUL} **John 4:34** dicit eis Iesus meus cibus est ut faciam voluntatem eius qui misit me ut perficiam opus eius

LWB John 4:35 **Were you not discussing [on the way back to the well]: Are there yet four months and then the [agricultural] harvest comes? Behold, I say to you: Lift up your eyes [exercise mental & spiritual understanding] and observe the cultivated fields, because they [God’s elect Samaritan believers] are already ripe for the harvest.**

^{KW} **John 4:35** As for you, are you not saying, There are yet four months and the harvest comes? Behold, I say to you, Lift up your eyes at once, and view attentively the fields, that they are white for harvest.

^{KJV} **John 4:35** Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

TRANSLATION HIGHLIGHTS

On their way back to Jacob’s Well from the city, the disciples had been discussing (Aoristic Present tense) the time of year and the coming harvest which was still four months away (Futuristic Present tense). Jesus knew what they had been talking about due to His divine omniscience. He uses their conversation on the road to compare an agricultural harvest to the harvest of elect believers. The agricultural harvest may be months away, but the spiritual harvest is now (Gnomic Present tense). The cultivated field Jesus refers to are the elect believers who are ready in God’s timing to be harvested. He is explaining to them in spiritual terms why He had been talking to the Samaritan woman at the well. The Samaritan woman was one of God’s elect and one of His firstfruits of the spiritual harvest. She was now back in town sharing her story and would bring more hearers to the well.

The spiritual harvest would continue; a line of Samaritans were already on their way to the well to meet Jesus. Jesus gets the attention of His disciples with a standard interjection, “Behold, I say to you.” He wants them in no uncertain terms (Imperative of Command) to start exercising mental and spiritual understanding with reference to His comparison of the agricultural and

spiritual harvests (Ingressive Aorist tense). When He tells them to observe the cultivated fields (Ingressive Aorist tense), He was probably pointing to the Samaritans in the distance as they approached the well. In other words, Jesus is trying to prepare them for the coming crowd of people. While they were nonchalantly chatting about crops and the weather, He was preparing to harvest souls. It's time to realize what their calling is for, and that it includes the despised Samaritans as well as their Jewish brethren.

RELEVANT OPINIONS

The harvest in this region being in April or early May, it was now December or early January ... There are four months between seedtime and harvest. (W. Hendriksen) I cannot doubt that there is a chronological hint that the time at which Jesus spake was four months from either the barley or wheat harvest. These harvests generally occurred between the middle of March and the middle of April. The time must, therefore, have been either the middle of November or December. (H. Reynolds) It refers to the ripeness of these Sycharites for accession to Him, and the joy of this great Lord of the reapers over the anticipated gathering. (R. Jamieson) What the disciples see when they lift their eyes from their food is the crowd of Samaritans ripe for the kingdom and now approaching them. (W. Nicole) It was not Jesus' intention to discuss agricultural matters with His disciples. He was speaking metaphorically, and wanted to draw His disciple's attention to the imminence of a gospel harvest among the Samaritans. (C. Kruse)

John 4:35 Were you (Subj. Nom.) not (neg. adv.) discussing (λέγω, PAI2P, Aoristic, Interrogative Ind.): Are there (εἰμί, PAI3S, Static, Interrogative Ind.) yet (adv.; still) four months (Pred. Nom.) and then (temporal) the harvest (Subj. Nom.) comes (ἔρχομαι, PMI3S, Futuristic, Deponent)? Behold (interjection; remember, consider), I say (λέγω, PAI1S, Static) to you (Dat. Adv.): Lift up (ἐπαίρω, AAImp.2P, Ingressive, Command) your (Poss. Gen.) eyes (Acc. Dir. Obj.; exercise mental and spiritual understanding) and (continuative) observe (θεάομαι, AMImp.2P, Ingressive, Command, Deponent; look at) the cultivated fields (Acc. Dir. Obj.), because (causal; since) they are (εἰμί, PAI3P, Gnostic) already (temporal) ripe (Pred. Nom.; white, gleaming, bright) for the harvest (Pred. Acc.).

^{BGT} **John 4:35** οὐχ ὑμεῖς λέγετε ὅτι ἔτι τετράμηνός ἐστιν καὶ ὁ θερισμὸς ἔρχεται; ἰδοὺ λέγω ὑμῖν, ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν καὶ θεάσασθε τὰς χώρας ὅτι λευκαὶ εἰσιν πρὸς θερισμόν. ἤδη

^{VUL} **John 4:35** nonne vos dicitis quod adhuc quattuor menses sunt et messis venit ecce dico vobis levate oculos vestros et videte regiones quia albae sunt iam ad messem

LWB John 4:36 **The one who is harvesting is receiving a reward and is gathering together fruit [a crop of believers] for eternal life, so that the one who is sowing [the initial gospel message] and the one who is harvesting [sees the end result] may have inner happiness together [witnessing is often teamwork].**

^{KW} **John 4:36** Already the one who is reaping is receiving pay and is gathering together fruit for life eternal, in order that he who is sowing and he who is reaping may be rejoicing together.

^{KJV} **John 4:36** And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

TRANSLATION HIGHLIGHTS

The sower is the person who plants the initial seeds. The harvester (reaper) is the person who brings in the crop. The one who is harvesting is receiving a reward (Perfective Present tense) for the efforts of both the sower and the reaper. In agricultural terms, the harvester is obtaining his wages or payment in the market place for his crop. In spiritual terms, the harvester is obtaining a spiritual reward for a job well done. The harvester is gathering together fruit for eternal life (Perfective Present tense). His *fruit* is a crop of believers who are destined for eternal life. The purpose clause explains that the sower and the reaper work together (Iterative Present tense) so that both of them may have inner happiness together (Perfective Present tense) when God's elect obtain eternal life.

In the case of the Samaritan woman, Jesus was both the Sower and the Reaper. None of His disciples were there for the initial meeting, the conversation, or the end result. In other cases, Jesus may sow the initial seed, but it will be the job of the disciples to reap the harvest after He is gone. Not everyone who saw or heard Jesus speak became believers on the spot. Sowing and reaping do not always occur simultaneously as it did in the case of the Samaritan woman. One person may share the gospel with an unbeliever and it might be years before that person hears the gospel again and becomes a believer. There might be a series of witnesses in an individual's life before it is his or her time to believe and become a Christian.

RELEVANT OPINIONS

Christ, the Sower, and the disciples, as reapers, rejoice together. (W. Hendriksen) The water that Jesus gives, the refreshment of soul He is able to supply, becomes a well, a fountain, a river, an ocean of life, an eternity of blessedness; and now this fruit of souls, this harvest of saved men, is a Divine, eternal treasure, which the reaper houses in the grace of God. (H. Reynolds) This was plainly a rebuke. The disciples regarded Samaria as a most unlikely field to work in; at best much sowing would be required, and then a long wait, before any ripened grain could be expected. They never dreamed of telling them that the Messiah was just outside their gates! Must they not have hung their heads in shame when they discovered how much more faithful and zealous had been this woman than they? (A. Pink) In this age in which we are living today, our business is to sow. I am attempting through the radio media to sow the Word of God. I hope that good churches will reap because I have sown. (J. McGee) The wages of the spiritual reaper are the souls gathered for life eternal – here not necessarily only heaven but eternal life also as a present possession reaching unto heaven. (R. Lenski)

John 4:36 The one (Subj. Nom.) who is harvesting (θερίζω, PAPtc.NMS, Iterative, Substantival) is receiving (λαμβάνω, PAI3S, Perfective) a reward (Acc. Dir. Obj.; wages, pay) and (connective) is gathering together (συνάγω, PAI3S, Perfective) fruit (Acc. Dir. Obj.; a crop of believers) for eternal (Acc. Extent of Time) life (Adv. Gen. Time), so that (purpose) the one (Subj. Nom.) who is sowing (σπείρω, PAPtc.NMS, Iterative, Substantival) and (connective) the one (Subj. Nom.) who is harvesting (θερίζω, PAPtc.NMS, Iterative, Substantival) may have inner happiness (χαίρω, PASubj.3S, Perfective, Purpose; rejoice) together (adv.).

^{BGT} **John 4:36** ὁ θερίζων μισθὸν λαμβάνει καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον, ἵνα ὁ σπείρων ὁμοῦ χαίρη καὶ ὁ θερίζων.

^{VUL} **John 4:36** et qui metit mercedem accipit et congregat fructum in vitam aeternam ut et qui seminat simul gaudeat et qui metit

LWB John 4:37 So by this [witnessing teamwork] the proverb is true, that there is one kind who sows and one of another kind who harvests.

^{KW} **John 4:37** For in this is this aforementioned saying genuinely true, that there is one who sows and another who reaps.

^{KJV} **John 4:37** And herein is that saying true, One soweth, and another reapeth.

TRANSLATION HIGHLIGHTS

There is a proverb which contrasts the sower from the reaper; it can be found in Deut. 6:11, 28:30; Joshua 24:13; Job 31:8, and Micah 6:15. In this context, we are dealing with the teamwork associated with witnessing. Jesus communicated with the Samaritan woman, she went to town and spread her testimony, and crowds of people are coming to meet Jesus. The disciples did not sow any seeds, but they will be involved in the reaping. The often repeated proverb is therefore true (Gnomic Present tense). There is a kind of person who sows the initial seed and another kind of person who harvests (Pictorial Present tense). A given individual can be one, the other, or both depending on circumstances.

RELEVANT OPINIONS

The sower and reaper are never in opposition, but always joined in unity of reward and joy. (R. Lenski) Each kingdom-worker is at the same time reaper (of that which is sown by others) and sower (of seed which brings forth a harvest that will be gathered by others). Hence, both sower and reaper rejoice in this divine arrangement: there will always be a harvest to reap. (W. Hendriksen) We all stand where the shoulders of the mighty dead have lifted us. (H. Reynolds) We are reaching a great many people who are members of liberal churches, but they want to know where to go to be taught the Word of God. This pastor said that because folk had listened to the broadcast and then realized that they wanted the Word of God, they had come to his

church. They will join churches where the Word is taught. One sows and another reaps. I rejoice in that. (J. McGee)

John 4:37 So (inferential) by this (Instr. Means; witnessing teamwork) the proverb (Subj. Nom.) is (εἰμί, PAI3S, Gnostic) true (Pred. Nom.), that (introductory) there is (εἰμί, PAI3S, Pictorial) one (Pred. Nom.) kind (Descr. Nom.) who sows (σπείρω, PAPtc.NMS, Descriptive, Substantival) and (connective) one (Pred. Nom.) of another kind (Descr. Nom.) who harvests (θερίζω, PAPtc.NMS, Descriptive, Substantival).

^{BGT} **John 4:37** ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ἀληθινὸς ὅτι ἄλλος ἐστὶν ὁ σπείρων καὶ ἄλλος ὁ θερίζων.

^{VUL} **John 4:37** in hoc enim est verbum verum quia alius est qui seminat et alius est qui metit

LWB **John 4:38** I sent you [divine commission] for the purpose of harvesting that which you have not labored for [Samaritan believers]. Others have labored [Jesus, Samaritan woman, John the Baptist, unnamed others] and you have entered into their labor [sharing the fruits by continuing the process].

^{KW} **John 4:38** As for myself, I sent you to be reaping that with reference to which you have not labored. Others have labored, and as for you, you have entered into their labor.

^{KJV} **John 4:38** I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

TRANSLATION HIGHLIGHTS

Jesus sent His disciples of Jewish descent (Constativ Aorist tense) to Samaria for the purpose of harvesting God's elect believers in that area (Iterative Present tense). Notice He did not say they were commissioned to "sow" the initial seeds of the Gospel there; they were only commissioned to harvest what somebody else had previously sowed, primarily Himself, to the Samaritan woman and her testimonies which were in progress in the city right now (Intensive Perfect tense). The sowing was being done, now it was time for the disciples to participate in the harvest. Jesus, the Samaritan woman, and perhaps John the Baptist had all labored by sowing the seeds of the Gospel to the Samaritans (Intensive Perfect tense). The disciples had nothing to do with that process. But now they were entering into their labor by their act of harvesting the crop (Intensive Perfect tense). As we have mentioned earlier, witnessing is a team effort.

Sometimes those who spread the Gospel do not see results; sometimes they do. Sometimes people come after someone else had been there before and they reap the results of those who came before them. Never assume that the testimony you give is without fruit. The labor of many may be used to bring one of God's elect into the community of believers. The "others" who came before in this context may have included dozens of other unnamed individuals who had seen Jesus and had brought a testimony of what they had seen or heard to Samaria. It doesn't

matter who they were. What matters here is that the Jewish disciples were not the sowers of the Gospel in Samaria, but they were going to share in the earlier labor of others by continuing where they left off. If it helps you understand evangelism, think of it as a manufacturing assembly line where everyone participates in the end product, but one person does not create the car by himself.

RELEVANT OPINIONS

Right here in Samaria the Lord had just now commissioned His disciples to reap that for which they had not labored. Others had labored among these Samaritans, and now the disciples have been commissioned to enter into (gather the fruits of) their labor ... On the approach of the Samaritans Jesus exhorts His disciples to look upon this arriving procession as a spiritual harvest. Only a few moments ago the seed had been sown – first, by Jesus Himself in the heart of the woman, then by her in the hearts of her people – and now harvest time has already arrived. (W. Hendriksen) There is no limitation here to the cycles of work and suffering, of disappointment and apparent failure which have preceded you. The “others” is surely not a pleonasm for Himself. He does verily associate Himself with all His forerunners. (H. Reynolds) The disciples had the greater joy of seeing the completion of the process. A sower has a harder time because he sees no immediate fulfillment. John the Baptist stirred a nation to repent but he died before the day of Pentecost, when the disciples in great joy saw thousands come to faith in Jesus. (E. Blum)

John 4:38 I (Subj. Nom.) sent (ἀποστέλλω, AAI1S, Constative; divine commission) you (Acc. Dir. Obj.; Jews) for the purpose of harvesting (θερίζω, PAInf., Iterative, Purpose) that which (Acc. Gen. Ref.) you (Subj. Nom.) have not (neg. adv.) labored for (κοπιάω, Perf.AI2P, Intensive; Samaritan believers). Others (Subj. Nom.; Jesus, the Samaritan woman, perhaps John the Baptist) have labored (κοπιάω, Perf.AI3P, Intensive) and (connective) you (Subj. Nom.) have entered (εἰσερχομαι, Perf.AI2P, Intensive, Deponent) into their (Poss. Gen.) labor (Prep. Acc.).

^{BGT} **John 4:38** ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασιν καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.

^{VUL} **John 4:38** ego misi vos metere quod vos non laborastis alii laboraverunt et vos in laborem eorum introistis

LWB **John 4:39** Moreover, many of the Samaritans from that city believed on Him because of the report of the woman when she testified: “He told me about all kinds of things which I have done.”

^{KW} **John 4:39** Moreover, out of that city many of the Samaritans believed on Him because of the report of the woman when she was bearing the following testimony, He told me all things which I did.

^{KJV} **John 4:39** And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

TRANSLATION HIGHLIGHTS

As a matter of fact, many of the Samaritans in her city believed on Jesus (Culminative Aorist tense) because of the report which she gave them when she returned to town (Aoristic Present tense). What was the message she gave them? She told her listeners that Jesus had declared to her all kinds of things (Dramatic Aorist tense) which she had done in her past (Constative Aorist tense). “All” should be translated “all kinds of things.” Their conversation was short, so obviously Jesus didn’t have time to review her entire life at the well. There is no excuse for ignoring the many translations of “pas” and forcing it to mean “everything single thing she had ever done.” Even if you picture her exaggerating in excitement and stretching the truth to include “everything I ever did,” you will still be placing a straightjacket on the etymology of this word. We know from the revealed contents of their conversation exactly what things He told her, so there is no need to expand on what is written. This stranger knew things about her, some of which were perhaps secret, and there was no way He could have known them without supernatural revelation.

RELEVANT OPINIONS

The evangelization of a Samaritan city emphasized the power of a testimony. (E. Towns) In accepting Jesus by faith the Samaritans form a striking and pleasing contrast with most of the Jews. (W. Hendriksen) The living water which the woman received from Jesus had certainly become an overflowing fountain in her life, and others were coming to share the refreshment that she had begun to enjoy. (F. Bruce) Apparently, no miracles were wrought, but those of His Word only. It was the deepest and purest truth they learned, these simple men of simple faith, who had not learned of man, but listened to His Word only. (A. Edersheim) The point of the pericope is that the woman had no understanding of what it meant to drink the living water till it dawned on her, however inadequately and crudely, that she stood face to face with the one who "will make known everything to us"--the Messiah. John intended his readers to understand that she drank the "living water" and thus entered into a new relationship with Jesus and that her fellow townfolk did so as well. (D. Dockery)

John 4:39 Moreover (emphatic; as a matter of fact, indeed), many (Subj. Nom.) of the Samaritans (Adv. Gen. Ref.) from that (Gen. Spec.) city (Gen. Place) believed (πιστεύω, AAI3P, Culminative) on Him (Prep. Acc.) because of the report (Causal Acc.; word, message, testimony) of the woman (Abl. Source) when she testified (μαρτυρέω, PAPtc.GFS, Aoristic, Temporal): He told me (Dat. Ind. Obj.) about (λέγω, AAI3S, Dramatic; declared, proclaimed) all kinds of things (Acc. Dir. Obj.) which (Acc. Gen. Ref.) I have done (ποιέω, AAI1S, Constative).

^{BGT} **John 4:39** Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαριτῶν διὰ τὸν λόγον τῆς γυναικὸς μαρτυροῦσης ὅτι εἶπέν μοι πάντα ἃ ἐποίησα.

^{VUL} **John 4:39** ex civitate autem illa multi crediderunt in eum Samaritanorum propter verbum mulieris testimonium perhibentis quia dixit mihi omnia quaecumque feci

LWB John 4:40 Consequently, when the Samaritans came face-to-face to Him [at the well], they repeatedly implored Him to stay with them. So He remained in that place [Sychar] for two days.

^{KW} **John 4:40** Therefore, when the Samaritans came to Him, they kept on begging Him to abide with them. And He remained there two days.

^{KJV} **John 4:40** So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

TRANSLATION HIGHLIGHTS

As a result of her testimony and their belief in Jesus, some of the Samaritans pleaded with Him (Iterative Imperfect tense) to stay with them in Sychar (Constative Aorist tense). This might have been a request for a short visit or an invitation to make their city His home. It's difficult to tell from the words supplied in the text. But Jesus did honor their request and He stayed in that city for two days (Culminative Aorist tense). He was tired and no doubt hungry; but most important, there were more citizens of that community who were destined to hear and believe on Him.

RELEVANT OPINIONS

Jesus did not evangelize the province of Samaria. In harmony with the will of His heavenly Father (4:4) He remained there two days only, and He limited His work to one small village ... According to Acts 8, much fruitful labor was carried on in the city and province of Samaria at a later time. (W. Hendriksen) How unlike the treatment of the Jews and Gadarenes, of scribes and Pharisees! There were some who besought Him to depart from them, others who stoned Him, Herodians and Pharisees who plotted to destroy Him. But these hated Samaritans yearned for more of His fellowship, more of His words and searching glance, more of the Word of life. (H. Reynolds)

And so a mighty work of grace was started there in Sychar by a converted harlot ... She told what she knew; she testified of what she had found, but in connection with a Person. It was of Him that she spoke; it was to Him she pointed. She desired others to meet with Him for themselves. (A. Pink) That Samaritans should urge a Jewish rabbi to stay with them attests not only the degree of confidence He had earned, but their conviction that He was none less than the promised Taheb, the Messiah. (D. Carson) These Samaritans want Jesus to stay with them for two days. The initial religious barrier that had kept the woman from Jesus has obviously broken down. (R. Whitacre)

John 4:40 Consequently (inferential), when (temporal) the Samaritans (Subj. Nom.) came (ἔρχομαι, AAI3P, Constative, Deponent) face-to-face to Him (Prep. Acc.), they repeatedly implored (ἐρωτάω,

Imperf.AI3P, Iterative; beseeched, begged) Him (Acc. Dir. Obj.) to stay (μένω, AAIInf., Constative, Inf. As Dir. Obj. of Verb; abide, dwell) with them (Dat. Assoc.). So (result) He remained (μένω, AAI3S, Culminative) in that place (adv.) for two (Acc. Measure) days (Acc. Extent of Time).

^{BGT} **John 4:40** ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαριῖται, ἡρώτων αὐτὸν μείναι παρ' αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας.

^{VUL} **John 4:40** cum venissent ergo ad illum Samaritani rogaverunt eum ut ibi maneret et mansit ibi duos dies

LWB John 4:41 Meanwhile, many more came to believe because of His word [logos],

^{KW} **John 4:41** And many more believed because of His word,

^{KJV} **John 4:41** And many more believed because of his own word;

TRANSLATION HIGHLIGHTS

During the course of His two day stay in Sychar, many more Samaritans came to believe (Ingressive Aorist tense) because of His word. “Word” refers to His message, preaching or teaching. “Many more” means that while a few believed on Him because of the Samaritan woman’s testimony, a considerable number (greater than those who believed because of her testimony) believed because of His word (Latin: sermon).

RELEVANT OPINIONS

John is careful to distinguish between the saying of the woman (4:42 - *lalia*) and the word of Christ (4:41 – *logos*). (E. Towns) If the entire story be taken into account, definite progress in faith is clearly noticeable, so that Jesus is regarded as a mere Jew, then as a prophet, next as Messiah, and finally as the Savior of the world. (W. Hendriksen) Here we see the sovereignty of God in saving the lost. One soul may be called in one way, another may be called in another way. Some of the Samaritans believed on Jesus when they heard the testimony of the woman; others did not believe until they saw Christ in person. (O. Greene)

John 4:41 Meanwhile (temporal), many (Nom. Measure) more (Subj. Nom.) came to believe (πιστεύω, AAI3P, Ingressive) because of His (Poss. Gen.) word (Causal Acc.),

^{BGT} **John 4:41** καὶ πολλῶ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ,

^{VUL} **John 4:41** et multo plures crediderunt propter sermonem eius

LWB John 4:42 And they continually declared to the woman: We no longer believe because of your speaking, for we ourselves have heard and have come to know that He is truly the Savior of the world [Jews and Samaritans alike, regardless of geographical location].

^{KW} **John 4:42** And kept on saying to the woman, No longer because of your talk are we believing, for we ourselves have heard Him, and we know positively that this one is truly the Savior of the world.

^{KJV} **John 4:42** And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.

TRANSLATION HIGHLIGHTS

The Samaritan woman continued to tell her story to anyone who would listen. But the citizens of Sychar had heard (Intensive Perfect tense) and had come to know (Ingressive Perfect tense) Jesus firsthand. They no longer needed to hear her story repeated over-and-over again, and they told her so in no uncertain terms. They know that He is truly (Gnomic Present tense) the Savior of the world, Jews and Gentiles alike regardless of geographical location. They did not have to go to Mount Gerazim to worship, nor did they have to go to Mount Ebal in Jerusalem to worship Him. It did not matter who they were or where they lived in the new economy. Also the theological battle between the Jews and the Samaritans no longer mattered, because anyone who believed in Jesus was saved.

RELEVANT OPINIONS

The faith of the Samaritans pointed out that Christ's ministry had a much broader scope than most people realized. This was the first time Jesus was identified as "the Savior of the world." Although the early church had no question but that Jesus was the only Savior (Acts 4:12), they were not convinced initially (Acts 10:45) that salvation could be received by anyone but the Jews. (E. Towns) This "world" consists of elect from every nation: from the realm of heathendom (in this context, from the realm of Samaritans) as well as from that of Judaism. As the world's Savior, Jesus, on the basis of and by means of His own infinite sacrifice, takes away sin's guilt, pollution, and punishment, and bestows upon the hearts and lives of those whom He so favors all the fruits of the operation of the Holy Spirit. (W. Hendriksen)

They realized that he was not only a great prophet, like Moses, but He was indeed the Savior. (E. Radmacher) Though they disliked giving her any credit, they believed it, too. They believed a fact, but what a magnificent fact it was! This humble Jewish traveler was God's Christ! He was therefore also the Savior of the world – and that included Samaritans! (Z. Hodges) The light is not limited to the nation Israel, but is for (Rev. 7:9) "every nation, tribe, people, and language." (E. Blum) Is Christ the Savior of every person without exception? The word "world" in this verse refers to the same people as John 1:29 – the world of the elect. The one act of Adam brought judgment to the many trespasses that drew forth God's mercy and grace to His own (Rom. 5:16). Hence, the elect are justified in spite of our many trespasses. (W. Best)

John 4:42 And (enclitic, continuative) they continually declared (λέγω, Imperf.AI3P, Iterative) to the woman (Dat. Ind. Obj.): We no longer (neg. adv.) believe (πιστεύω, PAI1P, Durative) because of

your (Gen. Poss.) speaking (Causal Acc.), for (explanatory) we ourselves (Subj. Nom.) have heard (ἀκούω, Perf.AI1P, Intensive) and (connective) have come to know (οἶδα, Perf.AI1P, Ingressive) that (explanatory) He (Subj. Nom.) is (εἰμί, PAI3S, Gnostic) truly (adv.) the savior (Pred. Nom.) of the world (Obj. Gen.; Jews and Gentiles alike).

^{BGT} **John 4:42** τῇ τε γυναικὶ ἔλεγον ὅτι οὐκέτι διὰ τὴν σὴν λαλιὰν πιστεύομεν, αὐτοὶ γὰρ ἀκηκόαμεν καὶ οἶδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου.

^{VUL} **John 4:42** et mulieri dicebant quia iam non propter tuam loquellam credimus ipsi enim audivimus et scimus quia hic est vere **salvator** mundi

LWB **John 4:43** Now, after two days He departed from that place [Sychar] toward Galilee,

^{KW} **John 4:43** Now, after the two days He went out from there into Galilee,

^{KJV} **John 4:43** Now after two days he departed thence, and went into Galilee.

TRANSLATION HIGHLIGHTS

After two days, Jesus' ministry was finished in Sychar. He left that Samaritan town (Culminative Aorist tense) and headed back toward Galilee.

RELEVANT OPINIONS

The delay in Samaria was parenthetical to the chief end of His journey, which was to leave Judaea and commence His ministry in Galilee. He now enters it a second time from Judaea. (H. Reynolds) The two days spent at Sychar by Jesus were an exception to His general policy of confining His ministry to the lost sheep of the house of Israel. (R. Tasker)

John 4:43 Now (transitional; then), after two (Acc. Measure) days (Acc. Extent of Time) He departed (ἐξέρχομαι, AAI3S, Culminative, Deponent; exited) from that place (Adv. Place; Sychar) toward Galilee (Acc. Place),

^{BGT} **John 4:43** Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν εἰς τὴν Γαλιλαίαν.

^{VUL} **John 4:43** post duos autem dies exiit inde et abiit in Galilaeam

LWB **John 4:44** Because Jesus Himself had confirmed [during His earlier visit at the wedding in Cana] that a prophet in his own country has no place of honor [He could keep a relatively low profile in the land where He grew up until it was time for His ministry to become more pronounced].

^{KW} **John 4:44** For Jesus Himself testified that a prophet in his own country is not correctly evaluated, and is therefore not treated with the respect and deference which is his due.

^{KJV} **John 4:44** For Jesus himself testified, that a prophet hath no honour in his own country.

TRANSLATION HIGHLIGHTS

Jesus was not ready to create such a commotion that events will happen too soon for the Father's plan. Eventually, it would be time to come forth with greater public display. But that time had not arrived yet and He was keeping a low profile for the time being. What was the best way of doing this? By returning to his hometown! Virtually everyone there knew Him as a child and teenager and did not believe He was the Messiah. Jesus had already been there once and had confirmed (Constative Aorist tense) that a prophet from there had no place of high honor (Gnomic Present tense). In our vernacular, it means this was a place where He could "kick back and relax for awhile" before the next step in God's plan revealed itself.

RELEVANT OPINIONS

Jesus went to Galilee because here He did not need to fear such honor as would bring Him into immediate collision with the Pharisees, creating a premature crisis. (W. Hendriksen) It is a great discouragement to a minister to go among a people who have no value for him or his labours. Christ would not go to Nazareth because He knew how little respect He should have there. (M. Henry) People show regard to a man who comes from afar more readily than to one who is merely a native like themselves. (R. Lenski) He had determined to do God's will regardless of apparent success or failure. (J. Boice)

John 4:44 Because (explanatory, causal) Jesus (Subj. Nom.) Himself (Nom. Appos.) had confirmed (μαρτυρέω, AAI3S, Constative) that (introductory) a prophet (Subj. Nom.) in his own (Dat. Poss.) country (Loc. Place; fatherland) has (έχω, PAI3S, Gnomic) no (neg. adv.) place of honor (Acc. Place; respect).

^{BGT} **John 4:44** αὐτὸς γὰρ Ἰησοῦς ἐμαρτύρησεν ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει.

^{VUL} **John 4:44** ipse enim Iesus testimonium perhibuit quia propheta in sua patria honorem non habet

LWB **John 4:45** However [an exception to the rule], when He returned to Galilee, the Galileans welcomed Him, having seen all kinds of things that He had done in Jerusalem during the feast [they welcomed His miracles], for they themselves had also attended the feast.

^{KW} **John 4:45** When therefore He came into Galilee, the Galileans received Him in a friendly manner, having seen with a discerning eye all things as many as He did in Jerusalem at the feast, for they themselves also went to the feast.

^{KJV} **John 4:45** Then when he was come into Galilee, the Galilaeans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

TRANSLATION HIGHLIGHTS

Although a prophet generally receives no honor in his hometown, there were some Galileans who welcomed Him (Constative Aorist tense) when He returned (Ingressive Aorist tense). Why does John tell us about this exception to the rule? In the case of the Samaritans, they believed on Him without seeing any miracles – other than His exercise of omniscience about the Samaritan woman’s past history. In Galilee, many of them had attended the feast in Jerusalem (Constative Aorist tense) and had seen a number of the miracles (Iterative Perfect tense) that He had performed during the feast (Dramatic Aorist tense). Did they believe in Him, or did they believe only in the miracles which they saw Him perform? From what follows, it appears that they were initially skeptical at who He was, but were eventually convinced by His miracles.

RELEVANT OPINIONS

Although the Galileans received Christ, they did so for the wrong reasons. The Samaritans had received Christ for who He was, the Savior of the world. The Galileans received Christ for what He did, the miracles in Jerusalem. (E. Towns) Believing is Seeing: Jesus taught that one must believe first, then he will see the results. (J. Boice)

John 4:45 **However** (transitional contrast), **when** (temporal) **He returned** (ἔρχομαι, AAI3S, Ingressive, Deponent; appeared in) **to Galilee** (Acc. Place), **the Galileans** (Subj. Nom.) **welcomed** (δέχομαι, AMI3P, Constative, Deponent) **Him** (Acc. Dir. Obj.), **having seen** (ὄραω, Perf.APtc.NMP, Iterative, Circumstantial) **all kinds of things** (Acc. Measure) **that** (Acc. Dir. Obj.) **He had done** (ποιέω, AAI3S, Dramatic; performed) **in Jerusalem** (Loc. Place) **during the feast** (Loc. Time), **for** (explanatory) **they themselves** (Subj. Nom.) **had also** (adjunctive) **attended** (ἔρχομαι, AAI3P, Constative, Deponent; appeared at) **the feast** (Acc. Dir. Obj.).

^{BGT} **John 4:45** ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι πάντα ἑωρακότες ὅσα ἐποίησεν ἐν Ἱεροσολύμοις ἐν τῇ ἑορτῇ, καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτῇν.

^{VUL} **John 4:45** cum ergo venisset in Galilaeam exceperunt eum Galilaei cum omnia vidissent quae fecerat Hierosolymis in die festo et ipsi enim venerant in diem festum

LWB **John 4:46** **So He entered again into Cana of Galilee, where He had created wine from water. Now a certain royal official was present [in Galilee] whose son was sick in Capernaum.**

^{KW} **John 4:46** He came them again into Cana of Galilee where He made the water wine. And there was a certain one, a king’s courtier, whose son was sick with a chronic ailment in Capernaum.

^{KJV} **John 4:46** So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

TRANSLATION HIGHLIGHTS

Jesus resumed His journey by entering Cana of Galilee a second time (Constative Aorist tense). As you will recall, this is the community where He performed His first miracle, changing water into wine (Dramatic Aorist tense). His miraculous ministry started here, He traveled about the region performing other miracles, and now He comes home again and will perform yet more miracles. There was no excuse for unbelief in this town! Now during this visit, there was a royal official in town. This official had a son who was sick in a distant town called Capernaum (Descriptive Imperfect tense). The stage is being set for a long-distance healing.

RELEVANT OPINIONS

He was probably one of the courtiers of the tetrarch Herod Antipas. His name is not given. He recognized that the new prophet had the power to heal, for there had been ample time for the fame of Jesus to spread throughout Galilee. (W. Hendriksen) In the present narrative we have an Herodian officer, some person of Jewish blood attendant on the tetrarch's court, who displays a weak faith, reproved by the Master. (H. Reynolds)

John 4:46 So (resumptive, continuing the historical narrative) He entered (ἔρχομαι, AAI3S, Constative, Deponent) again (adv.) into Cana (Acc. Place) of Galilee (Adv. Gen. Ref.), where (Adv. Place) He had created (ποιέω, AAI3S, Dramatic) wine (Acc. Dir. Obj.) from water (Acc. Content). Now (transitional) a certain (Nom. Spec.) royal official (Subj. Nom.) was present (εἰμί, Imperf.AI3S, Descriptive; in Galilee) whose (Poss. Gen.) son (Subj. Nom.) was sick (ἀσθενέω, Imperf.AI3S, Descriptive) in Capernaum (Loc. Place).

^{BGT} **John 4:46** Ἦλθεν οὖν πάλιν εἰς τὴν Κανὰ τῆς Γαλιλαίας, ὅπου ἐποίησεν τὸ ὕδωρ οἶνον. Καὶ ἦν τις βασιλικὸς οὗ ὁ υἱὸς ἡσθένει ἐν Καφαρναούμ.

^{VUL} **John 4:46** venit ergo iterum in Cana Galilaeae ubi fecit aquam vinum et erat quidam regulus cuius filius infirmabatur Capharnaum

LWB **John 4:47** **This man, having heard that Jesus had departed from Judaea into Galilee, came face-to-face to Him and repeatedly begged that He would come down [to Capernaum] and heal his son, because he was about to die [on the verge of dying].**

^{KW} **John 4:47** This one, having heard that Jesus had come from Judaea into Galilee, went off at once to Him and commenced begging Him to come down at once and heal his son, for he was about to die.

^{KJV} **John 4:47** When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

TRANSLATION HIGHLIGHTS

This unnamed, royal official had requested updates on the whereabouts of Jesus and had heard He has left Judaea for Galilee (Aoristic Present tense). He located Jesus and approached Him face-to-face (Ingressive Aorist tense), repeatedly begging Him (Iterative Imperfect tense) to go to Capernaum and heal his son (Dramatic Aorist tense). This man was no doubt at the end of his wits, because the last report he had received was that his son was on the verge of dying (Dramatic Present tense). It is not difficult to picture a politician pleading with Jesus to heal his son. Death was imminent. Perhaps this miracle-working prophet could heal his son before it was too late.

RELEVANT OPINIONS

Whether the son was an only child cannot be established. We do know, however, that the sickness of this son was very severe ... If there be any delay so that the boy dies before the healer arrives, all will be lost. Such was his “faith.” (W. Hendriksen) “That He would come down” points to the highlands of Galilee to the borders of the lake, sunk as it is in a deep depression, to Capernaum. (H. Reynolds) News reached Capernaum that Jesus had returned to Galilee and was in Cana. So the man made the journey from Capernaum to Cana to implore Jesus to come to Capernaum and heal his son. (C. Kruse)

John 4:47 This man (Subj. Nom.), having heard (ἀκούω, AAPTc.NMS, Constative, Circumstantial) that (introductory) Jesus (Subj. Nom.) had departed (ἵκω, PAI3S, Aoristic) from Judaea (Abl. Separation) into Galilee (Acc. Place), came (ἀπέρχομαι, AAI3S, Ingressive, Deponent; approached) face-to-face to Him (Prep. Acc.) and (continuative) repeatedly begged (ἐρωτάω, Imperf.AI3S, Iterative; implored) that (introductory) He would come down (καταβαίνω, AASubj.3S, Ingressive, Potential; to Capernaum) and (continuative) heal (ἰάομαι, AMSubj.3S, Dramatic, Purpose/Result, Deponent) his (Gen. Poss.) son (Acc. Dir. Obj.), because (causal) he was about (μέλλω, Imperf.AI3S, Descriptive; at the point of) to die (ἀποθνήσκω, PAInf., Dramatic, Result).

^{BGT} **John 4:47** οὗτος ἀκούσας ὅτι Ἰησοῦς ἦκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν ἀπῆλθεν πρὸς αὐτὸν καὶ ἠρώτα ἵνα καταβῆ καὶ ἰάσῃται αὐτοῦ τὸν υἱόν, ἤμελλεν γὰρ ἀποθνήσκειν.

^{VUL} **John 4:47** hic cum audisset quia Iesus adveniret a Iudaea in Galilaeam abiit ad eum et rogabat eum ut descenderet et sanaret filium eius incipiebat enim mori

LWB John 4:48 **Consequently, Jesus replied face-to-face with him: Unless you see [addressing a crowd of people] signs and wonders [attesting miracles to His deity], will you not believe?**

^{KW} **John 4:48** Then Jesus said to him, Unless you see attesting miracles and miracles that excite wonder, you will positively not believe.

^{KJV} **John 4:48** Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

TRANSLATION HIGHLIGHTS

After hearing this official's repeated begging to come with him to Capernaum, Jesus finally answered him (Constative Aorist tense). But He addressed His comments not only to this royal official, but to the crowd that had gathered with him. "If you do not see signs and wonders (Dramatic Aorist tense), will you not believe (Culminative Aorist tense)? After the success in Samaria which occurred without dramatic signs and wonders, Jesus is a bit weary of their demand for the miraculous in Galilee. His rhetorical question is sarcastic. Will none of them believe in His deity unless He provides them with yet more miracles?

What a sad commentary, that complete strangers (Samaritans) believe in Him without signs and wonders, but people from His own hometown require continual proof that He is who He says He is. Some translators don't see a deliberative subjunctive here, but I do. "In questions, if the verb is already negated, the negation can be invalidated by *me*, used as an interrogative particle; the stage is thus set for an affirmative answer." The two double negatives work better, in my opinion, as a sarcastic question that is meant to function as a frustrating rebuke to the crowd.

RELEVANT OPINIONS

His confidence, and that of others like him, has to be constantly fed by signs and wonders. He does not believe in the divine person of Christ nor even in His word if the latter be unaccompanied by a miracle ... These spectators were always looking for something sensational or exciting. (W. Hendriksen) The strong double negative with the aorist active subjunctive pictures the stubborn refusal of people to believe in Christ without miracles. (A. Robertson) Men's dignity in the world shall not exempt them from the rebukes of the word or providence. Observe, Christ first shows him his sin and weakness, to prepare him for mercy, and then grants his request. (M. Henry) Perhaps this phrase is better taken as an interrogation: Will you in no wise believe? (B. Wescott)

John 4:48 Consequently (resultant), Jesus (Subj. Nom.) replied (λέγω, AAI3S, Constative) face-to-face to him (Prep. Acc.): Unless (conditional conjunction & negative particle: "if not") you see (ὁράω, AASubj.2P, Dramatic, Potential) signs (Acc. Dir. Obj.) and (connective) wonders (Acc. Dir. Obj.), will you not (negative adverb & interrogative particle) believe (πιστεύω, AASubj.2P, Culminative, Deliberative)?

^{BGT} **John 4:48** εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν· ἐὰν μὴ σημεῖα καὶ τέρατα ἴδῃτε, οὐ μὴ πιστεύσητε.

^{VUL} **John 4:48** dixit ergo Iesus ad eum nisi signa et prodigia videritis non creditis

LWB John 4:49 The royal official answered Him face-to-face: Sir, please come down [to Capernaum] before my little boy dies.

^{KW} **John 4:49** The king's courtier says to Him, Sir, come down at once before my little boy dies.

^{KJV} **John 4:49** The nobleman saith unto him, Sir, come down ere my child die.

TRANSLATION HIGHLIGHTS

Although Jesus addressed his question to the crowd at large, He was looking directly at the royal official. So the official answered Jesus face-to-face (Aoristic Present tense) with a non-answer. What do I mean by that? The official was so consumed with anxiety over his son, that he ignores the sarcastic rebuke and pleads with Jesus yet again. This time, he addresses him as "sir," and asks him to please come to Capernaum (Imperative of Entreaty) before his little boy dies (Culminative Aorist tense). He is afraid that if Jesus doesn't come at once, that his son will die. Notice the change in Greek words from *huios* to *paideia*. The official is playing on Jesus' sympathy not just for a *son*, but for an innocent *little boy*. If they don't hurry, the result will surely be the death of his young male child.

RELEVANT OPINIONS

His heart is all wrapped up in the condition of his son. The courtier therefore pours out his soul in this one, brief word of urgency: Sir, come down, before my dear child is dead. (W. Hendriksen) He took the rebuke patiently; he spoke to Christ respectfully ... It is a sign of a good temper and disposition in men, especially in great men, when they can be told of their faults and not be angry. (M. Henry) With this response the official demonstrates perseverance, which is like the humble patience of Jesus' true disciples. (R. Whitacre)

John 4:49 The royal official (Subj. Nom.) answered (λέγω, PAI3S, Aoristic) Him face-to-face (Prep. Acc.): Sir (Voc. Address), please come down (καταβαίνω, AAImp.2S, Ingressive, Entreaty; to Capernaum) before my (Gen. Poss.) little boy (Acc. Dir. Obj.) dies (ἀποθνήσκω, AAInf., Culminative & Dramatic, Result).

^{BGT} **John 4:49** λέγει πρὸς αὐτὸν ὁ βασιλικός· κύριε, κατάβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου.

^{VUL} **John 4:49** dicit ad eum regulus Domine descende priusquam moriatur filius meus

LWB John 4:50 Jesus said to him: "Go, your son will live." The man believed the assertion which Jesus spoke to him and began his journey [home to Capernaum].

^{KW} **John 4:50** Jesus says to him, Be proceeding on your way. Your son is living. The man believed the word which Jesus spoke to him and proceeded on his way.

^{KJV} **John 4:50** Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

TRANSLATION HIGHLIGHTS

Jesus told the official to go home (Imperative of Command), because his son would live (Futuristic Present tense). Jesus did not need to go to Capernaum to save the life of the man's son. It is also interesting that Jesus called him *huios* instead of *paideia*. He did not fall for the man's attempt to gain sympathy by calling his son a *little boy*. The man believed the assertion (declaration) which Jesus spoke to him and began his journey home (Inceptive Imperfect tense). His belief was the culmination of a lot of urgent pleading for the healing of his son. He believed that his son would live and went home hoping for the best. At this point, however, it does not mean he believed in Jesus Christ as the Son of God. He believed in the declaration that his son would live, but he does not believe in Jesus Christ until he actually returns home and finds his son alive and healed of his sickness. First he believed in the miracle; later he believes in Christ.

RELEVANT OPINIONS

Jesus was at this very moment healing both the son's body and the father's soul. By a word of omnipotence performed at this moment the child is now fully restored and is, therefore, enjoying complete health and vigor. (W. Hendriksen) A fact to note here is that twice the nobleman is said to have "believed" (4:50, 53). He first believed Jesus' promise that his son would not die. Is that a sufficient object for faith to receive eternal life? No! Believing that Jesus can and will heal is not enough to save and give eternal life. But it was a good thing to do, and undoubtedly it was part of God's common grace in preparing him for saving faith. (E. Radmacher) He is satisfied with the method Christ took, and reckons he has gained his point. (M. Henry) The father goes his way cheerfully, quickly, contentedly, trusting in the word which as yet no evidence has confirmed. He has now come to the second stage of his faith; he has come out of the seeking stage into the relying stage. He no more cries and pleads for a thing he has not; he trusts and believes that the thing is given to him, though as yet he has not perceived the gift. (C. Spurgeon)

Signs by themselves are an insufficient basis for faith. Likewise, we should not think today that we will be able to reason anyone into the kingdom merely by skillful persuasion. This is not to discourage our evangelistic efforts; it rather challenges us to put our trust in God, not ourselves, as we seek to lead others to a saving knowledge of the Lord Jesus Christ. Rational argument and a presentation of the evidence for the historicity of Christ's resurrection, for example, have their place; but they will not succeed, unless faith is engendered by the work of the Holy Spirit. (A. Kostenberger) Faith arising only from visible, spectacular miracles is no faith at all, since miracles are always equivocal; a person does not come to faith simply by seeing the signs. Rather, faith arises where a person believes the word that Jesus has spoken. That word proclaims life and is accepted in faith. (W. Stenger) On Christ's word he departs home, believing he will find his son healed. (W. Nicole) And thus the cure is the sooner wrought, the nobleman's mistake rectified, and his faith confirmed; so that the thing was better done in Christ's way. (M. Henry)

John 4:50 Jesus (Subj. Nom.) said (λέγω, PAI3S, Aoristic) to him (Dat. Ind. Obj.): "Go (πορεύομαι, PMImp.2S, Aoristic, Command, Deponent), your (Poss. Gen.) son (Subj. Nom.) will live (ζάω, PAI3S, Futuristic)." The man (Subj. Nom.) believed (πιστεύω, AAI3S,

Ingressive & Culminative) the assertion (Dat. Ind. Obj.; declaration) which (Acc. Gen. Ref.) Jesus (Subj. Nom.) spoke (λέγω, AAI3S, Constative) to him (Dat. Ind. Obj.) and (connective) began his journey (πορεύομαι, Imperf.AI3S, Inceptive, Deponent; probably home to Capernaum).

^{BGT} **John 4:50** λέγει αὐτῷ ὁ Ἰησοῦς· πορεύου, ὁ υἱός σου ζῆ. ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ὃν εἶπεν αὐτῷ ὁ Ἰησοῦς καὶ ἐπορεύετο.

^{VUL} **John 4:50** dicit ei Iesus vade filius tuus vivit credit homo sermoni quem dixit ei Iesus et ibat

LWB John 4:51 Now as he was already going down [on his way home to Capernaum], his slaves met him and exclaimed: “You little boy continues to live!”

^{KW} **John 4:51** And as he was now going down, his slaves met him, saying that his little boy was living.

^{KJV} **John 4:51** And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth.

TRANSLATION HIGHLIGHTS

While the royal official was returning home to Capernaum to see how his son was doing (Temporal Participle), his slaves met him on the road with a great report (Constative Aorist tense). His little boy is alive! He continues to live (Durative Present tense)! They were so excited with the good news that they had come out on the road to inform their master on his way home (Dramatic Present tense). They had probably been sent by the young lad’s mother, since she would have known her husband would want to know about this auspicious turn of events.

RELEVANT OPINIONS

In Capernaum the servants have noticed the sudden and remarkable recovery. Filled with rejoicing they cannot wait for the arrival of their master. Between the lines we can easily discern the fact that in this household the relation between master and servants was ideal. The servants, on their way to meet their master with the glad news, shout the message of cheer as soon as they see him. (W. Hendriksen) One always goes down to Capernaum or any other place at the lakeside; the lake lies 695 feet below Mediterranean Sea level. (F. Bruce) The servants seeing the improvement in the boy and not ascribing it to miracle, set out to save their master from bringing Jesus to Capernaum. (W. Nicole)

John 4:51 Now (transitional) as he (Gen. Absolute) was already (temporal) going down (καταβαίνω, PAPtc.GMS, Aoristic, Temporal; on the way home to Capernaum), his (Poss. Gen.) slaves (Subj. Nom.) met (ὑπαντάω, AAI3P, Constative) him (Dat. Ind. Obj.) and exclaimed (λέγω, PAPtc.NMP, Dramatic, Circumstantial): Your (Poss. Gen.) little boy (Subj. Nom.) continues to live (ζάω, PAI3S, Durative)!

^{BGT} **John 4:51** ἤδη δὲ αὐτοῦ καταβαίνοντος οἱ δοῦλοι αὐτοῦ ὑπήντησαν αὐτῷ λέγοντες ὅτι ὁ παῖς αὐτοῦ ζῆ.

^{VUL} **John 4:51** iam autem eo descendente servi occurrerunt ei et nuntiaverunt dicentes quia filius eius viveret

LWB John 4:52 In reply, he [the royal official] inquired from them [his slaves] the hour in which he [his son] had begun to improve. Accordingly, they replied to him: Yesterday, at the seventh hour, the fever left him.

^{KW} **John 4:52** So he inquired the hour from them during which he was getting better. They said then to him, Yesterday, at the seventh hour the fever left him.

^{KJV} **John 4:52** Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

TRANSLATION HIGHLIGHTS

Approximately one day had elapsed since the official's son was healed. Either the official spent the evening in Cana before beginning his journey home, or his trip began quite late and he camped alongside the road or stayed in a village *en route* to Capernaum. The former viewpoint is posed by those who use the Jewish time-clock and estimate the time to be 1PM in the afternoon. The latter viewpoint is posed by those who use the Roman time-clock and estimate the time to be 7PM in the evening. It was a sixteen mile journey from Cana to Capernaum, a full day trip on foot. In any case, upon meeting his slaves on the road, he asked them what time of day it was when his son had begun to show improvement (Ingressive Aorist tense). They answered: Yesterday, at the seventh hour, his fever left him (Dramatic Aorist tense). There is debate over the seventh hour being a point in time or a duration or time. I believe the recovery was instantaneous.

RELEVANT OPINIONS

Would not the love of the father for his child, now fully restored, have impelled him to proceed on his way immediately? (W. Hendriksen) He goes home; he sees his child perfectly restored. His faith has gone from reliance up to full assurance. (C. Spurgeon) As one entirely satisfied, he made no great haste home; did not hurry home that night, but returned leisurely, as one that was perfectly easy in his own mind. (M. Henry)

John 4:52 In reply (responsive), he inquired (πυνθάνομαι, AMI3S, Constative, Deponent) from them (Abl. Source) the hour (Acc. Extent of Time) in which (Loc. Time) he had begun (ἔχω, AAI3S, Ingressive) to improve (adv.; better). Accordingly (inferential), they replied (λέγω, AAI3S, Constative) to him (Dat. Ind. Obj.): Yesterday (temporal adv.), at the seventh (numeral) hour (Acc. Extent of Time), the fever (Subj. Nom.) left (ἀφίημι, AAI3S, Dramatic) him (Dat. Adv.).

^{BGT} **John 4:52** ἐπύθετο οὖν τὴν ὥραν παρ’ αὐτῶν ἐν ἣ κομψότερον ἔσχειν· εἶπαν οὖν αὐτῷ ὅτι ἐχθὲς ὥραν ἐβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός.

^{VUL} **John 4:52** interrogabat ergo horam ab eis in qua melius habuerit et dixerunt ei quia heri hora septima reliquit eum febris

LWB John 4:53 Then the father began to comprehend that *it was* during that same hour in the course of which Jesus had said to him: “Your son will live!” Consequently he himself came to believe [in Christ as Savior], including his entire household [his family and slaves].

^{KW} **John 4:53** Then the father knew that it was during that hour in which Jesus said to him, Your son is living. And he himself believed, and his whole house.

^{KJV} **John 4:53** So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

TRANSLATION HIGHLIGHTS

The father began to understand (Ingressive Aorist tense) that it was during this same hour of the day when Jesus had told him that his son would live (Futuristic Present tense). He now comprehended the nature of the miracle, that his son was immediately healed when Jesus spoke his words the day before in Cana. Jesus was able to heal him from a distance and prevent his death. Consequently, upon understanding the timing of this miraculous recovery, the royal official came to believe in Jesus Christ as Savior (Ingressive Aorist tense). First, he believed in the words of Jesus that his son would live; now he believed in Christ as God and Savior. Not only that, but the rest of his household, both family and slaves, believed in Jesus, too.

RELEVANT OPINIONS

The first expression of faith was faith in the spoken word of God, and the second expression of faith was in the incarnate Word of God. (E. Towns) The mother, the sisters, the servants, the entire family, had shared in the anxiety, had sympathized in the journey to Cana, and now accepted the exalted claims of Jesus. Faith is graciously contagious. (H. Reynolds) Realizing that his son had been healed, the nobleman now knew that Jesus was more than a mere man. He placed his faith in Christ, not in the healing. (E. Radmacher) And so we are ever led faithfully and effectually, by His benefits, upwards from the lower stage of belief by what we see Him do, to that higher faith which is absolute and unseeing trust, springing from experimental knowledge of what He is. (A. Edersheim) He had before believed the word of Christ, with reference to this particular occasion; but now he believed in Christ as the Messiah promised. (M. Henry)

Strengthened in his faith by his experience, after having believed the bare word of Jesus, the good man now sees that word fulfilled, and he believes in Jesus in the fullest sense; believes for everything; for his body, and for his soul; for all that he is, and for all that he has. From that day forth he becomes a disciple of the Lord Jesus. He follows Him not as a Healer only, nor as a Prophet only, nor as a Saviour only, but as his Lord and his God. His hope, his trust, and his

confidence are fixed upon Jesus as the true Messiah ... Meanwhile, the father is rejoicing that he will not be a solitary believer, for there are his wife and boy also confessing their faith ... In this stage of faith it is that a man begins to enjoy quietness and peace of mind. (C. Spurgeon) A master of a family cannot give faith to those under his charge, nor force them to believe, but he may be instrumental to remove external prejudices, which obstruct the operation of the evidence, and then the work is more than half done. (M. Henry)

John 4:53 Then (inferential) the father (Subj. Nom.) began to comprehend (γινώσκω, AAI3S, Ingressive; understand) that (explanatory) it was (ellipsis) during that same (Dat. Spec.) hour (Loc. Time) in the course of which (Dat. Ref.) Jesus (Subj. Nom.) had said (λέγω, AAI3S, Constative) to him (Dat. Ind. Obj.): Your (Poss. Gen.) son (Subj. Nom.) will live (ζάω, PAI3S, Futuristic). Consequently (resultant), he himself (Subj. Nom.) came to believe (πιστεύω, AAI3S, Ingressive; in Christ), including (adjunctive; as well as) his (Poss. Gen.) entire (Nom. Measure) household (Subj. Nom.).

^{BGT} **John 4:53** ἔγνω οὖν ὁ πατήρ ὅτι [ἐν] ἐκείνῃ τῇ ὥρᾳ ἐν ἣ εἶπεν αὐτῷ ὁ Ἰησοῦς· ὁ υἱός σου ζῆ, καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη.

^{VUL} **John 4:53** cognovit ergo pater quia illa hora erat in qua dixit ei Iesus filius tuus vivit et credidit ipse et domus eius tota

LWB John 4:54 Now, this, in turn, was the second corroborating miracle Jesus performed, after coming out of Judaea into Galilee.

^{KW} **John 4:54** Now, this again is a second attesting miracle Jesus performed, having come out of Judaea into Galilee.

^{KJV} **John 4:54** This *is* again the second miracle *that* Jesus did, when he was come out of Judaea into Galilee.

TRANSLATION HIGHLIGHTS

This was the second corroborating miracle Jesus performed (Dramatic Aorist tense) in Cana, after he departed from Judaea and entered into Galilee again. The first miracle was, of course, changing water into wine at the wedding feast. This second miracle was the healing of a young boy who was dying sixteen miles away in a neighboring town.

RELEVANT OPINIONS

First, by turning water into wine, He had indicated His absolute control over the physical universe. And now, by means of this second sign, He had shown that distance presents no real obstacle to the manifestation of His power and love. Accordingly, in both instances, the Savior had made Himself known as the Son of God. (W. Hendriksen)

John 4:54 Now (transitional), this (Subj. Acc.), in turn (adv.; furthermore), was (ellipsis) the second (Acc. Measure) corroborating miracle (Pred. Nom.) Jesus (Subj. Nom.) performed (ποιέω, AAI3S, Dramatic), after coming out of (έρχομαι, AAPtc.NMS, Constative, Temporal) Judaea (Abl. Separation) into Galilee (Prep. Acc.).

^{BGT} **John 4:54** Τοῦτο [δὲ] πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

^{VUL} **John 4:54** hoc iterum secundum signum fecit Iesus cum venisset a Iudaea in Galilaeam

Chapter 5

^{LWB} **John 5:1** After these things [His ministry to the Samaritans and the healing of the young boy in Capernaum], a Jewish festival was about to take place, so Jesus went up to Jerusalem.

^{KW} **John 5:1** After these things there was a feast of the Jews, and Jesus went up to Jerusalem.

^{KJV} **John 5:1** After this there was a feast of the Jews; and Jesus went up to Jerusalem.

TRANSLATION HIGHLIGHTS

After His ministry to the Samaritan woman and her community, and the healing of the royal official's young boy in Capernaum, a Jewish festival was about to begin in Jerusalem (Inceptive Imperfect tense). Jesus decided to attend this festival and therefore departed for Jerusalem. Some manuscripts include a definite article before "festival," pointing to this as "the festival" rather than just "a festival." If that is the case, this would have been the Passover, since it was considered "the" most important feast for Jews to attend. Since there is no mention here that His disciples went with Him, it is my opinion that this was a lesser festival and not the Passover. If you read about this time period in the Synoptic Gospels, you get the idea that a considerable time elapsed between the two healings John mentions in his account.

RELEVANT OPINIONS

We conclude, therefore, by stating as our opinion that this unnamed feast (a) was one of the three pilgrim feasts, (b) must be dated in the year 28 A.D., and (c) was in all probability, either Passover or feast of Tabernacles – without ruling out the possibility that it was Pentecost. (W.

Hendriksen) “A feast” would leave the question open, though by no means excluding positively the second Passover, as the anarthrousness of the word might be chosen with a view to call special attention to it ... The question cannot be finally settled, and commentators are in hopeless conflict with one another. (H. Reynolds) Some think it was the Passover, but this we believe is most unlikely, for when that feast is referred to in John (2:13, 6:4, 11:55) it is expressly mentioned by name. (A. Pink) No reason need be given why John does not name the feast; it is quite in accordance with his practice of mentioning nothing that does not concern his subject matter. (H. Alford)

The feasts we have to choose from are: Purim in March, Passover in April, Pentecost in May, Tabernacles in October, Dedication in December. It is chiefly between Purim and Passover that opinion is divided. (W. Nicole) Almost every Jewish feast finds some supporters. I believe with Lucke that we cannot with any probability gather what feast it was. Seeing as I do no distinct datum given ... and finding nothing in this chapter to determine the nature of this feast, I cannot attach any weight to most of the elaborate chronological arguments which have been raised on the subject. (H. Alford) A short verse suffices to account for the 8-day journey. (W. Stenger) The identity of the feast is unimportant for the interpretation of the text. John probably just mentioned it to explain Jesus' return to and presence in Jerusalem. (T. Constable)

John 5:1 After these things (Acc. Extent of Time), a Jewish (Gen. Spec.) festival (Subj. Nom.; feast) was about to take place (εἰμί, Imperf.AI3S, Inceptive), so (inferential) Jesus (Subj. Nom.) went up (ἀναβαίνω, AAI3S, Constative) to Jerusalem (Acc. Place).

^{BGT} **John 5:1** Μετὰ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων καὶ ἀνέβη Ἰησοῦς εἰς Ἱεροσόλυμα.

^{VUL} **John 5:1** post haec erat dies festus Iudaeorum et ascendit Iesus Hierosolymis

LWB John 5:2 Now, there is in Jerusalem near the sheep gate a pool which is called in Hebrew [Aramaic], Bethzatha, having five porticoes [roofed colonnades].

^{KW} **John 5:2** Now, there is at Jerusalem at the sheep gate a pool which is called in Hebrew, Bethesda, having five covered porticoes.

^{KJV} **John 5:2** Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.

TRANSLATION HIGHLIGHTS

John begins this narrative by describing a swimming pool sized body of water located near the sheep gate in Jerusalem (Pictorial Present tense). The sheep gate (Nehemiah 3:1, 32) was used to herd sheep to the temple for penning and eventual ritual sacrifice. This man-made pool of water was called Bethzatha (Aramaic) or Bethesda (Hebrew). This pool had five porticoes or roofed colonnades around it – five being the number of grace or favor. Sick people congregated here under the shade of the covered porches, allegedly waiting for healing from the waters. Archaeologists have uncovered a pair of pools or reservoirs in this location, near the temple on

the east side of the city. Some early traditions believe this was a “sheep pool” in which sheep were cleaned before taken to the temple for sacrifice. If this is true, I dare say most of us would not be in any hurry to jump in no matter how curative the mineral content of the waters were reported to be. Sheep, after all, are not fragrant smelling!

RELEVANT OPINIONS

Within the sheep-gate, St. Stephen’s Gate, the traditional site of Bethesda is pointed out ... The five porches, or porticoes, may have been a columnar structure of pentagonal form, which sheltered the sick and the impotent folk ... The healing virtue of waters charged with iron and carbonic acid and other gas is too well known to need reference, and the remarkable cures derived from their use may account for every part of the statement which was here written by John. (H. Reynolds) It is now clear that there were two adjacent pools, a northern and a southern, and the trapezoidal area which they occupied was surrounded by four covered colonnades, one on each side, with a fifth one on the ridge of living rock separating the two pools. It was in the shelter of these colonnades that the crowd of variously afflicted persons waited in hope of healing. (F. Bruce) The upper class and those wishing to be ritually pure would have avoided this area, but not Jesus. (A. Kostenberger)

Popularly, this pool is known as Bethesda (house of mercy), but the reading Bethzatha (Aramaic: house of the olive tree) has better textual attestation. (W. Hendriksen) The pool of Bethesda was a long rectangular pool used to clean animals about to be taken to the temple for sacrifice. The water was two to three feet deep and, according to tradition, was left filthy by the animals. From the edge of the pool down to the water was twenty to thirty feet ... Normally there would be less than 300 by the pool; however, during the feast seasons, two to three thousand sick surrounded the pool. (E. Towns) By the Crusaders a church had been built over this pool, with a crypt framed in imitation of the five porches and with an opening in the floor to get down to the water. (W. Nicole) Schick in 1888 found twin pools north of the temple near the fortress of Antonia, one of which has five porches. (A. Robertson)

John 5:2 **Now** (transitional & explanatory), **there is** (εἰμί, PAI3S, Pictorial) **in Jerusalem** (Loc. Place) **near the sheep gate** (Prep. Loc.) **a pool** (Pred. Nom.) **which is called** (ἐπιλέγω, PPPTc.NFS, Descriptive, Attributive) **in Hebrew** (adv.; or Aramaic), **Bethzatha** (Descr. Nom.), **having** (ἔχω, PAPtc.NFS, Pictorial, Circumstantial) **five** (cardinal) **porticoes** (Acc. Dir. Obj.; roofed colonnades, covered porches).

^{BGT} **John 5:2** Ἔστιν δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρα ἡ ἐπιλεγόμενη Ἑβραϊστὶ Βηθζαθὰ πέντε στοᾶς ἔχουσα.

^{VUL} **John 5:2** est autem Hierosolymis super Probatice piscina quae cognominatur hebraice Bethsaida quinque porticus habens

LWB **John 5:3** **On these [five porticoes] reclined a multitude who were infirm [for example]: the blind, the crippled, the withered.**

^{KW} **John 5:3** In these there was lying down a multitude of infirm people, of blind people, of crippled people, of those, the members of whose bodies were withered,

^{KJV} **John 5:3** In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

TRANSLATION HIGHLIGHTS

A large crowd of weak and sick people reclined (Durative Imperfect tense) on these five porticoes. They spent most of the day on their select spot, having no place else to go. They had their own blankets or pallets to lie on with an overhang providing them a bit of shade. The two pools of water were probably fed by a combination of an underground spring and a series of large reservoirs called Solomon's pools. "Infirm" refers to those who were afflicted with the loss of vital power in any of their limbs by stiffness or paralysis. John gives three examples of the type of weak and sick people who gathered there: the blind, the crippled, and the withered or paralyzed. The last phrase is not in the best original texts; it was a superstition, an urban legend with no foundation under it.

RELEVANT OPINIONS

The oldest and best manuscripts omit what the Textus Receptus adds here "waiting for the moving of the water." All of verse 4 is wanting in the oldest and best manuscripts like Aleph B C D W 33 Old Syriac, Coptic versions, Latin Vulgate. (A. Robertson) No Greek manuscript before A.D. 400 contains these words ... Probably the (warm?) water had a high mineral content that had medicinal benefits for people suffering from muscle and joint ailments. (T. Constable) The scene of this miracle was Bethesda, a pool, according to the evangelist, adjoining the sheep market, or near to the sheep gate: the place through which, I suppose, the cattle consumed by the inhabitants of Jerusalem would be driven; and the pool where, perhaps, the sheep intended for sale to the offerers in the temple were washed. (C. Spurgeon) The last part of verse 3 and all of verse 4 are not found in the two 3rd-century papyrus manuscripts. It is completely clear to any honest observer that this legend, about an angel who came down and "troubled the water," was not a part of the original Gospel of John. (R. Earle)

There is, of course, no possible way this material could have been added or omitted by accident; it was either intentionally expunged or intentionally inserted. Furthermore, we are not dealing with a single addition or deletion. The data demand a process - or independent additions or deletions of more than one kind ... We may rightly conclude that the confidence with which New Testament scholarship has almost unanimously rejected both 5:3b and 5:4 is well-founded. Hodges' explanation as to how a deletion of this kind may have taken place does not appear to be an adequate reading of the evidence from Tertullian nor from all the other extant second century Christian literature. Given the love of angels found everywhere in early Christian piety, it is easy to account for the addition of the prevailing superstition about the pool to texts of the Gospel of John, but it still remains a singular mystery as to why anyone in the second century would have rejected it. In any case there are no known historical reasons for such a thing ... The

idea of an angel giving healing properties to water has all the earmarks of ancient superstition, rather than a New Testament view of the miraculous. (G. Fee)

John 5:3 On these (Loc. Place; five porticoes) reclined (κατάκειμαι, Imperf.PI3S, Durative; lie down) a multitude (Subj. Nom.; large number of people, crowd) who were infirm (ἀσθενέω, PAPtc.GMP, Descriptive, Substantival; weak, sick, invalid): the blind (Adv. Gen. Ref.), the crippled (Adv. Gen. Ref.), the withered (Adv. Gen. Ref.; paralyzed),

^{BGT} **John 5:3** ἐν ταύταις κατέκειτο πλῆθος τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν.

^{VUL} **John 5:3** in his iacebat multitudo magna languentium caecorum claudorum aridorum expectantium aquae motum

LWB John 5:5 Now there was a particular man in that place who had been in his infirm condition for thirty-eight years.

^{KW} **John 5:5** Now there was a certain man who had spent thirty-eight years in his infirm condition.

^{KJV} **John 5:5** And a certain man was there, which had an infirmity thirty and eight years.

TRANSLATION HIGHLIGHTS

There is no verse 4 in the best manuscripts, so we proceed immediately to verse 5. There was a specific (certain, particular) man in this place who had been in his condition of infirmity for 38-years (Gnomic Present tense). Can you imagine a man believing in a ridiculous superstition for 38-years? The emphasis on this particular man is due to the sovereignty of God, not the will of man. There was a multitude of people at this pool, but Jesus healed only one. Jesus did not preach an evangelistic sermon and say, “Would any of you like to be healed?” That’s what we would require Him to do if we were writing this account. No, He approached only one man out of the multitude. We can picture this man being transported to this pool near the sheep gate every day for most of his life. It sounds like a depressing place to spend your day, but no doubt provided the infirm with some sort of social life with others in their unfortunate condition. The idea that they were waiting for a chance miracle at this pool from an angel is urban legend. Maybe the invalid spent their day near this pool waiting for something superstitious to happen, or maybe the water that fed this pool had curative powers, i.e., hot springs.

RELEVANT OPINIONS

For 38-years he had been dragging out his impotent existence. The length implies the inveteracy of the disease. (H. Reynolds) Some have linked the duration of the man’s illness with Israel’s wandering in the desert; this is quite possible, but the mention of the hardship’s duration may simply indicate the depth of the man’s plight to heighten the miracle. (C. Keener) Although he may have been brought to the colonnades every day for all those years, it is perhaps more

probable that he was brought there when the stirring of the water was expected. (D. Carson) In Austin, Texas there is a public swimming pool that is fed by underground springs. Barton Springs feed the pool and it fills up like a reservoir. If you swim to the bottom of this beautiful natural pool, you can see fissures in the rocks and can feel water gushing upward. Periodically, especially in the evening, water is released like a dam from the pool and it cascades down a dry-bed creek through the local neighborhood, eventually making its way into Town Lake. I know a pastor who lives in that neighborhood who has a nice secluded spot in the woods beside this creek. He has prayed and composed many sermons while resting on a bench in this special place. (LWB)

John 5:5 Now (transitional) there was (εἰμί, Imperf.AI3S, Descriptive) a particular (Nom. Spec.; certain, specific) man (Pred. Nom.) in that place (Adv. Place) who had been (έχω, PAptc.NSM, Gnostic, Substantival) in his (Poss. Gen.) infirm condition (Loc. Sph.) for thirty-eight (cardinal) years (Acc. Extent of Time).

^{BGT} **John 5:5** ἦν δέ τις ἄνθρωπος ἐκεῖ τριάκοντα [καὶ] ὀκτώ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ αὐτοῦ.

^{VUL} **John 5:5** erat autem quidam homo ibi triginta et octo annos habens in infirmitate sua

LWB John 5:6 **Jesus, having seen this man reclining and knowing that he had been in that condition for a long time already, asked him: Do you want to become well?**

^{KW} **John 5:6** Jesus, having seen this one lying prostrate, and knowing that for a long time already he had been in that condition, says to him, Do you have a longing to become well?

^{KJV} **John 5:6** When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole?

TRANSLATION HIGHLIGHTS

Jesus had seen this particular man (Constative Aorist tense) reclining near the pool on one of the porticoes. He knew from divine omniscience (Latin: cognizance) that this man had been in his infirm condition (Gnostic Aorist tense) for a long time. He asked the man: Do you want to become well (Ingressive Aorist tense)? Now this would seem like a simple question for most of us. Who wouldn't want to be healed?! The question itself paints a picture of the man as being despondent, totally resigned to his condition in hopelessness. Please remember that Jesus addressed this one man only. He did not ask every person at the pool if they wanted to become well. He only asked one man. In the same manner, the Shepherd knows His sheep. God the Father chose each individual sheep in eternity past. At this moment, Jesus came for one man and one man only. He did not preach an evangelical sermon. He did not offer healing to the multitude. There is no hint in the text that any other person at the pool could believe and become healed. Furthermore, there is no hint in the text that this man became a believer after being healed.

RELEVANT OPINIONS

The Lord knew that the invalid had been in that lamentable condition for a long time. (W. Hendriksen) If out of the great multitude of the impenitent and unbelieving God determines to exercise His sovereign grace by singling out a few to be the objects of His irresistible power and distinguishing favors, who is wronged thereby? Has not God the right to dispense His charity as seems best to Himself (Matt. 20:15)? Certainly He has. (A. Pink) It does not follow that wherever there is a spiritual malady there is also a consciousness of it and a desire to be delivered from it. Jesus did not take it for granted that, because the man had an infirmity of long standing, he was therefore anxious to be relieved from it. (B. Thomas)

Observe very carefully what the Savior did. Looking around amongst the whole company, *He made an election*. He had a right to make what choice He pleased, and He exercised that sovereign prerogative. The Savior selected that man out of the great multitude, we know not why, but certainly for a reason founded in grace ... Jesus performed an act of sovereign distinguishing grace. I pray you do not kick at this doctrine! If you do, I cannot help it, for it is true. (C. Spurgeon) Thirty-eight years was exactly the length of time that Israel spent in the wilderness after they came under law at Sinai. (A. Pink)

John 5:6 Jesus (Subj. Nom.), having seen (ὁράω, AAPtc.NMS, Constative, Circumstantial) this man (Acc. Dir. Obj.; elliptical "one" is a man) reclining (κατάκειμαι, PPPtc.AMS, Descriptive, Modal) and (connective) knowing (γινώσκω, AAPtc.NMS, Gnostic, Modal; omniscience) that (introductory) he had been (ἔχω, PAI3S, Durative) in that condition (ellipsis) for a long (Acc. Measure) time (Acc. Extent of Time) already (adv.), asked (λέγω, PAI3S, Aoristic) him (Dat. Ind. Obj.): Do you want (θέλω, PAI2S, Tential, Interrogative Ind.; wish, desire) to become (γίνομαι, AMInf., Ingressive, Result, Dependent) well (Pred. Nom.; healthy, whole)?

^{BGT} **John 5:6** τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον καὶ γινούσ ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει αὐτῷ· θέλεις ὑγιῆς γενέσθαι;

^{VUL} **John 5:6** hunc cum vidisset Iesus iacentem et cognovisset quia multum iam tempus habet dicit ei vis sanus fieri

LWB **John 5:7** **The man who was infirm replied with discernment: Sir, I do not have a man, so that whenever the water is stirred up, he might place me into the pool. Instead, while I myself [unaided] am in the process of coming [to the edge of the pool], another man climbs down [into the pool] before me.**

^{KW} **John 5:7** The man who was infirm answered Him, Sir, a man I do not have in order that whenever the waters are stirred up, he might throw me at once into the pool. But during the time I am coming, another steps down before me.

^{KJV} **John 5:7** The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

TRANSLATION HIGHLIGHTS

The man who was infirm answered Jesus (Constative Aorist tense) with the idea that the water had magical powers to heal him, not the power of Christ. He said, Sir, I do not have a man (Gnomic Present tense) who might place me into the pool when the water is stirred up (Temporal Subjunctive mood). The picture I see is of a man who has given up on himself. He no longer drags himself to the water for healing; he just sits there waiting for someone else to move him, an act that hasn't occurred for many years. There was a common belief that the waters that entered this pool had recuperative powers, perhaps something like underground mineral hot springs. Instead of having a person nearby who could assist him in getting to the pool first to sit in the troubled (Latin: turbid) waters, he is left with no alternative but to try to get into the pool by himself.

Due to the nature of his infirmity, another person always climbs down (Latin: descends) into the pool before him (Pictorial Present tense), while he is in the process of dragging himself to the edge of the pool (Progressive Present tense). Apparently the first person into the pool when the waters are stirred up may be healed, but nobody else who comes in second or third receives any benefit. In other words, there is no prize for second place. Maybe the area of the pool where the water was stirred-up was only big enough for one person to sit on. In any case, after all these years, nobody was willing to help this man get into the pool first. Someone else always got there in front of him. He had given up trying to get into the water first, but had nothing else to do during the day so he remained on his pallet-bed alongside others.

RELEVANT OPINIONS

No one has ever helped this invalid whose power of locomotion, due to his physical affliction, was very limited. (W. Hendriksen) The melancholy recital of his frequent disappointment is given with an air of mendicant resignation – a kind of morbid satisfaction with his lot ... This was a thermal pool, intermittent spring, such as are still to be found at Jerusalem, possessing rare curative properties in cases of disease. (H. Reynolds) John's deft portrait of the invalid throughout this chapter paints him in more dour hues. (D. Carson)

The sovereignty of God is strikingly illustrated in the passage now before us. There lay a "great multitude" of impotent folk: all were equally needy, all equally powerless to help themselves. And here was the Great Physician, God Himself incarnate, infinite in power, with inexhaustible resources at His command. It had been just as easy for Him to have healed the entire company as to make a single individual whole. *But he did not.* For some reason not revealed to us, He passed by the "great multitude" of sufferers and singled out one man and healed him. There is nothing whatever in the narrative to indicate that this "certain man" was any different than the others. We are not told that he turned to the Savior and cried, "Have mercy on me." He was just as blind as were the others to the Divine glory of the One who stood before him ... Just as the condition of the impotent multitude depicts the depravity of Adam's fallen race, so Christ singling out this

individual and healing him, portrays the sovereign grace of Him who singles out and saves His own elect. Every detail in this incident bears this out. (A. Pink)

John 5:7 The man (Subj. Nom.; one) who was infirm (ἀσθενέω, PAPtc.NMS, Descriptive, Substantial) replied with discernment (ἀποκρίνομαι, API3S, Constativ, Deponent) Him (Dat. Ind. Obj.): Sir (Voc. Address), I do not (neg. adv.) have (ἔχω, PAI1S, Gnostic) a man (Acc. Dir. Obj.), so that (purpose) whenever (temporal; as often as) the water (Subj. Nom.) is stirred up (ταράσσω, APSubj.3S, Dramatic, Temporal; disturbed), he might place (βάλλω, AASubj.3S, Dramatic, Potential; lie, throw) me (Acc. Dir. Obj.) into the pool (Prep. Acc.). Instead (adversative), while (Loc. Time) I myself (Subj. Nom.; unaided) am in the process of coming (ἔρχομαι, PMI1S, Progressive, Deponent), another man (Subj. Nom.) climbs down (καταβαίνω, PAI3S, Pictorial) before me (Prep. Gen.).

^{BGT} **John 5:7** ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν· κύριε, ἄνθρωπον οὐκ ἔχω ἵνα ὅταν παραχθῆ τὸ ὕδωρ βάλλῃ με εἰς τὴν κολυμβήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγώ, ἄλλος πρὸ ἐμοῦ καταβαίνει.

^{VUL} **John 5:7** respondit ei languidus Domine hominem non habeo ut cum turbata fuerit aqua mittat me in piscinam dum venio enim ego alius ante me descendit

LWB **John 5:8** **Jesus said to him: Get up, pick up your bedding, and start walking!**

^{KW} **John 5:8** Jesus says to him, Be arising. Snatch up your pallet, and start walking and keep on walking.

^{KJV} **John 5:8** Jesus saith unto him, Rise, take up thy bed, and walk.

TRANSLATION HIGHLIGHTS

Jesus does not help the invalid man into the water. As a matter of fact, he ignores water altogether because it is totally unimportant. There is no baptism for this man, before or after his healing. Jesus merely commands the man (Imperative mood) to get up, pick up his bedding, and start walking! It's a three-step process. First, get up on your feet (Aoristic Present tense), perhaps for the first time ever. Then pick up your bedding (Ingressive Aorist tense). Finally, start walking (Tendential Present tense) and don't stop walking. No tricks. No gimmicks. No dipping or baptizing in water. If he wanted to be healed, he just had to obey these three simple commands. A few commentators believe Jesus added the words "pick up your bedding" as a deliberate provocation. If this command was left out of the equation, the violation of the Sabbath would not have been such a big deal to the Jewish legation. They would have ignored the healing and moved on without creating a scene.

RELEVANT OPINIONS

The verb *egeire* ... was used as a popular exclamation similar to the expression of a parent calling a lazy child to “get up.” (E. Towns) The energy of the Lord’s will mastered the palsied will of the sick man and infused into him the lacking energy. (H. Reynolds) Jesus often helps in a manner and degree which we should not expect. This poor cripple never expected more than to be helped to the pool; but Christ made him whole by His mere word and will. (B. Thomas) The bed, as it is called in the older English versions, was a mat or pallet of straw, easily rolled up and carried on the shoulder. (F. Bruce) Jesus heals the man by His mere word, totally apart from the pool’s waters from which the man expected healing. (A. Kostenberger) In sovereign grace the Savior spoke the life-giving word, and the man was immediately and perfectly healed. Yet even then he was still ignorant of the Divine glory of his Benefactor. (A. Pink) Would it not, in view of the faultfinding it would surely arouse on the part of the Sanhedrists, have been wiser to let the man abandon his bed and go on without it? (R. Lenski) Such beds were the barest minimum possession, and for the poor were typically mats spread on the floor, often made from palm leaves. (C. Keener)

John 5:8 **Jesus** (Subj. Nom.) **said** (λέγω, PAI3S, Aoristic) **to him** (Dat. Adv.): **Get up** (ἐγείρω, PAImp.2S, Aoristic, Command), **pick up** (αἴρω, AAImp.2S, Ingressive, Command) **your** (Poss. Gen.) **bedding** (Acc. Dir. Obj.; pallet), **and** (continuative) **start walking** (περιπατέω, PAImp.2S, Tendentia, Command)!

^{BGT} **John 5:8** λέγει αὐτῷ ὁ Ἰησοῦς· ἔγειρε ἄρον τὸν κράβαττόν σου καὶ περιπάτει.

^{VUL} **John 5:8** dicit ei Iesus surge tolle grabattum tuum et ambula

LWB John 5:9 **And immediately the man became healthy [well], and picked up his bedding and walked about. However, it was a Sabbath on that day.**

^{KW} **John 5:9** And immediately the man became well. And he snatched up his pallet and went to walking about. Now there was a Sabbath on that day.

^{KJV} **John 5:9** And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

TRANSLATION HIGHLIGHTS

The invalid man obeyed Jesus and was instantly healed (Dramatic Aorist tense). It didn’t take a day, an hour, or even a minute. He was instantaneously healed. Then he picked up his bedding (Ingressive Aorist tense) and walked about (Iterative Imperfect tense). Jesus performed a miracle and healed the invalid man. Everything was great! However, this miracle was performed on a Sabbath, which would cause quite a commotion with the Pharisees. Jesus believed in doing things on the Sabbath – in this case performing a miracle. The Pharisees believed nothing should be done on the Sabbath, including helping an invalid man. The healed man picked up his bedding and carried it with him. Believe it or not, even the act of picking up your bedding and carrying it was a violation of the Sabbath law as they taught it. Also notice that there is no

mention that the healed man believed in Christ. Jesus healed the man merely to get the attention of the Jewish legation. He can heal anyone He wants at any time, believer or unbeliever.

RELEVANT OPINIONS

No sooner did Christ say to him, “Rise,” than he willed to rise; and as he willed to rise, he moved to rise, and rise he did, to his own astonishment. He rose, and stooping down, rolled up his mattress, all the while filled with wonder, every part of his body singing as he rolled it up, and put it on his shoulder with alacrity. To his surprise, he found that the joints of his feet and legs could move, and he walked right away with his mattress on his shoulder; and the miracle was complete. (C. Spurgeon) This recovery is neither gradual nor partial; nor, we may well add, was the sickness faked – as some, nevertheless, have supposed. All so-called “faith-healers” should make a close study of this wonderful account. (W. Hendriksen) The form of the expression implies that it was one of the festival Sabbaths rather than the weekly Sabbath. (H. Reynolds) This healing differs from others in that, not only is there no mention of faith on the part of the man, but there seems no room for it. (L. Morris)

The power by which the man arose was not in himself, but in Jesus; it was not the mere sound of the word which made him rise, but it was the divine power which went with it ... If you are enabled to believe, the power will come from Him, not from you; and your salvation will be effected, not by the sound of the word, but by the secret power of the Holy Spirit which goes with that word. (C. Spurgeon) In this narrative the healed man manifests no faith in Jesus either before or after the healing ... There is no evidence at all that the man knew who Jesus was or what He could do, or had any faith in Jesus. (B. Witherington, III) It is idle to speak either of faith or of receptiveness on the man’s part. The essence of the whole lies in the utter absence of both; in Christ’s raising, as it were, the dead, and calling the things that are not as though they were. (A. Edersheim)

John 5:9 And (connective) immediately (temporal; all at once) the man (Subj. Nom.) became (γίνομαι, AMI3S, Dramatic & Ingressive, Deponent) healthy (Pred. Nom.; well), and (continuative) picked up (αἶρω, AAI3S, Ingressive) his (Poss. Gen.) bedding (Acc. Dir. Obj.) and (continuative) walked about (περιπατέω, Imperf.AI3S, Iterative). However (adversative), it was (εἰμί, Imperf.AI3S, Descriptive) a Sabbath (Pred. Nom.) on that (Dat. Spec.) day (Loc. Time).

^{BGT} **John 5:9** καὶ εὐθέως ἐγένετο ὑγιής ὁ ἄνθρωπος καὶ ἤρην τὸν κράβαττον αὐτοῦ καὶ περιεπάτει. Ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ.

^{VUL} **John 5:9** et statim sanus factus est homo et sustulit grabattum suum et ambulabat erat autem sabbatum in illo die

LWB **John 5:10** Therefore the Jews [primarily Pharisees] repeatedly warned him, the one who had been healed [the invalid]: It is the Sabbath, so it is not permitted for you to pick up and carry your bedding.

^{KW} **John 5:10** Therefore the Jews kept on saying to the man who had been healed, It is Sabbath, and it is not lawful for you to pick up your pallet and carry it.

^{KJV} **John 5:10** The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry *thy* bed.

TRANSLATION HIGHLIGHTS

This is one of the most hypocritical passages in Scripture. The spiritual leaders of Israel are so jealous of Jesus' miracles that they repeatedly warned (Iterative Imperfect tense) the man who had just been healed (Intensive Perfect tense) that it was the Sabbath. They did not like the attention he was getting nor the focus on the One who healed him: Jesus. They urged him to stop carrying his bedding around, because it was not permitted (Gnomic Present tense) for him to carry his bedding on this day – according to their misuse of Jer. 17:19-27. Their laws were diametrically opposed to the grace of God. This law was not meant to be applied to a miracle and the mere act of picking up his bedding and carrying it home; it was meant to give a man a day of rest from his work. Their imperfect warnings are in contrast to a perfect miracle of healing (Latin: therapeutic). This kind of healing and the resultant joy and excitement of the man being healed on the Sabbath was not tolerated (Latin) by the edicts of the law. What hypocrisy! So they ignored the fact that the man was healed and focused on the illegality of carrying his bedding on the Sabbath. We know, of course, that Jesus is Lord of the Sabbath.

RELEVANT OPINIONS

They insisted on a very strict observance of the law, following its letter but long since forgetting its spirit. (E. Towns) To carry the pallet was regarded as an act of work. According to the Mishnah, a couch could be carried only if it had a man on it. Although it is the healed man who is here criticized, it is, in fact, an indirect attack on Jesus Himself. (D. Guthrie) This healed paralytic was not breaking the intent of the law, but he was violating the rabbinic interpretation of it. (T. Constable) There were thirty-nine 'primitive' kinds of work, which if done presumptuously on the sabbath rendered a man liable to death - including ploughing, sowing and reaping. The 'derivative' works were, for example, 'digging' - for that was a sort of ploughing; and 'plucking' ears of corn - for that was a sort of reaping. Knowing that death by stoning was the punishment for this action, if done presumptuously, the Saviour interposes to show that they had been moved by the necessity of hunger, and not by contempt for the Law or Jewish scruples ... According to their traditions (Schabb): 'Whoever on the sabbath carries out anything either from a private place to a public, or from a public place to a private, he is bound to offer a sacrifice for his sin, but if presumptuously, he is punished by cutting off, and being stoned.' (C. Welch)

The one who surrenders to his Lord must expect to encounter criticism. The one who regulates his life by the Word of God will be met by the opposition of man. And it is the religious world that will oppose most fiercely. Unless we subscribe to their creed and observe their rules of conduct, persecution and ostracism will be our lot. Unless we are prepared to be brought into bondage by the traditions of the elders we must be ready for their frowns ... If the child of God is

regulated by the Scriptures and knows that he is pleasing his Lord, it matters little or nothing what his fellowmen (or his fellow Christians either) may think or say about him. (A. Pink) The Jews must have their cavil where they cannot deny the working of a miracle. Formalists affect an extreme reverence for the letter of a law which they neglect and despise in its inmost spirit. (H. Reynolds) Jesus' act of compassion had not been inhibited because there were scribal regulations forbidding works of healing on that day ... Regulations began in the laudable attempt to safeguard the holiness of the day. But in time they became so many, and drew so many absurd distinctions that the true character of the day was lost in the manner of its observance. Jesus' attitude recalled men to the real meaning of the Sabbath. (L. Morris)

John 5:10 Therefore (inferential) the Jews (Subj. Nom.) repeatedly warned (λέγω, Imperf.AI3P, Iterative; commanded, directed) him (Dat. Ind. Obj.), the one (Dat. Appos.) who had been healed (θεραπεύω, Perf.PPtc.DMS, Intensive, Substantival, Articular; restored): It is (εἰμί, PAI3S, Descriptive) the Sabbath (Pred. Nom.), so (inferential) it is not (neg. adv.) permitted (ἔξεμι, PAI3S, Gnostic; appropriate, proper) for you (Dat. Ind. Obj.) to pick up and carry (αἶρω, AAInf., Constative, Inf. As Dir. Obj. of Verb) your (Poss. Gen.) bedding (Acc. Dir. Obj.).

^{BGT} **John 5:10** ἔλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ· σάββατόν ἐστιν, καὶ οὐκ ἔξεστίν σοι ἄραι τὸν κράβαττόν σου.

^{VUL} **John 5:10** dicebant iudaei illi qui sanatus fuerat sabbatum est non licet tibi tollere grabattum tuum

LWB **John 5:11** **But he replied with discernment to them: He who made me healthy, He [Jesus] told me: Pick up your bedding and start walking.**

^{KW} **John 5:11** But he answered them, He who made me well, that one said to me, Snatch up your pallet and start walking and keep on walking.

^{KJV} **John 5:11** He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

TRANSLATION HIGHLIGHTS

The invalid man who was just healed answers them quite well, no doubt disgusted with their legalistic questioning. His thoughts might have been: "A greater man than any of you just healed me and told me to pick up my bedding and carry it with me. What have you ever done for me but cause me misery and grief with your rules and regulations?" This man healed me (Dramatic Aorist tense). Why wouldn't I listen and obey His orders to pick up by bedding and carry them as I began walking for the first time in years ... perhaps my entire life (38-years)! The adversative particle says it all: "but." The formerly invalid man ignored their legalistic warnings and followed the orders of the One who had just healed him. Anyone who has the power to restore my limbs has the right to tell me whatever He wants to tell me! He knew their warnings

were out of place. He picked up his bedding and carried it with him as he started walking and continued to walk all over town. That's a positive view of the man who was just healed.

A negative view would have him trying to attract attention to himself by telling his story all over town, and then blaming everything on Jesus when the legalists got a hold on him. Another view that paints a more positive or innocent picture of the healed man is that he was "an unwitting pawn, unable to assess what the real issues are for the Jews." I do not agree with the "unwitting pawn" theory because the word "*apokrinomai*" is used instead of "*lego*." The healed man's reply contained an element of discernment with it, which would not be present if he was an "unwitting pawn." The healed man had enough knowledge of Judaism that he was able to discern that they were angry about some violation of the law. By obeying Jesus, the healed man had stepped on one of their legal taboos. Even today, when a grace-oriented believer violates another Christian's self-imposed taboos, he will be met with anger, avoidance or outright ostracism.

RELEVANT OPINIONS

The authority of the Divine Physician was acknowledged by the patient who had received the benefit. That authority was felt to be capable of overriding the letter of the ceremonial law. (B. Thomas) The healed man passed-off the responsibility for his disobeying the rabbis' rule by blaming Jesus. This was no way to express gratitude for what Jesus had done for him (cf. v. 15). He probably feared for his life. The Jewish leaders wanted to know who had dared to contradict the accepted meaning of the fourth commandment. In their eyes He was a worse offender than the man who had carried his pallet. (T. Constable) The paralytic seems to have felt no particular gratitude to Jesus for his healing. (F. Gaebelin) The man was not of the stuff of which heroes are made. He put the whole blame on the shoulders of Him who had healed him. (L. Morris) The man defends himself by blaming the One who told him to do it ... The authorities perceive that anyone going around telling people to contravene one of the 39 prohibited categories of work is far more dangerous than the odd individual who does so. (D. Carson)

John 5:11 But (adversative) he (Subj. Nom.) replied with discernment (ἀποκρίνομαι, PAI3S, Static, Deponent) to them (Dat. Ind. Obj.): He (Subj. Nom.) who made (ποιέω, AAPtc.NSM, Dramatic, Substantival) me (Acc. Dir. Obj.) healthy (Pred. Acc.), He (Subj. Nom.) told (λέγω, AAI3S, Constative) me (Dat. Adv.): Pick up (ἄρῳ, AAImp.2S, Dramatic, Command) your (Poss. Gen.) bedding (Acc. Dir. Obj.) and (continuative) start walking (περιπατέω, PAImp.2S, Tendentia, Command).

^{BGT} **John 5:11** ὁ δὲ ἀπεκρίθη αὐτοῖς· ὁ ποιήσας με ὑγιῆ ἐκεῖνός μοι εἶπεν· ἄρῳ τὸν κράβαττόν σου καὶ περιπάτει.

^{VUL} **John 5:11** respondit eis qui me fecit sanum ille mihi dixit tolle grabattum tuum et ambula

LWB **John 5:12** They asked him [interrogation]: Who is the man who told you, Pick up [your bedding] and start walking?

^{KW} **John 5:12** They asked him, Who is the man who said to you, Snatch up your pallet and be walking?

^{KJV} **John 5:12** Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

TRANSLATION HIGHLIGHTS

The Greek word for “asking” is more forceful than usual; it could be translated by the Latin derivative “interrogating.” These legalists interrogated the healed invalid, demanding that he tell them who the man is who told him to pick up his bedding and start walking. They intend to confront the person who made such commands (Imperative mood) on the Sabbath. The words “your bedding” can be added as an ellipsis due to the context, or it could be understood from John’s account that these Pharisaic legalists were not interested in *what* he picked up, but were totally focused on his picking *anything* up and walking as a violation of the Sabbath. And notice they are not the least bit interested in his miraculous healing! All they are interested in is confronting the man who told him to violate their laws concerning the Sabbath.

RELEVANT OPINIONS

It was unlawful to carry a bed on the Sabbath, particularly so in the city of Jerusalem (Ex. 23:12, Neh. 13:19, Jer. 17:21). The punishment for this infraction was death by stoning. One can well imagine the deep sense of horror that must have come upon this man who, while rejoicing in his healing, was suddenly seized by the Jews, accused of a capital crime, and then realized he did not know the name of the One who healed him. (E. Towns) They ingeniously parry the man’s thrust, asking him, not who had “made him whole” – that would have condemned themselves and defeated their purpose – but who had bidden him “take up his bed and walk,” in other words, who had dared to order a breach of the Sabbath? (R. Jamieson)

John 5:12 They asked (ἑρωτάω, AAI3P, Constative) him (Acc. Dir. Obj.): Who (Subj. Nom.) is (εἰμί, PAI3S, Descriptive, Interrogative Ind.) the man (Pred. Nom.) who (Nom. Appos.) told (λέγω, AAPTc.NMS, Constative, Substantival) you (Dat. Ind. Obj.), Pick up (ἄρρω, AAImp.2S, Ingressive, Command; your bedding) and (continuative) start walking (περιπατέω, PAImp.2S, Tential, Command)?

^{BGT} **John 5:12** ἠρώτησαν αὐτόν· τίς ἐστὶν ὁ ἄνθρωπος ὁ εἰπὼν σοι· ἄρρον καὶ περιπάτει;

^{VUL} **John 5:12** interrogaverunt ergo eum quis est ille homo qui dixit tibi tolle grabattum tuum et ambula

LWB John 5:13 But the one who had been healed [the formerly invalid man] did not know who He was, for Jesus had withdrawn, since there was a crowd in that place.

^{KW} **John 5:13** But the one who was healed did not know who it was, for Jesus had withdrawn, a crowd being in the place.

^{KJV} **John 5:13** And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in *that* place.

TRANSLATION HIGHLIGHTS

There was quite a crowd gathering to hear the testimony of the invalid man's healing and to see what the legalists would say and do next. It was not yet the appointed time for Jesus to be arrested by the authorities, so He withdrew from the crowd of people (Constative Aorist tense) during the interrogation. Jesus often presented Himself to crowds of people, teaching spiritual things and pointing to the Father, but He was a private person and withdrew from crowds to an isolated place quite frequently. When the healed man looked for Him in the crowd, he suddenly realized that he had not even asked Him what His name was. How embarrassing! How thoughtless! He did not know who the man was (Intensive Perfect tense) who had healed him.

RELEVANT OPINIONS

The healed man was unable to point out who it was that had changed his sadness to gladness. (W. Hendriksen) In that multitude, all thinking only of their sorrows and wants, He had come and gone unobserved. (A. Edersheim) The man did not know who Jesus was. This indicates that it was not his faith that had elicited the healing as much as God's grace reaching out to a needy person ... Many people accept God's gifts but ignore the giver. Some experience miracles but do not go to heaven. (T. Constable) It is extraordinary that the healed paralytic had no idea of the identity of his benefactor – so little did he believe. It is equally extraordinary that the Jewish leaders had no regard for the healing of a man who had been crippled for almost a lifetime; their sole concern was for the breaking of a sabbath rule as defined in their tradition. (G. Beasley-Murray) The man did not know where his healer was because Jesus slipped away in the midst of a crowd. That the temple crowds, especially in times of feasts, provided opportunity to become inconspicuous, is clear from Josephus's description of the escapes of terrorist assassins there. Jesus, however, finds him. (C. Keener)

John 5:13 But (adversative) the one (Subj. Nom.) who had been healed (ιάομαι, PAPtc.NMS, Historical & Dramatic, Substantival, Deponent, Articular; cured, restored) did not (neg. adv.) know (οἶδα, Perf.AI3S, Intensive) who (Subj. Nom.) He was (εἰμί, PAI3S, Descriptive), for (explanatory) Jesus (Subj. Nom.) had withdrawn (ἐκνεύω, AAI3S, Constative), since there was (εἰμί, PAPtc.GMS, Pictorial, Temporal) a crowd (Gen. Absolute) in that place (Loc. Place).

^{BGT} **John 5:13** ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς ἐστίν, ὁ γὰρ Ἰησοῦς ἐξένευσεν ὄχλου ὄντος ἐν τῷ τόπῳ.

^{VUL} **John 5:13** is autem qui sanus fuerat effectus nesciebat quis esset Iesus enim declinavit turba constituta in loco

LWB John 5:14 After these things, Jesus found him [the healed man] in the temple and said to him: Pay attention. You have become healthy [healed]. Stop habitually sinning, so that no evil of any kind comes upon you.

^{KW} **John 5:14** After these things Jesus found him in the temple and said to him, Behold, you have become well. Do not go on sinning any longer lest something worse happen to you.

^{KJV} **John 5:14** Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

TRANSLATION HIGHLIGHTS

After these events had calmed down, Jesus bumps into the man he had healed (Aoristic Present tense) in the temple. Jesus said to him with a commanding voice (Imperative mood): Pay attention! Now here this! You have been restored to health (Intensive Perfect tense). Stop habitually sinning (Iterative Present tense), so that no evil thing may come upon you as a result of your continual mental, verbal and overt sins (Culminative Aorist tense). Jesus doesn't name a particular sin; He was referring to a lifestyle of sin that this formerly invalid man used to engage in. His purpose was to warn the healed man that habitual sinning might lead him back to an evil state of existence, not unlike the state of crippledness he had been in for 38 years.

Nothing had been said to the man about his spiritual condition prior to this meeting in the temple. There is no record of a gospel presentation to him by the Lord. In my opinion, there is not enough information in the text to say that this man believed in Jesus. As a matter of fact, the very next thing he did after being warned was to seek out the Jewish authorities to tell them the name of the man who had healed them. While it provided an opportunity for him to meet Jesus again and obtain His name for identification purposes, it does not necessarily follow that he became a believer in Jesus Christ as his Savior. Receiving supernatural healing is not a guarantee that the person is a Christian.

RELEVANT OPINIONS

“See, you have been made well. Stop sinning, so that nothing worse happens to you.” Here we have, juxtaposed side by side, a reference to sickness and a reference to sin. (B. Witherington, III) The impotent man met the Omnipotent Man. (J. McGee) There is no indication that this encounter strengthened the man's faith and attachment to Jesus; in fact, the contrary could easily be inferred. But he did confess Jesus as his healer. (F. Gaebelein) Sinning again may bring a worse fate. Jesus may mean a worse physical fate. But it is more likely that He is referring to the eternal consequences of sin. They are indeed “a worse thing” than any physical handicap. (L. Morris)

A connection between particular sins and a disease is not accepted as a general rule but it is not excluded in specific cases. (A. Lincoln) The issue is not whether this man was a pre-eminent sinner, but whether some tragedies in Scripture (and this one in particular) are seen as the outcome of specific sin. This does not mean that everyone who commits these sins will

inevitably fall ill or die; it does mean that some instances of suffering are the direct results of specific sin. Syntactically, the two clauses, “Stop sinning” and “something worse may happen to you,” cannot be interpreted independently. They are tied together. (D. Carson)

John 5:14 After these things (Acc. Extent of Time), Jesus (Subj. Nom.) found (εὐρίσκω, PAI3S, Aoristic; discovered, came upon) him (Acc. Dir. Obj.) in the temple (Loc. Place) and (continuative) said (λέγω, AAI3S, Constative) to him (Dat. Ind. Obj.): Pay attention (ὁράω, AAImp.2S, Ingressive, Command; look here). You have become (γίνομαι, Perf.AI2S, Intensive, Deponent) healthy (Pred. Nom.). Stop (neg. adv.) habitually sinning (ἀμαρτάνω, PAImp.2S, Iterative, Prohibition), so that (purpose) no (neg. particle) evil (Subj. Nom.) of any kind (Descr. Nom.) comes upon (γίνομαι, AMSubj.3S, Culminative, Result, Deponent) you (Dat. Disadv.).

^{BGT} **John 5:14** μετὰ ταῦτα εὐρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ καὶ εἶπεν αὐτῷ· Ἴδε ὑγιῆς γέγονας, μηκέτι ἀμάρτανε, ἵνα μὴ χειρόν σοί τι γένηται.

^{VUL} **John 5:14** postea invenit eum Iesus in templo et dixit illi ecce sanus factus es iam noli peccare ne deterius tibi aliquid contingat

LWB John 5:15 The man [healed invalid] departed and reported to the Jews that it was Jesus who had made him healthy [restored].

^{KW} **John 5:15** The man went off and told the Jews that it was Jesus who made him well.

^{KJV} **John 5:15** The man departed, and told the Jews that it was Jesus, which had made him whole.

TRANSLATION HIGHLIGHTS

The invalid man who had been healed departed (Constative Aorist tense) and immediately reported to the Jewish officials that the name of the man Who had made him healthy (Dramatic Aorist tense) was Jesus. We have to give a little credit to the man for mentioning his healing rather than the violation of the Sabbath. But you get the distinct impression that he is “turning Jesus in” to save his own skin. In other words, picture the Jewish officials making a bargain with him: “Tell us who the man was, and we’ll go easy on you.” And the man was quick to leave the presence of his Healer and to report in to those who had threatened him. In my opinion, this man had about as much virtue and gratitude as Judas Iscariot.

RELEVANT OPINIONS

They had asked, “Who is the man that said to you, ‘Pick up and walk’?” But *he* answered, “It is Jesus who *healed* me.” He places the emphasis where it belongs; namely, on the *healing*, in which the Jews had shown so little interest. (W. Hendriksen) The man did not seem to have wanted to glorify Jesus by telling the authorities about Him. He knew that they wanted to find Jesus because

they considered Him a lawbreaker. Clearly the ungrateful man wanted to save his own skin by implicating Jesus. He did not appreciate Jesus' warning (v. 14). It is possible that the man was simply stupid. However the evidence seems to point more convincingly to a hard heart rather than

to a hard head. (T. Constable) The exact motivation behind his informing the Jewish authorities is uncertain, but it seems to be a thoughtless, petty act which shows that healing did not always begin with faith or end with faith. (B. Utley)

John 5:15 The man (Subj. Nom.; healed invalid) departed (ἀπέρχομαι, AAI3S, Constative, Deponent) and (continuative) reported (ἀναγγέλλω, AAI3S, Constative) to the Jews (Dat. Ind. Obj.) that (introductory) it was (εἰμί, PAI3S, Descriptive) Jesus (Pred. Nom.) who (Nom. Appos.) had made (ποιέω, AAPtc.NMS, Dramatic, Substantival) him (Acc. Dir. Obj.) healthy (Compl. Acc.; restored).

^{BGT} **John 5:15** ἀπῆλθεν ὁ ἄνθρωπος καὶ ἀνήγγειλεν τοῖς Ἰουδαίοις ὅτι Ἰησοῦς ἐστὶν ὁ ποιήσας αὐτὸν ὑγιῆ.

^{VUL} **John 5:15** abiit ille homo et nuntiavit iudaeis quia Iesus esset qui fecit eum sanum

LWB John 5:16 **And, by means of this [identification], the Jews began persecuting Jesus, because He had done these things on the Sabbath.**

^{KW} **John 5:16** And on account of this the Jews went to persecuting Jesus, because these things He was doing on the Sabbath. .

^{KJV} **John 5:16** And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

TRANSLATION HIGHLIGHTS

The invalid man whom Jesus had healed accepted whatever deal the Pharisaic Jews offered him and provided the identification of his Healer to them. This identification enabled them to begin persecuting Jesus (Inceptive Imperfect tense). They followed Him, harassed Him, questioned Him – doing everything they could think of to turn people away from Him and to trap Him into doing something else they could arrest Him for. They used the issue of performing miracles and commanding others to “do something” on the Sabbath as their smokescreen. Intense hatred fueled their motivation to pursue Him wherever He went, to disrupt His message and turn away His followers by legal intimidation.

RELEVANT OPINIONS

This miracle set the bloodhounds of hate on His track, and they never let up until they put Him to death on the cross. (J. McGee) The miracle was prominent in the man’s mind, but the Jews began actively opposing Jesus because He had, to their understanding, violated the Sabbath. (E.

Towns) The only breach recorded so far is not something Jesus Himself did, but something He commanded and another did. (D. Carson)

John 5:16 And (continuative), by means of this (Prep. Acc.; identification), the Jews (Subj. Nom.) began persecuting (διώκω, Imperf.AI3P, Inchoative; chasing after, harassing) Jesus (Acc. Dir. Obj.), because (causal) He had done (ποιέω, Imperf.AI3S, Durative) these things (Acc. Dir. Obj.) on the Sabbath (Loc. Time).

^{BGT} **John 5:16** καὶ διὰ τοῦτο ἐδίωκον οἱ Ἰουδαῖοι τὸν Ἰησοῦν, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ.

^{VUL} **John 5:16** propterea persequebantur iudaei iesum quia haec faciebat in sabbato

LWB John 5:17 But Jesus replied to them with discernment: My Father continues to work up to this very moment, so I will also keep on working.

^{KW} **John 5:17** But He answered them, My Father keeps on working until now, and as for myself, I also am continually working.

^{KJV} **John 5:17** But Jesus answered them, My Father worketh hitherto, and I work.

TRANSLATION HIGHLIGHTS

Jesus was not deterred in the least by their pursuit and harassment. He answered their interrogations (Constativ Aorist tense) with an absolute refusal to stop performing miracles on the Sabbath. His reply was: My Father continues to work up to this very moment (Durative Present tense), so I am going to keep on working likewise (Iterative Present tense). There is a predictive, futuristic tone to His words, as well as a continued duration in the activities which they were protesting that He cease performing. His commission came from the Father in heaven, not from legalistic men on earth. He ignored them entirely and followed God's plan. The Father and the Son would continue working without rest whether they liked it or not. The Father works (*ergazomai*) and the Son works (*ergazomai*); the same Greek words linking the Father to the Son would have antagonized the Jews even more. Jesus will do this again in subsequent verses using *poieo* (doing) of the Father and *poieo* (doing) of the Son.

RELEVANT OPINIONS

Healing is work. The Sabbath is for rest. The Jews, in their rigid formality, objected against Jesus that, in restoring the infirm and sick man to health and vigour, He had transgressed the Law, because He had wrought the cure upon the Sabbath day ... There is no pause in the Creator's beneficence, none in the Savior's ministrations. (B. Thomas) This was a virtual claim to deity. Jesus was claiming that His relationship to the law was the same as God's, not the same as man's. Moreover by speaking of God as "My Father" Jesus was claiming a relationship with Him that was unique from that of the Jews corporately. The work that Jesus had done was the same kind as the Father's work. He provided deliverance and a new life for the paralyzed man as

the Father provides salvation for those whom sin has bound. Obviously Jesus was arguing differently here than in the instances of Sabbath controversy that the Synoptics record. (T. Constable) God was active all the time, on Sabbath days as much as on ordinary days. (F. Bruce)

Man's true rest is not a rest *from* human, earthly labor, but a rest *for* divine, heavenly labor. Thus the merely negative, traditional observance of the Sabbath is placed in sharp contrast with the positive, final fulfillment of spiritual service, for which it was a preparation. (B. Wescott) Jesus defended Himself by stating that He was doing God's work. The rabbis regarded God as working on the Sabbath by simply maintaining the universe and continuing to impart life. They did not accuse Him of violating the Sabbath. Jesus, too, viewed God as constantly at work. Jesus claimed to be doing what God did. God did not suspend His activities on the Sabbath and neither did Jesus. (T. Constable) If up to this very moment the Father of Jesus is carrying on the work of preservation and redemption, how should not the Son, who stands in the closest possible relation to Him, do the same? In the final analysis, Father and Son are engaged in one task. (W. Hendriksen) If God did cease all activity on the Sabbath, then the universe would come apart. (R. Wilkin)

John 5:17 But (adversative) Jesus (Subj. Nom.) replied with discernment (ἀποκρίνομαι, AMI3S, Constative, Deponent) to them (Dat. Ind. Obj.): My (Gen. Rel.) Father (Subj. Nom.) continues to work (ἐργάζομαι, PMI3S, Durative) up to this very moment (Adv. Time), so (adv.) I will also (adjunctive; likewise) keep on working (ἐργάζομαι, PMI1S, Iterative, Futuristic, Deponent).

^{BGT} **John 5:17** Ὁ δὲ [Ἰησοῦς] ἀπεκρίνατο αὐτοῖς· ὁ πατὴρ μου ἕως ἄρτι ἐργάζεται καὶ γὰρ ἐργάζομαι·

^{VUL} **John 5:17** Iesus autem respondit eis Pater meus usque modo operatur et ego operor

LWB John 5:18 Therefore, because of this [refusal to acquiesce to their demands], the Jews kept on seeking to an even greater degree [intensified revenge motivation] for a way to kill Him, not only because He continued to break the Sabbath [according to their twisted way of thinking], but also He claimed on many occasions that God *was* His own unique Father, making Himself equal with God [a member or possessor of deity].

^{KW} **John 5:18** On this account therefore the Jews kept on seeking the more to kill Him off, because not only was He continually breaking the Sabbath, but also because He was saying that God was His privately owned, unique Father, a Father in a way in which no one else had Him for a Father, making Himself equal with the deity.

^{KJV} **John 5:18** Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

TRANSLATION HIGHLIGHTS

Because Jesus refused to acquiesce to their demands, the Jews kept on seeking for a way to kill Him (Durative Imperfect tense). His refusal to submit to their authority infuriated them and intensified their hatred for Him and their motivation to find some way of killing Him (Dramatic Aorist tense). [Legalists have a fascistic way about them; they hate grace-oriented believers.] The more they pursued Him, the longer the list of reasons for murdering Him became. Now they had two things to accuse Him of in court. Not only did He continue to break the Sabbath as they understood it (Iterative Imperfect tense), but He also claimed that God was His unique Father. By making this claim over-and-over again, He was making Himself equal with God, a member or possessor of deity.

This was no ordinary claim; He was making a claim that no other man could make. The Jewish officials understood His repeated claims to deity (Iterative Imperfect tense) quite clearly and intended to use it against Him in a Jewish court of law. They planned to accuse Him of breaking the Sabbath and claiming to be God – the first a violation of the law, and the second a charge of blasphemy. Their plan was to continue following Him, and ask trick questions whenever the occasion arose (entrapment), in order to add “counts” or violations to their case which they would eventually use against Him. In our vernacular, we would call this plan: “Let Him continue His activities and He will hang Himself.”

But the irony was that Jesus was adhering to the principle behind the Sabbath, which was the emphasis on grace instead of works. The idea behind not doing things on the Sabbath is that *you cannot work your way into heaven!* You must relax and rely on God’s grace. Yet the Jews twisted the meaning behind “doing nothing on the Sabbath” and made it yet another set of laws to adhere to in order to obtain eternal life. Legalists approach grace and automatically turn that grace into another form of legalism. Legalists are the enemies of God’s plan and the enemies of grace-oriented believers. In this passage, they end up hating Jesus because of His grace orientation. If Jesus would have adhered to their legal system, they might have liked Him and recommended Him to the local citizenry.

RELEVANT OPINIONS

Verse 18 is one of the strongest statements of Christ’s deity, and it comes from His enemies. (E. Towns) They did not try to tone down the character of Christ’s sonship. They immediately understood that Jesus claimed for Himself deity in the highest sense of that term. That claim was either the most wicked blasphemy, to be punished with death; or else, it was the most glorious truth, to be accepted by faith. (W. Hendriksen) This placing of Himself on a level with God was the blasphemy which the Jews resented. Jesus knew what He said, and saw the impression His words produced, and took no steps to correct it. (H. Reynolds) Offence was taken with Jesus because He would not condescend to their petty and formal notions of religion. The Jews confounded the means with the end, and attached a superstitious sanctity to the seventh day. The ways of Jesus were too high, too spiritual, for these narrow-minded hypocrites, and accordingly they were offended with Him. (B. Thomas)

“Making Himself equal with God” is a clearcut claim to deity. I have heard the liberals say that the Bible does not teach the deity of Christ. I don’t know what those men are talking about. I feel

that they are either woefully ignorant or they are absolutely dishonest. You may disagree with the Lord Jesus, and you may disagree with the Bible, but how can you put any other construction on these plain words, “making Himself equal with God”? If that isn’t claiming deity, then I do not know how a person would be able to claim deity. (J. McGee) This defense was so far from allaying their fury that it even enraged them the more ... By His example He has taught us that we ought never to yield to the fury of wicked men, but should endeavor to maintain the truth of God, so far as necessity demands it, though the whole world should oppose and murmur ... We need not wonder if, in proportion as the glory of God is more fully displayed, Satan rages the more violently in his members and instruments. (J. Calvin)

John 5:18 Therefore (inferential), because of this (Prep. Acc.; refusal to acquiesce to their demands), the Jews (Subj. Nom.) kept on seeking to an even greater degree (Adv. Degree; intensified revenge motivation) for a way (ζητέω, Imperf.AI3P, Durative; striving, investigating) to kill (ἀποκτείνω, AAIInf., Dramatic, Inf. As Dir. Obj. of Verb) Him (Acc. Dir. Obj.), not (neg. adv.) only (adv.) because (causal) He continued to break (λύω, Imperf.AI3S, Iterative; violate) the Sabbath (Acc. Dir. Obj.), but (adversative) also (adjunctive) He claimed on many occasions that (λέγω, Imperf.AI3S, Iterative; maintained) God (Acc. Dir. Obj.) was (ellipsis) His own unique (Acc. Rel.) Father (Acc. Appos.), making (ποιέω, PAPtc.NMS, Gnostic, Modal & Circumstantial) Himself (Acc. Dir. Obj.) equal (Compl. Acc.) with God (Dat. Adv.).

^{BGT} **John 5:18** διὰ τοῦτο οὖν μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτείνειν, ὅτι οὐ μόνον ἔλυεν τὸ σάββατον, ἀλλὰ καὶ πατέρα ἴδιον ἔλεγεν τὸν θεὸν ἴσον ἑαυτὸν ποιῶν τῷ θεῷ.

^{VUL} **John 5:18** propterea ergo magis quaerebant eum Iudaei interficere quia non solum solvebat sabbatum sed et Patrem suum dicebat Deum aequalem se faciens Deo respondit itaque Iesus et dixit eis

LWB John 5:19 **Consequently, Jesus replied with discernment and said to them: Most assuredly, I tell you: The Son is able to do nothing by Himself unless *it is* something He knows the Father is doing [such as healing the crippled man on the Sabbath], for you see, whatever things He [the Father] is doing, the Son also, in the same manner [perfect harmony], is doing these things [unity in the Godhead].**

^{KW} **John 5:19** Accordingly, Jesus answered and was saying to them, Most assuredly, I am saying to you, The Son is not able to be doing by Himself anything except that which He is seeing the Father doing; for whatever things that One is doing, these things also the Son in like manner is doing.

^{KJV} **John 5:19** Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

TRANSLATION HIGHLIGHTS

Jesus overhears the conversations and whispers of the Jewish officials. He knows they are planning a way to arrest and kill Him. He knows they reject His statement that He is one with the Father, that He is deity. He answers their muffled conversations (Constative Aorist tense) with information on the unity in the Godhead. None of the members of the Trinity are ever at odds with One another; they always act in unison. This is an absolute fact (most assuredly). The Son is able to do nothing by Himself (Gnomic Present tense) unless He knows that the Father is doing or wants that thing to be done (Purpose Subjunctive). The Father and the Son have one purpose, one goal, one result in mind. They work that purpose out in unison. As mentioned earlier, Jesus is doing (*poieo*) in the same manner that the Father is doing (*poieo*). Using the same Greek verb for Father and Son would have infuriated the Jews even more.

When Jesus healed the crippled man at the pool, it was at the divine edict of God the Father. When Jesus told him to pick up his bedding and walk on the Sabbath, it was the will of the Father. Nothing that Jesus does (*poieo*) is at odds with God the Father. So by attacking Jesus, the Jewish officials are opposing God Himself. For you see, whatever things the Father is doing (*poieo*) in the world (Iterative Present tense), these same things are being done (*poieo*) by the Son (Comparative clause). Their activities on the earth are always in perfect harmony (Gnomic Present tense). They share the same attributes of omniscience, omnipotence and sovereignty. Whatever the Father wants done (*poieo*), the Son does it (*poieo*) as His agent on earth. The Father approves of the Son's healing activity. The Father and the Son work together (*ergazomai*) and do things together (*poieo*) in total unison.

RELEVANT OPINIONS

Instead of in any way seeking to moderate his earlier statement which had aroused the anger of the Jews, Jesus strengthens it by means of a majestic introductory formula. (W. Hendriksen) Because the Father continues to work on the Sabbath, and Jesus is equal with God in nature, He too should be free to work on the Sabbath. (E. Towns) The Logos made flesh, the Son who has taken humanity up into His own eternal being, is ever in full contemplation of the Father's activity. He is in intimate and continuous and affectionate relations with the Father ... The Son has been from eternity and is now, notwithstanding his incarnate lowliness, the continuous Spectator of all the Father's doing in all hearts and lives, in all places of his dominion ... The mind either rebels against or succumbs before such sublime and all-embracing knowledge. No neutrality is possible. (H. Reynolds)

Here is a claim to deity slipped through the back door. It is one thing to claim to be like God in a role as peacemaker; it is another to claim to do whatever the Father does. Indeed, take seriously the connection between the two clauses, and Jesus actually grounds His functional subordination in His claim to coextensive action with His Father. He can only do what He sees the Father doing (subordination) because He does whatever the Father does (coextensive action). That makes His sonship unique. (D. Carson) Equality of nature, identity of objective, and subordination of will are interrelated in Christ. John presents him as the Son, not as the slave, of God, yet as the perfect agent of the divine purpose and the complete revelation of the divine nature. (M. Tenney)

John 5:19 **Consequently** (inferential; overhearing the discussions and evil plans of the Jews), **Jesus** (Subj. Nom.) **replied with discernment** (ἀποκρίνομαι, AMI3S, Constativē, Deponent) **and** (connective) **said** (λέγω, Imperf.AI3S, Descriptive) **to them** (Dat. Ind. Obj.): **Most assuredly** (two asseverative particles; truly) **I tell** (λέγω, PAI1S, Gnostic) **you** (Dat. Ind. Obj.): **The Son** (Subj. Nom.) **is able** (δύναμαι, PMI3S, Gnostic, Deponent) **to do** (ποιέω, PAInf., Gnostic, Inf. As Dir. Obj. of Verb) **nothing** (Acc. Dir. Obj. combined with neg. adv.) **by Himself** (Abl. Source) **unless** (conditional conjunction & negative particle; except) **it is** (ellipsis) **something** (Acc. Gen. Ref.) **He knows** (βλέπω, PASubj.3S, Gnostic, Purpose; sees clearly) **the Father** (Acc. Dir. Obj.) **is doing** (ποιέω, PAPtc.AMS, Iterative, Conditional; wants done), **for you see** (explanatory), **whatever** (particle) **things** (Acc. Gen. Ref.) **He** (Subj. Nom.; the Father) **is doing** (ποιέω, PASubj.3S, Iterative, Comparative Clause), **the Son** (Subj. Nom.) **also** (adjunctive), **in the same manner** (comparative adv.), **is doing** (ποιέω, PAI3S, Gnostic) **these things** (Acc. Dir. Obj.).

^{BGT} **John 5:19** Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ ἔλεγεν αὐτοῖς· ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἄφ' ἑαυτοῦ οὐδὲν ἂν μὴ τι βλέπῃ τὸν πατέρα ποιούντα· ἃ γὰρ ἂν ἐκεῖνος ποιῆ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ.

^{VUL} **John 5:19** amen amen dico vobis non potest Filius a se facere quicquam nisi quod viderit Patrem facientem quaecumque enim ille fecerit haec et Filius similiter facit

LWB John 5:20 **Indeed, the Father loves the Son [total rapport: a bond of friendship and affection according to the standards of deity] and shows Him [in His humanity] all things which He Himself is doing. As a matter of fact, He [the Father] will show Him [Jesus] greater works [than the healing of the crippled man at the pool] in order that you [legalistic Jews] might continue to be amazed.**

^{KW} **John 5:20** For the Father is fond of the Son and is constantly showing Him all things which He Himself is doing. And greater works than these will He show Him in order that you may be marveling.

^{KJV} **John 5:20** For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

TRANSLATION HIGHLIGHTS

The Father loves the Son with category 3 friendship (Gnostic Present tense), a bond of brotherly love and affection according to the standards of deity – total rapport. The Father loves Him so much that He shares with Him (Latin: demonstrates) everything that He is doing in the world (Gnostic Present tense). The Father can love (*agapao*) men, but He cannot have total rapport (*phileo*) with them until they reach a level of doctrinal inculcation and spiritual growth where

they see things “eye to eye.” There is a continual, ongoing update on current events and future plans between the Father and the Son (Iterative Present tense). As a matter of fact, the Father not only keeps His Son informed with “all the latest,” since the humanity of Christ had to learn them from the Father, but will enable Jesus to perform greater works than the healing of the crippled man at the pool (Gnomic Future tense). This is an absolute promise between the Father and the Son; they are in complete harmony (*phileo*: total rapport) over what is happening and what will happen in the future. Jesus then informs them that “they ain’t seen nothing yet.” He will be performing works in the near future that will no doubt amaze them (Potential Subjunctive mood) to an even greater degree. Not only will there be more healings, Jesus will even raise the dead (resurrection).

RELEVANT OPINIONS

The Greek word *philei* is used to emphasize the ultimate and affectionate friendship and fellowship the Father has for the Son. (E. Towns) Clearly the Son has been singled out by the Father’s elective choice. (T. Schreiner) When John speaks of the fondness and affection which God the Father has for God the Son, he uses *phileo*. What a precious thought the Greek student finds in John’s use of *phileo* in John 16:27, when he speaks of the fondness and affection which the Father has for those Christians who are fond of the Lord Jesus, and who have an affection for Him in their hearts. And the more fondness there is in the heart of a Christian for the Lord Jesus, the more fondness the Father has for that Christian. (K. Wuest) The Son is not doing simply a part of God’s will; He has a full disclosure of all the Father’s works. (E. Blum) The love of the Father for the Son is displayed in the continuous disclosure of all He does to the Son. The love of the Son for the Father is displayed in the perfect obedience that issues in the cross. The love of the Father and of the Son may be perfectly reciprocal in its purity, but not in the way the love of each is displayed. (D. Carson)

John 5:20 **Indeed** (affirmative; to be sure), **the Father** (Subj. Nom.) **loves** (φιλέω, PAI3S, Gnomic; category 3: brotherly love, affection) **the Son** (Acc. Dir. Obj.) **and** (continuative) **shows** (δείκνυμι, PAI3S, Gnomic; makes known) **Him** (Dat. Adv.) **all things** (Acc. Dir. Obj.) **which** (Acc. Gen. Ref.) **He Himself** (Subj. Nom.) **is doing** (ποιέω, PAI3S, Iterative). **As a matter of fact** (adjunctive), **He** (ther Father) **will show** (δείκνυμι, FAI3S, Gnomic) **Him** (Dat. Adv.; Jesus) **greater** (Acc. Measure) **works** (Acc. Dir. Obj.) **in order that** (purpose) **you** (Subj. Nom.; legalistic Jews) **might continue to be amazed** (θαυμάζω, PASubj.2P, Iterative, Potential; astonished, marvel, wonder).

^{BGT} **John 5:20** ὁ γὰρ πατὴρ φιλεῖ τὸν υἱὸν καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ, καὶ μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε.

^{VUL} **John 5:20** Pater enim diligit Filium et omnia demonstrat ei quae ipse facit et maiora his demonstrabit ei opera ut vos miremini

LWB **John 5:21** For even as the Father raises the dead and restores life, in this manner also, the Son restores life to those whom He wishes.

^{KW} **John 5:21** For even as the Father raises the dead and makes them alive, thus also the Son makes alive whom He desires to.

^{KJV} **John 5:21** For as the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom he will.

TRANSLATION HIGHLIGHTS

Just as the Father raises the dead and restores life (Dramatic Present tense), Jesus is also able to restore life (Dramatic Present tense) to anyone He chooses to do so (Gnomic Present tense). Not only do the Father and Son think alike, they have the same power to give life (Latin: vivify) to the dead. While there may be hints of redemption in this statement, I think John is primarily talking about the greater miracle of restoring life as compared to the miracle of healing just performed by Jesus at the pool.

RELEVANT OPINIONS

Jesus was equal with God in power because both had the power to give life ... By way of a sign to verify these claims, Jesus would give physical life to three dead individuals ... in John 11:41-44, Matthew 9:18, 23-26, and Luke 7:11-17. (E. Towns) John 5:21 says that the Father has the power to raise the dead (how much cooperation from the dead does God need to do this?) and the Son likewise “gives life to whom He is pleased to give it.” In the next chapter, Jesus promises that every one of those in the category of “all that the Father gives Me” will certainly come to Jesus, and all who come will certainly be received by the Lord (6:37). It is hard to see how mere human resistance could effect this result ... This enablement is not the mere influencing of people in general, but the pulling or dragging of individuals to Jesus by God’s power ... When we were dead in sins, God made us alive by His grace. (R. Wright) Here is a powerful analogy: As corpses depend on God’s vivifying voice to resurrect them, so recipients of “life,” or salvation, depend on the Son’s good pleasure to give it ... There is no denying the strong predestinarian thrust of this verse. (T. Schreiner)

To appreciate fully the greatness of the work of the Son we must grasp the fact that He is more than the Resurrection. He is the Resurrection and the Life. Great as resurrection is, vivification far surpasses it. Resurrection is for the dead. Vivification is for the living or those who have been raised. Resurrection imparts physical life, subject to decay and death. Vivification is the life abundant. (A. Knoch) The Jews acknowledged that only God could raise the dead (2 Kings 5:7; Ezek. 37:13). This involves overcoming the forces of sin and death. Jesus claimed that authority now, and He demonstrated it later (11:41-44). His healings were a lesser demonstration of the same power. The Son's will is so identical to the Father's that His choices reflect the Father's will. Eternal spiritual life and resurrected physical life are both in view. (T. Constable) The life the believer may now obtain from Jesus is not only a foretaste and an anticipation of the

resurrection life to come, but something of its real substance – a downpayment of it, even if that category comes from Paul’s pen. (D. Carson)

Here He affirms His absolute equality with the Father in sovereign rights. This affords further evidence that the Lord Jesus was not here speaking as the dependent Servant, but as the Son of God. He lays claim to Divine sovereignty. The healing of the impotent man was an object lesson: it not only demonstrated His power, but it illustrated his absolute sovereignty. He had not healed the entire company of impotent folk who lay around the pool; instead, He had singled out just one, and had made him whole. So He works and so He acts in the spiritual realm. He does not quicken (spiritually) all men, but those “whom He will.” He does not quicken the worthy, for there are none. He does not quicken those who seek quickening, for being dead in sin, none begin to seek until they are quickened. The Son quickens whom He will: He says so, that ends the matter. It is not to be reasoned about, but believed. To quicken is to impart life, and to impart life is a Divine prerogative. How this confirms our interpretation of the previous verses! It is the *Divine rights* of Christ which are here affirmed. (A. Pink)

John 5:21 For (explanatory) even as (comparative) the Father (Subj. Nom.) raises (ἐγείρω, PAI3S, Dramatic) the dead (Acc. Dir. Obj.) and (continuative) restores life (ζωοποιέω, PAI3S, Dramatic), in this manner (comparative) also (adjunctive; likewise), the Son (Subj. Nom.) restores life (ζωοποιέω, PAI3S, Dramatic) to those whom (Acc. Dir. Obj.) He wishes (θέλω, PAI3S, Gnostic; sovereign will, divine desire).

^{BGT} **John 5:21** ὡςπερ γὰρ ὁ πατήρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, οὕτως καὶ ὁ υἱὸς οὗς θέλει ζωοποιεῖ.

^{VUL} **John 5:21** sicut enim Pater suscitatur mortuos et vivificat sic et Filius quos vult vivificat

LWB John 5:22 **As a matter of fact, neither does the Father judge anyone, but instead He has given all judgment to the Son,**

^{KW} **John 5:22** For not even does the Father judge anyone but has given the judgment wholly to the Son,

^{KJV} **John 5:22** For the Father judgeth no man, but hath committed all judgment unto the Son:

TRANSLATION HIGHLIGHTS

Not only does the Son restore life to whomever He wishes, He also has been given (Intensive Perfect tense) the authority to pronounce judgment on behalf of the Father. The Father does not execute the power of judgment (Gnostic Present tense), but has delegated all judgment to Jesus Christ. Jesus is, therefore, claiming the sovereign right of God to execute judgment on men. This statement would have left no doubt in His listeners that He was claiming equality to God.

RELEVANT OPINIONS

The Father never acts alone (in separation from the Son) in pronouncing judgment ... but always works through the Son, in order that all may honor the Son even as they honor the Father; that is, in order that those two Persons who are equal in essence and in works may also be equal in honor. (W. Hendriksen) Actually judgment is a corollary of resurrection. Those whom the Son does not will to make alive spiritually are by that very act judged and left in the death which, paradoxically, they themselves have chosen. They are spiritually dead; they will not be made alive; therefore the only result is a resurrection unto judgment – a passing from the state of death into judgment. (C. Ryrie) According to Jewish thought, the judgment passed on men (on the great day of judgment) was one of God’s supreme acts of sovereignty. (R. Schnackenburg)

John 5:22 As a matter of fact (explanatory), neither (neg. conj.) does the Father (Subj. Nom.) judge (κρίνω, PAI3S, Gnostic) anyone (Acc. Dir. Obj.), but instead (adversative) He has given (δίδωμι, Perf.AI3S, Intensive) all (Acc. Measure) judgment (Acc. Dir. Obj.) to the Son (Dat. Ind. Obj.),

^{BGT} **John 5:22** οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκεν τῷ υἱῷ,

^{VUL} **John 5:22** neque enim Pater iudicat quemquam sed iudicium omne dedit Filio

LWB John 5:23 So that all [those who believe in God] may honor the Son just as they have honored the Father. He who does not honor the Son [the Jewish officials, for instance], does not honor the Father who sent Him [they end up rejecting the very God they claim to worship].

^{KW} **John 5:23** In order that all may be honoring the Son just as they are honoring the Father. He who is not honoring the Son is not honoring the Father who sent Him.

^{KJV} **John 5:23** That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

TRANSLATION HIGHLIGHTS

The word “*pas*” does not mean “all people without exception.” The passage provides its own explanation of who Jesus is referring to: they who have honored the Father. The Father and the Son are of one mind and are of one accord as it relates to blessing and judgment. You cannot say you worship and honor God the Father and then reject His Son. Those who have honored the Father (Aoristic Present tense), however, are given the opportunity (Potential Subjunctive mood) to extend that honor to His Son (Tendential Present tense). The second half of the passage gives yet further support that “*pas*” does not refer to “all people without exception,” because there were some who did not in fact honor the Son (Perfective Present tense) and therefore were not honoring the Father who sent Him (Gnostic Present tense). What a perfect slap in the face of those Jewish officials who were pretending to honor God on the right hand while they were trying to murder His Son on their left hand. By treating Jesus with disgrace, they were rejecting

the very God they claimed to be worshipping. By rejecting the Son, they were in fact also rejecting the Father. You cannot honor one without the other; they are united in divine essence.

RELEVANT OPINIONS

The consequence of this equality is that the Son is worthy of the same worship that is due the Father ... Clearly, Jesus is calling on people to worship Him with the same honor they would have toward the Father. (E. Towns) To dishonor the Father's messenger is to dishonor the Father. Having explained the relation of His work to the Father's, and having declared that life-giving and judging are His prerogatives, Jesus now, in verses 24-30, more definitely shows how these powers are to be exercised in the spiritual regeneration and in the resurrection and final judgment of men. (W. Nicole) By giving the Son responsibility for judgment, the Father can be seen as vindicating the Son's reputation and reversing the shame that would have been attached to His being accused and condemned by the authorities. (A. Lincoln) This goes far beyond making Jesus a mere ambassador who acts in the name of the monarch who sent him, an envoy pleni-potentiary whose derived authority is the equivalent of his master's ... Either John is supremely deluded and must be dismissed as a fool, or his witness is true and Jesus is to be ascribed the honors due God alone. There is no rational middle ground. (D. Carson)

John 5:23 so that (purpose) all (Subj. Nom.; those who believe in God) may honor (τιμάω, PAsubj.3P, Tential, Potential) the Son (Acc. Dir. Obj.) just as (comparative) they have honored (τιμάω, PAI3P, Aoristic) the Father (Acc. Dir. Obj.). He (Subj. Nom.) who does not (neg. particle) honor (τιμάω, PAPtc.NMS, Perfective, Substantival) the Son (Acc. Dir. Obj.; the Jewish officials, for instance) does not (neg.) honor (τιμάω, PAI3S, Gnomic) the Father (Acc. Dir. Obj.) who sent (πέμπω, AAPtc.AMS, Dramatic, Substantival) Him (Acc. Dir. Obj.; they are rejecting the very God they claim to be worshipping).

^{BGT} **John 5:23** ἵνα πάντες τιμῶσι τὸν υἱὸν καθὼς τιμῶσι τὸν πατέρα. ὁ μὴ τιμῶν τὸν υἱὸν οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν.

^{VUL} **John 5:23** ut omnes honorificent Filium sicut honorificant Patrem qui non honorificat Filium non honorificat Patrem qui misit illum

LWB John 5:24 Most assuredly I tell you: He who hears My words and believes on the One [God the Father] who sent Me [God the Son], he possesses eternal life and will not come under judgment [at the Great White Throne], but instead has changed residence out from [spiritual] death into the [eternal] life.

^{KW} **John 5:24** Most assuredly, I am saying to you, He who habitually hears my word and is believing the One who sent me has life eternal, and into judgment he does not come, but has been permanently transferred out from the sphere of death into the life.

^{KJV} **John 5:24** Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

TRANSLATION HIGHLIGHTS

All humans are born spiritually dead as the result of Adam's sin. Those who hear the Word (Static Present tense) and believe in God the Father (Aoristic Present tense) who sent Jesus Christ to earth (Dramatic Aorist tense), possesses eternal life (Gnomic Present tense). The gnomic present means he will always possess it. Believing in Jesus Christ as the Son of God transfers the spiritually dead person into the realm of spiritual life by means of the regenerative work of the Holy Spirit. Each member of the Trinity is involved in the work of salvation. Each member of the Trinity is involved in the dramatic change of residence (Gnomic Perfect tense) from spiritual death (judicial) to spiritual (eternal) life. The duration and quality of that spiritual life is eternal. Believing in the Father and the Son are essentially the same thing, since they are coequal.

Those who believe in Jesus Christ as the Son of God will not come under judgment at the Great White Throne (Futuristic Present tense). They have received the gift of eternal life and will live forever with Him. They will be reviewed at the Evaluation Seat of Christ for rewards and blessings, but they will never receive divine judgment. The grace benefit from God is eternal life in Christ Jesus – the Accusative Extent of Time refers to the ability to live in heaven in a resurrection body, also known as glorification salvation. The idea in this context is positional, an eternal life in the future that is a gift from God. *Morte* and *vitam* are contrasted in the Latin by a *transition* from one state to the other.

RELEVANT OPINIONS

Spiritual quickening does not occur apart from the Word. Nevertheless, the mere hearing of the Word is not enough; it must be accepted by faith. This faith must have as its object Jesus as the Son of God ... Regeneration and conversion are basic changes, radical transformations. (W. Hendriksen) John 5:24 so combines the sequence of hearing, believing, possession of eternal life, avoidance of condemnation, and passing from death to life that no other conclusion than that of final perseverance can be drawn. (T. Nettles) Sin in a believer's life does not affect his or her regeneration, but it does impair the believer's fellowship with Christ. Assurance of salvation is based solely on belief in Christ. If a person has received the gift of eternal life through faith in Christ, he can rest assured that nothing will alter that. His or her salvation is secure forever and is not dependent on works. However, following regeneration, believers are to do good works, to be faithful to the Lord. They are to abide in Christ, to fellowship with Him. No Christian need doubt his regeneration, because God's Word is true. (E. Radmacher) If salvation is a work of God for man rather than a work of man for God, its outcome is certain and sure and the promise of John 5:24 will certainly be fulfilled. (J. Walvoord)

That there is such a threefold death of which fallen man is the subject is further evident from the nature of the work of grace in the elect, for their spiritual death must correspond to their spiritual quickening, which is clearly threefold. There is, first, a life of justification from the guilt of sin

and from the condemnation and curse of the law – termed by Christ as passing from death to life (John 5:24), and by the apostle as “justificatioin of life” (Rom. 5:18). This is entirely objective, having respect to our status or standing before God, and is a greater relative change than for a condemned murderer to receive pardon. Second, there is a life of regeneration from the power and dominion of sin, called by Christ being “born again” (John 3:3), when a new nature or principle of holiness is communicated. This is wholly subjective, having respect to the change wrought in the soul when it is divinely quickened. Third, there is a life of sanctification from the pollution of sin, promised by God through the prophet in Ezekiel 36:25. This is something experiential, consisting of the purifying of the heart from the love of sin. It is referred to in Titus 3:5 as “the washing of regeneration.” The first is judicial, the second spiritual, and the third moral; the three comprise the principal parts of God’s so-great salvation, the glorification of the saint being yet future. (A. Pink)

At the moment of regeneration (new birth), the saints receive everlasting life as a present possession. This must be understood as referring not to an eternal duration or quantity of life, but to experiencing an endless and abundant quality of life, i.e., a life of satisfaction and joy. True believers can taste the kind of life that will be theirs after the resurrection. They experience “everlasting life” now ... Both *aion* and *aionios* are used to describe the kind of life which is received at regeneration. This quality of life is the possession of believers now and in the age to come without end or interruption. (R. Morey) The positive side of our great salvation is eternal life. By this, of course, our Lord did not mean merely external existence but a rich and meaningful life which begins now and extends into eternity. (J. Dillow) When we say that God’s call brings forth life in the one who is called, what we mean is that the call of God regenerates or brings about the new birth. This is the next crucial step. Regeneration is a work of God by which a spiritually dead man or woman is brought to life in Christ, having been given a new nature in which what was once a heart of stone now becomes a heart of flesh, and the individual is brought out of darkness into God’s wonderful light. (J. Boice)

Eternal life is set over against judgment in 5:24 which gives us much the same thought. In the life to come we face perishing or condemnation on the one hand and the life that is appropriate to that age on the other. The word *aionios* which we translate as “eternal” properly means “pertaining to an age” and theoretically might refer to the age before creation or the present age. But it came to be used of the age to come: the term has eschatological significance. As the age to come never ends, the word sometimes means “everlasting” but it seems that John uses it characteristically to denote life of a special quality rather than life of outstanding quantity. He thinks of the life that Jesus brings as life that is proper to the age to come and of which believers have a foretaste in the here and now. (L. Morris)

John 5:24 **Most assuredly** (two asseverative particles; truly) **I tell** (λέγω, PAI1S, Gnostic) **you** (Dat. Ind. Obj.): **He** (Subj. Nom.) **who hears** (ἀκούω, PAPtc.NMS, Static, Substantival) **My** (Poss. Gen.) **words** (Acc. Dir. Obj.) **and** (continuative) **believes on** (πιστεύω, PAPtc.NMS, Aoristic, Substantival) **the One** (Dat. Ind. Obj.; the Father) **who sent** (πέμπω, AAPtc.DMS, Dramatic, Substantival) **Me** (Acc. Dir. Obj.), **he possesses** (ἔχω, PAI3S, Gnostic) **eternal** (Acc.

Extent of Time) life (Acc. Dir. Obj.) and (connective) will not (neg. adv.) come (ἔρχομαι, PMI3S, Futuristic, Deponent) under judgment (Prep. Acc.; condemnation, eternal punishment), but instead (adversative) has changed residence (μεταβαίνω, Perf.AI3S, Gnostic & Dramatic) out from death (Abl. Separation) into the life (Prep. Acc.).

^{BGT} **John 5:24** Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ὁ τὸν λόγον μου ἀκούων καὶ πιστεύων τῷ πέμψαντί με ἔχει ζωὴν αἰώνιον καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν.

^{VUL} **John 5:24** amen amen dico vobis quia qui verbum meum audit et credit ei qui misit me habet vitam aeternam et in iudicium non venit sed transit a morte in vitam

LWB **John 5:25** Most assuredly I tell you: An hour is coming [Church Age dispensation], in fact, it is about to begin now [during the dispensation of the Hypostatic Union], when the [spiritually] dead shall hear the voice of the Son of God, and those who hear will live.

^{KW} **John 5:25** Most assuredly, I am saying to you, There comes an hour and now is, when the dead shall hear the voice of the Son of God, and those having heard, shall live.

^{KJV} **John 5:25** Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

TRANSLATION HIGHLIGHTS

An hour is coming (Futuristic Present tense) when the spiritually dead will hear the voice of the Son of God (Futuristic Present tense) and those who hear will live (Predictive Future tense). The hour Jesus was referring to was the Church Age dispensation, which would begin shortly after His death, burial and resurrection (most would say beginning with Pentecost). In the great scheme of things, it was a short while away from the time in which Jesus was speaking. “In fact, it was about to begin” means it was almost ready to start. “Now” means in the really near future, so close that it is almost present at that moment in time. There was and still is a multitude of people who have heard the gospel of Jesus Christ and who have been delivered out of spiritual death into spiritual life.

Some of this multitude included those who were listening and believing in Jesus during the dispensation of the Hypostatic Union. In other words, the “hour” covered a time period sometimes called the Church Age, one of the two Christological dispensations, which was about to be ushered in by the end of the dispensation of the Hypostatic Union. A few people would become believers during His earthly ministry, but the majority would come after His departure (ascension). These Christocentric dispensations began with the birth of Christ and will end with the Rapture of the Church. This time period was preceded by the Theocentric dispensations and will be followed by the Eschatological dispensations.

RELEVANT OPINIONS

The state of spiritual death: Its *cause* is sin, wicked departure from the God of life. Its *tokens* are insensibility to spiritual realities, incapacity for spiritual exertion, and unfitness for spiritual society. Its *effects* are apparent both here in this world, and hereafter in the future state of retribution. (B. Thomas) This is vivification, for only those who hear shall live. It is for those who believe. (A. Knoch) Nineteen hundred years have elapsed, and we are still living in the hour when Christ is quickening dead souls. Then we look on beyond this hour. The hour of resurrection will be at least a thousand years in length. At the beginning of that thousand years the righteous dead will be raised. At the close of the thousand years the wicked dead will be raised. The righteous dead stand before the Judgment Seat of Christ to be rewarded. The wicked dead rise to stand before the Great White Throne. (H. Ironside)

With vivid simplicity, our Lord pictures His voice as a mighty power able to penetrate the lifeless ears of those who are spiritually dead. But once it has done so, He declares, the dead are no longer dead. Instead, they have come to life. Thus, quite obviously, the “hearing” that Jesus is speaking about is nothing less than the believing reception of God’s life-giving Word. But once this hearing has occurred, life eternal begins. (Z. Hodges) The voice of the Son of God has power to raise the dead because He has life in Himself and can hand it on like the Father. (R. Schnackenburg) The Lord is thinking about the hosts of converts that will be drawn out of the darkness into the light, and out of death into life, from the realm of both Jew and Gentile until the day of His second coming. (W. Hendriksen)

John 5:25 Most assuredly (two asseverative particles; truly) I tell (λέγω, PAI1S, Gnostic) you (Dat. Ind. Obj.): An hour (Subj. Nom.; Church Age dispensation) is coming (έρχομαι, PMI3S, Futuristic), in fact (emphatic), it is about to begin (είμι, PAI3S, Tential & Futuristic) now (Adv. Time), when (temporal) the dead (Subj. Nom.) shall hear (ἀκούω, FAI3P, Predictive) the voice (Obj. Gen.) of the Son (Poss. Gen.) of God (Gen. Rel.), and (continuative) those (Subj. Nom.) who hear (ἀκούω, AAPTc.NMP, Constativ, Substantiv) will live (ζάω, FAI3P, Predictive).

^{BGT} **John 5:25** ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἔρχεται ὥρα καὶ νῦν ἐστὶν ὅτε οἱ νεκροὶ ἀκούσουσιν τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ καὶ οἱ ἀκούσαντες ζήσουσιν.

^{VUL} **John 5:25** amen amen dico vobis quia venit hora et nunc est quando mortui audient vocem Filii Dei et qui audierint vivent

LWB **John 5:26** For you see, as the Father has life within Himself, so He entrusted life to the Son [emphasis on His deity], also having it [life] within Himself.

^{KW} **John 5:26** For as the Father has life in himself, so also He gave to the Son to be having life in himself.

^{KJV} **John 5:26** For as the Father hath life in himself; so hath he given to the Son to have life in himself;

TRANSLATION HIGHLIGHTS

Both the Father and the Son have eternal life within (Gnomic Present tense). The Father has life within Himself; the Son has life within Himself. The Father entrusted (gave) the ability to distribute eternal life to the Son (Dramatic Aorist tense) when He came to earth to live in hypostatic union. This passage points to two things: shared divine essence and self-sufficiency, and the ability to distribute eternal life to His elect. The possession of this “life within” enables Jesus to give eternal life to others according to His sovereign will. The emphasis in this passage is on His ability to *give eternal life* because He is the Son of God. The emphasis in the next passage is on His ability to *execute judgment* because He is the Son of man. The first emphasizes His deity, the second emphasizes His humanity. Jesus is telling the Jewish officials that He has the authority from God the Father to distribute eternal life.

RELEVANT OPINIONS

Jesus here claims to be engaged in the giving of life as one might expect God to give life. (E. Towns) The Son is able to grant everlasting life to His elect. (W. Hendriksen) To the son alone, begotten but not created, has the Father imparted His own prerogative to have life-in-Himself. Indeed, the Son’s investiture with this prerogative is a necessary condition of his exercising the other prerogatives of raising the dead and executing judgment to which He has already laid claim. (F. Bruce) Christ presents Himself in full Godhead title, as the Source and Dispenser of life, sovereignly imparted to whom He pleases. The one upon whom this Divine life is bestowed, as illustrated by the case of the impotent man, is regarded as entirely passive; he is called into life by the all mighty, creating voice of the Son of God. There is nothing in the sinner’s case but the powerlessness of death until the deep silence is broken by the word of the Divine Quickener. His voice makes itself heard in the soul, hitherto dead, but no longer dead as it hears His voice. But nothing is said of any searchings of heart, any exercises of conscience, any sense of need, any felt desire after Christ. It is simply Christ, in Divine sufficiency, speaking to spiritually dead souls, empowering them to hear. (A. Pink)

Mere human beings are derived creatures; our life comes from God, and He can remove it as easily as He gave it. But to the Son, and to the Son alone, God has imparted life-in-Himself. This cannot mean that the Son gained this prerogative only after the incarnation. The Prologue has already asserted of the pre-incarnate Word, “In Him was life.” The impartation of life-in-Himself to the Son must be an act belonging to eternity, of a piece with the eternal Father/Son relationship, which is itself of a piece with the relationship between the Word and God, a relationship that existed “in the beginning.” (D. Carson) He so has life that He can impart, withdraw, and restore it to whomsoever He pleases. He is the fountain of all life. All in heaven and earth who have life, have received it from Him. They have not life in themselves. (A. Pink) This verse explains how Jesus can do these things. He can do them because He has life resident within Himself. He is self-existent whereas humans receive their life from Him, the source of life. This quality of the Son is another that came to Him by the Father’s good pleasure before Creation. (T. Constable)

John 5:26 For you see (explanatory), as (comparative) the Father (Subj. Nom.) has (ἔχω, PAI3S, Gnostic) life (Acc. Dir. Obj.) within Himself (Loc. Sph.), so (adv.; thus) He entrusted (δίδωμι, AAI3S, Dramatic) life (Acc. Dir. Obj.) to the Son (Dat. Adv.), also (adjunctive) having (ἔχω, PAInf., Gnostic, Modifier) it (ellipsis) within Himself (Loc. Sph.).

^{BGT} **John 5:26** ὡςπερ γὰρ ὁ πατήρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως καὶ τῷ υἱῷ ἔδωκεν ζωὴν ἔχειν ἐν ἑαυτῷ.

^{VUL} **John 5:26** sicut enim Pater habet vitam in semet ipso sic dedit et Filio vitam habere in semet ipso

LWB John 5:27 He [the Father] also gave to Him [Jesus] authority to execute judgment, because He is the Son of man [emphasis on His humanity].

^{KW} **John 5:27** And authority He gave Him to be executing judgment because He is a son of man.

^{KJV} **John 5:27** And hath given him authority to execute judgment also, because he is the Son of man.

TRANSLATION HIGHLIGHTS

As the Son of God, Jesus has the authority to give eternal life. As the Son of man, Jesus has the authority to execute judgment. He not only died on the cross as a man, but He also lived among man as a man. And as the only sinless man to ever live, He was imminently qualified to be a judge over man. God the Father gave both of these capabilities to His Son (Dramatic Aorist tense). Verses 26 and 27 work together as a unit, in which Jesus has the power of life and death. Here He is telling the Jewish officials that He has the authority from God the Father to execute judgment.

RELEVANT OPINIONS

In essence, Jesus is saying, “Because I have been judged for the sin of others, I am qualified to judge others.” (E. Towns) The idea that the right to judge was given to Him as (the) Son of man, in the messianic meaning of the term, renders excellent sense. (W. Hendriksen) The principle involved is based upon perfect justice. The honor thus conferred on the God-Man, is infinite, the consolation thus held out to man unspeakable. We are being judged by Christ, not by impersonal law. The entire incidence upon every individual of the Law is in the hands of the Redeemer. (H. Reynolds) He is co-equal with the Father in judicial authority and power. (A. Pink)

John 5:27 He (the Father) also (adjunctive) gave (δίδωμι, AAI3S, Dramatic) to Him (Dat. Adv.; Jesus) authority (Acc. Dir. Obj.) to execute judgment (ποιέω, PAInf., Dramatic, Inf. As Dir. Obj. of Verb) because (causal) He is (εἰμί, PAI3S, Descriptive) the Son (Pred. Nom.) of man (Adv. Gen. Ref.).

^{BGT} **John 5:27** καὶ ἐξουσίαν ἔδωκεν αὐτῷ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν.

^{VUL} **John 5:27** et potestatem dedit ei et iudicium facere quia Filius hominis est

LWB John 5:28 Stop marveling at this, because an hour is coming [two-part resurrection split by 1,000 years] in which all those in graves [the dead] will hear His voice,

^{KW} **John 5:28** Stop marveling at this, because there comes an hour in which all who are in the tombs shall hear His voice and shall come out,

^{KJV} **John 5:28** Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

TRANSLATION HIGHLIGHTS

The Jewish officials were totally amazed that the man before them would claim to be God and claim that He had the authority of life and death over men. Jesus tells them to stop marveling at His words (Imperative of Prohibition). An hour is coming (Futuristic Present tense) in which all those in graves (the dead) will hear His voice (Predictive Future tense). Jesus even has the ability to make dead men and women hear His voice. There will be two parts to this resurrection: one to life and the Evaluation Seat of Christ and the other to judgment and the Great White Throne. There is no such thing as one general resurrection or a general judgment. They are separated by the Millennium. Moreover, the resurrection to life will be in groups or battalions: the dead in Christ rise first (1 Thess. 4:16), those who are raptured, and finally the Old Testament saints and Tribulation martyrs.

RELEVANT OPINIONS

The Scriptures teach that this resurrection to life occurs at the beginning of the kingdom (Rev. 20:4), whereas the resurrection to damnation is a thousand years later (Rev. 20:5). Since the "hour" of spiritual regeneration (5:25) has already lasted two thousand years, one should see no problem in this future "hour" of resurrection lasting a thousand years. (E. Towns) Those who have done well have not part in the same resurrection as those who have done evil. He does not here speak of the interval of time which separates the resurrection of the one from the resurrection of the other; that must be sought in the revelation that God gives of the dispensations. Here it is a question of the essence of things: there is a resurrection, which is that of the just, called thus; and another resurrection, distinct from the former, a resurrection of judgment, in which the living, glorified in the first, do not participate. Sometimes, indeed, a difficulty has been raised as to the word, "hour," which is employed here, but it is a poor argument, for the same expression is found again in verse 25, which presents to us as an "hour," a space of time which has lasted nearly two thousand years, and which comprises two distinct states of things - one in which Christ upon earth acts personally, and the other, in which Christ glorified acts by the Spirit. These two epochs, nevertheless, make up but one "hour," from the point of view in the passage; it is the same thing here. (J. Darby)

There are two resurrections mentioned in verses 28-29. The Book of Revelation is even more specific and describes the completion of the first resurrection (20:4-6) and the second

resurrection (20:11-15). The first resurrection is the resurrection of all the saved – the first phase of which is the next thing on the agenda of God. We call it the Rapture of the Church. The Rapture takes place at some time in the future. It is not dated and there are no signs given for it. It could happen at any moment. He is going to call His own out of this world, both the living and the dead. That is part of the first resurrection. Then, during the Tribulation Period, a great many believers will become martyrs. They will be raised at the end of the Great Tribulation Period together with the Old Testament saints. That also is part of the first resurrection. They will be raised to live forever here upon this earth. That is the first resurrection. It is the resurrection of life, as our Lord called it. Then the resurrection of judgment is the Great White Throne judgment when all the unsaved, of all the ages, will be raised. They wanted to be judged by their works, and they will be! They will stand before God who is just and righteous; they will have an opportunity to stand before a Holy God and to plead their case. But God has already warned them; there is no one saved in that judgment. It is only the lost who are brought there, and they will be judged according to their works, because there are degrees of punishment. (J. McGee) The good must be raised for the purposes of grace, the bad for the purposes of justice. (B. Thomas)

John 5:28 Stop (neg. particle) marveling (θαυμάζω, PAImp.2P, Pictorial, Prohibition) at this (Acc. Dir. Obj.), because (causal) an hour (Subj. Nom.) is coming (έρχομαι, PMI3S, Futuristic, Deponent) in which (Loc. Time) all (Nom. Measure) those (Subj. Nom.) in graves (Loc. Sph.; the dead) will hear (ἀκούω, FAI3P, Predictive) His (Poss. Gen.) voice (Obj. Gen.),

^{BGT} **John 5:28** μὴ θαυμάζετε τοῦτο, ὅτι ἔρχεται ὥρα ἐν ἣ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσουσιν τῆς φωνῆς αὐτοῦ

^{VUL} **John 5:28** nolite mirari hoc quia venit hora in qua omnes qui in monumentis sunt audient vocem eius

LWB John 5:29 **And will come forth: those who did good [believers] to a resurrection of life [at the Evaluation Seat of Christ], and those who practiced evil [unbelievers] to a resurrection of judgment [at the Great White Throne].**

^{KW} **John 5:29** Those who did the good things to a resurrection of life, those who practiced the evil things, to a resurrection of judgment.

^{KJV} **John 5:29** And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

TRANSLATION HIGHLIGHTS

Those who are dead (in tombs, graves, etc.) will hear His voice and will come forth from their graves (Predictive Future tense). This resurrection, as we mentioned in the prior verse, has two parts. Those who did good will come forth to a resurrection of life and will approach the Evaluation Seat of Christ. Those who practiced evil will come forth to a resurrection of judgment and will approach the Great White Throne. This categorization will be based on those who

believed in Christ (did good) and those who remained unbelievers (practiced evil). This resurrection is based on who you are related to: Jesus Christ (good) or Satan (evil). It is not a resurrection based on works, but once you arrive at your destination, there will be varying levels of life or judgment based on what you did on earth. Believers who “did good” will be evaluated and given rewards and decorations for what they did that met divine standards. Unbelievers who “practiced evil” will be judged and given eternal punishment for what they did that failed divine standards. There are degrees of life and judgment after these resurrections. Jesus is both Evaluator and Judge, depending on your ultimate destination.

RELEVANT OPINIONS

Jesus divided this resurrection into two distinct parts, the resurrection to life and the resurrection to damnation. (E. Towns) The hour is coming when Death himself shall be dead, and the mystery of time be finished. They that rise will divide themselves into two classes. The anastasis will have two forms. There is a “resurrection of life” and a “resurrection of judgment.” Those who have indeed passed from spiritual death to life will not come into “judgment” when their anastasis is complete, their judgment is over, their life is secure. (H. Reynolds) Because it is clear that Jesus affirms the reality of heaven and hell and so denies the ultimate salvation of all people, the effectual drawing the Father performs must be selective. (T. Schreiner) The position of premillennialists is that there is a twofold resurrection, one of the just and one of the unjust. This is maintained as a result of the exegesis of the passages that speak of the resurrection. It is not possible here to deal with them all. (C. Feinberg)

The Scriptures teach resurrection, not reincarnation. The atonement of Christ undercuts the concept of paying off one’s karmic debt through one’s own suffering in future lives by having Christ’s substitutionary suffering on the cross absolve believing sinners from all moral guilt and evil. Christ’s suffering makes karmic suffering unnecessary. In short, the theory of incarnation has no scientific or philosophical merit and is condemned by the clear teaching of Scripture that there is a hell to shun and a heaven to gain. (R. Morey) The resurrection of both classes is an exercise of sovereign authority; but in the one case it is an act of grace, and in the other of justice. (R. Jamieson) Elsewhere John draws a close connection between those who experience spiritual life now and those who will rise to live at the last day: it is precisely they who enjoy eternal life now, by faith in Jesus and in the One who sent Him, whom Jesus will raise to life at the last day. (D. Carson)

John 5:29 And (continuative) will come forth (ἐκπορεύομαι, FMI3P, Predictive, Deponent): those (Subj. Nom.) who did (ποιέω, AAPtc.NMP, Constative, Substantival) good (Acc. Dir. Obj.) to a resurrection (Adv. Acc.) of life (Adv. Gen. Ref.), and (connective) those (Subj. Nom.) who practiced (πράσσω, AAPtc.NMP, Constative, Substantival) evil (Acc. Dir. Obj.) to a resurrection (Adv. Acc.) of judgment (Adv. Gen. Ref.).

^{BGT} **John 5:29** καὶ ἐκπορεύονται οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ δὲ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως.

^{VUL} **John 5:29** et procedent qui bona fecerunt in resurrectionem vitae qui vero mala egerunt in resurrectionem iudicii

LWB John 5:30 I am not able to do anything by Myself [voluntary submission to authority]. As I hear [from the Father], I judge. Moreover, My judgment is always righteous, because I do not seek My own will, but rather the will of the One [the Father] who sent Me.

^{KW} **John 5:30** As for myself, I am not able to be doing even one thing by myself. Even as I hear, I judge. And the judgment which is mine is a just one, because I am not seeking the desire which is mine but the desire of the One who sent me.

^{KJV} **John 5:30** I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

TRANSLATION HIGHLIGHTS

Jesus is not able to do anything by Himself (Gnomic Present tense). He is always united in thought and will with the Father and the Holy Spirit. The members of the Trinity are always in complete harmony. What He hears from the Father determines His judgment (Gnomic Present tense). Not only that, but His judgment is always righteous. He has a 100% accurate and just record. Why? Because He does not seek His own will, but rather the will of the Father who sent Him. He shares the attributes of omniscience and righteousness, which means He always knows who to judge and how to do so with absolute perfection. God never makes a mistake. Whatever He does is 100% fair and just, regardless of what it appears to be on the surface.

RELEVANT OPINIONS

The Jews have no right to judge and condemn Him as if what He had done to this man at the Pool on the Sabbath were something for which He alone – and not He and the Father – was responsible. The Jews must know that in criticizing the Son of God they are opposing God Himself. The Son as Mediator has received definite information from the Father. (W. Hendriksen) The human consciousness of the Son becomes the basis for the Father's judgment, which is uttered thus absolutely and finally through human lips. (H. Reynolds) The Father and the Son are so profoundly united in one will that is no contradiction to say that Jesus chooses to whom He will reveal the Father and to say that He reveals the Father to those whom the Father chooses to give Him. (J. Piper) He was perpetually engaged in reading the open book of his Father's will. (F> Meyer)

No selfish motive whatever was to be found in His manner of viewing things, but the judgment which He formed, whatever it might be, flowed from the communications that the Father made to Him: this was divine perfection. He acted as Man, and as sent, but He did so according to the immutable perfection of God, not of Himself as a Man, which would not even have been human perfection, but forgetfulness of Him whose Servant He had become. Still, it was as Son of man, in this title of glory as of grace, of Him who had been humbled, that He executed judgment with authority. (J. Darby) Jesus' point was that He could not do anything independent of the Father

because of His submission to Him. His judgment is the result of listening to His Father. His judgment is just because the desire for self-glory does not taint it. The Son's will is totally to advance the Father's will. (T. Constable)

John 5:30 I (Subj. Nom.) am not (neg. adv.) able (δύναμαι, PM1S, Gnostic, Deponent) to do (ποιέω, PAInf., Static, Inf. As Dir. Obj. of Verb) anything (Acc. Dir. Obj.) by Myself (Abl. Agency). As (subordinating; when) I hear (ἀκούω, PA1S, Dramatic), I judge (κρίνω, PA1S, Gnostic). Moreover (continuative), My (Poss. Gen.) judgment (Subj. Nom.) is always (εἰμί, PAI3S, Gnostic) righteous (Pred. Nom.), because (causal) I do not (neg. adv.) seek (ζητέω, PA1S, Gnostic) My own (Acc. Poss.) will (Acc. Dir. Obj.), but rather (adversative) the will (Acc. Dir. Obj.) of the One (Adv. Gen. Ref.; the Father) who sent (πέμπω, AAPtc.GMS, Constativ, Substantival) Me (Acc. Dir. Obj.).

^{BGT} **John 5:30** Οὐ δύναμαι ἐγὼ ποιεῖν ἀπ' ἑμαυτοῦ οὐδέν· καθὼς ἀκούω κρίνω, καὶ ἡ κρίσις ἡ ἐμὴ δικαία ἐστίν, ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.

^{VUL} **John 5:30** non possum ego a me ipso facere quicquam sicut audio iudico et iudicium meum iustum est quia non quaero voluntatem meam sed voluntatem eius qui misit me

LWB John 5:31 If I testify on behalf of Myself, is My testimony not true?

^{KW} **John 5:31** If I alone testify concerning myself, [you say] my testimony is not true.

^{KJV} **John 5:31** If I bear witness of myself, my witness is not true.

TRANSLATION HIGHLIGHTS

Jesus asks a pertinent legal question, as if He is already anticipating the future courtroom drama He would have to endure. If He testifies on His own behalf (Potential Subjunctive mood), is His testimony not true? Is a person's testimony on His own behalf inadmissible in court? Why are they rejecting His testimony outright? Is He not allowed the same privilege that every other man has? Why do they assume without proof that He is lying? If they were planning to bring Him into court, He would be in the position of being His own defense attorney and His own chief witness at the same time. So He does not rest on His own personal testimony, but lays out a string of prospective witness for His defense.

He calls on the witness of the Father and the Holy Spirit to support His claims. And don't forget John the Baptist; he also testified to the identity of Jesus. As a matter of fact, if you ask some of the disciples, you might even get a testimony from some of them - although I wouldn't count on it under extreme duress! This question is a test on the integrity and justice of those who are questioning Jesus' authority to perform a miracle on the Sabbath. They may reject His claims, but others do not. His testimony on His own behalf, even though rejected, is His 1st of six witnesses: Himself (v. 31), the Holy Spirit (v. 32), John the Baptist (v. 33, 35), His works (v.

36), the Father (v. 37-38), and the Scriptures (v. 39). Verses 31-40 are a brief summary of His self-defense.

RELEVANT OPINIONS

The absolute unison with the Father, which He was not only conscious of, but had also revealed to the Pharisees, lifted His own word to the grandeur of a word of God. (H. Reynolds) Jesus' point was that if He bore witness to Himself, this witness would not be accepted by the Jewish authorities. They would see it as an arrogant claim of self-exaltation. (E. Blum) The Authorized Version is not correct and the verse should be translated thus: 'Though I bear witness of Myself, is not My witness true?' *Ean* 'if' is sometimes concessive, and requires the translation 'though' as in 1 Corinthians 13:1,2,3. There is no difference in the actual words used whether the sentence be a statement of fact or whether it be asking a question. (C. Welch)

Under Jewish, Roman, and Greek law, the testimony of a witness was not accepted as evidence in his own case. (E. Towns) The train of argument in 5:31-47 is like a court scene, reminiscent of the trial scenes in the OT, when witnesses are summoned by Yahweh to testify on behalf of the gods of the nations in the face of the manifest truth of the only God, whose witnesses his people are. Here Jesus stands opposed by the Jews, who demand witnesses to justify the claims of Jesus in His teaching. (G. Beasley-Murray) The Jews were accusing Him of falsehood because He was an interested party ... In protest Jesus affirmed that whether acceptable to the people or not, what He says is in accordance with truth. (J. Mantey)

John 5:31 If (protasis, 3rd class condition, "maybe yes, maybe no," though) I (Subj. Nom.) testify (μαρτυρέω, PASubj.1S, Static, Potential) on behalf of Myself (Prep. Gen.), is (εἰμί, PAI3S, Descriptive, Interrogative Ind.) My (Poss. Gen.) testimony (Subj. Nom.) not (neg. adv.) true (Pred. Nom.)?

^{BGT} **John 5:31** Ἐὰν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής·

^{VUL} **John 5:31** si ego testimonium perhibeo de me testimonium meum non est verum

LWB John 5:32 **There is Another of the same kind [Holy Spirit] who testifies concerning Me, and I know that the testimony which He confirms about Me is absolutely true.**

^{KW} **John 5:32** There is another who bears testimony concerning me, and I know positively that the testimony which He gives concerning me is true.

^{KJV} **John 5:32** There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

TRANSLATION HIGHLIGHTS

Even though a lone man's testimony about himself is not acceptable in court, the testimony of deity should carry more weight than a mere man. As the Son of God, His testimony "overrules"

the general legal custom at that time. Jesus is totally confident in His divine mission. The Holy Spirit (another of the same kind) testifies concerning Him and His ministry (Durative Present tense). The Holy Spirit indwelled the humanity of Christ in the same manner that He indwells believers today. “*Allos*” refers to the Holy Spirit, not John the Baptist. “Another of the same kind” rules out the possibility that this witness is John, because Jesus and the Holy Spirit are of the “same kind” but not “Jesus and John.” Jesus has not gone AWOL from the divine plan outlined in eternity past; He is following it to the letter and it has the Spirit’s sustaining support. Jesus knows (Intensive Perfect tense) that the testimony which the Holy Spirit gives about Him (2nd witness) is absolutely dependable (Gnomic Present tense), honest and true in every way. Jesus states His identity as the Son of God and the Holy Spirit confirms this truth.

RELEVANT OPINIONS

Jesus recognized His claim to be “equal with God” would be disputed if not authenticated by two or more witnesses in accordance with Jewish law. (E. Towns) It cannot be John, from whom (v. 34) our Lord took not his testimony. Many interpreters however understand it of John ...but have missed the internal coherence of the passage. (H. Alford) Jesus is not claiming the Father is a witness entirely external to Himself who is bearing witness for the sake of the opponents ... He knows where He came from and where He is going, and stands with the Father who sent Him. Jesus knows He does not speak of His own accord. (D. Carson) Many commentators believe this reference is to the Father, but He is brought in later in verse 37. (LWB)

John 5:32 There is (εἰμί, PAI3S, Gnomic) Another of the same kind (Pred. Nom.; the Holy Spirit) who (Nom. Appos.) testifies (μαρτυρέω, PAPtc.NMS, Durative, Substantival) concerning Me (Gen. Adv.), and (continuative) I know (οἶδα, Perf.AI1S, Intensive) that (introductory) the testimony (Subj. Nom.) which (Acc. Gen. Ref.) He confirms (μαρτυρέω, PAI3S, Gnomic) about Me (Prep. Gen.) is absolutely (εἰμί, PAI3S, Gnomic) true (Pred. Nom.; dependable, honest).

^{BGT} **John 5:32** ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθὴς ἐστὶν ἡ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ.

^{VUL} **John 5:32** alius est qui testimonium perhibet de me et scio quia verum est testimonium quod perhibet de me

LWB **John 5:33** You dispatched *men* [with hostile intent] against John [the Baptist], even though he testified to the truth.

^{KW} **John 5:33** As for you, you have sent men on a mission to John, and he has borne testimony to the truth.

^{KJV} **John 5:33** Ye sent unto John, and he bare witness unto the truth.

TRANSLATION HIGHLIGHTS

The Jewish officials denied Jesus' ability to call the Holy Spirit as a witness, and they dispatched (Dramatic Perfect tense) men against John (3rd witness), another one of His chief witnesses. They pursued and seized John even though he testified to the truth (Intensive Perfect tense). In other words, it was their intent to shut Jesus up and to destroy any witnesses to His credibility before the general population. It was their goal from the very beginning to silence Him and to prevent Him from influencing the people around Him. They had no intention on giving Jesus a fair shake, nor did they intend to allow any witnesses to come forward to support His claims.

RELEVANT OPINIONS

He needed no testimony from man, nevertheless, He acknowledged the testimony borne by John the Baptist and sought to bring it to bear upon the consciences of the hearers. (C. Welch) The witness to John the Baptist to Jesus has no power for the person who is deaf to the voice of prophecy, but it is of great moment to those who recognized in John a man sent from God. (G. Beasley-Murray) Jesus' hearers clearly need corroborative testimony, and to this Jesus now turns. (D. Carson) The measure of John's success was the extent to which he "worked himself out of a job." (J. Mantey)

John 5:33 You dispatched (ἀποστέλλω, Perf.AI2P, Dramatic; commissioned) men (ellipsis) against John (Prep. Acc.), even though (ascensive & concessive) he testified (μαρτυρέω, Perf.AI3S, Intensive) to the truth (Dat. Ind. Obj.).

^{BGT} **John 5:33** ὑμεῖς ἀπεστάλακατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκεν τῇ ἀληθείᾳ·

^{VUL} **John 5:33** vos misistis ad Iohannem et testimonium perhibuit veritati

LWB John 5:34 However, I am not drawing [relying] on the testimony of man [for legal defense], but am rather asserting these things so that you might be saved.

^{KW} **John 5:34** But as for myself, not from the presence of man am I receiving testimony. But these things I am speaking in order that you might be saved.

^{KJV} **John 5:34** But I receive not testimony from man: but these things I say, that ye might be saved.

TRANSLATION HIGHLIGHTS

Jesus mentioned John the Baptist as a human testimony to His identity and mission, but He is not doing so to rely on him or any other man for his defense (Static Present tense). He hasn't said or done anything illegal or unscriptural. In fact, He was claiming His union with the Father and was performing miracles on the Sabbath (Iterative Present tense) because He was operating under the goal of saving them (Culminative Aorist tense). There was a method to His apparent madness, though they didn't understand it. And His claims and miracles were for the purpose of helping them, not harming anyone. Jesus was impugning their character and sense of justice by asserting that He is only trying to save them while they were in the process of trying to harm Him.

RELEVANT OPINIONS

It was not at all His intention, on His own behalf and in His own defense, to appeal to the testimony of man and to rest His claims upon it. (W. Hendriksen) If the Jews had accepted the testimony of John, they would not now be cherishing angry and rebellious thought, and have been so blinded to the truth and reality of things. (H. Reynolds) The word of a mere man does need confirmation: but not so that of God the Son. (A. Pink)

John 5:34 However (adversative), I (Subj. Nom.) am not (neg. adv.) drawing on (λαμβάνω, PAI1S, Static; seizing, claiming, grabbing hold of) the testimony (Acc. Dir. Obj.) of man (Abl. Source), but am rather (adversative) asserting (λέγω, PAI1S, Iterative) these things (Acc. Dir. Obj.) so that (purpose) you (Subj. Nom.) might be saved (σώζω, ASubj.2P, Culminative, Intended Result).

^{BGT} **John 5:34** ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω, ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε.

^{VUL} **John 5:34** ego autem non ab homine testimonium accipio sed haec dico ut vos salvi sitis

LWB **John 5:35** **That man [John the Baptist] was a lamp which burned and gave light, and you were willing to rejoice in his light for an hour [a short time].**

^{KW} **John 5:35** That one was the lamp which burns and shines, and as for you, you became willing to rejoice for an hour in his light.

^{KJV} **John 5:35** He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

TRANSLATION HIGHLIGHTS

John the Baptist was a lamp which burned (Pictorial Present tense) and gave light (Dramatic Present tense) to many people. Even the Jewish officials were willing to rejoice in his light for a short time (Ingressive Aorist tense). Perhaps they were bored, and at least this guy in the wilderness preaching was something new. And what he was preaching was spiritual in nature, and made the local citizenry ask probing questions to their spiritual leaders. In the eyes of the religious leaders, a little bit of controversy made them the center of attention again. They were willing to put up with John for awhile, as long as it served their personal interests. But when things got out of hand and he refused to compromise with them, they went after him like wild animals.

RELEVANT OPINIONS

Jesus described John in the past tense, suggesting that the ministry of John had either ended with his imprisonment or, more probably, his death. (E. Towns) While Jesus calls Himself the light, he calls John the lamp ... The thrill-seekers had been willing enough to rejoice for awhile in the

light of the Baptist's lamp. (W. Hendriksen) John was the burning lamp, not the archetypal Light. (H. Reynolds) If the Jews would remember that healthy response to John's preaching and recognize in Jesus the One whom the Baptist announced, then John's witness would prove extraordinarily fruitful. The sad reality, however, was that far too many chose to enjoy his light only for a time. (D. Carson) They rejoiced in his message until that light turned upon them and revealed their worldliness and sin. They were also attracted to John because of his eccentric and spectacular mode of dress, life, and the presentation of his message. The spectacular in John's ministry soon lost its drawing attraction, however, when he boldly challenged the nation to "bring forth fruits worthy of repentance," and they rejected him. (P. Butler) They were interested in John the Baptist because he drew a large crowd of people into the desert. They wanted to see what gimmick he had so they might copy it in town and draw a crowd to the temple ... They wanted the power of the speaker, but weren't interested in the content of his message. (R.B. Thieme, Jr.)

John 5:35 That man (Subj. Nom.; John the Baptist) was (είμι, Imperf.AI3S, Descriptive) a lamp (Pred. Nom.) which (Nom. Appos.) burned (καίω, PPPTc.NMS, Pictorial, Attributive) and (connective) gave light (φαίνω, PAPtc.NMS, Dramatic, Attributive), and (continuative) you (Subj. Nom.) were willing (θέλω, AAI2P, Constative) to rejoice (ἀγαλλιάω, APInf., Ingressive, Inf. As Dir. Obj. of Verb) in his (Gen. Poss.) light (Loc. Sph.) for an hour (Acc. Extent of Time; a short time).

^{BGT} **John 5:35** ἐκεῖνος ἦν ὁ λύχνος ὁ καιόμενος καὶ φαίνων, ὑμεῖς δὲ ἠθελήσατε ἀγαλλιαθῆναι πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ.

^{VUL} **John 5:35** ille erat lucerna ardens et lucens vos autem voluistis exultare ad horam in luce eius

LWB John 5:36 **But I have a greater testimony than John, for the works which the Father has given to Me for the purpose of bringing them to pass, the same works which I am performing [including miracles on the Sabbath], testify about Me: that the Father sent Me.**

^{KW} **John 5:36** But, as for myself, I have a greater witness than that of John, for the works which the Father has given me in order that I might bring them to a final consummation, the works themselves which I am constantly performing, they are bearing witness concerning me to the effect that the Father has sent me on a mission.

^{KJV} **John 5:36** But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

TRANSLATION HIGHLIGHTS

Jesus has a greater testimony (Gnomic Present tense) than the words of John the Baptist, a preacher in the wilderness which they did not like. The works (4th witness) which the Father delegated to Jesus (Dramatic Perfect tense) for the purpose of bringing them about at the proper time (Culminative Aorist tense), these same miraculous works which Jesus was performing on a

routine basis (Iterative Present tense) testified about Him (Perfective Present tense). What better witness could Jesus bring than miracles (4th witness) that no man could perform? None of his accusers could perform one of them. None of the Jewish leaders, political or religious, could do them. The only person who could perform such miracles would be a Man who came from God. So indeed, the very miracles that Jesus performed testified that the Father indeed sent Him on this earthly mission (Gnomic Perfect tense). It's hard to argue against His miracles which so many people observed, but they would still find a way to despise and reject Him.

RELEVANT OPINIONS

The works to which he is specifically referring to here are the distinctively messianic works prophesied in Daniel 9:24 ... finish the transgression, make an end of sins, make reconciliation for iniquity, bring in everlasting righteousness, seal up the vision and prophecy, and anoint the most holy place. (E. Towns) The works of Christ are His normal activities – the deeds which express the nature and compass of His will, and indicate the qualities of His Person. (H. Reynolds) The works He does are peculiarly divine: they are the works of God. (D. Carson) Their minds were made up as to what the Messiah must be before they read the Scriptures. Then they read the prophecies and perverted them to conform to their prejudiced ideas. (P. Butler)

John 5:36 But (adversative) I (Subj. Nom.) have (ἔχω, PAI1S, Gnomic) a greater (Acc. Degree) testimony (Acc. Dir. Obj.) than John (Gen. Comparison), for (explanatory) the works (Subj. Nom.) which (Acc. Gen. Ref.) the Father (Subj. Nom.) has given (δίδωμι, Perf.AI3S, Dramatic) to Me (Dat. Ind. Obj.) for the purpose of bringing them (Acc. Dir. Obj.) to pass (τελειώω, AASubj.1S, Culminative, Result), the same (Nom. Spec.) works (Nom. Appos.) which (Acc. Gen. Ref.) I am performing (ποιέω, PAI1S, Dramatic & Iterative), testify (μαρτυρέω, PAI3S, Perfective) about Me (Prep. Gen.): that (introductory) the Father (Subj. Nom.) sent (ἀποστέλλω, Perf.AI3S, Gnomic) Me (Acc. Dir. Obj.).

^{BGT} **John 5:36** Ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου· τὰ γὰρ ἔργα ἃ δέδωκέν μοι ὁ πατήρ ἵνα τελειώσω αὐτά, αὐτὰ τὰ ἔργα ἃ ποιῶ μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέσταλκεν.

^{VUL} **John 5:36** ego autem habeo testimonium maius Iohanne opera enim quae dedit mihi Pater ut perficiam ea ipsa opera quae ego facio testimonium perhibent de me quia Pater me misit

LWB John 5:37 Furthermore, He who sent Me, the Father, He has testified in the past and continues to testify about Me. Neither have you ever heard His voice nor seen His form.

^{KW} **John 5:37** And He who sent me, namely, the Father, that One has borne witness concerning me. Neither His voice have you ever heard nor His form have you seen.

^{KJV} **John 5:37** And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

TRANSLATION HIGHLIGHTS

The Father (5th witness) who sent Jesus to earth for this part of His historical ministry (Constative Aorist tense) has testified concerning His Son many times in the past and He continues to testify about Him to this very day (Intensive Perfect tense). You can't get a better character witness than God the Father! Of course, being the Son, Jesus has seen and heard the Father in action. But He reminds His accusers in no uncertain terms that they have never heard the voice of the Father nor have they ever seen His shape or form (Gnomic Perfect tense). His "voice" is an anthropopathism and His "form" is an anthropomorphism, but they both help personalize the Father in a way that is understandable to our limited perceptive ability. They are words of accommodation.

RELEVANT OPINIONS

The voice of God is, of course, the Christ Himself; the form of God, too, is the Christ. The hostile Jews failed to see in Jesus the voice and the form of God. They have failed through unbelief. (W. Hendriksen) The triple indictment is that Jesus' opponents had not really grasped the import of the antecedent revelation. (D. Carson) How is it possible for you to believe, seeing that you are always seeking approval from one another, and not the approval of the only true God? (P. Butler) The teaching and the character of God can be discovered in nature and in history, but His Word must be welcomed and kept in the soul in order that that which is without may be intelligible. (B. Wescott)

John 5:37 Furthermore (continuative), He (Subj. Nom.) who sent (πέμπω, AAPtc.NMS, Constative, Substantival) Me (Acc. Dir. Obj.), the Father (Nom. Appos.), He (Subj. Nom.; that one) has testified in the past and continues to testify (μαρτυρέω, Perf.AI3S, Intensive) about Me (Prep. Gen.). Neither (neg. conj.) have you ever (temporal; at any time) heard (ἀκούω, Perf.AI2P, Gnomic) His (Poss. Gen.) voice (Acc. Dir. Obj.) nor (neg. conj.) seen (ὁράω, Perf.AI2P, Gnomic) His (Poss. Gen.) form (Acc. Dir. Obj.; appearance).

^{BGT} **John 5:37** καὶ ὁ πέμψας με πατὴρ ἐκεῖνος μεμαρτύρηκεν περὶ ἐμοῦ. οὔτε φωνὴν αὐτοῦ πώποτε ἀκηκόατε οὔτε εἶδος αὐτοῦ ἑώρακατε,

^{VUL} **John 5:37** et qui misit me Pater ipse testimonium perhibuit de me neque vocem eius umquam audistis neque speciem eius vidistis

LWB **John 5:38** Moreover, you do not have His word abiding in you, because He [Jesus Christ] whom the One [the Father] sent, this One [Jesus] you do not believe.

^{KW} **John 5:38** And His word you do not have abiding in you, because Him whom that One sent on a mission, this One you are not believing.

^{KJV} **John 5:38** And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

TRANSLATION HIGHLIGHTS

Jesus verbally slaps his accusers in the face, telling them beyond any shadow of a doubt (Gnomic Present tense) that they do not have the Word of God abiding in them (Durative Present tense). Since they have rejected Jesus, the One whom the Father sent to earth on this mission (Constative Aorist tense), the Word does not reside in them. They do not believe the Son (Gnomic Present tense), therefore it is impossible for the word of the Father to have any place in their minds. All of their scripture memorization is counterfeit; they have memorized the words, but they do not accept what those words teach. This reminds me of many politicians who take the oath of office and can recite a bit about the Constitution, but they do not believe in its “outdated” principles.

RELEVANT OPINIONS

The Word of the Father, the full expression of the Father’s heart, was sounding through the voice of the Son of God, and might have entered into and become an abiding power in their inmost conscience and their spiritual life, but they had not received the “Word” of the Lord through the “Voice” of the Lord ... They seem impervious not only to Christ’s Word, but to the corroborative testimonies themselves. (H. Reynolds) They worshipped the words of the Bible, but not the Person in the Bible who was the Way, the Truth, and the Life. (P. Butler) The Word of God is a power within man, speaking to and through his conscience; not simply the sum of the earlier revelation under the Old Covenant as an outward power; nor yet an independent illumination; but the whole teaching of Providence felt to be a divine message. (B. Wescott)

John 5:38 Moreover (continuative), you do not (neg. adv.) have (ἔχω, PAI2P, Gnomic) His (Poss. Gen.) word (Acc. Dir. Obj.) abiding (μένω, PAPtc.AMS, Durative, Modal) in you (Loc. Sph.), because (causal) He whom (Acc. Dir. Obj.; Jesus) the One (Subj. Nom.; the Father) sent (ἀποστέλλω, AAI3S, Constative), this One (Dat. Ind. Obj.; Jesus) you (Subj. Nom.) do not (neg. adv.) believe (πιστεύω, PAI2P, Gnomic).

^{BGT} **John 5:38** καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε ἐν ὑμῖν μένοντα, ὅτι ὃν ἀπέστειλεν ἐκεῖνος, τοῦτω ὑμεῖς οὐ πιστεύετε.

^{VUL} **John 5:38** et verbum eius non habetis in vobis manens quia quem misit ille huic vos non creditis

LWB John 5:39 You keep on searching the scriptures [OT writings] because you think you will obtain eternal life in them, but those [scriptures] are the ones which testify about Me.

^{KW} **John 5:39** You are always searching the scriptures, because, as for you, you think that in them you are having life eternal. And those are the ones which testify concerning me.

^{KJV} **John 5:39** Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

TRANSLATION HIGHLIGHTS

The Jewish officials that Jesus is addressing are constantly searching the OT Writings (Iterative Present tense). They think they will find eternal life in these scriptures (Futuristic Present tense), but they will not because they do not believe in the Person whom these very scriptures testify about (Gnomic Present tense). They do not see Jesus in their scriptures (6th witness), so they do not believe in Him and therefore they do not possess eternal life. Other than adhering to the moral and ethical precepts in these scriptures (establishment principles), which they are doing a poor job at anyway, they are not receiving any benefit from them. They don't see the most important reality that the scriptures point to: possessing eternal life in the Person of Christ Jesus. I believe there is a bumper sticker that sums this up simply: *No Jesus Christ, no eternal life.*

RELEVANT OPINIONS

Whenever John uses this verb (*dokeite*) in the gospel, it always indicates a mistaken opinion ... Had they correctly searched the Scriptures, they would have realized it testified of Christ, and in believing on Him, they would have received eternal life. (E. Towns) This same truth – the Christ in all the Scriptures – unlocks the mysteries of the Old Testament (as well as the New), and apart from which the Bible remains a closed book. (W. Hendriksen) It is not the bare possession of the Scriptures, not the prolonged examination of its mere letter, that is the condition of eternal life. (H. Reynolds) The Jews prided themselves greatly on being the depository of the oracles of God, and on knowing His will. How could they fail to see in Him the long promised Messiah? Does it not seem strange that He should ask them to search the Scriptures? They did search them to disprove His claims, but their search was neither accurate nor honest. (A. Knoch)

“Search” is a Greek word that was used in connection with hunting. It referred to the hunter stalking game. When he discovered the tracks of an animal, he concentrated all his attention on the ground before him, diligently searching for other marks which would lead him to his quarry. In a similar way, we are to study God's Word, minutely examining each expression, tracing every occurrence of it, and ascertaining its meaning from its usage. (A. Pink) The tragedy was that these people, for all their painstaking exploration of the sacred writings, had never found the clue which would lead them to their goal. The goal at which they aimed was eternal life, but that life could be received only through Him to whom the Scriptures bore witness. (F. Bruce) If God's Word has no place in man's hearts they will not come to Christ, they will not receive Him, they will not love God, and they will not seek the honor that comes from God only. It is only as the Word is hidden in our hearts that we are preserved from sinning against God. (A. Pink)

The idea that such study and interpretation of the Scripture helped one to attain eternal life (in the age to come), and that life is stored up in the very Torah itself, is quite in accord with Jewish thinking, for which the Torah signified the source of all salvation. (R. Schnackenburg) Their tragic failure to grasp God's truth was nowhere more clearly manifest than in their approach to the Scriptures ... The firm judgment against Jesus' interlocutors in these verses is no reflection of

racial bias, but of hermeneutical values. (D. Carson) Friend, you had better be careful so that you find Jesus in the Bible. If you don't, then your search is in vain. (J. McGee) The teaching of the OT is never exhausted. As we know more of Christ it reveals more to us concerning Him. (B. Wescott) The appeal of a true Christian is not to experience, but his appeal is to the Word of God. (R. Baxter)

John 5:39 You keep on searching (ἐραυνάω, PAI2P, Iterative) the scriptures (Acc. Dir. Obj.) because (causal) you (Subj. Nom.) think (δοκέω, PAI2P, Static) you will obtain (PAInf., Futuristic, Inf. As Dir. Obj. of Verb) eternal (Acc. Extent of Time) life (Acc. Dir. Obj.) in them (Loc. Sph.), but (adversative) those (Nom. Spec.; scriptures) are (εἰμί, PAI3P, Descriptive) the ones (Pred. Nom.) which testify (μαρτυρέω, PAPtc.NFP, Gnostic, Attributive) about Me (Prep. Gen.).

^{BGT} **John 5:39** ἐραυνάτε τὰς γραφάς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν· καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ·

^{VUL} **John 5:39** scrutamini scripturas quia vos putatis in ipsis vitam aeternam habere et illae sunt quae testimonium perhibent de me

LWB John 5:40 And yet [in spite of your seaching the scriptures] you do not wish to come face-to-face to Me [the Messiah] in order that you might have life.

^{KW} **John 5:40** And yet you do not desire to come to me in order that you may be having life.

^{KJV} **John 5:40** And ye will not come to me, that ye might have life.

TRANSLATION HIGHLIGHTS

Jesus hits them right square in the eyes with the ultimate irony. Even though they continue to search the scriptures for eternal life, they do not wish to come to the Person in the scriptures (Ingressive Aorist tense) that is able to give them that life (Subjunctive of Result). They have no desire within them (Gnostic Present tense) to find Him in their scriptures. If they did, they might obtain eternal life (Perfective Present tense) ... but they don't. Eternal life is obtained from the Person that the scriptures testify to: Jesus Christ. Eternal life is not found on the pages of a book that has been emptied of the Person who gives that life. When they read the Scriptures, they looked for rules and regulations to live by instead of the Person of Christ. If you are sick and dying, you will not be healed by reading a book about surgery. You must believe in the Surgeon who can perform the surgical process to make you well.

RELEVANT OPINIONS

Friend, was there not a time when you walked in the counsel of the ungodly, stood in the way of sinners, sat in the seat of the scorners, and with them said, "We will not have this Man to reign over us" (Luke 19:14)? Was there not a time when you "would not come to Christ that you might

have life”? Yea, was there not a time when you mingled your voice with those who said unto God, “Depart from us, for we desire not the knowledge of Thy ways. What is the Almighty, that we should serve Him? And what profit should we have, if we pray unto Him?” (Job 21:14-15) With shamed face you have to acknowledge there was. (A. Pink) It is not reliant on the sinner taking the first step by manifesting his willingness to trust Christ. Who can will? Christ said to the unregenerate, “And you will not come to me, that you might have life.” Those who have a wrong concept of salvation believe that the will of man is the determining factor, but the will that determines is the same depraved will that must be determined. Disease is in the will; therefore, a diseased will cannot provide a cure. If man has a “free will” to choose good or evil, then why is it that all men choose the evil of free will? Regeneration is not a product of the depraved human will, plus the work of the Holy Spirit. It is the creative act of God, sovereignly wrought, in a heart that is depraved and unwilling by nature. The new birth makes the unwilling, willing; the whosoever won’t becomes the whosoever will. (W. Best)

Man is a free agent but he cannot originate the love of God in his heart. He will is free in the sense that it is not controlled by any force outside of himself. As the bird with a broken wing is “free” to fly but not able, so the natural man is free to come to God but not able. How can he repent of his sin when he loves it? How can he come to God when he hates Him? This is the inability of the will under which man labors ... Man’s ruin lies mainly in his own perverse will. He cannot come because he will not. Help enough is provided if he were only willing to accept it ... To assume that because man has ability to love he therefore has ability to love God, is about as wise as to assume that since water has the ability to flow, it therefore has the ability to flow up hill; or to reason that because a man has power to cast himself from the top of a precipice to the bottom, he therefore has equal power to transport himself from the bottom to the top. Fallen man sees nothing desirable in “the One who is altogether lovely, the fairest among ten thousand.” He may admire Jesus as a man, but he wants nothing to do with Him as God, and he resists the outward holy influences of the Spirit with all his power. Sin, and not righteousness, has become his natural element so that he has no desire for salvation ... All God does is to let him (the unregenerate) alone and allow him to go his own way without interference. It is his nature to be evil, and God simply has foreordained to leaven that nature unchanged. (A. Custance)

The Lord Jesus came into the world to save His own; yet He actually saves only those to whom He gives faith. What an idol Arminians make of free will. (W. Best) We thus see that many invitations to salvation are set forth in Scripture in such a way as to express a command that simply states God’s requirement of man, if he is to be saved. But such commands manifestly do not represent His expectations, for in every case Scripture goes on to say that God Himself must intervene in order to make obedience to the command possible. (A. Custance) The will of the natural man is in bondage to Satan. He is not dead to the things of nature, but he is dead to the things of God. The will of man is not self-determined. If the will of man determined itself, the action would be both cause and effect. Every effect has an uncaused cause. The uncaused cause is by necessity self-existent and must therefore be eternal and unchangeable. No act of the will can come into existence without a cause. Therefore, every act of the will is determined by a superior will which goes before, thus determining it (Phil. 2:13). Once a person indicates that God’s will is subordinate to man’s will, he is on the way to disaster. He classifies himself with the atheist who denies the first cause. To say that God has no power over the will of man is false.

God does not save people against their wills. They are made willing after God has quickened them; then they are willing to have a conversion experience. (W. Best) The appeal of God is made to the will of man, whether we consciously or unconsciously are made “willing in the day of His power.” (H. Reynolds)

In his famous sermon and tract “Free Will a Slave,” Spurgeon gives a classic account of the Reformation doctrine of the bondage of the will, quoting Luther’s book on the first page. His text is John 5:40. He first points out that humans by nature are dead both *legally*, being under the sentence of death as sinners, and *spiritually*, not having the life in Christ that is requisite for being able to come to Jesus. Finally, they are dead *eternally*, for there is no other remedy if Christ be rejected. He observes from the outset that “because there happen to be the words ‘will’ or ‘will not’ in it, the Arminians run away with the conclusion that it teaches the doctrine of free will.” But the adjective *free* can no more be applied to the noun *will* than electricity can be said to be heavy. “The will is well known by all to be directed by the understanding, to be moved by motives, to be guided by other parts of the soul, and to be a secondary thing.” He therefore equates the will throughout his sermon with the person acting as a whole. For Spurgeon, the will is not an independent mechanism in the head, but a function of a *character*. (R. Wright) Free agency is the power to decide according to one’s character. Free will is the power to change one’s character by volition or choice. Free agency belongs to every man, but the power to change one’s character by the exercise of the will does not belong to mankind. (W. Best) The reason Israel did not accept Him was not because of their misunderstanding of the kind of kingdom He offered, but because they were unwilling to repent and believe. (C. Feinberg)

Man’s sin manifests not his freedom but his slavery ... The change of the will in regeneration is as radical as was the change in Adam’s will when he fell. He enjoyed freedom prior to his fall; then his will became enslaved. No person since Adam has ever had a free will. Men are free agents, but they do not have free wills. A person who ascribes salvation to man’s free will knows nothing of free grace ... Arminians make the will sovereign. Their belief makes the will stand apart from the other faculties and places it first in order of the powers of the human soul ... The idea that the freedom of the will orders, determines, and influences itself to choose is contradictory ... Eve’s intellect was influenced; her affection went to the forbidden thing; and she chose to take it. Her taking the fruit was an act of will, but her will was influenced ... Every unsaved person is self-centered and hates anything that interferes with his concentration on self. He desires his own will, is unconcerned about the will of others, and despises God’s will. His will remains in that condition until it is changed by the grace of God. The naturally hard heart (Ezek. 36:26) must be removed by God and replaced with a new heart ... Every person is a free agent because he is not forced from without, but he does not have a free will toward God. Every individual is bound from within and can act only according to his own depraved nature. Free will assumes an ability in the will itself to choose good or evil. That cannot, of course, be true of a depraved will. A will that spontaneously and of itself chose holiness could not be called depraved. But no such will exists in any human being ... The Arminian makes a god out of his own will. (W. Best)

The heresy of free will dethrones God and enthrones man. Supporters of free will insist that God would be unjust and tyrannical to control the will of man. These natural-minded men suppose

their own foolish wills cannot be gratified unless the all-wise God consents to relinquish His will. The doctrine of the free will of man tears the reins of government from the hands of the sovereign God. God's character is maligned by every person who believes in free will ... The Arminian theory is polytheistic in its concept of the first cause. It yields to the same temptation of Satan that Eve did in the garden of Eden: "You shall be as gods." Free will is attractive to natural men because it appeals to their pride ... God's application of salvation is opposed by the free will of Arminians; self-will is the essence of anti-Christian religions ... God works in a person to make him willing when He imparts regeneration: "Thy people shall be willing in the day of Thy power ..." (Ps. 110:3) Conclusively, man's understanding, affection, and will are depraved. Since his understanding does not comprehend spiritual things, he has no affection for the things of God; and his will cannot be determined for the things of God ... Natural man can have no spiritual light until the sovereign God in His good pleasure gives it ... All who are strict advocates for free will are strangers to the grace of the sovereign God ... Saving faith is brought into existence by divine production. Since faith comes from the grace of God, men are mistaken to think man has virtue, ability, or power to exercise his own free will and choice. Christians are what they are by the grace of God. (W. Best)

John 5:40 And yet (adversative; in spite of your searching) you do not (neg. adv.) wish (θέλω, PAI2P, Gnostic) to come (ἔρχομαι, AAInf., Ingressive, Inf. As Dir. Obj. of Verb, Deponent) face-to-face to Me (Prep. Acc.) in order that (result) you might have (ἔχω, PASubj.2P, Perfective, Result) life (Acc. Dir. Obj.).

^{BGT} **John 5:40** καὶ οὐ θέλετε ἐλθεῖν πρὸς με ἵνα ζωὴν ἔχητε.

^{VUL} **John 5:40** et non vultis venire ad me ut vitam habeatis

LWB John 5:41 I do not accept praise from men [as a bribe for eternal life].

^{KW} **John 5:41** Laudation from men I do not accept.

^{KJV} **John 5:41** I receive not honour from men.

TRANSLATION HIGHLIGHTS

Jesus does not accept praise, honor or fame from men as a bribe (Gnostic Present tense) for eternal life. You must meet Him empty handed and simply believe on Him. There is no substitute for this divine protocol. You can't work your way into eternal life. You can't study your way into eternal life. You can't say nice things about Jesus or introduce Him as a famous person with glowing terms to receive eternal life. You can't bypass belief in the One whom the scriptures testify about. He does not accept bribes of any kind. This is the beginning of His legal prosecution. Jesus switches from Counsel for the Defense to Prosecuting Attorney in verses 41-47. He now attacks the character of the prosecution's witnesses.

RELEVANT OPINIONS

Popularity is often a sign of apostasy. (A. Knoch) To accept the testimony of another about oneself is to be dependent on the opinion of another for one's reputation or honor. Human honor or glory is precisely the reputation one has in the eyes of others, and in refusing such usual human evaluation Jesus is calling into question this basic cultural value. Because of His relationship with the Father, the only testimony other than His own that Jesus would accept was that of the Father. (A. Lincoln) If He stooped to become the kind of Messiah they wanted, doubtless He could attract their praise. But His entire commitment is to please His Father, receiving the honor that only the Father can bestow, enjoying the glory of the one and only Son from the Father. (D. Carson)

John 5:41 I do not (neg. adv.) accept (λαμβάνω, PAI1S, Gnostic; as a bribe) praise (Acc. Dir. Obj.; honor, adulation) from men (Abl. Source).

^{BGT} **John 5:41** Δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω,

^{VUL} **John 5:41** claritatem ab hominibus non accipio

^{LWB} **John 5:42** Moreover, I know you [omniscience], that you do not have the virtue love of God in yourselves.

^{KW} **John 5:42** Moreover, I have known you from experience, that the love of God you do not have in yourselves.

^{KJV} **John 5:42** But I know you, that ye have not the love of God in you.

TRANSLATION HIGHLIGHTS

In His divine omniscience, Jesus knows (Intensive Perfect tense) that the men confronting Him are frauds. They do not have the virtue love of God in them (Gnostic Present tense). In their heart-of-hearts, they have no interest in God or His Word. Men can be fooled by external appearances, but the Lord's omniscience penetrates all such charades.

RELEVANT OPINIONS

Had there been this love in their hearts, they would, of course, have accepted the Father's testimony concerning His Son. (W. Hendriksen) The natural man is without a single spark of true affection for God. Being without any love to God, all the outward acts of the natural man are worthless in His sight ... This impotence consists of turpitude and baseness, of inveterate opposition to God due to bitter hatred of Him. No one seeks the company of a person he loathes: before he does he must be given an entirely new disposition. (A. Pink) They are people who love the darkness rather than the light. (D. Carson) "I have studied you and I know you." Jesus had penetrated the depth of vanity which these fine exteriors so much admired among the rulers covered. (F. Godet)

John 5:42 Moreover (continuative), I know (γινώσκω, Perf.A1S, Intensive; understand) you (Acc. Dir. Obj.), that (introductory) you do not (neg. adv.) have (ἔχω, PAI2P, Gnostic) the virtue love (Acc. Dir. Obj.) of God (Poss. Gen.) in yourselves (Loc. Sph.).

^{BGT} **John 5:42** ἀλλὰ ἔγνωκα ὑμᾶς ὅτι τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς.

^{VUL} **John 5:42** sed cognovi vos quia dilectionem Dei non habetis in vobis

LWB John 5:43 **I have come publicly in the Name of My Father, but you do not accept Me. If another person comes before the public in his own name, you always accept that person.**

^{KW} **John 5:43** As for myself, I have come in the Name of my Father, and you are not receiving Me. If another comes in his own private name, that one you will receive.

^{KJV} **John 5:43** I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

TRANSLATION HIGHLIGHTS

Jesus came before the public (Dramatic Perfect tense) in hypostatic union in the Name of God the Father, but He was not accepted by those He is currently addressing (Perfective Present tense). They reject His claims of deity and equality with the Father. They reject His authorization to perform miracles on the Sabbath. But if any Tom, Dick or Harry comes around (Potential Subjunctive mood) who has a pleasing personality, they readily accept that person (Gnostic Future tense). The contrast between “in His name” and “in their own name” is the issue here. These men totally reject God, in spite of any pretenses to be interested in His Word. They are phonies, speaking platitudes that only fool themselves and those with little discernment. All Jesus had to do was say He came from God and they automatically rejected Him, in spite of the miracles He performed that validated that He was who He said He was. What a bunch of hypocrites!

RELEVANT OPINIONS

They had stubbornly rejected Him, and this in spite of all the powerful testimonies enumerated in 5:31-40. This prophecy was fulfilled over and over again. One false messiah was Theudas; and another, Judas of Galilee. Then came Barkochba, whom such a distinguished rabbi as Akiba called *The Star of Jacob*. There have been several scores of others since their days. The last one will be the antichrist himself. (W. Hendriksen) Your idea of the Father's glory is so profoundly different from the reality, that you do not recognize it when it is offered you and shining over you ... The eagerness on the part of the Jews to find the Messiah has led them to accept in some sort no fewer than 64 false christs. Nor must the Christian Church take the flattering unction that it is free from this charge. (H. Reynolds) While they reject Him, the Messiah, they will receive with eagerness every false messiah who will act from his own wisdom and his own force glorifying man in his person. (F. Godet)

These critics failed to come to Jesus for life (v. 40) also because they refused to acknowledge that He had come from the Father. In rejecting Jesus they had rejected the Father's ambassador who had come in His name and, therefore, the Father Himself. If they had known and loved the Father, they would have recognized Jesus' similarity to the Father. Having rejected the true Messiah the religious leaders would follow false messiahs. Rejection of what is true always makes one susceptible to counterfeits. (T. Constable) The Jews addressed by Jesus have neither the Word of God in them (v. 38), nor the life of God (v. 40), nor the love of God (v.42). Since this is so, they do not accept the one who comes in the name of God (v. 43), though they are ready to accept one who comes in his own name. (G. Beasley-Murray)

John 5:43 I (Subj. Nom.) have come publicly (ἔρχομαι, Perf.A11S, Dramatic, Deponent) in the Name (Loc. Sph.) of My (Gen. Rel.) Father (Adv. Gen. Ref.), but (adversative) you do not (neg. adv.) accept (λαμβάνω, PAI2P, Perfective) Me (Acc. Dir. Obj.). If (protasis, 3rd class condition, "hypothetical") another person (Subj. Nom.) comes before the public (ἔρχομαι, AASubj.3S, Constative, Potential, Deponent) in his own (Dat. Poss.) name (Loc. Sph.), you always accept (λαμβάνω, FMI2P, Gnomic) that person (Acc. Dir. Obj.).

^{BGT} **John 5:43** ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρὸς μου, καὶ οὐ λαμβάνετε με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκεῖνον λήμψεσθε.

^{VUL} **John 5:43** ego veni in nomine Patris mei et non accipitis me si alius venerit in nomine suo illum accipietis

LWB John 5:44 How are you able to believe in the praise which you constantly receive from one another [which is mere flattery], and yet you do not seek praise from the only God?

^{KW} **John 5:44** As for you, how are you able to believe, habitually receiving laudation from one another, and the praise which is from the presence of the only God you are not seeking?

^{KJV} **John 5:44** How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?

TRANSLATION HIGHLIGHTS

Jesus points out with irony that the Jewish officials are able to believe in the most ridiculous praise (Dramatic Aorist tense) that they hear from each other (Iterative Present tense), yet they make no effort whatever to seek for praise (Gnomic Present tense) from the one and only God. The praise they receive from each other is nothing but flattery from phonies. Only a fool would believe in that kind of praise. The only true praise a person should desire is the kind that comes from God, yet these men have no interest in that at all. Their scale of values is completely upside-down. They place more emphasis on the lies of men than they do on truth from God. They will embrace gutter nonsense if it is spoken with eloquence. Truthful content is not a high priority to these idealistic, emotional types.

RELEVANT OPINIONS

It was not lack of evidence but lack of love which caused these men to reject the Christ. (W. Hendriksen) The natural man gives himself that homage which is due God alone. They dote on their own accomplishments and acquisitions, but do not delight in the divine perfections. They think highly of themselves, but contemptuously of others. They compare themselves with those lower than themselves, instead of with those above. He who considers himself worthy of his own supreme affection regards himself as being entitled to the supreme regard of his neighbors. Yet it is self-idolatry to magnify ourselves to the virtual forgetfulness of the Creator ... Those who seek to please self and those who sincerely aim at the approbation of God belong to two entirely different stocks ... Reader, you may have a mild temper, an amiable disposition, a reputation for kindness and generosity; but if you have never been born again you have no more real love in your heart for God than Judas had for the Savior. (A. Pink) The idea of these verses is that nothing renders men more unfit for faith than the seeking for human glory. (F. Godet) The Jews offered a complete contrast to Christ, for they made the judgment of men their standard. (B. Wescott)

John 5:44 How (interrogative) are you able (δύναμαι, PMI2P, Descriptive, Interrogative Ind., Deponent) to believe in (πιστεύω, AAInf., Dramatic, Inf. As Dir. Obj. of Verb) the praise (Acc. Dir. Obj.; flattery) which you constantly receive (λαμβάνω, PAPtc.NMP, Iterative, Attributive) from one another (Abl. Source), and yet (adversative) you do not (neg. adv.) seek (ζητέω, PAI2P, Gnomic) praise (Acc. Dir. Obj.) from the only (Gen. Spec.) God (Abl. Source)?

^{BGT} **John 5:44** πῶς δύνασθε ὑμεῖς πιστεῦσαι δόξαν παρὰ ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου θεοῦ οὐ ζητεῖτε;

^{VUL} **John 5:44** quomodo potestis vos credere qui gloriam ab invicem accipitis et gloriam quae a solo est Deo non quaeritis

LWB **John 5:45** **Stop wondering whether I will accuse you before the Father. There is a person who is accusing you: Moses, in whom you have trusted in the past and are continuing to trust to this day.**

^{KW} **John 5:45** Stop thinking that, as for myself, I will bring an accusation against you before the Father. There is one who accuses you, Moses, on whom you have placed your hope.

^{KJV} **John 5:45** Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust.

TRANSLATION HIGHLIGHTS

Some of the Jewish officials are impressed with Jesus' miracles and are worried (Iterative Present tense) that He will accuse them of unbelief before the Father (Predictive Future tense). Jesus commands them to stop wondering about this fantasy (Imperative of Prohibition). It isn't His job to accuse men and women; there are others to do that. As a matter of fact, there is a person who is in the process of accusing them of unbelief (Iterative Present tense): Moses. The very Moses they have trusted in the past and are still trusting in (Intensive Perfect tense) is in the process of accusing them of unbelief. Here they are thinking the worst things about Jesus, and it is actually Moses who accuses them of unbelief in heaven. So although Jesus initially presents Himself as one of their accusers, He backs off and names Moses (*in absentia*) as the chief witness for His prosecution of those who would take Him to court. The Jewish officials claim to have Moses on their side, but in reality they reject the words of Moses or they would believe Jesus is who He says He is. Jesus turns their witness, Moses, against them on the stand.

RELEVANT OPINIONS

An antithesis drawn between Moses and Jesus and their respective messages. They were hoping in Moses rather than believing in Christ. (E. Towns) Now Jesus tells them that Moses, the constant object of their hope, to whose scriptures they were always appealing, whose instructions they debated and analyzed with hair-splitting casuistry, would actually prove to be their accuser; the reason being that, in spite of all their boasting about being his followers, they, in reality, did not believe him. (W. Hendriksen) There will be no need for Him to assume this role: Moses will be their accuser, the very Moses whom they esteem so highly as the mediator of the Sinai covenant, the one through whom God had given the law they so highly venerated. (D. Carson) He transforms their alleged advocate into an accuser. (F. Godet) Here they are condemned by the very Scriptures which they profess supreme allegiance. (J. Mantey)

John 5:45 Stop (neg. particle) wondering (δοκέω, PAImp.2P, Iterative, Prohibition; supposing, considering) whether (subordinating) I (Subj. Nom.) will accuse (κατηγορέω, FAI1S, Predictive; malicious accusation) you (Gen. Disadv.) before the Father (Prep. Acc.). There is (εἰμί, PAI3S, Gnostic) a person (Pred. Nom.) who is accusing (κατηγορέω, PAPtc.NMS, Iterative, Substantival) you (Gen. Disadv.): Moses (Nom. Appos.), in whom (Acc. Gen. Ref.) you (Subj. Nom.) have trusted in the past and are continuing to trust to this day (ἐλπίζω, Perf.AI2P, Intensive).

^{BGT} **John 5:45** Μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν πατέρα· ἔστιν ὁ κατηγορῶν ὑμῶν Μωϋσῆς, εἰς ὃν ὑμεῖς ἠλπίκατε.

^{VUL} **John 5:45** nolite putare quia ego accusaturus sim vos apud Patrem est qui accuset vos Moses in quo vos speratis

LWB John 5:46 For if you had believed Moses [but you didn't], then you would believe Me, because he wrote about Me.

^{KW} **John 5:46** For, had you been believing Moses, in that case you would have been believing Me, for concerning Me that one wrote.

^{KJV} **John 5:46** For had ye believed Moses, ye would have believed me: for he wrote of me.

TRANSLATION HIGHLIGHTS

The Jewish officials made a big deal out of the Penteteuch, but they did not really believe what Moses wrote in those first five books of the Bible. They focused on the laws and regulations and missed the portrait of Jesus in the Scriptures. The 2nd class conditional clause means they rejected even what they read. If they would have believed Moses (Tendential Imperfect tense), it stands to reason that they would now believe in Jesus (Gnomic Imperfect tense), since Moses actually wrote about Jesus in the Penteteuch (Epistolary Aorist tense). So even their pretense to know Moses intimately was a sham. Moses was yet another witness to Jesus Christ that they rejected.

RELEVANT OPINIONS

The entire Penteteuch – and not only the Penteteuch but the entire Old Testament – points forward to the coming of Christ, and definitely prepares for His arrival ... By the typological preparation we mean that the character of the coming Messiah and of salvation in Him is pictured in types that are either material or personal. We think, for instance, of the water from the smitten rock, the manna, the Passover, the pillar of fire, the tabernacle with its furniture, the entire sacrificial ritual, the serpent lifted up; of Adam, Melchizedek, Joshua, David, Solomon, etc. The books of Moses are full of Christ-centered types. (W. Hendriksen) They were not believing Moses, though they were putting a vain and illusive confidence in him; and hence they were not believing in Christ. (H. Reynolds) The issue under debate is not what Jesus did, but who He was. (B. Witherington, III)

John 5:46 **For** (explanatory) **if** (protasis, 2nd class condition, "but they did not") **you had believed** (πιστεύω, Imperf.AI2P, Tendential) **Moses** (Dat. Ind. Obj.), **then** (contrary to fact apodosis) **you would believe** (πιστεύω, Imperf.AI2P, Gnomic) **Me** (Dat. Adv.), **because** (causal) **he** (Subj. Nom.) **wrote** (γράφω, AAI3S, Epistolary) **about Me** (Adv. Gen. Ref.).

^{BGT} **John 5:46** εἰ γὰρ ἐπιστεύετε Μωϋσεῖ, ἐπιστεύετε ἂν ἐμοί· περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν.

^{VUL} **John 5:46** si enim crederetis Mosi crederetis forsitan et mihi de me enim ille scripsit

LWB **John 5:47** **But since you do not believe his [Moses] written words, how do you propose to believe My spoken words?**

^{KW} **John 5:47** But since the writings of that one you are not believing, how is it possible that you will believe My words?

^{KJV} **John 5:47** But if ye believe not his writings, how shall ye believe my words?

TRANSLATION HIGHLIGHTS

The Jewish officials say they believe the written words of Moses in the Pentateuch, but they deny that claim by rejecting the Messiah he wrote about. So Jesus poses a question to them which was sure to make them squirm. Since they did not truly believe in the written words of Moses (Perfective Present tense), what makes them think they would ever believe in the spoken words of the Messiah (Predictive Future tense)? Jesus is not the least surprised that they do not believe in Him. After all, He knows the thoughts and intents of their hearts (v. 42). Also note that Jesus is violating the core of Arminian evangelism: He is not trying to persuade them to believe in Him, He is explaining to them one of the reasons why they don't. They don't truly believe in Moses either. Jesus is not being a cordial evangelist, is He? In this case, He does not need to be ingratiating, because He already knows these men are not His sheep. If the written word handed down for generations doesn't spark their belief, along with His attesting miracles, then anything else He might say certainly isn't going to change things.

RELEVANT OPINIONS

Deny the sacred writings, and all is lost. The Jews needed this lesson; so do we today. (W. Hendriksen) There is in most people a great desire and need to be loved, appreciated, affirmed. For the Christian, these needs and desires must take a decided back seat if one is to live out the implications of the Gospel in one's day-to-day life in a pluralistic culture where Christians are a minority. (B. Witherington, III) The tables are turned, Jesus stands vindicated and the Jews condemned. (G. Beasley-Murray) The writings of Moses and the words of Jesus are closely linked. They are linked in such a way that to believe one is to believe the other, and to reject one is to reject the other. (D. Carson) If they thus allowed their pride to interfere with their acceptance of the real teaching of Moses, they could much less admit the teaching of Christ. Outward zeal became spiritual rebellion. (B. Wescott) The discourse does more than report the discussion which followed the cure of the cripple at the pool. It also analyzes "in depth" the basic issues that resulted in Jesus' being condemned rather than commended for performing a merciful act on the Sabbath. His answer probes the reasons for ancient Jewish unbelief and at the same time sets forth the reasons for unbelief in all ages. (J. Mantey)

John 5:47 But (adversative) since (conditional) you do not (neg. adv.) believe (πιστεύω, PAI2P, Perfective) his (Gen. Poss.) written words (Dat. Disadv.), how do you propose (interrogative) to believe (πιστεύω, FAI2P, Predictive, Interrogative Ind.) My (Dat. Poss.) spoken words (Dat. Ind. Obj.)?

^{BGT} **John 5:47** εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἑμοῖς ῥήμασιν πιστεύετε;

^{VUL} **John 5:47** si autem illius litteris non creditis quomodo meis verbis credetis

Chapter 6

LWB **John 6:1** After these things, Jesus departed to the other side of the Sea of Galilee, to Tiberias.

KW **John 6:1** After these things Jesus went off to the other side of the sea of Galilee, of Tiberius.

KJV **John 6:1** After these things Jesus went over the sea of Galilee, which is *the sea* of Tiberias.

TRANSLATION HIGHLIGHTS

Jesus did not try to evangelize the Jewish officials. Since they did not believe in the writings of Moses, nor in His claims to be the Son of God or His attesting miracles, He departed to the other side of the Sea of Galilee (Constative Aorist tense) from Capernaum, often thought to be His family HQ and preferred R&R destination. Jesus enjoyed a vacation just like the rest of us. Besides, there was no point hanging around with these legalistic bozos! His destination was a city on the west shore called Tiberias. The lake was called the Sea of Tiberias by the Romans, named after the emperor Tiberius who ruled from A.D. 14-37. Jesus and His disciples traveled by ship (boat), but some of the more “health conscious” crowd jogged around the lake and met them on the other side. ☺ Was this departure immediately after the healing of the paralytic (Bruce), after some recent persecution by Jews (Pink), six months later (Blum), or possibly a year later (Robertson)? As you can see, commentators have taken all sides. Some even go so far as to say chapter 6 should be placed before chapter 5. Carson calls Schnackenburg a “dimwit” for suggesting such a notion without understanding the geographical problems that such a theory would produce.

RELEVANT OPINIONS

The Gospel of John seems to take for granted that the readers are familiar with the contents of the Great Galilean Ministry as found in the Synoptics: Matt. 4:12-15, 20; Mark 1:14-7:23; and Luke 4:14-9:17. (W. Hendriksen) This is the longest chapter in John’s gospel, totaling seventy-one verses, yet it covers the events of probably less than twenty-four hours. During this time, Jesus miraculously fed approximately five thousand people, spent time alone with God in prayer, walked on the water, and taught a lesson in the synagogue on the Bread of Life. Within this period, the multitudes first determined to crown Jesus as king, then rejected Him as Lord. (E. Towns) A common, but indefinite, note of time in John (3:22, 5:1, 6:1, 7:1), the phrase does not mean immediate sequence of events. As a matter of fact, a whole year may intervene between the events of chapter 5 in Jerusalem and those in chapter 6 in Galilee. (A. Robertson)

In the ministry of our Lord, the central period commenced with the imprisonment of John the Baptist, and found its culmination in the confession of Peter at Caesarea Philippi. That period

lasted for about two years; and it is the period to which John gives least attention. All he has to tell us about it is found in chapter 6, running over into the first verse of chapter 7, which marks the end of the period. From this period John selected two signs in the realm of works, and one in the realm of words. In this chapter we have the record of these three signs, and they are closely connected. (G. Morgan) “After this” most naturally refers back to the healing at the pool of Bethesda and its sequel. (F. Bruce) Some of those who “ran there on foot” (Mark 6:33) had reached the place before Jesus and His disciples. (A. Edersheim)

John 6:1 After these things (Acc. Extent of Time), Jesus (Subj. Nom.) departed (ἀπέρχομαι, ΑΑΙ3S, Constative, Deponent) to the other side (Prep. Gen.) of the Sea (Gen. Place) of Galilee (Adv. Gen. Ref.), to Tiberias (Gen. Place).

^{BGT} **John 6:1** Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γαλιλαίας τῆς Τιβεριάδος.

^{VUL} **John 6:1** post haec abiit Iesus trans mare Galilaeae quod est Tiberiadis

^{LWB} **John 6:2** **Now a large crowd followed Him [a Jewish paschal caravan and curious Gentiles] that continued to observe the miraculous signs which He continued to perform on those who were infirm.**

^{KW} **John 6:2** And there followed with Him a great throng because they had been viewing with a discerning eye the attesting miracles which He was performing upon those who were sick.

^{KJV} **John 6:2** And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

TRANSLATION HIGHLIGHTS

Jesus did not hide in Tiberias when He first arrived. A large crowd (possibly a paschal caravan heading for Jerusalem) followed Him daily and observed (Iterative Imperfect tense) the miraculous signs which He performed (Iterative Imperfect tense) on those who were sick, weak and infirm. The assumption is that this was a mixed multitude, consisting of believers as well as Gentiles who were interested in seeing His latest miracle. Entertainment like this didn't come around very often. Most of Jewish crowd were probably headed for Jerusalem, but had some time to see what this guy Jesus was all about. Not everyone who witnesses a miracle becomes a believer! If you've ever attended some of the charismatic (holyyroller) tent meetings, you can picture the type of people here. Faith-healers and prosperity-peddlers gather similar crowds today. Eventually Jesus tired of this crowd and withdrew to a secluded mountain spot with His disciples.

RELEVANT OPINIONS

The crowds that followed Jesus while He labored in Galilee are here described: they were following Him because they were viewing the signs which He was performing upon the sick ... Not that they were interested in a Savior from sin, but they were definitely impressed by a

Worker of miracles. (W. Hendriksen) Like the vast majority of men and women, they [these Galileans] supposed that their needs as human beings were limited to their physical requirements. They were, in consequence, very ready to accept Jesus as a political Christ, who would be a purveyor of cheap food and establish an economic Utopia, for that would render the task of satisfying these physical needs less laborious. (R. Tasker)

The circumstance that the Passover was nigh at hand, so that many must have been starting on their journey to Jerusalem, round the Lake and through Peraea, partly accounts for the concourse of such multitudes. And this, perhaps in conjunction with the effect on the people of John's murder, may also explain their ready and eager gathering to Christ, thus affording yet another confirmation of the narrative. (J. Shepard) Mark 6:32-33 pictures for us the great Passover crowds catching a glimpse of Jesus and His twelve disciples, and recognizing Him as the great Galilean miracle Worker. Upon which, more than 15,000 people began running along the northern seashore, and arrived ahead of Jesus at the eastern side of the sea. (P. Butler)

John 6:2 Now (transitional) a large (Nom. Measure; great) crowd (Subj. Nom.; multitude) followed (ἀκολουθέω, Imperf.AI3S, Descriptive; accompanied) Him (Dat. Accompaniment) that (introductory) continued to observe (θεωρέω, Imperf.AI3P, Iterative) the miraculous signs (Acc. Dir. Obj.) which (Acc. Gen. Ref.) He continued to perform (ποιέω, Imperf.AI3S, Iterative) on those (Gen. Adv.) who were infirm (ἀσθενέω, PAPtc.GMP, Descriptive, Substantival; weak, sick).

^{BGT} **John 6:2** ἠκολούθει δὲ αὐτῷ ὄχλος πολὺς, ὅτι ἐθεώρουν τὰ σημεῖα ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων.

^{VUL} **John 6:2** et sequebatur eum multitudo magna quia videbant signa quae faciebat super his qui infirmabantur

LWB John 6:3 Then [after a long day in town] Jesus went up into a mountain [hillside: Golan heights] and sat down there with His disciples.

^{KW} **John 6:3** And Jesus went up into the mountain, and there He was sitting with His disciples.

^{KJV} **John 6:3** And Jesus went up into a mountain, and there he sat with his disciples.

TRANSLATION HIGHLIGHTS

In His humanity, Jesus was tired after a long day just like everyone else. He climbed up a local mountain (Constativ Aorist tense) and sat down in a comfortable spot (Aoristic Imperfect tense) with His disciples. No doubt they all needed rest. We're not talking about a 13,000-foot mountain with ski facilities. Those of us who have vacationed in the Rockies would call these hills mere "bumps in the road." But the elevation of what we know today as the Golan heights was enough to give them a bird's-eye view of a large crowd of people gathering to hear Him speak and perform miracles. It's also possible that He withdrew to break the news to the

disciples (if they hadn't heard already) that John the Baptist had been beheaded by Herod (Matt. 14:12-13). I've never been to Israel, but I picture the terrain looking like the Texas Hill Country outside Austin; Jesus would be eating fajitas at the Oasis overlooking Lake Travis.

RELEVANT OPINIONS

Those acquainted with the surroundings would know exactly what hill was indicated; those unacquainted could easily guess that there was a hill behind a level stretch of territory along the seashore. (W. Hendriksen) He will not company with the unbelieving world: His place is among His own. (A. Pink) He seems to have eluded the vast throngs momentarily as He goes up into the hillside and sits down with His disciples. Rest was the primary motive, but secondarily, perhaps, He wanted to give the Twelve a view of the great mass of people, preliminary to His test questions. (P. Butler)

John 6:3 Then (transitional; after a long day in town) Jesus (Subj. Nom.) went up (ἀνέρχομαι, AAI3S, Constative, Deponent) into a mountain (Acc. Place; hillside) and (continuative) sat down (κάθημαι, Imperf.MI3S, Aoristic, Deponent) there (Adv. Place) with His (Gen. Rel.) disciples (Gen. Accompaniment).

^{BGT} **John 6:3** ἀνῆλθεν δὲ εἰς τὸ ὄρος Ἰησοῦς καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ.

^{VUL} **John 6:3** subiit ergo in montem Iesus et ibi sedebat cum discipulis suis

LWB **John 6:4** **But the Passover, a Jewish feast, was imminent.**

^{KW} **John 6:4** And there was near the passover, the feast of the Jews.

^{KJV} **John 6:4** And the passover, a feast of the Jews, was nigh.

TRANSLATION HIGHLIGHTS

According to human viewpoint, the timing could not be worse. Jesus has ascended a mountain to rest with His disciples and yet the Passover was near (Latin: proximate). They would eventually have to turn and head back towards Jerusalem. This passage was probably added to help explain why there were so many people following Jesus. Some were headed for Jerusalem; others were curious about the stories they had been hearing about His miracles. The fact that John calls the Passover “a Jewish feast” is proof that he did not write this account for Jews only. A Gentile audience might need an explanation, but a purely Jewish audience would not.

RELEVANT OPINIONS

The Passover would explain the presence of five thousand men with apparently few women or children. (E. Towns) The proximity of the passover would account for the great concourse of people being found together at this time, and also for the apparent preponderance of *men*. (C. Welch) This seems introduced here in order to point again to the empty condition of Judaism at

this time. The Passover was nigh, but the Lamb of God who was in their midst was not wanted by the formal religionists. (A. Pink) Enthusiasm was high. It was Passover time, the great deliverance festival of all Jewry. A miracle-working prophet had arisen in Galilee – He might be the long-awaited hoped-for Prophet “like unto Moses.” (P. Butler) May we not also learn here that the use of outward ordinances and ceremonies is not so absolutely necessary that they can never be dispensed with? Grace, and repentance, and faith are absolutely needful to salvation. Sacraments and ordinances are not. (J. Ryle)

John 6:4 But (adversative) the Passover (Subj. Nom.), a Jewish (Poss. Gen.) feast (Nom. Appos.), was (εἰμί, Imperf.A13S, Descriptive) imminent (Temporal Adv.; near).

^{BGT} **John 6:4** ἦν δὲ ἐγγύς τὸ πάσχα, ἡ ἑορτὴ τῶν Ἰουδαίων.

^{VUL} **John 6:4** erat autem proximum pascha dies festus Iudaeorum

LWB John 6:5 Consequently, as Jesus raised His eyes and saw a large crowd coming face-to-face to Him, He questioned Philip: Where can we buy loaves of bread [pancake-like flatbread] in order that these people can eat [a full meal, not appetizers]?

^{KW} **John 6:5** Then Jesus, having lifted up His eyes and having looked attentively at a great crowd coming toward Him, says to Philip, From what place shall we buy loaves in order that these may eat?

^{KJV} **John 6:5** When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

TRANSLATION HIGHLIGHTS

Jesus looked up (Ingressive Aorist tense) and saw a large crowd of people coming face-to-face to Him (Pictorial Present tense). Since they were on the side of a hill or small mountain some distance away from town, that posed a problem. It was a lot of people to meet-and-greet on a personal basis, but that’s what the preposition *pros* implies here. Rather than working in isolation, He asked Philip a question that would demand some problem-solving skills. Where can we buy enough loaves of bread (Ingressive Aorist tense) so that all of these people can eat (Purpose Subjunctive mood)? What do you think we should do about this, Philip?

RELEVANT OPINIONS

An *artos* (bread) was flat and round, resembling a pancake rather than a loaf. (W. Hendriksen) Philip is characterized as an analytical disciple. Whenever he is mentioned in Scripture (1:43-46, 12:20-22, 14:8-14), he usually is analyzing something. (E. Towns) Philip had his faculties exercised. Christ tried his arithmetic; He tried his eyesight; He tried his mind and spirit; and this prepared him to go and serve at the monster banquet which followed. A man never does a thing well until he has thought about it. (C. Spurgeon) These loaves were about the size of a small, thin pancake. (R. Earle) Mark 6:33-34 explicitly affirms that the crowd outran the boat, and when

Jesus and the apostles disembarked they found the crowd. Jesus saw the situation and picked a natural amphitheatre on the mountain side. By the time the weak stragglers arrived and the multitudes fully assembled, Jesus was seated with His disciples prepared to teach and heal. (P. Butler)

John 6:5 Consequently (inferential), as Jesus (Subj. Nom.) raised (ἐπαίρω, AAPtc.NSM, Ingressive, Temporal; looked up) His (Poss. Gen.) eyes (Acc. Dir. Obj.) and (connective) saw (θεάομαι, AMPtc.NMS, Ingressive, Temporal, Deponent) a large (Nom. Measure) crowd (Pred. Nom.) coming (ἔρχομαι, PMI3S, Pictorial, Deponent) face-to-face to Him (Prep. Acc.), He questioned (λέγω, PAI3S, Aoristic) Philip (Acc. Dir. Obj.): Where (adv.) can we buy (ἀγοράζω, AASubj.1P, Ingressive, Interrogative) loaves of bread (Acc. Dir. Obj.; pancakes) in order that (purpose) these people (Subj. Nom.) can eat (ἐσθίω, AASubj.3P, Culminative, Purpose)?

^{BGT} **John 6:5** Ἐπάρας οὖν τοὺς ὀφθαλμοὺς ὁ Ἰησοῦς καὶ θεασάμενος ὅτι πολὺς ὄχλος ἔρχεται πρὸς αὐτὸν λέγει πρὸς Φίλιππον· πόθεν ἀγοράσωμεν ἄρτους ἵνα φάγωσιν οὗτοι;

^{VUL} **John 6:5** cum sublevasset ergo oculos Iesus et vidisset quia multitudo maxima venit ad eum dicit ad Philippum unde ememus panes ut manducent hii

LWB John 6:6 However, He [Jesus] asked this for the purpose of testing him [Philip], because He knew what He was about to do.

^{KW} **John 6:6** However, this He was saying, putting him to the test, for He Himself knew what He was about to be doing.

^{KJV} **John 6:6** And this he said to prove him: for he himself knew what he would do.

TRANSLATION HIGHLIGHTS

Jesus was not stumped about what to do next. He was about to perform a great public miracle, but He asked this question anyway (Aoristic Imperfect tense) for the purpose of testing Philip – like a question asked by a professor to a student as a teaching device. He already knew (Gnomic Perfect tense) what He was about to do (Dramatic Imperfect tense), because it was the Father’s plan for Him to perform the next miracle. Philip might have realized that he was talking to God and that Jesus would find a way to supply food, but his mind was caught up in myopic analytics. The question no doubt perplexed Philip, who would have found it impossible to answer. They were too far away from town and there were no loaves of bread to be found on the side of this mountain – at least not in any quantity to feed such a large crowd.

RELEVANT OPINIONS

The purpose of the question was not at all to obtain needed information regarding the places where bread might be obtained. (W. Hendriksen) Jesus was not asking information or taking

counsel with Philip because He felt any doubt about His line of procedure, or needed help from His disciple. He did not want Philip to multiply bread, but He desired to multiply Philip's faith. (C. Spurgeon) Now dear friends, how do such experiences find us? Do we, like Philip and Andrew did, look at our resources? Do we rack our minds to find some solution? Do our first thoughts turn to the Lord Jesus, who has so often helped us in the past? Here, right here, is the test of our faith. O, dear reader, have we learned to spread each difficulty, as it comes along, before God? Have we formed the habit of instinctively turning to Him? What is your feebleness in comparison with His power! (A. Pink)

John 6:6 However (adversative), He asked (λέγω, Imperf.AI3S, Aoristic) this (Acc. Dir. Obj.) for the purpose of testing (πειράζω, PAPtc.NMS, Tential, Purpose; prove by testing) him (Acc. Dir. Obj.), because (causal) He Himself (Subj. Nom.) knew (οἶδα, Perf.AI3S, Gnostic) what (Acc. Dir. Obj., interrogative) He was about (μέλλω, Imperf.AI3S, Ingressive) to do (ποιέω, PAInf., Dramatic, Inf. As Dir. Obj. of Verb).

^{BGT} **John 6:6** τοῦτο δὲ ἔλεγεν πειράζων αὐτόν· αὐτὸς γὰρ ᾔδει τί ἔμελλεν ποιεῖν.

^{VUL} **John 6:6** hoc autem dicebat temptans eum ipse enim sciebat quid esset facturus

LWB John 6:7 Philip replied to Him with discernment: Two hundred denarii [a full day's wage for 200 people] is not enough bread for them, in order that each person might receive a little piece [tiny morsel].

^{KW} **John 6:7** Answered Him Philip, Loaves worth two hundred denarii are not sufficient for them in order that each one might take a little.

^{KJV} **John 6:7** Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

TRANSLATION HIGHLIGHTS

Philip, having a knack for basic mathematics, calculated how much money it would take to purchase food for the crowd of people that were assembling on the hillside. He answered Jesus' question (Constative Aorist tense) after determining that 200 denarii would not buy nearly enough bread (Gnostic Present tense) for them all. One denarii was a full day's wage for one person, so 200 denarii would have been a daily wage for 200 people. That seems like a good sum of money, but there were thousands of people on the hillside, not a couple hundred. Philip evidently knew how much money they had on hand, and figured that each person present would not even obtain (Culminative Aorist tense) a tiny morsel of bread to nibble on, let alone a full meal (Result Subjunctive mood) for the money they had on hand. In other words, with a crowd that size, every person would be lucky to get a pinch (crumb) of bread about the size you get in a typical communion service today. Maybe that is where the breadcrumb idea got started!

RELEVANT OPINIONS

Rather than realizing he was in the presence of the Son of God who turned water into wine, Philip became overwhelmed with what was needed. He estimated they needed two hundred denarii to give everyone a taste, but that would be insufficient to completely feed them. (E. Towns) Philip, as an accountant, put his mental calculator to work and concluded that the situation was hopeless. (T. Constable) He made a rapid calculation of how much money it would require to provide even a frugal meal for such a crowd, but he calculated without Christ. (A. Pink)

John 6:7 Philip (Subj. Nom.) replied to Him (Dat. Ind. Obj.) with discernment (ἀποκρίνομαι, API3S, Constative, Deponent): Two hundred (Gen. Measure) denarii (Obj. Gen.; one denarius is a full day's wage) is not (neg. adv.) enough (ἀρκέω, PAI3P, Gnostic; sufficient) bread (Pred. Nom.) for them (Dat. Ind. Obj.), in order that (purpose) each person (Subj. Nom.; male gender) might receive (λαμβάνω, AASubj.3S, Culminative, Result) a little (Acc. Measure) piece (Acc. Dir. Obj.; something).

^{BGT} **John 6:7** ἀπεκρίθη αὐτῷ [ὁ] Φίλιππος· διακοσίων δηναρίων ἄρτοι οὐκ ἀρκοῦσιν αὐτοῖς ἵνα ἕκαστος βραχὺ [τι] λάβῃ.

^{VUL} **John 6:7** respondit ei Philippus ducentorum denariorum panes non sufficiunt eis ut unusquisque modicum quid accipiat

LWB John 6:8 **One of His disciples, Andrew, the brother of Simon Peter, said to Him:**

^{KW} **John 6:8** One of His disciples, Andrew, the brother of Simon Peter, says to Him,

^{KJV} **John 6:8** One of his disciples, Andrew, Simon Peter's brother, saith unto him,

TRANSLATION HIGHLIGHTS

While Philip was trying to figure out how their sum of money was going to buy bread for thousands of people, Andrew was engaged in some problem-solving of his own. Andrew, one of Jesus' disciples, was the brother of Simon Peter. We learn from Mark 6:35-37 that the rest of the disciples are also trying to figure out a way to feed so many people; the capability of Jesus to provide for them miraculously was the furthest thing from their minds.

RELEVANT OPINIONS

They all calculated, but failed to exercise faith. (W. Hendriksen) Apparently before Jesus could respond, Andrew, true to his character, brought someone to Jesus. (E. Towns) He knew precisely the way and method which He intended to use. He perceived long before Andrew told him that there was a lad somewhere in the crowd with five barley cakes. (C. Spurgeon)

John 6:8 One (Subj. Nom.) of His (Gen. Rel.) disciples (Adv. Gen. Ref.), Andrew (Nom. Appos.), the brother (Nom. Appos.) of Simon Peter (Gen. Rel.), said (λέγω, PAI3S, Perfective) to Him (Dat. Ind. Obj.):

^{BGT} **John 6:8** λέγει αὐτῷ εἷς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου·

^{VUL} **John 6:8** dicit ei unus ex discipulis eius Andreas frater Simonis Petri

LWB John 6:9 **There is a young boy in this place who has five barley loaves [flatbreads] and two fish [sardines] at his disposal. But what are these things [what good is this small contribution] for so many people?**

^{KW} **John 6:9** There is a little boy here who has give barley loaves and two small fish. But these things, what are they among so many?

^{KJV} **John 6:9** There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

TRANSLATION HIGHLIGHTS

There was a young lad on the hillside who just so happened to have five (the number of *grace*) loaves of barley bread and two fish (Latin: *pisces*) at his disposal (Perfective Present tense). Maybe he was bringing lunch to his family; maybe he was carrying provisions to get him to Jerusalem for the Passover. It seems like a rather large meal for a small boy to eat alone. But what good is such a small contribution from this youngster when there are so many people to feed? We might say, “It’s not much, but it’s better than nothing.” Or as one commentator says (M. Tenney), “it wouldn’t even pass for hors d’oeuvres.” Of course, we hope Andrew had talked to the boy about the contents of his picnic basket. I don’t think they were prepared to commandeer his food for the greater good of the disciples!

Perhaps the boy had transported his food to the hillside on purpose, to sell them for a profit like a vendor at a baseball game. However you fill in the story of the young lad, his small basket of food was used by the Lord to perform a miraculous feeding of the large crowd. His meager supply of barley loaves, what Louisianans would call *po-boys*, would end up feeding 5,000 men. Some people who balk at miracles try to stretch the size of the bread loaves into something ridiculously large, as if a young boy could carry five, six-foot long submarine sandwiches up the hill. They also pretend like his two fish were 75-pound channel cat rather than tiny sardines. Even if the young boy had a wagon behind him, they have no viable explanation for the amount of people that were fed by such a small quantity of provisions.

RELEVANT OPINIONS

The light is focused on the Lord, not on the lad. Suffice it to know that Jesus was willing to make use of the boy. (W. Hendriksen) Several varieties of small fish were a major commercial enterprise of the area. (E. Towns) The followers of Christ do not have the ability of themselves

to meet the spiritual need of people, but when they make available what they have to the Lord, the Lord can take it and multiply it and use them to minister to the multitudes. The ministry belongs to the Lord, but it is carried on through His disciples as His agents. It is not what disciples have that makes them good shepherds. Rather, it is what they give of themselves to the Lord that He can use to meet people's needs. (J. Pentecost) While the other Evangelists use the ordinary word for fish (*ichthys*), John calls them *opsaria*, indicating that they were two small (perhaps salted) fish to be eaten as a relish along with the cakes of barley. (F. Bruce) Barley was common food for the poor, its lower gluten content, low extraction rate, less desirable taste, and indigestibility rendering it the staple of the poor in Roman times. (A. Kostenberger)

John 6:9 There is (εἰμί, PAI3S, Descriptive) a young boy (Pred. Nom.) in this place (adv.) who (Subj. Nom.) has five (Acc. Measure) barley (Acc. Content) loaves (Acc. Dir. Obj.; flatbread) and (connective) two (Acc. Measure) fish (Acc. Dir. Obj.; sardines) at his disposal (ἔχω, PAI3S, Perfective). But (adversative) what (Subj. Nom.) are (εἰμί, PAI3S, Perfective, Interrogative Ind.) these things (Pred. Nom.) for so many people (Prep. Acc.)?

^{BGT} **John 6:9** ἔστιν παιδάριον ὧδε ὃς ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ ταῦτα τί ἐστὶν εἰς τοσούτους;

^{VUL} **John 6:9** est puer unus hic qui habet quinque panes hordiacios et duos pisces sed haec quid sunt inter tantos

LWB John 6:10 Jesus replied: “Get the men to sit down.” Now there was a lot of grass in the area, so the men sat down, the number about five thousand.

^{KW} **John 6:10** Jesus said, Make the men sit down. Now there was much grass in the place. Then the men sat down, the number about five thousand.

^{KJV} **John 6:10** And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

TRANSLATION HIGHLIGHTS

Jesus had a plan, but He could use a little crowd-control help from His disciples. He told them to get the men (Imperative of Command) to sit down on the hillside (Culminative Aorist tense). There was a lot of grass in the area which would allow a huge crowd to recline comfortably for dinner. Approximately five thousand men sat down (Constative Aorist tense) at the urging of the disciples, what Carson describes as Jesus' “potential guerilla force of eager recruits willing and able to serve the right leader.” When was the last time you saw five thousand people on a hillside? If the answer is “Woodstock,” keep it to yourself please. ☺ John tells us the approximate number of men (Greek: arithmetic), but he doesn't tell us if they tried to count them or not. The use of *aner* (men) is also curious. Were there no women present? Did the men sit down and all the women remained standing? Some of you probably think the women served as

waitresses, but the next verse dispels that notion. The disciples distributed the food. Matthew 14:21 tells us that there were women and children present. Also note that “according to Jewish custom the women and children could not eat with men in public.” (R. Earle) Perhaps they ate “outside the male encampment,” so to speak, which would have made an interesting sight to behold.

RELEVANT OPINIONS

For ease of counting and serving, the people sat down in groups of hundreds and fifties constituting a very charming picture (Mark 6:40), like so many garden-beds. (W. Hendriksen) The appearance of the garden-plots, with different divisions between them, forced itself upon the eye-witness. (Trench) The feeding of the multitude illustrates several principles of spiritual operation. First, God is a God of order and not confusion (1 Cor. 14:33, 40). Jesus first directed the crowd to be seated in an orderly arrangement. Second, Jesus gave thanks before distributing the food, emphasizing the need to honor God in all spiritual service. Third, Jesus emphasized the principle of division of labor. God usually does not do for us what we can do for ourselves and reserves for Himself the tasks only He can do. Only Jesus could multiply the fish and bread, but He used the disciples to distribute the food to the multitudes. (E. Towns) The Twelve come off rather more like the *dirty dozen* than the illustrious and illuminated inner circle. (B. Witherington, III)

John 6:10 **Jesus** (Subj. Nom.) **replied** (λέγω, AAI3S, Constative): **“Get** (ποιέω, AAImp.2P, Ingressive, Command) **the men** (Acc. Dir. Obj.) **to sit down** (ἀναπίπτω, AAInf., Culminative, Result; recline).” **Now** (transitional) **there was** (εἰμί, Imperf.AI3S, Descriptive) **a lot of** (Nom. Measure; large amount) **grass** (Pred. Nom.) **in the area** (Loc. Place; region), **so** (resumptive) **the men** (Subj. Nom.) **sat down** (ἀναπίπτω, AAIP3, Constative), **the number** (Acc. Measure; total) **about** (adv.; approximately) **five thousand** (Nom. Measure).

^{BGT} **John 6:10** εἶπεν ὁ Ἰησοῦς· ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν. ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ. ἀνέπεσαν οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὡς πεντακισχίλιοι.

^{VUL} **John 6:10** dixit ergo Iesus facite homines discumbere erat autem faenum multum in loco discubuerunt ergo viri numero quasi quinque milia

LWB John 6:11 **Then Jesus took the loaves of flatbread and after giving thanks, He distributed to those who were seated, and likewise from the fish as much as they wanted.**

^{KW} **John 6:11** Then Jesus took the loaves, and having given thanks, He distributed them to those who were seated; likewise also from the fish, as much as they desired.

^{KJV} **John 6:11** And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

TRANSLATION HIGHLIGHTS

Then Jesus took the five loaves of flatbread (Constative Aorist tense) from the young boy and gave thanks to God for them. After His prayer of thanksgiving (Temporal Participle), He distributed the bread to all of the men (Dramatic Aorist tense) who were seated on the hillside (Pictorial Present tense). [Just an FYI: It was also a habit to thank the Lord for the land that our food grew on *after* we eat and are full (Deut. 8:10).] It's hard for us to picture a miracle like this taking place! He had five loaves but as He distributed them, the amount continued to increase to where five thousand men had a full meal. Not only that, but He also distributed the fish as well. We're not talking about appetizers for five thousand men, which would have been a miracle in itself. The relative pronoun *hoson* tells us that the amount of bread and fish was "as much as" all of these men could eat. They received as much bread and fish as they wanted (Dramatic Imperfect tense). Everyone ate till he was full; not a single man remained hungry. Five thousand men made dinner noises together and then afterwards, there was probably a moment of silence as many of them contemplated what had just happened.

RELEVANT OPINIONS

From them (the Synoptic Gospels - Mark 6:41, Matt. 14:19, Luke 9:16) we learn that after the Lord had given thanks, He took the bread-cakes and began to break off fragments (of edible size) which He then gave to the disciples, who carried them (in baskets collected here and there from the crowd?) to the people. (W. Hendriksen) Perhaps the miracle began in Jesus' hands until the twelve baskets of the disciples were filled. They in turn distributed to the multitudes, and perhaps the miracle continued in each basket, the food continually replenished as each person took a portion. (E. Towns) Accordingly our Lord showed His royal power of feeding and sustaining His people unlimitedly (for this shall be His portion in gift in that day over the creature, as it is also in Colossians, but not thus). See also Psalms 132: 15, 68: 10. (J. Darby) The importance of the sign of the feeding of the 5,000 is evidenced by the fact that it is the only miracle of Jesus, using the common word, recorded by the four evangelists. (G. Morgan)

Christ's unailing practice of giving thanks for food (Matt. 15:36, 26:27; Mark 8:6, 14:23; Luke 22:17, 19; John 6:23; 1 Cor. 11:24) should prove an effectual example to all believers. The apostle Paul (Acts 27:35; Rom. 14:6; 1 Tim. 4:3-4) was also faithful in this particular. (J. Walvoord) I recommend a brief study on these verses (and any others you might find) where thanksgiving is offered to the Lord for food. What you don't find in any of these references is a long sermon, a prayer for a lot of extraneous things that might come to mind, or a formulaic expression. Jesus offered thanks to the Father, pure and simple. If you want to use the opportunity to pray for the lost, protect our troops, and give our politicians wisdom – that's your business. But my prayer before a meal is short and sweet: "Thank you, Father, for this food. We ask you to sanctify it to the nourishment of our minds and bodies. In Christ's name, Amen." (LWB)

John 6:11 Then (transitional) Jesus (Subj. Nom.) took (λαμβάνω, AAI3S, Constative) the loaves of flatbread (Acc. Dir. Obj.) and (continuative) after giving thanks (εύχαριστέω, AAPTc.NMS, Constative, Temporal), He distributed (διαδίδωμι, AAI3S, Dramatic;

gave) to those (Dat. Adv.) who were seated (ἀνάκειμαι, PMPTc.DMP, Pictorial, Substantival), and (continuative) likewise (adjunctive; also, in the same manner) from the fish (Gen. Source) as much as (Acc. Measure; as many as) they wanted (θέλω, Imperf.AI3P, Dramatic; desired).

^{BGT} **John 6:11** ἔλαβεν οὖν τοὺς ἄρτους ὁ Ἰησοῦς καὶ εὐχαριστήσας διέδωκεν τοῖς ἀνακειμένοις ὁμοίως καὶ ἐκ τῶν ὑψαρίων ὅσον ἤθελον.

^{VUL} **John 6:11** accepit ergo panes Iesus et cum gratias egisset distribuit discumbentibus similiter et ex piscibus quantum volebant

LWB John 6:12 Now when they [the five thousand] were full and satisfied, He said to His disciples: Start gathering up the broken pieces which are present in abundance, so that nothing perishes [is left behind to rot].

^{KW} **John 6:12** Now, when they were satisfied, He says to the disciples, Gather up the broken pieces which remain over, in order that nothing be lost.

^{KJV} **John 6:12** When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

TRANSLATION HIGHLIGHTS

The five thousand people on the hillside ate until they were full and satisfied (Culminative Aorist tense). Nobody went hungry, and the quality of the meal was “out of this world.” After they were finished, Jesus commanded His disciples (Imperative mood) to start gathering up the leftovers (Ingressive Aorist tense). There was a large amount of broken loaves of bread and maybe some fish, too. That statement alone is miraculous (Dramatic Aorist tense). Not only did Jesus miraculously feed five thousand people with five loaves of barley flatbread and two fish, but there was an abundance of leftovers. Perhaps Jesus did not want any of the food to be left behind to rot on the hillside (Potential Subjunctive mood). The leftovers would provide food for the road; perhaps He was wanting to clean the campsite. Jesus did not believe in trashing the mountain with moldy bread and rotting fish. Maybe there is a hidden salvific message in leaving no leftovers behind.

Did Jesus immediately launch into a diatribe on taking care of the environment? No, He did not mention the environment at all. What was important about gathering up the leftover food is stated in the next verse. The emphasis was not to fill their backpacks with bread for the next journey. It was not to clean up the hillside as if nobody had been there. The emphasis is on the *amount* of leftover food as compared to the original five loaves and two fishes. After everyone had eaten a full meal, there were baskets of food leftover. Nobody could argue that the people weren't hungry and didn't eat much, in order to discount the miracle. The Latin *superaverunt* points to a super-abundance of leftovers. Let those who returned to town try and explain that to the Jewish officials that five loaves provided twelve full baskets of leftovers! Just a notion, but

it's also possible that this bread was used to feed the women and children who were segregated from the men.

RELEVANT OPINIONS

Note: the pieces were fragments, not scraps or crumbs. (W. Hendriksen) There is nothing Eucharistic about a meal of bread and fish, and the the crowd is not depicted as receiving sacramental-sized portions. Rather, they ate their fill, and there were leftovers afterward. Nor is Jesus said to break the bread before it is distributed. Nor is there anything Eucharistic about the discussion of the meal in the dialogue that follows the miracle up to verse 51. (B. Witherington, III) He provided all that they wanted, and afterwards there was provision left for the head waiters, so that each one should have a basketful for himself. (C. Spurgeon)

John 6:12 Now (transitional) when (temporal) they were full and satisfied (ἐμπίπλημι, API3P, Culminative), He said (λέγω, PAI3S, Aoristic) to His (Gen. Rel.) disciples (Dat. Ind. Obj.): Start gathering up (συνάγω, AAImp.2P, Ingressive, Command) the broken pieces (Acc. Dir. Obj.; fragments) which are present in abundance (περισσεύω, AAPtc.ANP, Dramatic, Attributive), so that (result) nothing (Subj. Nom.) perishes (ἀπόλλυμι, AMSubj.3S, Culminative, Potential; lost, ruined, rotten).

^{BGT} **John 6:12** ὡς δὲ ἐνεπλήσθησαν, λέγει τοῖς μαθηταῖς αὐτοῦ· συναγάγετε τὰ περισσεύσαντα κλάσματα, ἵνα μὴ τι ἀπόληται.

^{VUL} **John 6:12** ut autem impleti sunt dixit discipulis suis colligite quae superaverunt fragmenta ne pereant

LWB John 6:13 Then they gathered up and filled twelve large wicker baskets with the broken pieces from the five loaves of barley flatbread which were left over after they [the 5,000 people on the hillside] had eaten.

^{KW} **John 6:13** Then they gathered them together, and they filled twelve wicker baskets with the broken pieces of the five barley loaves which remained over to those who had eaten.

^{KJV} **John 6:13** Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

TRANSLATION HIGHLIGHTS

John places another emphasis on the nature of the miracle Jesus had just performed. Not only did He feed 5,000 people (men counted only) with five loaves of bread and two fishes, but there was a considerable amount of leftovers when everyone was full. The disciples gathered up (Latin: collected) and filled (Culminative Aorist tense) twelve large willow wicker baskets (hamper-sized) with the broken pieces that were left over from the barley flatbread. These twelve baskets of bread fragments were left over (Dramatic Aorist tense) after all the men on the hillside had eaten (Temporal Participle). Jesus started out with one basket of bread from a young boy, fed

5,000 people with that bread, and then there were twelve baskets of leftovers when the men were done eating! Nobody had ever seen such a miracle, and His disciples in particular had a considerable space of time to think about the nature of this miracle while distributing, eating, and gathering the leftover bread. I like to think that these twelve baskets full of bread were used to feed the women and children who may have been sitting on the sidelines waiting for a share.

I was raised in Missouri where there is a curious custom in the farm country for the women to prepare a meal and stand against the back wall while the men get their food and begin eating. When the men are well on their way to full stomachs, then the women make plates for the children (who eat in another room or in the bathtub, depending on age) and then for themselves. Maybe they got this tradition from this passage of Scripture, I don't know! This procedure is repeated when desserts are prepared, and then a third time for coffee or tea. When this generation dies out, I think it will be replaced by a general "hanging around the microwave" crowd - waiting for the bell to ring and the slopping of the hogs to begin. ☺ There is no mention that the disciples gathered any leftover fish. I have a possible answer for that, too. My grandfather used to eat sardines for lunch on the construction site. The only way to eat them properly was to slide them down your throat. That might explain why there were no pieces of fish left to gather.

RELEVANT OPINIONS

One basketful was left over for each disciple ... In allowing His disciples to assist in feeding the hungry crowd, Jesus demonstrated His confidence and trust in them. It was as if He were making them coworkers and partners in this great miracle. (E. Towns) The loaves were augmented by division and multiplied by subtraction ... The remaining twelve baskets tells of the abundance of grace reserved for *Israel*. (A. Pink) Mark mentions a second feeding, this time of four thousand men, but John does not mention that occasion in his narrative. (LWB)

John 6:13 Then (inferential) they gathered up (συνάγω, AAI3P, Culminative) and (connective) filled (γεμίζω, AAI3P, Culminative) twelve (cardinal) large wicker baskets (Acc. Dir. Obj.) with the broken pieces (Gen. Content) from the five (cardinal) loaves of barley (Gen. Spec.) flatbread (Adv. Gen. Ref.) which (Nom. Appos.) were left over (περισσεύω, AAI3P, Dramatic) after they (Dat. Adv.) had eaten (βιβρώσκω, Perf.APtc.DMP, Intensive, Temporal, Articular).

^{BGT} **John 6:13** συνήγαγον οὖν καὶ ἐγένευσαν δώδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθίνων ἃ ἐπερίσσευσαν τοῖς βεβρωκόσιν.

^{VUL} **John 6:13** collegerunt ergo et impleverunt duodecim cofinos fragmentorum ex quinque panibus hordiaciis quae superfuerunt his qui manducaverunt

LWB **John 6:14** **Then the men, after witnessing and deliberating on the miraculous sign which He [Jesus] had performed, proclaimed [spread the word around]: This person [Jesus] is the true prophet who has come before the public [made His dramatic appearance] into the world [planet earth].**

^{KW} **John 6:14** Then the men, having seen the attesting miracle which He performed, began to say, This man is truly the prophet who comes into the world.

^{KJV} **John 6:14** Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

TRANSLATION HIGHLIGHTS

After the men witnessed this miraculous sign which Jesus had performed (Dramatic Aorist tense), they deliberated on it for a while (Temporal Participle) and came to a conclusion. They spread the word wherever they went (Iterative Imperfect tense) that this person called Jesus is the true prophet (Gnomic Present tense) spoken of in Scripture. He has made His public appearance by performing miracles (Dramatic Present tense) in the world. The use of *kosmos* here means they recognized that this man came from heaven down to planet earth. They did not call Him the Son of God, but they at least recognized Him as a prophet sent by God. Nobody could perform these kinds of miracles unless He was sent by God.

RELEVANT OPINIONS

Even if they viewed Him as the Messiah, it was the earthly, political Messiah of Pharisaic hope whom they imagined to see in Him, as is clear from verse 15. (W. Hendriksen) The people began to identify Jesus as the prophet like unto Moses (Deut. 18:15), yet even that understanding was tainted. The Galileans during this time were quick to identify prophets who might lead a messianic revolt against Rome and secure political independence for the Jews. They identified Jesus as a prophet, not looking for Him to teach them the things of God, but rather to deliver them from Rome and be their king. (E. Towns) Let us not be misled by this seemingly honoring of Christ by those who eulogize His precepts, but who despise His cross. (A. Pink)

John 6:14 Then (inferential) the men (Subj. Nom.), after witnessing and deliberating on (ὁράω, AAPtc.NMP, Constative, Temporal) the miraculous sign (Acc. Dir. Obj.) which (Acc. Gen. Ref.) He had performed (ποιέω, AAI3S, Dramatic), proclaimed (λέγω, Imperf.AI3P, Iterative; spread the word around): This person (Subj. Nom.; Jesus) is (εἰμί, PAI3S, Gnomic) the true (Descr. Nom.) prophet (Pred. Nom.) who has come before the public (ἔρχομαι, PMPTc.NMS, Dramatic, Substantival, Deponent, Articular; made His dramatic appearance) into the world (Acc. Place; planet earth).

^{BGT} **John 6:14** Οἱ οὖν ἄνθρωποι ἰδόντες ὃ ἐποίησεν σημεῖον ἔλεγον ὅτι οὗτός ἐστιν ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον.

^{VUL} **John 6:14** illi ergo homines cum vidissent quod fecerat signum dicebant quia hic est vere propheta qui venturus est in mundum

LWB **John 6:15** When Jesus realized that they were about to come and seize Him in order to make Him King, He withdrew Himself again into the mountain alone.

^{KW} **John 6:15** Then Jesus, having perceived that they were about to come and to be taking Him by force in order that they might make Him King, withdrew again into the mountain himself alone.

^{KJV} **John 6:15** When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

TRANSLATION HIGHLIGHTS

When Jesus understood (Temporal Participle) that the men on the hillside were about (Tendential Present tense) to come and seize Him (Dramatic Present tense), He withdrew Himself (Constative Aorist tense) into the mountains again to be alone with the Father. Not understanding the true nature of His ministry and being completely ignorant of the dispensation of the Church Age, the men thought Jesus was prophesied to become their King *now*. They wanted out from under Roman rule so bad they could just taste it. And any man who could perform spectacular miracles as Jesus did must be a man who could become their King and deliver them from Roman bondage. They did not understand that *suffering must come before the crown*. They did not understand that over two thousands years must transpire before He would return and take His rightful throne at the beginning of the Millennial Reign. They wanted to make Him King *now* (Culminative Aorist tense) and they were ready to carry Him into town to have Him crowned by the officials.

RELEVANT OPINIONS

Filled with enthusiasm, the type of fervor which takes hold of a Jewish mob at the season of Passover, they were ready to proceed posthaste to Jerusalem, holding in their midst their strong man, who was able to effect cures and to provide bread and prosperity for everyone – if He refused to come along of His own accord, they actually intended to kidnap Him, thus forcing Him to go with them – in order that, arriving in the Holy City, they might crown Him king, throwing off the yoke of the Romans and establishing the kingdom of God on earth. (W. Hendriksen) The mood of the mob was to immediately start the revolution against Pilate and declare Jesus their king. Jesus sent His disciples away immediately as they perhaps were sympathetic with the revolutionary mood of the crowd. (E. Towns) Did this mob spoil His need for rest and quiet? Were they earthly-minded thrill-seekers? Did Jesus know that they were yearning for a political Messiah and that they would reject the true Messiah? Of course, He knew! Nevertheless, He provided bread for them, as much as they wanted. (W. Hendriksen)

The disciples themselves were strongly moved by the passions of the thousands; they were sharing in the general enthusiasm. To quench such an unholy or unspiritual view of the true Prophet and King, the disciples must be separated from the crowd, and Christ had to overcome by special utterance of His authority the reluctance of the twelve to embark in their ship. (H. Reynolds) When a multitude is inspired with wrong ideas and purposes, better disperse it. Thus

did Jesus. The best of teachers often find it difficult to gather people and keep them together. Jesus often found it difficult to send them away; they clung to Him, and He had to take Himself away from them. When Divine and human forces come into collision, the human ought and must give way ... It is better to be alone with a mountain than to be with a multitude, when it is entirely inspired with wrong and dangerous notions. Much honor is attempted to be forced on Jesus against His express will. Such honor to Him is dishonor, and He will not have it. He withdraws from it. (B. Thomas) The “loneliness” of the Johannine Jesus also means intimacy with His Father. (R. Schnackenburg) Jesus prayed for about eight or nine hours. (P. Butler)

This effort to make Him King was premature and arose from the fact that they had not comprehended the significance of the sign. They had not been filled with the knowledge of God, the true sustenance, but with perishable provisions. His kingdom is not food and drink (Rom. 14:17). It will not be established by human hands, but by divine power. It will not be set up in man’s day, but in Jehovah’s day. (A. Knoch) While the kingdom is proclaimed “at hand” during the period covered by the “four gospels,” we find no offer of it until the early part of the book of Acts. (C. Stam) Christ was not deceived by their fair speech. Their words sounded very commendable and laudatory, no doubt, but the Christ of God was, and is, the Reader of hearts. He knew what lay behind their words. He discerned the spirit that prompted them ... These Jews had owned Him (with their lips) as Prophet, and they were ready to crown Him as their King, but there is another office that comes in between these. Christ could not be their King until He had first officiated as Priest, offering Himself as a Sacrifice for sin! (A. Pink)

John 6:15 When (temporal) Jesus (Subj. Nom.) realized (γινώσκω, AAPtc.NMS, Constative, Temporal; cognizant) that (introductory) they were about (μέλλω, PAI3P, Tential) to come (έρχομαι, PMInf., Perfective, Inf. As Dir. Obj. of Verb, Deponent) and (continuative) seize (άρπάζω, PAInf., Dramatic, Purpose; carry Him off) Him (Acc. Dir. Obj.) in order to make (ποιέω, AASubj.3P, Culminative, Result) Him (ellipsis) King (Pred. Acc.), He withdrew (ἀναχωρέω, AAI3S, Constative; retired, took refuge) Himself (Pred. Nom.) again (adv.) into the mountain (Acc. Place) alone (Descr. Nom.).

^{BGT} **John 6:15** Ἰησοῦς οὖν γνοὺς ὅτι μέλλουσιν ἔρχεσθαι καὶ ἀρπάζειν αὐτὸν ἵνα ποιήσωσιν βασιλέα, ἀνεχώρησεν πάλιν εἰς τὸ ὄρος αὐτὸς μόνος.

^{VUL} **John 6:15** Iesus ergo cum cognovisset quia venturi essent ut raperent eum et facerent eum regem fugit iterum in montem ipse solus

LWB **John 6:16** Now, when evening came, His disciples went down to the sea,

^{KW} **John 6:16** Now, when evening came, His disciples went down to the sea,

^{KJV} **John 6:16** And when even was *now* come, his disciples went down unto the sea,

TRANSLATION HIGHLIGHTS

When evening arrived (Ingressive Aorist tense), the disciples were restless and walked down (Latin: descended) the hillside to the sea (Constative Aorist tense). Matthew and Mark tell us that Jesus “highly suggested” that they go there. They were probably homesick anyway, so they made preparations to sail back to Capernaum. Jesus told them to go on ahead and He would catch up with them later. He had some praying to do. He needed alone time from His disciples, too.

RELEVANT OPINIONS

He simply dismissed the vast throng, meanwhile ordering the disciples to go into a boat in order to row back to the other side of the sea of Galilee. (W. Hendriksen) Jesus got His group of disciples, and said, Get into that boat and go to the other side. And then, somehow, I am not told how He did it, but perhaps with some august word of authority, He dismissed the crowds. They went, and He went to the mountain to pray. He went for communion with His God. So it ended. The scattering crowds, the dismissed disciples, the retired Lord to the mountain side. (G. Morgan)

John 6:16 Now (transitional), when (temporal) evening (Subj. Nom.) came (γίνομαι, AMI3S, Ingressive, Deponent), His (Gen. Rel.) disciples (Subj. Nom.) went down (καταβαίνω, AAI3P, Constative) to the sea (Acc. Place),

^{BGT} **John 6:16** Ὡς δὲ ὄψια ἐγένετο κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν

^{VUL} **John 6:16** ut autem sero factum est descenderunt discipuli eius ad mare

LWB John 6:17 **And having boarded a ship, they departed for the opposite shore of the sea towards Capernaum. However, by this time darkness had arrived and Jesus had not yet appeared before them.**

^{KW} **John 6:17** And having gone on board a boat, were going across the sea to Capernaum. And darkness had already fallen and not yet had Jesus come to them.

^{KJV} **John 6:17** And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

TRANSLATION HIGHLIGHTS

The disciples thought Jesus was right behind them, because they went ahead and boarded a ship bound for Capernaum on the opposite shore (Constative Aorist tense). The ship probably had a schedule, because it departed before Jesus arrived. By this time, it was nightfall (Intensive Perfect tense) and still no sign of Jesus (Dramatic Perfect tense). I would imagine some of the disciples were a bit panicked by this time. “We can’t leave Jesus behind. What a bunch of ingrates we will look like, after witnessing and participating in His miraculous feeding of five thousand men!” They probably had the twelve baskets of leftover bread with them, too – unless

they were used to feed the women and children outside the picnic area. Darkness meant it was now nightfall, so they had rowed about 8-9 hours and were only halfway across the lake. The Greek word *skotia* is also used for a stage of spiritual darkness known as *blackout of the soul*, although I don't see any real connection to this passage.

RELEVANT OPINIONS

John often uses the word *skotia* to refer not only to physical darkness but also to a kind of spiritual darkness, as when Judas (13:30) went out to betray Christ. (E. Towns) The ship was only a fishing boat, perhaps only a dozen or 20-feet long. (R. Earle) Darkness was about them, and the angry waves all around them – fit emblems of the opposition of the world against the believer's course. It was a real test of their faith and patience. And similarly does God often test us today. Frequently our circumstances are dark, and conditions are all against us. We cry to the Lord and He “does not come.” But let us remind ourselves, that God is never in a hurry. However much the petulance of unbelief may seek to hasten His hand, He waits His own good time. Omnipotence can afford to wait, for it is always sure of success. And because omnipotence is combined with infinite wisdom and love, we may be certain that God not only does everything in the right way, but also at the best time. (A. Pink)

John 6:17 And (continuative) having boarded (ἐμβαίνω, AAPTc.NMP, Constativē, Circumstantial) a ship (Acc. Dir. Obj.), they departed (ἔρχομαι, Imperf.MI3P, Descriptive, Deponent) for the opposite shore (Prep. Gen.; the other side) of the sea (Adv. Gen. Ref.) towards Capernaum (Acc. Place). However (adversative), by this time (temporal) darkness (Subj. Nom.; nightfall) had arrived (γίνομαι, Perf.AI3S, Intensive) and (connective) Jesus (Subj. Nom.) had not yet (Adv. Time) appeared (ἔρχομαι, Perf.AI3S, Dramatic, Deponent) before them (Prep. Acc.).

^{BGT} **John 6:17** καὶ ἐμβαίντες εἰς πλοῖον ἤρχοντο πέραν τῆς θαλάσσης εἰς Καφαριναοῦμ. καὶ σκοτία ἤδη ἐγεγόνει καὶ οὐπω ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς,

^{VUL} **John 6:17** et cum ascendissent navem venerunt trans mare in Capharnaum et tenebrae iam factae erant et non venerat ad eos Iesus

LWB **John 6:18** **And the sea was stirred-up by a severe blowing wind.**

^{KW} **John 6:18** The sea, a great wind blowing, was rising.

^{KJV} **John 6:18** And the sea arose by reason of a great wind that blew.

TRANSLATION HIGHLIGHTS

The disciples were not far from the shore when the sea was stirred up by a severe blowing wind (Dramatic Imperfect tense). I have no doubt that the disciples feared for their lives on this voyage. Weather on a large lake or inland sea can be almost as hazardous as on the ocean. I was

returning from a water skiing trip once on Lake Powell (Arizona-Utah border) and our boat was nearly capsized by a monsoon. Large houseboats have been swamped on this body of water before.

RELEVANT OPINIONS

The disciples were about three or four miles into their journey when such a storm overtook them ... Even for experienced fishermen, such a storm would have been very dangerous. (E. Towns) The Sea of Galilee is six hundred feet below sea level, in a cuplike depression among the hills. When the sun sets, the air cools; and as the cooler air from the west rushes down over the hillside, the resultant wind churns the lake. Since the disciples were rowing toward Capernaum, they were heading into the wind; consequently, they made little progress. (F. Gaebelein)

John 6:18 And (enclitic) the sea (Subj. Nom.) was stirred up (διεγείρω, Imperf.PI3S, Dramatic; aroused) by a severe (Gen. Measure; great) blowing (πνέω, PAPtc.GMS, Descriptive, Modal, Gen. Absolute) wind (Abl. Means).

^{BGT} **John 6:18** ἡ τε θάλασσα ἀνέμου μεγάλου πνέοντος διεγείρετο.

^{VUL} **John 6:18** mare autem vento magno flante exsurgebat

LWB John 6:19 Then, after rowing about twenty-five or thirty furlongs [approximately 3 to 3-1/2 miles], they watched Jesus as He walked upon the sea and approached close to the ship. In fact, they became afraid.

^{KW} **John 6:19** Then, having rowed about twenty-five or thirty furlongs, they carefully watch Jesus walking upon the surface of the sea and coming near the boat. And they became afraid.

^{KJV} **John 6:19** So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

TRANSLATION HIGHLIGHTS

They rowed about 3 to 3-1/2 miles in the wind-tossed sea (Intensive Perfect tense) and watched Jesus with amazement (Perfective Present tense) as He walked upon the sea and approached their ship (Dramatic Present tense). They had to be exhausted from rowing so far in a fierce wind, and were no doubt worried about capsizing. None of them were expecting a miracle from Jesus, and yet here He was! No man was able to walk on water, and especially during a strong gale wind. As they observed His nonchalant approach on top of the angry waves, they became afraid (Ingressive Aorist tense). If they were thrown overboard, they would not have enough energy left to swim to shore. They were afraid of drowning. But here was Jesus, walking up-and-down the storm-tossed waves. He never stumbled; He never went under; He remained on top of the water and followed its natural ebb-and-flow.

RELEVANT OPINIONS

While the storm was raging, and the darkness enveloped the little group of men, they were, nevertheless, perfectly safe, for upon the hill the Lord was interceding for them. A beautiful picture, indeed, one which has many present-day applications. (W. Hendriksen) As it was about six miles across, the boat was therefore in the middle of the lake. (H. Reynolds) It is difficult to imagine what fatigue, fear, and discouragement must have gripped them. They were in the boat by the command of Christ, and they were exerting themselves to the limit. Yet they were not able to make any headway against the storm so as to fulfill Christ's command to go over to the other side. (J. Pentecost) The wind which was holding them back, was not holding back that approaching Figure. (G. Morgan)

The preposition *epi* when used with the genitive case means "contact." John 6:19 reports our Lord as walking upon the sea. *Epi* with the genitive is used here. Our Lord's sandals actually had contact with the surface of the sea, as our shoes have contact with the hard pavement upon which we walk. The waves were high. That means in order to reach the boat, He had to walk up and down a wave, and into the trough between that wave and the next. (K. Wuest) Notice that the disciples did not give up in despair – they continued rowing! And ultimately the Lord came to their side and delivered them from the angry tempest. So, dear saint, whatever may be the path appointed by the Lord, however difficult and distasteful, *continue therein*, and in His own good time the Lord *will* deliver you. (A. Pink)

John 6:19 Then (inferential), after rowing (ἐλαύνω, Perf.APtc.NMP, Intensive, Temporal) about (comparative) twenty-five (cardinal) or (disjunctive) thirty (cardinal) furlongs (Acc. Measure; one stadia = 600 feet), they watched (θεωρέω, PAI3P, Perfective; observed) Jesus (Acc. Dir. Obj.) as He walked (περιπατέω, PAPtc.AMS, Dramatic, Temporal) upon the sea (Prep. Gen.) and (connective) approached (γίνομαι, PMPTc.AMS, Dramatic, Circumstantial, Deponent) close to (Prep. Gen.; near) the ship (Gen. Place). In fact (emphatic), they became afraid (φοβέω, API3P, Ingressive).

^{BGT} **John 6:19** ἐληλακότες οὖν ὡς σταδίους εἴκοσι πέντε ἢ τριάκοντα θεωροῦσιν τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης καὶ ἐγγὺς τοῦ πλοίου γινόμενον, καὶ ἐφοβήθησαν.

^{VUL} **John 6:19** cum remigassent ergo quasi stadia viginti quinque aut triginta vident Iesum ambulantem super mare et proximum navi fieri et timuerunt

LWB **John 6:20** **But He assured them: It is I. Stop being afraid!**

^{KW} **John 6:20** But He says to them, it is I. Stop fearing.

^{KJV} **John 6:20** But he saith unto them, It is I; be not afraid.

TRANSLATION HIGHLIGHTS

Jesus assured them as He approached the ship (Perfective Present tense): It's Me! Stop being afraid (Imperative of Prohibition)! In other words: You're not imagining things. I'm not a ghostly apparition. I told you I would catch up to you. As a matter of fact, if you hadn't seen Me just now, I probably would have beat you to shore! Can't you see Jesus smiling as He passed their ship *en route* to Capernaum by walking on water? But you should know that if I'm here, you are safe no matter how rough this storm gets. It's hard to know what they were more afraid of – Jesus walking on water or the storm about to capsize their ship. But the negative particle combined with the prohibition means they were overcome with fear and Jesus wanted them to “snap out of it.” Some commentators pursue the “I am” phrase, but I don't think it should be included in the list of official “I am” phrases in John's Gospel.

RELEVANT OPINIONS

Although Jesus knew the state of His disciples, He did not at once come to the rescue. He waited, perhaps to try their faith, and to make His interposition the more welcome. Often do Christ's people fancy that their Lord is careless of their state of anxiety, alarm or danger. But they are mistaken. He has His own reasons for delay. (J. Thomson) There would have been no cause for fear if the disciples had seen Jesus walking *by* the sea; it was the sight of Him walking *on* the sea that made them cry out, thinking as we are told in Mark 6:49, that it was an apparition. (F. Bruce) Their fears had mastered them. They were not expecting deliverance. They had already forgotten that exercise of Divine grace and power which they had witnessed only a few short hours before. (A. Pink) The miracle was designed to demonstrate that Jesus could be with them under all circumstances. (F. Gaebelein)

John 6:20 But (adversative) He assured (λέγω, PAI3S, Perfective) them (Dat. Ind. Obj.): It is (εἰμί, PAI1S, Descriptive) I (Pred. Nom.; the “I am”). Stop (neg. particle) being afraid (φοβέω, PMImp.2P, Descriptive, Prohibition)!

^{BGT} **John 6:20** ὁ δὲ λέγει αὐτοῖς· ἐγώ εἰμι· μὴ φοβεῖσθε.

^{VUL} **John 6:20** ille autem dicit eis ego sum nolite timere

LWB John 6:21 **Consequently, they were willing to receive Him into the ship. However, the ship immediately arrived at the land unto which they had departed and were headed for.**

^{KW} **John 6:21** Then they began to be willing to receive Him into the boat. And immediately the boat was at the land to which they had been going.

^{KJV} **John 6:21** Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

TRANSLATION HIGHLIGHTS

Jesus' words did the trick. Once they heard Him speak, they calmed down and were willing to help Him into the ship (Culminative Aorist tense). However, before they had a chance to row

any further in the storm, the ship immediately arrived (Ingressive Aorist tense) at its final destination. They had reached the land which they had departed for when they left the far shore. There is another miracle here, rather subtly hidden. When they saw Jesus walking on the water, they were about 3 to 3 ½ miles from the opposite shore. Now, all of a sudden, they were at their destination's end. The ship (Latin: naval) and all its inhabitants were safely transported to their destination as soon as Jesus entered the vessel. When He boarded the vessel, the ship steadied and the storm calmed down. All that fear and worry was for nothing. Isn't that just like us? As believers, when we embrace the Lord by utilizing Bible doctrine, our ship steadies and the storms of life calm under divine perspective.

RELEVANT OPINIONS

The disciples had rowed hard, but could not make their point till they had got Christ in the ship, and then the work was *done suddenly*. (M. Henry) He conquers even space, for when He enters the boat, it is on the shore *all at once*. (W. Hendriksen) The vessel is said by some remarkable process to have been miraculously propelled to the shore. (H. Reynolds) By the words "and immediately the boat reached the shore" another miracle is probably intended. (E. Blum) The immediate arrival at the point the disciples were making for is certainly meant to be a miracle. (R. Schnackenburg) After hours of struggle to go part way, Jesus took them the remaining distance with no effort on their part. (R. Wilkin)

The boat was still far from shore when Jesus came to it. That distance melted away the moment Jesus stepped into the boat. (R. Lenski) There is no mention of the disciples who had been rowing slowly against the wind now quickening their pace and making it speedily to the shore. The arrival at the destination is instantaneous. In Mark's story (6:51) there is a hint of the miraculous at this point, since the wind dies down as soon as Jesus enters the boat. It is hard to see this as anything other than a further miraculous consequence of Jesus' presence. (A. Lincoln)

John 6:21 Consequently (inferential), they were willing (θέλω, Imperf.AI3P, Inchoative) to receive (λαμβάνω, AAIInf., Culminative, Result; assist, help) Him (Acc. Dir. Obj.) into the ship (Prep. Acc.). However (adversative), the ship (Subj. Nom.) immediately (Adv. Time) arrived (γίνομαι, AMI3S, Ingressive, Deponent; came to pass) at the land (Gen. Place) unto which (Acc. Appos.) they had departed and were headed for (ὑπάγω, Imperf.AI3p, Progressive).

^{BGT} **John 6:21** ἤθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως ἐγένετο τὸ πλοῖον ἐπὶ τῆς γῆς εἰς ἣν ὑπήγον.

^{VUL} **John 6:21** voluerunt ergo accipere eum in navi et statim fuit navis ad terram quam ibant

LWB John 6:22 On the following day, the crowd which had been standing firm on the other side of the sea [waiting to grab Jesus and make Him their King], deliberated that another small ship was not there, except one, and that Jesus had not boarded the ship together with His disciples, but rather His disciples had departed alone [so the concluded that He must still be on their side of the sea].

^{KW} **John 6:22** The next day, the crowd which had taken its stand across the sea and was still standing there, saw that another little boat was not there, except one, and that Jesus did not enter the large boat with His disciples, but that His disciples had gone away alone.

^{KJV} **John 6:22** The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone;

TRANSLATION HIGHLIGHTS

On the following day, the crowd which had been standing firm, ready to grab Jesus and make Him their King, was in a quandary. While they had been waiting for Jesus to come down from the hillside (Intensive Perfect tense), He had made an escape in the dark during the storm. They deliberated on where He might be, since there was only one small ship left on their side of the sea (Constative Aorist tense), and they knew Jesus didn't board the first ship with His disciples (Constative Aorist tense). Some of them watched and knew that His disciples had departed alone the night before (Culminative Aorist tense). No matter how big the small ship might have been, there were thousands of people who may have ferried across the sea to hear Him speak, and there was no way they would have traveled back on that stormy night. Since there were only two ships, and the one with the disciples in it was still gone, then Jesus must still be on the hillside. After a careful search, in which they did not find Jesus, they decided that the only way to locate Him was to follow His disciples and they would lead them to Him eventually.

RELEVANT OPINIONS

The multitude, whose hearts were set on making the Miracle-worker their “king,” apparently collected early in the morning to carry their purpose into effect. But on seeking for Jesus, He was nowhere to be found. (A. Pink) They were very ready to accept Jesus as a political Christ, who would be a purveyor of cheap food and establish an economic Utopia, for that would render the task of satisfying their physical needs less laborious ... From this fate Jesus at once escaped by withdrawing to the hills to pray in solitude, for had He consented to their wish, He would have completely frustrated the purpose of His mission. (R. Tasker)

John 6:22 On the following day (Adv. Time), the crowd (Subj. Nom.) which had been standing firm (ἵστημι, Perf.APtc.NMS, Intensive, Attributive; waiting) on the other side (Prep. Gen.) of the sea (Adv. Gen. Ref.), deliberated (ὀράω, AAI3P, Constative) that (introductory) another (Nom. Spec.; of the same kind) small ship (Subj. Nom.) was (εἶμι, Imperf.AI3S, Descriptive) not (neg. adv.) there (Adv. Place; present: docked or pulled onto the shore), except (conditional & negative particles) one (Nom. Appos.), and (continuative) that (introductory) Jesus (Subj. Nom.) had not (neg. adv.) boarded the ship (Acc. Dir. Obj.) together with (συνεισέρχομαι, AAI3S, Constative, Deponent) His (Gen. Rel.) disciples (Dat. Accompaniment), but rather (contrast) His

(Gen. Rel.) disciples (Subj. Nom.) had departed (ἀπέρχομαι, AAI3P, Culminative, Deponent) alone (Pred. Nom.).

^{BGT} **John 6:22** Τῇ ἐπαύριον ὁ ὄχλος ὁ ἐστηκὼς πέραν τῆς θαλάσσης εἶδον ὅτι πλοιάριον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἓν καὶ ὅτι οὐ συνεισηλθεν τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖον ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον·

^{VUL} **John 6:22** altera die turba quae stabat trans mare vidit quia navicula alia non erat ibi nisi una et quia non introisset cum discipulis suis Iesus in navem sed soli discipuli eius abissent

LWB John 6:23 Other small ships [water taxi service] arrived from Tiberius, close to the place where they had eaten bread after the Lord had given thanks [but they hadn't seen Jesus either].

^{KW} **John 6:23** Other little boats came from Tiberius, near the place where they ate the bread after the Lord had given thanks.

^{KJV} **John 6:23** (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)

TRANSLATION HIGHLIGHTS

Some members of the crowd conducted a thorough search for Jesus. They returned to the hillside where they had eaten bread and fish (Dramatic Aorist tense) after the Lord Jesus had given thanks for it (Temporal Participle). They did not find Him there. Other small ships arrived from Tiberius while they were searching; this was in effect a water taxi service. This means some time had elapsed. People were up for the morning and had begun working, but still no sign of Jesus. Nobody from Tiberius had seen Him either. They couldn't figure out where or how He had left without their seeing Him, but eventually they came to the conclusion that He must have slipped past them in the dark during the storm. I bet some of them were mad as hens!

RELEVANT OPINIONS

They drew the correct conclusion that He had gone back to the western (Capernaum) region; though, of course, with no other boat in sight to take Him back, they could not figure out *how* He got back. Did He walk *around* the sea? But in that case would they not have seen Him? They never thought for a moment that He might have walked *across*. (W. Hendriksen) They wanted Him to “bring in a new social order on a bread basis. Jesus would have none of it.” (G. Morgan)

John 6:23 Other (Nom. Measure; of the same kind) small ships (Subj. Nom.; water taxi service) arrived (ἔρχομαι, AAI3S, Constative, Deponent) from Tiberius (Gen. Place), close to (Prep. Gen.) the place (Gen. Place; on the hillside) where (particle) they had eaten (ἐσθίω, AAI3P, Dramatic) bread (Acc. Dir. Obj.) after the Lord (Gen. Absolute) had given thanks (εὐχαριστέω, AAPtc.GMS, Constative, Temporal).

^{BGT} **John 6:23** ἄλλα ἦλθεν πλοι[άρι]α ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον εὐχαριστήσαντος τοῦ κυρίου.

^{VUL} **John 6:23** aliae vero supervenerunt naves a Tiberiade iuxta locum ubi manducaverant panem gratias agente Domino

LWB **John 6:24** **When the crowd finally realized that Jesus was not there, nor His disciples, they themselves boarded small ships and departed for Capernaum, continuing their search for Jesus.**

^{KW} **John 6:24** When therefore the crowd saw that Jesus was not there, nor even His disciples, they themselves went into the little boats and came to Capernaum seeking Jesus.

^{KJV} **John 6:24** When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

TRANSLATION HIGHLIGHTS

Eventually the crowd realized (Ingressive Aorist tense) that Jesus was no longer on their side of the Sea of Galilee. They had not seen any sign of His disciples either. So they hired some small ships, boarded them, and departed for Capernaum (Constative Aorist tense). The locals from Tiberius probably made a lucrative profit during the time of the Passover, providing food and transportation across the lake. They did not go home. They did not abandon their search for Jesus. They kept on searching for Him (Durative Present tense) until they found Him on the opposite shore. This crowd was quite tenacious in their pursuit. They wanted Jesus to be their King *really bad*. They were impressed by His miracles and they were desperate to break the Roman yoke upon their country.

RELEVANT OPINIONS

Other boats had come across from Tiberias to the east side of the lake, perhaps the strong gale from the west had blown them across during the night. (F. Bruce) He will not be made King on the basis of being a wholesale food provider. True Kingship must rest on a spiritual basis. (G. Morgan)

John 6:24 **When** (temporal) **the crowd** (Subj. Nom.) **finally** (inferential & temporal) **realized** (ὄραω, AAI3S, Ingressive; perceived, discovered) **that** (introductory) **Jesus** (Subj. Nom.) **was** (εἰμί, PAI3S, Gnostic) **not** (neg. adv.) **there** (Adv. Place), **nor** (neg. conj.) **His** (Gen. Rel.) **disciples** (Subj. Nom.), **they themselves** (Subj. Nom.) **boarded** (ἐμβαίνω, AAI3P, Constative; embarked) **small ships** (Acc. Gen. Ref.) **and** (continuative) **departed** (ἔρχομαι, AAI3P, Constative, Deponent) **for Capernaum** (Acc. Place), **continuing their search for** (ζητέω, PAPtc.NMP, Durative, Modal) **Jesus** (Acc. Dir. Obj.).

^{BGT} **John 6:24** ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν αὐτοὶ εἰς τὰ πλοιάρια καὶ ἦλθον εἰς Καφαρναοὺμ ζητοῦντες τὸν Ἰησοῦν.

^{VUL} **John 6:24** cum ergo vidisset turba quia Iesus non esset ibi neque discipuli eius ascenderunt naviculas et venerunt Capharnaum quaerentes Iesum

LWB **John 6:25** Now when they found Him on the other side of the sea, they asked Him: Rabbi, when did you arrive here?

^{KW} **John 6:25** And having found Him across the sea, they said to Him, Rabbi, when have you come here?

^{KJV} **John 6:25** And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

TRANSLATION HIGHLIGHTS

The crowd that was looking for Jesus eventually located Him (Culminative Aorist tense) on the other side of the sea in Capernaum. When they found Him (Temporal Participle), they asked Him a nosey question: Rabbi, when did you arrive here in this place (Dramatic Perfect tense)? This question was meant to be a trap. The crowd was angry at being left behind. They wanted an explanation on why He so rudely left them. Even the vocative “Rabbi” was meant to couch their arrogant, demanding question. But Jesus knew this was an ungrateful bunch of people; He knew the vast majority of them were not His sheep. He did not kowtow to their questioning.

RELEVANT OPINIONS

They were sure that Jesus had not started before the disciples, and they knew that there was no method by which the lake itself would have been available, and they want explanation. (H. Reynolds) Notice first that He did not answer their question. They asked Him *when* He came there. He told them *why* they had come. He ignored their curiosity and went straight to the business that was on His heart. (G. Morgan)

John 6:25 Now (transitional) when they found (εὕρισκω, AAPTc.NMP, Culminative, Temporal) Him (Acc. Dir. Obj.) on the other side of (Prep. Gen.) the sea (Gen. Place), they asked (λέγω, AAI3P, Constative) Him (Dat. Ind. Obj.): Rabbi (Voc. Address), when (temporal) did you arrive (γίνομαι, Perf.AI2S, Dramatic, Interrogative Ind., Deponent; come to be, appear) here (Adv. Place)?

^{BGT} **John 6:25** καὶ εὐρόντες αὐτὸν πέραν τῆς θαλάσσης εἶπον αὐτῷ· ῥαββί, πότε ὧδε γέγονας;

^{VUL} **John 6:25** et cum invenissent eum trans mare dixerunt ei rabbi quando huc venisti

LWB **John 6:26** Jesus answered them with discernment and replied: Most assuredly I say to you, You are seeking Me, not because you want to comprehend miraculous signs [doctrine], but because you ate from the loaves of bread and were satisfied [materialism].

^{KW} **John 6:26** Jesus answered them and said, Most assuredly, I am saying to you, You are seeking me, not because you saw attesting miracles, but because you ate of the loaves and were satisfyingly filled.

^{KJV} **John 6:26** Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

TRANSLATION HIGHLIGHTS

This reply from Jesus is a little tricky because it serves two purposes. First, He lets them know that He knows that their question is disingenuous. Second, He lets them know that their motivation for seeking Him in the first place is for nefarious purposes. Keep both of these in mind. Jesus answered them with discernment (Constative Aorist tense). Again, this is not a simple answer using *lego*, but an answer using *apokrinomai* that means Jesus can see through their hypocrisy with His divine omniscience. He knows exactly what they are thinking. Most assuredly, beyond any shadow of a doubt, He is going to give them an answer. It will not be an answer they will like to hear. “You are seeking Me (Durative Present tense), not because you are interested in understanding the truth behind My signs or attesting miracles (Ingressive Aorist tense), but because you ate from the physical loaves of bread (Constative Aorist tense) and were satisfied (Culminative Aorist tense). The potential indicative mood means they might have witnessed the miracles and wondered what divine truth lay behind them ... but they didn’t really want to know.

The culminative aorist means they were completely satisfied after eating physical bread. There was no desire for knowledge. There was no desire to know the truth. There was no hunger for Him personally. There was only free food and they were more than happy with that (Latin: saturated). This is exactly the same motivation behind their question: When did you arrive here? They weren’t interested in Him or what He had to say. They were mad because they missed a free breakfast on the other side of the sea! They weren’t interested in where He was or when He got here, they were only interested in their next meal. This is the story of millions of Christians today. They do not come to church to learn about Christ. They do not study the Word of God because they are interested in Bible doctrine. They are interested in the promise of benefits: money in a time of need, free potluck suppers, potential business deals, networking opportunities, dating partners, somebody to father or mother your children, someone to cook and clean your house, an air of respectability – any superficial thing, just not Bible doctrine.

RELEVANT OPINIONS

He met by response their question, but not after the fashion their curiosity might dictate, omitting any reply to their unnecessary inquiry, and even refusing to answer it. (H. Reynolds) Jesus was illuminating their spiritual unbelief even though they only followed Him outwardly ... Jesus

urged them to be more concerned with eternal life than mere food to keep them alive physically. (E. Towns) All the wonders which He had performed, they had not understood in their quality as *signs* which pointed to Him as the spiritual Messiah, the Son of God. (W. Hendriksen) He is not flattered by the large following which flocks after Him, and does not hesitate to offend them by disclosing their own hearts to them. They came to be filled with food and cared nothing for the spiritual sustenance for which it stood ... The true Manna was with them and they ask Him for a sign such as Moses gave! He Himself was all that the manna signified. (A. Knoch)

It was not the promise of spiritual blessings for which this multitude hungered. Rather, they wanted the physical and material blessings that Messiah could confer upon them. They considered the material blessings more beneficial to them than the spiritual blessings He had come to confer on them. (J. Pentecost) What they waited for, was a Kingdom of God – not in righteousness, joy, and peace in the Holy Spirit, but in meat and drink – a kingdom with miraculous wilderness-banquets to Israel, and of course miraculous triumphs over the Gentiles. (A. Edersheim) He rebuked them for their materialistic motivation and their lack of spiritual perception. They saw miraculous signs, but to them it was only an easy meal. They failed to see what it signified. (E. Blum)

John 6:26 **Jesus** (Subj. Nom.) **answered them** (Dat. Ind. Obj.) **with discernment** (ἀποκρίνομαι, API3S, Constative, Deponent) **and** (connective) **replied** (λέγω, AAI3S, Constative): **Most assuredly** (asseverative; emphatic "truly") **I say** (λέγω, PAI1S, Static) **to you** (Dat. Adv.), **You are seeking** (ζητέω, PAI2P, Durative) **Me** (Acc. Dir. Obj.), **not** (neg. adv.) **because** (causal) **you want to comprehend** (ὀράω, AAI2P, Ingressive, Potential Ind.) **miraculous signs** (Acc. Dir. Obj.; attesting miracles), **but** (contrast) **because** (causal) **you ate** (έσθίω, AAI2P, Constative) **from the loaves of bread** (Abl. Source) **and** (connective) **were satisfied** (χορτάζω, API2P, Culminative).

^{BGT} **John 6:26** Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν· ἀμὴν ἀμὴν λέγω ὑμῖν, ζητεῖτέ με οὐχ ὅτι εἶδετε σημεῖα, ἀλλ' ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε.

^{VUL} **John 6:26** respondit eis Iesus et dixit amen amen dico vobis quaeritis me non quia vidistis signa sed quia manducastis ex panibus et saturati estis

LWB John 6:27 **Stop working for the food [physical] which always perishes, but rather for the food [spiritual] which will abide for eternal life, which [eternal life as spiritual food] the Son of Man will give to you. For this One [Jesus, the Son of Man] the Father has sealed [certified from heaven and attested by miracles], even God.**

^{KW} **John 6:27** Stop working for the food which perishes, but work for the food which abides for life eternal which the Son of Man will give you, for this One the Father sealed, even God.

^{KJV} **John 6:27** Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

TRANSLATION HIGHLIGHTS

Jesus commands the crowd to stop working so hard (Imperative of Prohibition) for the physical food which always perishes in the end (Gnomic Present tense). He didn't mean: Quit your job and wait for bread to fall out of heaven. He wasn't deprecating the hard work you often exert at your job. He was pointing to a higher priority in life by means of a contrast. Instead, keep on working for the spiritual food which will abide (Futuristic Present tense) for eternal life. Physical food has its purpose in keeping the body running, which is necessary for temporal life on earth, but spiritual food is good for eternal life. The first is bound to time, the second is not. The first is temporary, the second is permanent. Your priority should be on spiritual food first, and physical food second.

This eternal life as a result of spiritual food the Son of Man will give to you (Predictive Future tense). Jesus is trying to tell them that they are so focused on the feeding of the 5,000 that they have overlooked the Person who performed the miraculous feeding. They have their focus on the wrong thing. The miracles point to the Son of Man; the Son of Man does not point to the miracles. Instead of looking for their next free meal or other material blessing, they should be concentrating on the Man Christ Jesus and His teaching. For this very Person, the Son of Man, has been sealed by God the Father. The Father has certified Him and is attesting to His certification by miracles, but the miracles point to the Man.

RELEVANT OPINIONS

In the East, it was the seal rather than the signature that authenticated a document or guaranteed the contents of a package or fulfillment of a contract. The rabbis taught that the seal of God is truth ... When Jesus spoke of being sealed by God, He was emphasizing that His message was true for the beginning, the middle, and the end of life. (E. Towns) The bread that abides unto eternal life corresponds closely with the water of life (4:14), which when once appropriated, flows and springs up with perennial energy within the soul, conferring the consciousness and the beginning of eternal life. (H. Reynolds) The Jews did not understand Christ's saying about food any better than the Samaritan woman grasped His saying about water. Both gave a literal interpretation to His *mashal*, and both were wrong! (W. Hendriksen) Labor *more* for the latter than for the former, or *rather than*. (E. Bullinger) The king's seal speaks of authority. His seal was added for the purpose of confirmation and ratification. These, we doubt not, are the principle thoughts we are to associate with the "sealing" of Christ. (A. Pink) In an age when many were illiterate, the seal attested ownership as a label could not. (L. Morris)

John 6:27 Stop (neg. particle) working for (ἐργάζομαι, PMImp.2P, Iterative, Prohibition, Deponent) the food (Acc. Dir. Obj.; physical) which always perishes (ἀπόλλυμι, PMPtC.AFS, Gnomic, Attributive), but rather (contrast) for the food (Acc. Dir. Obj.; spiritual) which will abide (μένω, PAPtC.AFS, Futuristic, Attributive) for eternal (Acc. Extent of Time) life (Acc. Dir. Obj.), which (Acc. Gen. Ref.; eternal life as spiritual food) the

Son (Subj. Nom.) of Man (Gen. Rel.) will give (δίδωμι, FAI3S, Predictive & Gnostic) to you (Dat. Adv.). For (explanatory) this One (Acc. Dir. Obj.) the Father (Subj. Nom.) has sealed (σφραγίζω, AAI3S, Dramatic; certified from heaven), even (ascensive) God (Nom. Appos.).

^{BGT} **John 6:27** ἐργάζεσθε μὴ τὴν βρωσιν τὴν ἀπολλυμένην ἀλλὰ τὴν βρωσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει· τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν ὁ θεός.

^{VUL} **John 6:27** operamini non cibum qui perit sed qui permanet in vitam aeternam quem Filius hominis vobis dabit hunc enim Pater signavit Deus

LWB John 6:28 Then [shortly after the miraculous feeding of the multitude] they [Jewish crowd] asked Him: What shall we do on a continual basis in order that we might perform the works of God?

^{KW} **John 6:28** Then they said to Him, What are we to do as a habit of life in order that we may continually be working the works of God?

^{KJV} **John 6:28** Then said they unto him, What shall we do, that we might work the works of God?

TRANSLATION HIGHLIGHTS

Shortly after they witnessed the miraculous feeding of the 5,000 by 5 loaves and 2 fishes, the Jewish crowd approached Jesus and asked Him a question (Constative Aorist tense). What shall we do on a continual basis (Iterative Present tense) that will enable us to perform (Potential Subjunctive mood) the works of God? Jews at that time lived entirely by works, following the precepts of the Mosaic Law. This meant anything they heard from a prophet or teacher was seen through the lens of “works” and self-sufficiency. Rather than simple belief in Christ, they wanted to “do” something; they wanted to know what God “required” of them. They wanted to know how to *work* for eternal life. It was a step in the right direction (away from the physical bread they had eaten on the hillside), but it was a step in the way of works and self-effort rather than believing in Christ and listening to His teaching. This crowd has a difficult time understanding that there was *nothing* they could contribute to their own salvation. The majority of Christians today have the same problem. What must you do to be saved? Believe ... nothing else.

RELEVANT OPINIONS

They were Jews in a state of great spiritual ignorance and darkness ... Their only notion is the old self-righteous one of the natural man: “I must do something. I must perform some works to please God and buy admission to heaven.” It is a case of a conscience partially aroused and put on its defence, groping after light ... Though it may often be the lazy expression of languid religious feeling, just half awakened, it is at any rate much better than having no feeling at all ... We never know what it may lead to. It may perhaps lead to nothing, and prove a mere temporary feeling. But it may lead to something, and end in the conversion of a soul ... Yet even with them our Lord condescends to hold a long conversation. (J. Ryle) They display no doubt about their

intrinsic ability to meet any challenge God may set them; they evince no sensitivity to the fact that eternal life is first and foremost a gift within the purview of the Son of Man. (D. Carson) Jesus had told them to work for the food that is imperishable: what kind of work (they asked) is this? (F. Bruce)

They felt, perhaps, that they were on the wrong road, that something was required of them, but what that something was they knew not. They supposed they had to *do* some work; but *what* works they were ignorant ... It seems incredible that these men should have asked such a question. Only a moment before, Christ had said to them, “Labour not for the meat which perishes, but for that meat which endures unto everlasting life, which the Son of man shall *give* unto you.” But the carnal mind, which is enmity against God, is unable to rise to the thought of a *gift*. (A. Pink) The works of God – works which He requires – are assumed to be the one condition of obtaining the spiritual food. (B. Wescott) The people imagine that there is an entire scale of such works, a multiplicity of meritorious deeds to be done by them. Moreover, they imply that if they just knew what these works are, they may with powers and efforts of their own decide to do them ... They think only of works righteousness. (R. Lenski)

There is something within the fallen nature of human beings that makes working for eternal life more attractive than receiving it as a gift. (T. Constable) Blind pride demands that they *do* something. Thus today, though man is taught in all spheres how dependent he is on what God does, the moment he gets into the presence of God, it is “what must I do?” (A. Knoch) But the carnal mind, which is enmity against God, is unable to rise to the thought of a gift. Or, rather, the carnal heart is unwilling to come down to the place of a beggar and a pauper, and receive everything for nothing. The sinner wants to do something to earn it. It was thus with the woman at the well (John 4:10) ... it was the same with the rich young ruler (Luke 18:8) ... it was the same with the stricken Jews on the day of Pentecost (Acts 2:37) ... it was the same with the Philippian jailer (Acts 16:30) ... it was the same with the prodigal son (Luke 9:15). Ah, dear friends, God and man are ever the same wherever you find them! (A. Pink)

Of the true, spiritual meaning of the *maschal* the audience understands nothing. When Jesus mentions “works,” this term is immediately taken in its crassly literal sense, as indicating law-works which one performs in order to earn a place in the kingdom. (W. Hendriksen)

John 6:28 Then (consecutive; shortly after the miraculous feeding of the multitude) they asked (λέγω, AAI3P, Constative) Him (Prep. Acc.): What (Interrog. Acc.) shall we do on a continual basis (ποιέω, PASubj.1P, Iterative, Deliberative) in order that (purpose) we might perform (ἐργάζομαι, PMSubj.1P, Durative, Potential, Deponent) the works (Acc. Dir. Obj.) of God (Descr. Gen.)?

^{BGT} **John 6:28** εἶπον οὖν πρὸς αὐτόν· τί ποιῶμεν ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ θεοῦ;

^{VUL} **John 6:28** dixerunt ergo ad eum quid faciemus ut operemur opera Dei

LWB **John 6:29** Jesus replied with discernment and said to them [Jewish crowd at Capernaum]: This is the work of God, that you might keep on trusting in the One [Jesus Christ] that He [the Father] has sent on a divine mission.

^{KW} **John 6:29** Answered Jesus and said to them, This is the work of God, that you continually be believing on Him whom that One sent off on a mission.

^{KJV} **John 6:29** Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

TRANSLATION HIGHLIGHTS

The Jewish crowd at Capernaum had asked Jesus what they should do (works, deeds) in order to please God. He answered them (Latin: responded) with a single item: Keep on trusting (Iterative Present tense) in the One that the Father had sent to planet earth on a divine mission (Ingressive Aorist tense). The switch from plural *works* to a singular *work* is quite ingenious. They want to perform some kind of “works” to please God, but Jesus tells them to believe and keep on believing (continuous faith) in Him. Works, no ... believe, yes - what irony! Yet there is another often overlooked fact to be seen: “the belief in Him in whom He has sent” is the work *of* God, not man ... not *for* God, but *of* God. They can’t even take credit for believing in Him as one of their own works; the entire process of initial believing and continuous trusting is “of God.” Jesus is declaring Himself to be commissioned by God the Father for a specific reason. The purpose subjunctive mood means this *continual trust* is God’s plan for all believers. Jesus uses the word “works” in this verse as a *syneciosis*, the repetition of the same word in the same context with an extended meaning. The word “works” meant one thing to the Jewish crowd, but Jesus redefines it with a different and more extended signification.

RELEVANT OPINIONS

They were still totally in the dark about the way to heaven. They feel that they are in the wrong road, and that they ought to do something. But they are utterly ignorant what to do, and their only notion is the old self-righteous one of the natural man: “I must do something. I must perform some works to please God and buy admission to heaven.” Of course every well-instructed Bible-reader will remember, that, strictly speaking, believing is so far from being a “work,” that it is the very opposite of working ... But it is evident that that our Lord accommodates His manner of speaking to the ignorant minds with which He had to deal. (J. Ryle) Jesus sets them straight: The work of God, what God requires, is faith ... not faith in the abstract, an existential trust without a coherent object. Rather, they must believe in the one God has sent. (D. Carson) In John 6:29, belief is said to be the work of God. (B. Witherington, III) The faith in question is not to be a mere single act, establishing a contact with the Redeemer, but a continuous state of faith. (H. Reynolds)

“What shall we do that we might work the works of God?” Jesus answered ... them, This is the work of God, that ye believe on Him whom He hath sent.” In the former case, the word “works” is used by the Jews in its proper acceptation: it is repeated by Christ in the same sense, but with

another meaning altogether, as He goes on to explain. (E. Bullinger) Jesus assures them that God's basic requirement for those who would receive the food which imparts eternal life is faith – faith in the messenger of the covenant whom God had sent in accordance with His ancient promise (Mal. 3:1). The people (rightly) understand Him to mean that He Himself is the messenger referred to. They ask Him, therefore, to supply further confirmation of His implicit claim to be the sent one of God. (F. Bruce) It expresses not the single decisive act, but the continuous state of faith. (B. Wescott) Believing is from the Father through the Son and through the Holy Spirit to the elect; and then in the power of the Spirit, through the Son back to the Father, completing the perfect circle. (W. Best)

The sinner wants to do something to earn it ... It is not the works of the law, nor the bringing of an offering to His temple altar; but faith in Christ. "What must I do to be saved? Believe on the Lord Jesus Christ and thou shalt be saved" was the reply (Acts 16:31). But again we say, Man had rather *do* than *believe*. And why is this? Because it panders to his pride: because it repudiates his utter ruin, inasmuch as it is a denial that he is without strength (Rom. 5:6): because it provides for him a platform on which he can boast and glory. Nevertheless, the one and only "work" which God will accept is faith in His Son. (A. Pink) Faith is here called a "work" in a peculiar sense, differentiating it entirely from "work" as righteous acts of ours. We must indeed do the believing, but our believing is the work of *God*. We *trust*, but God kindles that trust in us. (R. Lenski)

John 6:29 **Jesus** (Subj. Nom.) **replied with discernment** (ἀποκρίνομαι, API3S, Constativē, Deponent, Passive Voice is awkward; replied) **and** (connective) **said** (λέγω, AAI3S, Constativē) **to them** (Dat. Adv.; Jewish crowd at Capernaum): **This** (Subj. Nom.) **is** (εἰμί, PAI3S, Descriptivē) **the work** (Pred. Nom.) **of God** (Abl. Source), **that** (introductory) **you might keep on trusting** (πιστεύω, PASubj.2P, Iterativē, Purpose; believing) **in the One** (Acc. Dir. Obj.; Jesus Christ) **that** (emphatic) **He** (Subj. Nom.; the Father) **sent on a divine mission** (ἀποστέλλω, AAI3S, Ingressivē).

^{BGT} **John 6:29** ἀπεκρίθη [ὁ] Ἰησοῦς καὶ εἶπεν αὐτοῖς· τοῦτό ἐστιν τὸ ἔργον τοῦ θεοῦ, ἵνα πιστεύητε εἰς ὃν ἀπέστειλεν ἐκεῖνος.

^{VUL} **John 6:29** respondit Iesus et dixit eis hoc est opus Dei ut credatis in eum quem misit ille

LWB John 6:30 **Then they said to Him: What corroborating miraculous sign, therefore, can you perform on a continual basis [as opposed to the one-time feeding of the multitude] that we may see and as a result believe you? What can You yourself do [like Moses] on a continual basis [similar to the daily supply of manna from heaven]?**

^{KW} **John 6:30** They said then to Him, What therefore are you performing as an attesting miracle in order that we may come to see and believe you? What are you working?

^{KJV} **John 6:30** They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

TRANSLATION HIGHLIGHTS

The Jewish crowd then asked Him for a token sign or miracle so they might have some observable proof (Ingressive Aorist tense) that He was indeed sent from God. They claimed that some visible evidence would help them believe in what He says (Ingressive Aorist tense). They want to see Him perform some extraordinary miracle on a regular basis like they have heard about in Old Testament stories (Iterative Present tense). They ask Him a second time what can He do on a regular basis to convince them that He is who He says He is (Iterative Present tense). The first use of the iterative present tense means they were not impressed by His one-time feeding of the 5,000. Manna came down from heaven every day for years, so they expect Him to provide loaves and fishes for them in the same manner. The verb tenses are very important in order to see the correct picture. Jesus spoke of continual believing or trusting in Him (Present tense) in the prior verse. They responded with a potential one-time believing event (Aorist tense) on their part, if He would give them a continuous stream of miracles similar to the manna dropping out of heaven day-after-day for years. Jesus wanted them to have a continuous, day-by-day relationship with Him. They weren't ready to trust Him for even one day.

RELEVANT OPINIONS

Christ had charged the questioners with misunderstanding His signs before (v. 26); they ask therefore for some clear attestation of His claims ... In these words faith is reduced to simple belief in the truth of a message, and grounded upon the testimony of the senses. The "believing on Christ" in vs. 29 is reduced to "believing Christ." (B. Wescott) Fresh from the mighty miracle of the loaves and fishes, one might have thought they had had a sign sufficient to convince them. Taught by our Lord Jesus Christ Himself, one might have expected a greater readiness to believe. But alas! There are no limits to man's dullness, prejudice, and unbelief in spiritual matters ... They want to see first, and then to believe. But this is inverting God's order. Faith must come first, and sight will follow. (J. Ryle) How this exhibits the works of unbelief! How difficult it is, yea impossible, for the natural man, of himself, to accept Christ and His finished work by "simple" faith! Truly, nothing but the Spirit of God can enable man to do it. (A. Pink)

The synagogue crowd demands an attesting, validating sign. One might have thought the feeding of the 5,000 was sign enough. In fact, it was enough to prompt speculation that Jesus was the promised Prophet like Moses (v. 14). This in turn suggested to the crowd that they therefore had a right to expect more spectacular signs than Moses himself provided ... If Jesus is promising to provide something better, then He had better be prepared to display an even more dramatic miracle than the miracle of the manna itself ... With the crowd's interest in a primarily political messiah, for Jesus to give in to their demand would have been to acknowledge the rightness of the aspirations they had displayed the day before, aspirations He had then rejected (v. 14, 15). Worse still, it would have meant the domestication of His revealing and saving work: He would have become captive to the whims of a demanding crowd. (D. Carson)

In certain stages of immaturity and states of unrest we passionately ask for signs even now – for something more than silent words, for more than past memories, for some voice out of heaven,

some gleams of glory, that “we may see and believe.” These frames of mind are no whit more reprehensible than the Greek demand for unanswerable argument, for logical harmony, or for sure demonstration. (H. Reynolds) Those who sought Him had not “seen” the sign of the loaves; they had merely experienced full stomachs and gotten excited. (G. Beasley-Murray) A sign that would satisfy them, presumably some sort of miraculous display performed on demand, would have signaled the domestication of God. That sort of ‘God’ does powerful stunts to maintain allegiance, and that kind of allegiance is not worth having. (D. Carson) Their unbelief is scarcely credible. The miraculous feeding has apparently produced no inward effect. (D. Ellis)

John 6:30 Then (coordinating) they said (λέγω, AAI3P, Constative) to Him (Dat. Ind. Obj.): What (Acc. Spec., interrogative) corroborating miraculous sign (Pred. Acc.; token sign), therefore (coordinating), can you (Subj. Nom.) perform on a continual basis (ποιέω, PAI2S, Iterative, Interrogative Ind.) that (introductory) we may see (ὁράω, AASubj.1P, Ingressive, Purpose) and (continuative) as a result believe (πιστεύω, AASubj.1P, Ingressive, Result) you (Dat. Ind. Obj.)? What (Acc. Dir. Obj., interrogative) can You yourself do on a continual basis (ἐργάζομαι, PMI2S, Iterative, Deponent; perform, work)?

^{BGT} **John 6:30** Εἶπον οὖν αὐτῷ· τί οὖν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστεύσωμέν σοι; τί ἐργάζῃ;

^{VUL} **John 6:30** dixerunt ergo ei quod ergo tu facis signum ut videamus et credamus tibi quid operaris

LWB John 6:31 Our fathers ate manna in the desert wilderness, just as it is written: He gave them bread [special food] out of heaven to eat.

^{KW} **John 6:31** Our fathers ate the manna in the deserted region, even as it stands written, Bread out of heaven He gave them to eat.

^{KJV} **John 6:31** Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

TRANSLATION HIGHLIGHTS

The crowd responded to Jesus further, telling him that their ancestors ate the manna (Constative Aorist tense) in the desert wilderness. They even quoted a verse from Psalm 78 that was written about this occasion (Periphrastic Perfect tense). He gave them (Constative Aorist tense) bread, or at least a specially prepared food out of heaven, for them to eat. This divine food didn’t just drop out of the sky, it came down from heaven itself. Both Greek words for “eat” in this passage are *esthio*. It was given to them to eat as their only source of physical food, as a type of Jesus Christ who was their only source of spiritual food. The true manna is standing right in front of them and all they can think of is a corroborating sign.

RELEVANT OPINIONS

Later rabbis argued that the Messiah, the “latter Redeemer,” would call down manna from heaven, as did the “first redeemer,” Moses. If this is what they synagogue crowd means, it is a demand that Jesus prove His messiah status by duplicating or surpassing the miracle of the manna. (D. Carson) Jesus is pursued as the ultimate provider of a free lunch! In other words, the reason for pursuing Him was purely material and selfish; there was no altruism or spiritual seeking really involved. Apparently they hadn’t even discerned that Jesus was performing symbolic acts that pointed to a larger reality and meaning than mere physical sustenance. (B. Witherington, III) Here they drew a disparaging contrast between Christ and Moses. They sought to deprecate the miracle they had witnessed on the previous day by comparing Moses and the manna. You fed five thousand but once, whereas in Moses’ day, our fathers ate bread for forty years! (A. Pink)

Dead teachers have always more authority than living ones. (J. Ryle) You have fed 5,000 *but once*, whereas in Moses’ day, our fathers ate bread for 40 years! It is notable that they of old never called it anything at all but “manna” (meaning “What is this?”), except when they despised it (Num. 21:5), and then they called it “light bread.” (A. Pink) They forgot that their fathers disbelieved Moses almost from the time when they began to eat the manna; and that the Psalm from which they quote most strongly sets forth this – that they despised the manna, and preferred ordinary meat to it. (H. Alford) The important thing is not the magnitude of the sign but the perception of its significance. (E. Blum)

John 6:31 Our (Gen. Rel.) fathers (Subj. Nom.) ate (ἐσθίω, AAI3P, Constative) the manna (Acc. Dir. Obj.) in the desert wilderness (Loc. Place), just as (subordinating) it is (εἰμί, PAI3S, Descriptive) written (γράφω, Perf.PPtc.NNS, Periphrastic, Predicative; in Psalm 78:24-25): He gave (δίδωμι, AAI3S, Constative) them (Dat. Adv.) bread (Acc. Dir. Obj.; food) out of heaven (Gen. Place, Abl. Source) to eat (ἐσθίω, AAInf., Constative, Purpose).

^{BGT} **John 6:31** οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς ἐστὶν γεγραμμένον· ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν.

^{VUL} **John 6:31** patres nostri manna manducaverunt in deserto sicut scriptum est panem de caelo dedit eis manducare

LWB John 6:32 Then Jesus replied to them: Truly, truly, I say to you, Moses did not give you the bread out of heaven, but My Father keeps on giving you the true bread [not the type] out of heaven [Jesus Christ himself].

^{KW} **John 6:32** Then Jesus said to them, Most assuredly I am saying to you, It was not Moses who has given you the bread out of heaven; but my Father gives you the bread out of heaven, that which is genuine.

^{KJV} **John 6:32** Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

TRANSLATION HIGHLIGHTS

Jesus replied to their request for a miracle (Constative Aorist tense), but not in the manner they had hoped for. He reminded them emphatically (telling the truth) that Moses did not give them the bread out of heaven (Intensive Perfect tense). It was understood by all that God provided the manna, not Moses. But Jesus surprises them again by stating that His Father keeps on giving them (Iterative Present tense) the genuine, authentic bread out of heaven. The present tense is not historical but iterative; it was His way of telling the crowd that He was the authentic bread Himself and that His bread (Himself) *is with them day after day after day* just like the manna was in the wilderness. They wanted a daily, continuous stream of miracles; His very presence in front of them every day was their daily miracle. The manna in the OT was a type or symbol picture of His Person. The physical bread was a symbol for the spiritual bread, which was Christ. And now, here stands before them the reality of the type! The true, genuine “Bread” has been sent to them from God the Father and they do not recognize Him for what He is. The bread they are thinking of was temporal and physical; the true bread, the reality behind the type, is eternal and spiritual: Jesus Christ, the Bread of Life. There are a few commentators who believe this is the beginning of a Christian midrash, but I think that it stretching the narrative a bit.

RELEVANT OPINIONS

There is a double contrast. It was not Moses but God revealing Himself through Moses who gave the manna; and again the manna – the perishable bread – was not in the highest sense “bread from heaven,” but rather the symbol of spiritual food. (B. Wescott) Jesus is persuaded that far too much attention has been lavished on Moses, and far too little on God Himself, the ultimate supplier of the bread from heaven ... The true bread from heaven, the true Torah, is Jesus Himself. (D. Carson) The manna which Moses gave to your fathers did not bring heavenly life, but now heavenly life is truly exhibited to you. (J. Calvin) There is a richer and more nourishing food than that, which alone deserves to be called Bread from heaven ... This bread is food for your spiritual sustenance, bread which will save your souls alive, which, if assimilated by you, will convey the consciousness and reality of eternal blessedness. (H. Reynolds)

Jesus reminds them that it was not Moses, but God, who gave their forefathers the manna in the wilderness. And God, who fed His people with material food in those earlier days – and in fact still did so – was now offering them spiritual food, heavenly manna, life-giving bread. (F. Bruce) The physical is meant to be seen as an icon of the spiritual, a window on a larger truth, a means to a greater end. (B. Witherington, III) The error of the Jews should be a warning to us. They thought Moses gave them the manna. But it was God and not Moses. He was only the humble instrument. They ought to have looked through the instrument to God. But the eye rested, where it is ever so prone to rest – on the human medium. The Lord here leads them to look beyond the human instrument to God. (A. Pink) Christ was the true spiritual food of which the manna was the type. (J. Ryle)

John 6:32 **Then** (consecutive) **Jesus** (Subj. Nom.) **replied** (λέγω, AAI3S, Constative) **to them** (Dat. Ind. Obj.): **Truly** (assertive),

truly (assertive), I say (λέγω, PAI1S, Static) to you (Dat. Ind. Obj.), Moses (Subj. Nom.) did not (neg. adv.) give (δίδωμι, Perf.AI3S, Intensive) you (Dat. Ind. Obj.) the bread (Acc. Dir. Obj.) out of heaven (Gen. Place, Abl. Source), but (contrast) My (Gen. Rel.) Father (Subj. Nom.) keeps on giving (δίδωμι, PAI3S, Iterative) you (Dat. Adv.) the true (Compl. Acc.; genuine, authentic) bread (Acc. Dir. Obj.) out of heaven (Gen. Place, Abl. Source).

^{BGT} **John 6:32** εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ, ἀλλ' ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν·

^{VUL} **John 6:32** dixit ergo eis Iesus amen amen dico vobis non Moses dedit vobis panem de caelo sed Pater meus dat vobis panem de caelo verum

LWB John 6:33 For the bread from God is He [Jesus Christ] who keeps on coming down out of heaven [like the manna] and continues to give [spiritual] life to the world.

^{KW} **John 6:33** For the bread of God is He who comes down out of heaven and gives life to the world.

^{KJV} **John 6:33** For the bread of God is he which cometh down from heaven, and giveth life unto the world.

TRANSLATION HIGHLIGHTS

Jesus hints to them that the true bread from God is a Person who keeps on coming down out of heaven. He is, of course, referring to Himself as the Bread from heaven (Descriptive Present tense). And by way of comparison, this Bread comes down from heaven every day (Iterative Present tense) just like the manna came down out of heaven every day. He even uses the masculine gender instead of the neuter to point to a person rather than a thing, but they still miss his point. The crowd is asking Jesus to provide them with miraculous bread as a sign of His authenticity, but in reality He Himself is that bread that is coming down out of heaven *day after day after day*. Jesus is pressing home the fact that He is the reality of the type, the symbol, of the physical bread. And while the manna sustained their ancestors physically in the desert wilderness, He has arrived on earth and continues to give spiritual life (Durative Present tense) to those who will receive it.

But the crowd completely misses all this. They still have a physical kind of bread, similar to the manna but with more powerful properties, in mind. The manna was unable to keep their forefathers from dying, but this type of bread gives life! The nature of the types and symbols is crucial to understanding the rest of John 6, because when we get to passages that talk of “eating and drinking” they must be understood as being metaphors for believing and trusting in Christ. Just as physical bread is a symbol for the person of Christ, His flesh and blood later become a symbol for His person. They don’t understand this yet, but Jesus is about to enlighten them! The

“world” is a *metonym* for God’s people in the world (His elect), not every human being on planet earth. Manna only fell in Israel’s camp; this bread will include elect Gentiles.

RELEVANT OPINIONS

The manna only supplied the hunger of the twelve tribes of Israel, viz., 600,000 men and their families. The bread of God was for the whole world, and provided eternal life for every member of Adam’s family who would eat of it, whether Jew or Gentile. (J. Ryle) The genuine bread of God from heaven is that which gives life. When John uses the word *zoe* for life, he is most often talking about eternal life ... while manna brought nourishment (*trophe*), it failed to give life (*zoe*). Christ is the bread of everlasting life. (E. Towns) This other kind of bread which comes down from heaven is the true, real bread sustaining the inmost and most lasting life of men and women, and it is of no perishable or material nature. (F. Bruce)

This clause accomplishes three things: (1) it serves as a transition from the thought that Jesus *provides* the true bread from heaven to the thought that Jesus *is* the true bread from heaven; (2) it expands the recipients from Jews to the world, i.e., to lost men and women without distinction; (3) it reminds us that *this* bread of God is the revealer, the one who has narrated God to us, the one who alone can tell us heavenly things, the one whose words, because He is the obedient Son, are nothing less than the words of God. (D. Carson) Without the Word, without Christ, the world can have no life. He makes the blessing, which was national, universal. (B. Wescott) The age of Jewish particularism was past. (H. Reynolds) This comprehensive spiritual food contrasts vividly with the manna which sustained only the Israelites and that for a limited time. (D. Guthrie)

John 6:33 **For** (explanatory) **the bread** (Subj. Nom.) **from God** (Abl. Source) **is** (εἰμί, PAI3S, Descriptive) **He** (Pred. Nom.; Jesus Christ) **who keeps on coming down** (καταβαίνω, PAPtc.NMS, Iterative, Substantival) **out of heaven** (Gen. Place) **and** (connective) **continues to give** (δίδωμι, PAPtc.NMS, Durative, Substantival) **life** (Acc. Dir. Obj.; spiritual) **to the world** (Dat. Adv.).

^{BGT} **John 6:33** ὁ γὰρ ἄρτος τοῦ θεοῦ ἐστὶν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ζωὴν διδοὺς τῷ κόσμῳ.

^{VUL} **John 6:33** panis enim Dei est qui descendit de caelo et dat vitam mundo

LWB **John 6:34** **Then they said face-to-face to Him: Master, please give us [one-time miraculous event] this bread of lasting effects.**

^{KW} **John 6:34** They said therefore to Him, Lord, ever give us this bread.

^{KJV} **John 6:34** Then said they unto him, Lord, evermore give us this bread.

TRANSLATION HIGHLIGHTS

The crowd does not yet realize that Jesus is talking about Himself as the Bread of Life instead of a physical specimen of bread. All they know is that if there is a new and improved type of bread (over the manna) that will give them miraculous benefits of some kind, they would like to eat some of it. So they ask him face-to-face (Imperative of Entreaty) that He give them this bread (Dramatic Aorist tense). They also missed the fact that He just used the present tense for continuous action. He was pointing to Himself as an every day supply of spiritual bread, but they were looking for a one-time supply of bread. In other words, they were not the least bit interested in a continuous relationship with the man Jesus; they wanted a miraculous gift from Him that they could take home and enjoy without engaging in daily life with Him.

Unfortunately, that is what 95% of believers today desire! They believe in Christ, receive some initial blessings such as eternal life, but then they peel-off and live the rest of their lives like nothing happened. The addition of the descriptive phrase “of lasting effects” means they understood that this bread has continuous properties that will bless them as opposed to the temporary properties (physical nourishment) their ancestors received from the manna. If this bread will give them life, they want some now! They are not exercising faith in Him. They merely want to partake in a mysterious, magical loaf of bread. They believe He knows something mysterious, so they address Him as master, but they are not “receiving Him as Lord.”

RELEVANT OPINIONS

The Jews see in the words of Christ a mysterious promise which they cannot understand; but they interpret it according to their material hopes. (B. Wescott) This request operates at a mundane level. (D. Carson) They still understand His words in a material sense; He therefore uses a new form of words to make His meaning plainer. (F. Bruce) This was the outcome of a fleeting impression which had been made by His words. The words of these men but served to make their rejection of Him more manifest and decisive (v. 36) when they fully grasped His meaning. (A. Pink) The people begin to appreciate the distinction which Jesus is making between the manna and the spiritual sustenance of which the manna is a type, so they answer with more respect but still with incomplete understanding. (D. Ellis) Behind the concept of the bread of life lies the ancient and wide-spread desire for a food which imparts everlasting life. This explains the request ... He who wants to share in this eternal life must know that Jesus Himself is the bread and that He will give it to those who come to Him. (DNNT, F. Merkel)

John 6:34 Then (consecutive) they said (λέγω, AAI3P, Constative) face-to-face to Him (Prep. Acc.): Master (Voc. Address; sir), please give (δίδωμι, AAImp.2S, Dramatic, Entreaty) us (Dat. Adv.) this (Acc. Spec.) bread (Acc. Dir. Obj.) of lasting effects (adv.; always, evermore).

^{BGT} **John 6:34** εἶπον οὖν πρὸς αὐτόν· κύριε, πάντοτε δὸς ἡμῖν τὸν ἄρτον τοῦτον.

^{VUL} **John 6:34** dixerunt ergo ad eum Domine semper da nobis panem hunc

LWB **John 6:35** Jesus replied to them: I am the bread of life. He who continues to come to Me will never hunger [spiritually], and he who continues to trust in Me will never, ever, at any time, thirst [continuing benefits well into the future].

KW **John 6:35** Jesus said to them, I alone, in contradistinction to all others, am the bread of the life. He who comes to me shall positively not become hungry, and he who places his trust in me shall positively never thirst.

KJV **John 6:35** And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

TRANSLATION HIGHLIGHTS

Jesus replies to them that He, and He alone, is the bread of life (Descriptive Present tense). The bread He has been talking about is not some new form of manna from heaven, but it His Person. The bread of life brings life to the soul of the believer. The person who continues to come to Him (Durative Present tense) for spiritual understanding and personal needs will never hunger again (Gnomic Aorist tense). Their spiritual hunger is fulfilled by their continuous action; He will fulfill their hunger. “Bread” is the symbol He uses to describe Himself. Coming to Him is a repeated action in this passage, not the one-time, initial faith in Christ. Recall that the present tense of “trusting” was also used in verse 29. In my opinion, it is obvious that He is the bread of life and that you need to believe in Him to become a Christian. But even with manna as a type of Christ, there is the underlying idea that you need sustenance every day. Because the tenses are present, I interpret both “coming” and “trusting” in this passage as continuous, day-by-day, faith.

Some commentators believe both are coupled as a singular reference to initial faith. I believe there are too many problems with that interpretation grammatically. It is possible to assert that view if you use the Historical Present tense or perhaps the Pictorial Present tense. But why avoid the continuous action inherent in the present tense to begin with? The Jewish crowd had already seen a one-time miracle (feeding of the multitude); they were looking for a daily, continuous miracle like the manna coming down from heaven. The continuous nature of their requests and His replies seem quite natural to me. He who continues to come to Him and trust in Him (either Durative or Iterative Present tenses) will never hunger (Gnomic Aorist tense) or thirst again (Gnomic Future tense). When a person becomes a new believer, does he or she automatically never hunger or thirst for spiritual reality again? It’s been my observation that although their “search” for the truth may come to an end – assuming there was a search, which is not true in the majority of cases – they are hungry and thirsty for spiritual food the very next day!

After you become a believer in Christ, there is another phase of life called *sanctification salvation*. If you *continue to come to Him and trust in Him*, your spiritual thirst will always be quenched. You have His promise on that. As a matter of fact, the triple negative (negative adverb, negative particle, emphatic adverb) may have been His reference to all three Persons of the Godhead agreeing in unison. But the durative present tense denotes continuous action of trusting in Him. In other words, there is a condition on never being hungry or thirsty again: trusting in Him. Perhaps I am mixing metaphors, but follow me for a moment. Manna was

“given to Israel originally as their bread in the wilderness; God stopped providing it only after the nation crossed the Jordan River and began eating the grain of the land.” (E. Towns) There is a difference between daily deliverance in the wilderness and daily life after entering and living in the land.

Pay close attention to the *metonyms* and *synecdoches* representing Christ or you will find yourself in total confusion in John 6. The verb tenses are also crucially important and often ignored because they don't line-up with various “doctrinal statements” over the centuries. Jesus uses an abundance of synecdoches in this chapter. In a metonym, an exchange is made between two related nouns; in a synecdoche, an exchange is made between two associated ideas. In a *synecdoche of the genus*, bread is put for the man Christ Jesus. Physical bread is also used to represent spiritual food. “Coming to Him” is a *synecdoche of the species* used for believing. It is quite possible that hunger and thirst are a *hendiadys*, two words used together to communicate one thought. Many commentators think “hunger and thirst” or “eating and drinking” refer to initial belief in Christ only. I think they are used together for continuous action after a person becomes a believer.

RELEVANT OPINIONS

In this verse our Lord begins to speak in the first person. Henceforth in this discourse we hear directly of “I” and “Me” no less than 35 times. He drops all further reserve as to His meaning, and tells the Jews plainly, “I am the bread of life,” – the true bread from heaven – the bread of God which, coming down from heaven, gives life to the world ... The man who eats and drinks material food shall soon be hungry and thirsty as ever. But the man who comes to Christ by faith, gets hold of something that is an everlasting possession. He shall never die of spiritual famine. (J. Ryle) Jesus is the bread of life, but it is the person who comes to Him who does not hunger, not the person who eats Him ... Thus when we read of eating Jesus' flesh and drinking His blood, the meaning of the metaphors has already been established. (D. Carson) This is another example of the figure of speech called *litotes*, an affirmation produced by the denial of the opposite. The meaning is that such a person will receive complete and enduring spiritual satisfaction, perfect peace of soul. (W. Hendriksen)

What “bread” does in supporting natural life is a *representation* of what Christ does in supporting and nourishing the new, Divine, spiritual life. (E. Bullinger) Now He tells them plainly what He means. In the former section of the discourse He identifies Himself as the giver of this bread; in this section He identifies Himself with it. To partake of the bread of life they must come to Him, they must believe in Him. (F. Bruce) The second verb, *pisteuon*, refers to a continuous relation of trust after coming. (E. Towns) There is no doubt a shade of difference between “believing on” Christ and “coming to” Him. (A. Pink) In John 6 the coming-to-Jesus language moves unambiguously within a context of predestination. Coming to Jesus is equivalent to believing in Jesus. (D. Carson) The continuous relation of trust after coming like *pisteuete* (present tense) in verse 29. (A. Robertson) Jesus completely identifies Himself with this bread of life; really, *of the life* (qualitative genitive), referring not to any kind of life but to *spiritual, everlasting* life. (W. Hendriksen)

The means that God appoints He also makes powerful and effectual to the ends and the purposes for which He appoints them. God does not leave these means to the uncertain, precarious, and impotent will of man; such would be equivalent to preaching to stones. (T. Nettles, Gill) They are seeking more miracles and more food. Jesus does not pander to their “felt needs,” but goes directly to the real issue: who He is and how He is central to God’s work of redemption. He identifies Himself as the Bread of Life, the source of all spiritual nourishment. (J. White) He is the Bread that we are to feed upon constantly so that we might grow spiritually. After all, manna was miracle food, and it was thrilling. (J. McGee) Hunger and thirst in the Johannine writings have a double meaning. Natural thirst and physical hunger convey the longing for life in general. Jesus seizes upon this longing in order to show that it is only through contact with Himself, the life-giver, that it is satisfied. (DN TT, W. Bauder)

John 6:35 Jesus (Subj. Nom.) replied (λέγω, AAI3S, Constative) to them (Dat. Ind. Obj.): I (Subj. Nom.) am (εἰμί, PAI1S, Descriptive) the bread (Pred. Nom.) of life (Gen. Spec., qualitative). He (Subj. Nom.) who continues to come (ἔρχομαι, PMPTc.NMS, Durative, Substantival, Deponent; positional truth) to Me (Prep. Acc.) will never (neg. adv.) hunger (πεινάω, AASubj.3S, Gnostic, Emphatic Negation), and (continuative) he (Subj. Nom.) who continues to trust (πιστεύω, PAPtc.NMS, Durative, Substantival; experiential truth) in Me (Prep. Acc.) will never (neg. adv.), ever (neg. particle; emphatic), at any time (emphatic adv.), thirst (διψάω, FAI3S, Gnostic & Predictive).

^{BGT} **John 6:35** εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς ἐμὲ οὐ μὴ πεινάσῃ, καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ διψήσῃ πώποτε.

^{VUL} **John 6:35** dixit autem eis Iesus ego sum panis vitae qui veniet ad me non esuriet et qui credit in me non sitiet umquam

LWB **John 6:36** **But I have declared to you that indeed you have seen Me [performing miraculous signs on many occasions], yet you will not believe.**

^{KW} **John 6:36** But I said to you that you have both seen me, yet are not believing.

^{KJV} **John 6:36** But I said unto you, That ye also have seen me, and believe not.

TRANSLATION HIGHLIGHTS

Even though Jesus has just told them (Constative Aorist tense) that He is the bread of life - and that they will never hunger or thirst if they *continue to come to Him and trust Him* - yet they will not believe Him (Futuristic Present tense). The futuristic present tense combines their rejection of Him in the present with their predicted, continual rejection of Him in the future. He is actually predicting their continued unbelief, because He can see through divine omniscience that they are not His sheep. He is the sign or miracle they are requesting, but they are blind to the reality of His presence. They have seen Him performing miracles on many occasions (Iterative Perfect

tense), but those confirmations of His Deity did not convince them of who He is. Why would another miracle do the trick? They haven't worked in the past (verse 30). As a matter of fact, they just came from His miracle of feeding 5,000 people with 5 loaves and 2 fishes, yet that miracle wasn't enough evidence for them. Physical sight is not enough to receive eternal life; it requires spiritual sight. They cannot truly "see" Him, because they are not among those that the Father has given to Him.

RELEVANT OPINIONS

They have seen only a mightily endowed man, a potential king, not the Son of God who perfectly expresses the Father's word and deed; they have seen only bread and power, not what they signify. This crowd has witnessed the divine revealer at work, but only their curiosity, appetites, and political ambitions have been aroused, not their faith. (D. Carson) He came into the world with the knowledge that He would be rejected and that most would turn away from following Him. (T. Nettles) In verse 26, they had seen Jesus providing food for the multitude, but did not penetrate by faith into the true significance of what He did. They had not come to Him and believed in Him in the only sense that matters. (F. Bruce) The people *did not* believe because they *could not* believe, and because of this Jesus was not in the least surprised by their attitude. (J. Boice) Their disbelief indicates not only their personal rejection of the revelatory sign given from the Father, but even more profoundly, that they have not been given to the Son by the Father, because all of those that the Father gives the Son do not fail to come to Him, and all those given the Son, who then come, are saved. (T. Schreiner) Election is to salvation and not to mere external privileges. (T. Nettles, J. Boyce)

An impression exists that if men could see Christ they should all surely believe in Him. The Jews saw Him from day to day, witnessed His miracles, heard His words, and yet were none the better for that immediate experience ... Seeing, however, is not believing in their case; and He has already urged them to consider this lamentable spiritual blindness of theirs. (H. Reynolds) The doctrine of unconditional election discourages spurious believers and has the tendency to eliminate them. Many followed Jesus only for the fulfillment of physical and psychological needs. Quite aware of this, Jesus confronted them after the feeding of the 5,000 and said, "I tell you the truth, you are looking for me, not because you saw miraculous signs but because you ate the loaves and had your fill (John 6:26). He goes on to explain that they desire only physical bread, but their real need is for spiritual food. None seek it, for, though it is free, the demands are too high. What Jesus was saying was that "only those granted the proper appetite by My Father and drawn by Him will truly come to Me." (T. Nettles) Was He then disheartened? Far from it. And why not? He immediately adds, "All that the Father gives Me shall come to Me." (A. Pink)

The blessed Lord was quite blunt with His audience. He knew they did not possess real faith. They had seen Him with their eyes, but unless physical sight is joined with spiritual enlightenment, it profits nothing. (J. White) Salvation is ever by grace, and faith is ever the work of God in the heart of the sinner. Hence, immediately following a statement in which human responsibility is emphasized (verse 36) we have one in which divine predestination (verse 37) is stressed. (W. Hendriksen) All that is required of them is that they believe in Him, and yet they remain in their unbelief ... The notion that the *ought* of believing to be saved implies the *can* of

common human ability to believe is nowhere to be found in this text ... The *ought* or the necessity of belief in Christ for salvation is undeniable. What is deniable is that this *ought* of belief implies the *can* of common human ability to believe. Our text never explicitly makes this logical inference upon which so much of Arminian soteriology rests, nor is it implied by anything said by Jesus here. What our text does tell us precludes the possibility of this ought-implies-can view. (T. Schreiner)

They trusted in Moses, they had rejoiced for a season in John the Baptist's light, they could quote the Scriptures, and yet they believed not on Christ! It is difficult to say how far a man may go, and yet come short of the one thing needful. (A. Pink)

John 6:36 But (adversative) I have declared (λέγω, AAI1S, Constative) to you (Dat. Disadv.) that (introductory) indeed (emphatic) you have seen (ὀράω, Perf.AI2P, Iterative; physical sight) Me (Acc. Dir. Obj.), yet (adversative) you will not (neg. adv.) believe (πιστεύω, PAI2P, Futuristic).

^{BGT} **John 6:36** Ἄλλ' εἶπον ὑμῖν ὅτι καὶ ἑώρακατέ [με] καὶ οὐ πιστεύετε.

^{VUL} **John 6:36** sed dixi vobis quia et vidistis me et non creditis

LWB John 6:37 All that the Father gives to Me [the entire company of the elect, the royal family of God] will come to Me. Furthermore, the one [individual believer] who keeps on coming to Me [after salvation], I will not ever drive away outside [ignore His spiritual needs],

^{KW} **John 6:37** All that the Father gives to Me shall come to Me, and the one who comes to Me I will positively not throw out into the outside,

^{KJV} **John 6:37** All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

TRANSLATION HIGHLIGHTS

All of the Father's elect that He gives to Jesus Christ (Pictorial Present tense) will come to Him (Predictive Future tense). Every one of His sheep, members of His royal family, will eventually come to Christ. The neuter points to a collective group (sheep) rather than an individual person (you, me) in the first half of this verse. The election of the entire royal family is an absolute fact based on God's integrity. Nobody or nothing can prevent this from happening; it is a done deal. The "coming" to Jesus is synonymous with "believing." The most important point in this passage: the giving of the Father to the Son comes BEFORE a person is able to come to Christ. Any message that reverses this order - and there are lots of them in pulpits today - is heretical.

Jesus adds that anyone (masculine: individual person) who keeps on coming to Him (Iterative Present tense) He will no, not ever, drive away (Subjunctive of Emphatic Negation). Jesus receives each one of His sheep with open arms and is always there to help him. There is unity in

the Godhead. Jesus will not reject someone that the Father has given Him (positionally), and He will never reject a sheep in need (experientially). The adverb “outside” refers to either outside the royal family of God or outside of His presence. Those whom the Father has given to the Son are all family members; Jesus will never reject a member of the family who is in spiritual need. The emphasis in the first half of the verse is on God’s elect group; the emphasis on the second half of the verse is on elect individuals coming to Christ *after* salvation for spiritual guidance.

The vast majority of commentators think the 2nd half of this verse teaches eternal security. Eternal security is indeed a biblical truth; it is proved by the 1st half of this verse. But is that what is being taught in the 2nd half of the passage? The present tense in the 2nd half of the passage refers to continuous “coming” to Jesus, and that obviously doesn’t mean we come back to Him over-and-over again to be saved. Jesus is building on the positional truth in the 1st half of the verse and is following it up with the continual need for spiritual guidance in the 2nd half of the verse. He doesn’t bring you into the royal family in the 1st half, and then abandon you afterwards when have spiritual needs. He continues to accept you with open arms after salvation, as opposed to driving you away and shutting the door in your face. Nevertheless, I have added some “traditional” notes on eternal security for your edification below.

I agree wholeheartedly with some comments by James R. White that I’m going to quote here. “John 6:37-45 is the clearest exposition of what CBF [Norman Geisler’s book *Chosen But Free*] calls “extreme Calvinism” in the Bible ... There is good reason why CBF stumbles at this point: there is no meaningful non-Reformed exegesis of the passage available. As numerous as the attempts of Arminian exegetes to find *some way* around the testimony of these verses has been, not even a plausible solution has been offered that does not require the complete dismantling of the text, redefinition of words, or the insertion of utterly foreign concepts. One thing is absolutely certain: Jesus taught the complete sovereignty of grace to the people who gathered in the synagogue in Capernaum nearly two millennia ago. If we wish to honor His truth, we can do no less. Let us listen to Jesus teach “extreme Calvinism” almost 1500 years before Calvin was born in the words of the gospel of John.” It is my opinion (LWB) that Geisler’s book is total *heresy*.

RELEVANT OPINIONS

You unbelief does not move Me or surprise Me. I foresaw it, and have been aware of it. Nevertheless, your unbelief will not prevent God’s purposes taking effect. Some will believe, though you remain unbelieving. Everything that the Father gives Me will come unto Me in due time: believe, and be saved. In spite of your unbelief, all My sheep shall sooner or later come to Me by faith, and be gathered within My fold ... We learn from these words the great mark of God’s elect, whom He has given to Christ ... We learn from these words the irresistible power of God’s electing grace. All who are given to Christ shall come to Him. No obstacle, no difficulty, no power of the world, the flesh, and the devil, can prevent them. (J. Ryle) He is not moved by their murmurs, but tells them plainly that God alone, in His sovereign pleasure, picks out those who come to Him. They are a gift from the Father to the Son. (A. Knoch) Man does not make his opportunity for salvation; he accepts its free offer. (F. Gaebelein) It is to the Son that they come.

They do not come to a religious system. They are coming to Christ. (J. White) There is not a scintilla of a suggestion in the text that any man's will may thwart God's purposes. (T. Nettles)

God's saving purposes cannot be thought to be frustrated ... His confidence is in His Father to bring to pass the Father's redemptive purposes. Jesus' confidence in the success of His mission is frankly predestinarian. (D. Carson) None would come to Him unless the Father had first predestinated that they should, for it is only "as many as were ordained to eternal life" that believe (Acts 13:48). The last clause "I will in no wise cast out" assures the eternal preservation of everyone that truly comes to Christ. These words of the Saviour do not signify (as generally supposed) that He promises to reject *none* who really come to Him, *though that is true*; but they declare that under no imaginable circumstances will He ever expel any one that *has* come ... No Christian ever was, or ever will be, cast out. (A. Pink) The context demands that Jesus is repudiating any idea that the Father has sent the Son forth on a mission which could fail because of the unbelief of the people. (D. Carson) Just as none of the fragments of the barley loaves were lost, so none of those whom the Father has given Him will be lost. (E. Towns) God's grace for the elect is not just *operans* or prevenient grace; it is invincible. (R. Dabney) God's grace for those He has elected is not sufficient, it is efficacious. As Wescott wrote, this lays stress "upon the successful issue of the coming, the arrival." None are left out. If a person is among the group given to Jesus, then it is absolutely certain that he will come to Jesus. (A. Baker)

Who is it who wills to come? The answer is, No one, except those in whom the Holy Spirit has already performed the entirely irresistible work of the new birth, so that, as a result of this miracle, the spiritually blind eyes of the natural man are opened to see God's truth, and the depraved mind of the sinner, which in itself has no spiritual understanding, is renewed to embrace the Lord Jesus Christ as Savior. (J. Boice) Bunyan's sermon on this passage "consists of the two elements contained in the verse: God's absolute purpose to save His elect and the assurance by the mercy of God that none will be refused who come to Jesus Christ. (T. Nettles) This text specifically teaches that only some will come to Jesus, namely, those who have been given by the Father to the Son. In other words, the Father has not given all to the Son; He has selected only some, and it is they who will come to the Son and believe in Him ... John 10:26 - "But you do not believe because you are not My sheep" The point is not that they are not His sheep because of their disbelief, but their disbelief is owing to the fact that they are not His sheep. (T. Schreiner) Christ was telling the Jews, many of whom despised and rejected Him, that their unbelief could not hinder the accomplishment of God's eternal purpose. (W. Best)

No declarations that we do not become Christians without creative prevenient grace could be clearer. Passages like John 6:37-39, 17:2, 6, 9, 24; Romans 8:29; Ephesians 1:3-12; 2 Thessalonians 2:13 show that this grace is given according to a pretemporal divine plan, whereby its present recipients were chosen as sinners to be saved. (T. Schreiner) Consequently, so long as the Father does not open a man's ears to hear the call he simply cannot respond. How can any man respond to a call which by nature he is not attuned to hear? (A. Custance) As corpses depend on God's vivifying voice to resurrect them, so recipients of "life," or salvation, depend on the Father's good pleasure to give it ... A mystery is not required in the case of corporate election, and so there is no need to postulate a discontinuity between corporate and individual election. In fact individual election cannot be dismissed, since it is taught in too many

texts – John 6:37, 44-45, 64-65, 10:26; Acts 13:48, 16:14, etc. (T. Schreiner) The salvation of the human family is carried on according to the eternal purpose and plan of God. Everything has been arranged from the beginning. Nothing happens by accident; neither the Father nor the Son is ever taken by surprise. (B. Thomas) Saving faith arises from the creative power of the divine Spirit. (T. Nettles) All the ones who have been given to Christ will come to Him in faith because God is sovereign. (R. Morey)

This is a personal relationship, personal faith, and given that the ones who come are described throughout the passage by the present tense participle, it is not just a coming that happens once. This is an on-going faith, an on-going looking to Christ as the source of spiritual life. (J. White) The *scope* of His work is in perfect harmony with His *intention*, which is the salvation of His elect people who are entrusted to Him. It makes no sense for Christ to offer atonement for those the Father does not entrust to Him for salvation. Christ's intention in His death was the perfect and substitutionary atonement of all His elect. (J. White) When pondering the meaning of 'cast out,' "it is scarcely necessary to think of anything more than Christ's presence or fellowship. (W. Nicole) The reason the Father is giving the elect to Christ in time is because He gave them to Him in eternity. The fact that the Father has given some to Christ in eternity forms the basis for His giving them to Him (present tense) in time. The Father gives because He gave. (W. Best) The mission of Christ is not a speculation, but with regard to Him an absolute certainty. Speculation is a term unapplicable to Divine proceedings; they are fixed and determined as to their mode and result. Jesus lived and acted on earth in full consciousness of this. (B. Thomas)

A person cannot be saved unless He comes to Jesus; he cannot come unless he is given ... The expression "all that" views the elect as a unity; they are all one people ... in working out the plan of redemption, so that salvation is bestowed upon the elect individuals and upon the entire elect race, there is complete harmony and cooperation between the Father and the Son: those whom the Father gives, the Son welcomes. (W. Hendriksen) *All (pan*, the neuter is also used of persons in 3:6 and 17:2, used concerning the whole body of real believers, the whole mass of those who, when they see, do come) is the entire company of believers regarded as a grand unity, and stretching out into the future. (H. Reynolds) We see in the Father's will that He has given a certain number of the human family to Christ. The earth is Immanuel's land, and the human race, without exception or partiality, are the objects of His saving mercy. But there are some specially given to Christ; they are spoken of as such: "All that the Father giveth Me." They have been given in the past in purpose; they are given in the present in fact. (B. Thomas) The doctrine of the sovereignty of God pervades the general teaching of Scripture, as well as being taught in specific passages, and is the constant underlying assumption of the entire biblical record. (E. Dargan)

There is an election of God which is the Father's gift to the Son. The Son has no concern that His work will be ineffective, for the Father will enable people to come to Jesus. (E. Blum) There is an election of God which is the Father's gift to the Son. The Son has no concern that His work will be ineffective, for the Father will enable people to come to Jesus. (E. Blum) We cannot tell the reason of election – why this man is chosen or that. But there is a reason, since God never acts unreasonably, though His reasons are not always revealed, and might not be understood by us as if they were. Sovereignty is absolute, but it is never absurd. There is always a justifiable

cause for all that God does in the kingdom of grace, though that cause is not the merit of the person whom He favours, for merit there is none ... If you could have a mind like that of God, you would act as God does even in this matter which troubles you: at present your thoughts are far below those of God, and therefore you err when you try to measure His ways. (C. Spurgeon) Both God's sovereign grace and human responsibility play a role in human salvation, but even one's human response is enabled by God's grace. (B. Witherington, III) Not only is God's sovereignty operative in the flow of human history, it expresses itself most specifically in the salvation of man. (E. Dargan) Autosoterism is nothing more than heathenism. (B. Warfield)

The ability to believe on Jesus requires divine enablement. It is only those whom the Father enables to believe that come to Jesus in faith. These are the people whom the Father has given to the Son as gifts. Jesus viewed the ultimate cause of faith as God's electing grace, not man's choice ... In the first part of this verse Jesus spoke of the elect as a group, and in the second part He referred to every individual in the group. Jesus had confidence in the Father drawing the elect to Him, and the believer may have confidence too in the Son receiving and retaining him or her. How can a person know if he or she is one of the elect? Let him or her come to Jesus in faith. (T. Constable) We contend that Scripture does not teach that all people receive grace in equal measure, even though such a democratic notion is attractive today. What Scripture teaches is that God's saving grace is set only upon some, namely, those whom, in His great love, He elected long ago to save, and that this grace is necessarily effective in turning them to belief ... The drawing of the Father is not general, but particular, for it accomplishes the final salvation of those who are drawn. God's grace, without which no one can be saved, is therefore an efficacious grace, resulting in the sure salvation of those to whom it is given. (T. Schreiner)

It has been asked, for what purpose does God send His outward call to the non-elect, since it will be ineffectual, unless accompanied with His omnipotent grace. We might as well ask for what purpose does God give men his law, when they will not obey it; or why does He institute a moral government over them, when they will not submit to it. Instead of demanding God's reasons for what He does, it becomes every man rather to inquire, what reason he can render to God, for violating His holy law, and rejecting the call of His gospel. We should regard our propensity to call in question the wisdom and righteousness of His procedure, as an alarming evidence of our want of submission to His will. (J. Dagg) Christ did not purchase a conditional salvation for all men. He purchased an absolute salvation for the elect ... When Jesus Christ went to the cross to become the Substitute and Surety, He carried the names of those whom the Father gave Him in the covenant of redemption and no more. (W. Best) The Father's giving people to the Son is a picture of election. In addition, the Father's giving people to the Son precedes their believing in Him for salvation. Election is not based on foreseen faith; it precedes faith and results in faith. (R. Peterson)

John 6:37 All (Ind. Nom.; collective use of the neuter singular: the entire company of the elect, the royal family of God) that (Acc. Appos.) the Father (Subj. Nom.) gives (δίδωμι, PAI3S, Pictorial) to Me (Dat. Ind. Obj.) will come (ἔκω, FAI3S, Predictive & Gnostic) to Me (Prep. Acc.; face-to-face). Furthermore (continuative), the one (Acc. Dir. Obj.) who keeps on coming

(ἔρχομαι, PMPtc.AMS, Iterative, Substantival, Deponent) to Me (Prep. Acc.), I will not (neg. adv.) ever (neg. particle; never) drive away (ἐκβάλλω, AASubj.1S, Gnomic, Emphatic Negation; throw, spurn, repudiate, cast away) outside (adv.; ignore His spiritual needs),

^{BGT} **John 6:37** πᾶν ὃ δίδωσίν μοι ὁ πατήρ πρὸς ἐμὲ ἦξει, καὶ τὸν ἐρχόμενον πρὸς ἐμὲ οὐ μὴ ἐκβάλλω ἔξω,

^{VUL} **John 6:37** omne quod dat mihi Pater ad me veniet et eum qui venit ad me non eiciam foras

LWB John 6:38 Because I came down from heaven, not so that I might carry out My will, but the will of Him [the Father] Who sent Me.

^{KW} **John 6:38** Because I have come down from heaven, not in order that I might continually be doing my will, but the will of Him who sent me.

^{KJV} **John 6:38** For I came down from heaven, not to do mine own will, but the will of him that sent me.

TRANSLATION HIGHLIGHTS

Jesus Christ did not come down from heaven (Intensive Perfect tense) for the purpose of accomplishing His own will and desires (Progressive Present tense). He came from heaven (Latin: descent) to do the will of His Father who sent Him (Dramatic Aorist tense). The Son remained obedient to the will (wishes, desires) of His Father. Furthermore, the will of the Father did not end with bringing believers into the royal family. His will extends to taking care of them after they are brought into the family. Once a rancher purchases a sheep, does he then leave it untended until the day it dies? As I mentioned in the prior verse, Jesus takes care of His sheep after salvation as well.

RELEVANT OPINIONS

The expression “I came down from heaven,” is a strong proof of the pre-existence of Christ. It could not possibly be said of any prophet or apostle, that he “came down from heaven.” (J. Ryle) In the work of salvation the Father and the Son are completely at one, the Father giving the believing community to the Son, the Son receiving and guarding those who come to Him, because He is utterly devoted to the Father’s will. (F. Bruce) He welcomes each one brought to Him – brought by the unseen drawings of the Father’s love. (A. Pink) The doctrine of the sovereignty of God pervades the general teaching of Scripture, as well as being taught in specific passages, and is the constant underlying assumption of the entire biblical record. (T. Nettles, Dargan) In John 6:35-40, the sovereign control of salvation by God is given greater stress than anywhere else in John. (T. Schreiner)

John 6:38 **Because** (causal) **I came down** (καταβαίνω, Perf.AI1S, Intensive) **from heaven** (Gen. Place), **not** (neg. adv.) **so that** (purpose) **I might carry out** (ποιέω, PASubj.1S, Progressive, Purpose; do, accomplish) **My** (Poss. Acc.) **will** (Acc. Dir. Obj.;

desire), **but** (contrast) **the will** (Acc. Dir. Obj.) **of Him** (Poss. Acc.; God the Father) **who sent** (πέμπω, AAPtc.GMS, Dramatic, Substantial) **Me** (Acc. Dir. Obj.).

^{BGT} **John 6:38** ὅτι καταβέβηκα ἀπὸ τοῦ οὐρανοῦ οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.

^{VUL} **John 6:38** quia descendi de caelo non ut faciam voluntatem meam sed voluntatem eius qui misit me

LWB John 6:39 **And this is the will of Him [the Father] who sent Me, that concerning all which He gave to Me [the royal family], I will not lose any [not a single person] out from it [the elect company], but will raise it [the royal family] up on the last day [of the Church Age dispensation].**

^{KW} **John 6:39** And this is the will of Him who sent me, that all which He has given me I shall not lose anything of it, but shall raise it up on the last day.

^{KJV} **John 6:39** And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

TRANSLATION HIGHLIGHTS

The will of God the Father who sent Jesus Christ to earth (Dramatic Aorist tense) is that not one single person will be lost (Culminative Aorist tense) from the body or group of elect persons called the *royal family of God*. Jesus is emphatic (Subjunctive mood) that He would not lose any out of the company of God's elect. Imagine the embarrassment if He did! On the contrary, it is the will of the Father that His Son will resurrect the entire royal family (Predictive Future tense) at the end of the Church Age, i.e., at the rapture. Satan can't take a single, solitary person out of the company of the elect. And no member of that company can take himself out. All believers are preserved by divine omnipotence. The resurrection of all saints is guaranteed by the will of God.

Why does John emphasize election so much and why am I pointing it out with such emphasis? John is adamant to inform his readers that salvation rests on God's election and on Christ's cross. I'm emphasizing it because the Christian church today is flooded with the Arminian heresy that salvation does not depend on God'd election and Christ's cross, but on each person's synergistic cooperation with God by some sort of "mysterious positive volition" that allegedly comes forth from a spiritually dead mind and will of man. The guarantee in this passage (and many others) is not that you are eternally secure because you had the innate ability to believe, but that your future is in God's capable hands.

RELEVANT OPINIONS

Eternal predestination guarantees eternal preservation. The "last day" is, of course, the last day of the Christian dispensation. (A. Pink) When Jesus says that He will "raise it up at the last day" He speaks of the sum-total of His people. (F. Bruce) None of those whom the Father has given

Him will be lost, but all will be included in the resurrection. (E. Towns) Divine sovereignty in salvation is a major theme in the Fourth Gospel. Moreover, the form of it in these verses, that there exists a *group of people* who have been given by the Father to the Son, and that this group will inevitably come to the Son and be preserved by Him, not only recurs in this chapter (v. 65) and perhaps in 10:29, but is strikingly central to the Lord's prayer in chapter 17. John is not embarrassed by this theme. (D. Carson) True believers may err and fail in many things, but they shall never finally be cast away. The will of God the Father, and the power of Christ the Son are both engaged on their side. (J. Ryle) Those given to Christ shall certainly come to Him. Jesus was certain of this. And if given, they come; and if they come, they were given. Their coming was included in the gift. They shall come, in spite of every opposition and difficulty from within and without. (B. Thomas)

Security inheres in Christ's redemptive accomplishment. And this means that, in respect to the persons contemplated, design and accomplishment and final realization have all the same extent. (J. Boice) In one magnificent opening of divine purpose (John 6:35-40), Jesus moves from eternity past to eternity future, showing why some are pliable and some are hard, why some come and some remain afar. "All that the Father gives Me" – the covenant of redemption made with the Son from before the foundation of the world – pinpoints the particular persons on whom the blessings fall. They will come so that hunger and thirst are quenched forever. In addition, He will raise up at the last day those who are the objects of this special grace. All of those who have already been given by the Father will be drawn by the Father and will be raised up by the Son. The preservation of the believer inheres necessarily in the eternal work of God. It is the natural outflow of unconditional election, definite atonement, and effectual calling. (T. Nettles) The fact of divine election did not embarrass Jesus or John. (T. Constable) If Christ died a substitutionary death for all mankind, how and why is it that He loses a multitude of them? (G. Long)

Dagg believed that Christ in His death had the salvation of a particular people in view. "Redemption will not be universal in its consummation; for the redeemed will be out of every kindred, tongue, nation, and people; and therefore cannot include all in any of these divisions of mankind. And redemption cannot have been universal in its purpose; otherwise the purpose will fail to be accomplished, and all, for which the work of redemption was undertaken, will not be effected." (T. Nettles, Dagg) Clearly the point of the passage is that Christ dies with a *specific purpose in mind*, so that He might gather together into one the children of God who are scattered abroad. Nothing is said about making them "savable." His death enables Him to gather them together in one. (J. White) When Jesus starts out with 100 sheep, He's going to come through with 100 sheep. He will not lose one. That is what this means. (J. McGee) The multitude's disbelief is evidence that they have not been given to the Son ... It is one thing to claim (as Jesus explicitly does) that all those given by the Father come to the Son to be saved. But it is another question whether any not given by the Father may nonetheless come. (T. Schreiner)

When God sets out to save someone, He succeeds in doing so. His saving power cannot in the long run be set aside by the creature, for saving grace is finally irresistible. God regenerates each elect person so that he or she invariably responds willingly to the gospel. The preached Word is always accompanied by "the working of His mighty strength" in the case of the elect (Eph. 1:19-20, 1 Thess. 1:4-6). The many means to the end of saving each one of the elect are always so

effected that the end always successfully results. The means are infallible because God is infallible. The natural resistance of the fallen nature is invariably overcome in each case. (R. Wright) For the Son to lose any of those the Father has given Him, He would have to be either unable or unwilling to obey His Father's explicit command. (D. Carson)

John 6:39 And (continuative) this (Subj. Nom.) is (εἰμί, PAI3S, Descriptive) the will (Pred. Nom.) of Him (Poss. Gen.; the Father) who sent (πέμπω, AAPtc.GMS, Dramatic, Substantival) Me (Acc. Dir. Obj.), that (introductory) concerning all (Acc. Measure) which (Acc. Gen. Ref.; royal family, the elect company) He gave (δίδωμι, Perf.AI3S, Intensive) to Me (Dat. Ind. Obj.), I will not (neg. particle) lose (ἀπόλλυμι, AASubj.1S, Culminative, Emphatic Negation) any (ellipsis; not a single person) out from it (Abl. Separation; the royal family), but (contrast) will raise it (Acc. Dir. Obj.; the entire royal family) up (ἀνίστημι, FAI1S, Predictive) on the last (Dat. Spec.) day (Loc. Time).

^{BGT} **John 6:39** τοῦτο δέ ἐστιν τὸ θέλημα τοῦ πέμψαντός με, ἵνα πᾶν ὃ δέδωκέν μοι μὴ ἀπολέσω ἐξ αὐτοῦ, ἀλλὰ ἀναστήσω αὐτὸ [ἐν] τῇ ἐσχάτῃ ἡμέρᾳ.

^{VUL} **John 6:39** haec est autem voluntas eius qui misit me Patris ut omne quod dedit mihi non perdam ex eo sed resuscitem illum novissimo die

LWB John 6:40 For this is the will of My Father, that every one [in the company of the elect] who continues to perceive the Son [spiritual understanding] and continues to trust in Him [experiential sanctification] may keep on having [qualitative] eternal life. Furthermore, I will raise him up [resurrection] on the last day [of the Church Age dispensation].

^{KW} **John 6:40** For this is the will of my Father, that everyone who discerningly sees the Son and believes on Him may be having life eternal, and as for myself, I will raise him up at the last day.

^{KJV} **John 6:40** And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

TRANSLATION HIGHLIGHTS

In verse 39 the emphasis is on the royal family of God as a complete entity or company of the elect. In verse 40 the emphasis is on every individual in the royal family. It is the will of the Father that every member of the royal family keeps on perceiving the essence of the Son (Durative Present tense) and continues to trust in Him, may keep on having eternal life (Durative Present tense). This spiritual perception and trust is experiential, not positional. The potential subjunctive mood means living a qualitative eternal life now is a possibility, but not a guarantee. Positionally, it was imparted to the new believer by the Holy Spirit at regeneration, but experientially it requires living according to God's protocol. The Church Age had not begun yet, so protocol was grace-oriented but with Jewish law intermingled. The Church Age did not begin

until Pentecost, when the Spirit came to indwell believers. The ministry of the Spirit at this time was enduement, not indwelling or filling.

The Greek word for seeing (*theoreo*) is not a mere look or glance, but a discerning vision of His divine essence as a Person of the Godhead. This “seeing” or spiritual perception combined with “trusting” in Him (continuous faith) is something that should occur AFTER becoming a Christian, so that you have (qualitative) eternal life here on earth now. This is not the viewpoint of most commentators; it is my opinion that they have ignored the impact of the present tense which is *continuous* as opposed to the expected aorist tense which would refer to a *one-time event*. The Spirit indeed activates the unbeliever’s spiritual vision so he can perceive that Jesus Christ is God; and the Spirit indeed activates his spiritually dead will to believe (exercise faith) in Him. But the thrust of this verse is on the continuing relationship with Jesus Christ, not the *initial* relationship with Him. The believer will be raised up (Predictive Future tense) on the last day of the Church Age, i.e., at the rapture. There is a gnomic element to this promise, which means it has the backing of the integrity of God.

RELEVANT OPINIONS

The privilege of being raised by Christ is further identified as one of the benefits of the eternal life received by faith. (E. Towns) No believer need fear being overlooked among the multitude of his or her companions in the faith. The community as a whole, and each member of the community, having been given by the Father to the Son, will be safely kept by the Son until the consummation of the resurrection life “at the last day.” The seeing of the Son spoken of in verse 40 is much more than the superficial seeing of Him, unaccompanied by faith; it is that divinely imparted vision which discerns the glory of God in the Word become flesh. (B. Wescott) He must first be *revealed* by the Spirit before He will be *believed* by the sinner. (A. Pink) The doctrine of the *perseverance of the saints* is taught here in unmistakable terms; first negatively, then positively. (W. Hendriksen)

Election serves to deflate personal claims, ensures that the saving mission cannot fail, and guarantees the security of genuine believers without permitting spiritual lethargy. (D. Carson) The phrase “eternal life” occurs 42 times in the NT. Its common meaning of the free gift of regeneration (entrance into heaven on the basis of faith alone) is well documented. However, many are not aware that in 11 of these 42 usages (26 percent), eternal life is presented to the believer as something to be earned or worked for. Just as there are two kinds of inheritance, two dimensions to salvation, there seem to be two sides to eternal life. We must remember that eternal life in the Bible is not a static entity, a mere gift of regeneration that does not continue to grow and blossom. No, it is a dynamic relationship with Christ Himself. (J. Dillow)

Possessing this eternal life here and now, believers find death and judgment no longer factors to be reckoned with, for such life has the seeds of eternity within it. (DNTT, H. Link) Both of these terms (beholding, believing) are present participles, referring to on-going action, just as we saw in “the one coming” to Christ in verse 37. (J. White) The word “eternal” here indicates a definite quality: it is a different life from the old existence typified by hate, lack of love, sin, pain and death. Eternal life therefore does not therefore just begin in the future, it is already the

possession of those who have entered upon fellowship with Christ. (DNNT, J. Guhrt) This eternal life ... is a foretaste, the full banquet of which occurs in resurrection life. (D. Carson) The elect were given to Christ by the Father, and Jesus Christ redeemed them. His redemption is limited to those for whom He died. It is not for every person without exception. (W. Best)

John 6:40 **For** (explanatory) **this** (Subj. Nom.) **is** (εἰμί, PAI3S, Descriptive) **the will** (Pred. Nom.) **of My** (Gen. Rel.) **Father** (Poss. Gen.), **that** (introductory) **every** (Nom. Measure) **one** (Subj. Nom.) **who continues to perceive** (θεωρέω, PAPtc.NMS, Durative, Substantival; observes by regeneration of spiritual vision) **the Son** (Acc. Dir. Obj.) **and** (continuative) **continues to trust** (πιστεύω, PAPtc.NMS, Durative, Substantival; regeneration of the spiritually dead will) **in Him** (Prep. Acc.) **may keep on having** (ἔχω, PASubj.3S, Durative, Potential) **eternal** (Acc. Extent of Time) **life** (Acc. Dir. Obj.). **Furthermore** (continuative), **I will raise him** (Acc. Dir. Obj.) **up** (ἀνίστημι, FAI1S, Predictive & Gnomic) **on the last** (Dat. Spec.) **day** (Loc. Time; of the Church Age dispensation).

^{BGT} **John 6:40** τοῦτο γάρ ἐστιν τὸ θέλημα τοῦ πατρὸς μου, ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ πιστεύων εἰς αὐτὸν ἔχη ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγὼ [ἐν] τῇ ἐσχάτῃ ἡμέρᾳ.

^{VUL} **John 6:40** haec est enim voluntas Patris mei qui misit me ut omnis qui videt Filium et credit in eum habeat vitam aeternam et resuscitabo ego eum in novissimo die

LWB **John 6:41** Then the Jews began grumbling [rebellious muttering] concerning Him, because He had said: I am the bread who came down out of heaven.

^{KW} **John 6:41** Then the Jews went to grumbling concerning Him, discontentedly complaining in a low, undertone muttering, because He said, I alone am the bread which descended out of heaven.

^{KJV} **John 6:41** The Jews then murmured at him, because he said, I am the bread which came down from heaven.

TRANSLATION HIGHLIGHTS

The Jews from the “opposition party” were still debating on His statement: I am the bread whom came down out of heaven (Dramatic Aorist tense). They began grumbling and muttering quietly (Latin: murmur) amongst themselves (Inceptive Imperfect tense) in rebellion. They knew exactly what He was saying and they did not like it at all. He said He was the real bread. He said He imparted life. He was the real manna that their ancestors ate in the wilderness. They understood all of this, but they rejected it. Some commentators believe these Jews are different than the ones who listened to Jesus outside; these Jews were in the Capernaum synagogue. Perhaps they had not heard Him personally, but had put together pieces of what others told them He had said.

RELEVANT OPINIONS

I venture to think there is a break, pause, or light interval implied at this point of the conversation ... It does not appear that our Lord had actually used these words. We must therefore suppose that the Jews constructed the saying out of three things that our Lord had said. (J. Ryle) They stumbled in unbelief concerning the statement of Christ's heavenly origin because they were aware of His family background. (E. Towns) The Jews (Jewish leaders or Torah zealots) within the crowd murmur and argue as follows: Jesus can't be the bread that comes down from heaven because (1) we know where he can from; (2) he's Joseph's son. (B. Witherington, III)

The great truth which begins and pervades John's account, is that the Lord was the Logos, the spiritual reality of which the manna was only a type. The manna in the wilderness could only satisfy their temporal, bodily hunger, whereas His words would bring them spiritual satisfaction at all times and all places. (A. Knoch) In order to direct their minds to the level of the spiritual He has spoken at length to them and made His claim. They still saw nothing. (G. Morgan) People do not like to see their carefully constructed argument shattered so completely. So they were murmuring about Him. (W. Hendriksen)

John 6:41 Then (consecutive) the Jews (Subj. Nom.) began grumbling (γογγύζω, Imperf.AI3P, Inceptive; rebellious muttering to each other) concerning Him (Adv. Gen. Ref.), because (causal) He had said (λέγω, AAI3S, Constative): I (Subj. Nom.) am (εἰμί, PAIS, Descriptive) the bread (Pred. Nom.) who (Nom. Appos.) came down (καταβαίνω, AAPtc.NMS, Dramatic, Attributive) out of heaven (Gen. Place),

^{BGT} **John 6:41** Ἐγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι εἶπεν· ἐγὼ εἰμι ὁ ἄρτος ὁ καταβάς ἐκ τοῦ οὐρανοῦ,

^{VUL} **John 6:41** murmurabant ergo iudaei de illo quia dixisset ego sum panis qui de caelo descendi

LWB **John 6:42** **And they kept on asking: Is this Jesus not the son of Joseph, whose father and mother we know? How can he now claim, I have come down out of heaven?**

^{KW} **John 6:42** And they kept on saying, Is not this Jesus, the son of Joseph, whose father and mother we know? How now does he say, Out of heaven I have come down?

^{KJV} **John 6:42** And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

TRANSLATION HIGHLIGHTS

The Jewish leaders in the synagogue “put two and two together” and figured out that Jesus was the son of Joseph and Mary. Then they kept on asking others (Iterative Imperfect tense): Don't we know this man's parents (Intensive Perfect tense)? Their second question followed naturally: How can he claim (Pictorial Present tense) to have come down out of heaven (Dramatic Perfect

tense) if he grew up not far from here? It sounds like a reasonable set of questions, if you ask me! They didn't understand how He could be born and raised in a local town nearby and come from heaven at the same time – obviously pointing to a lack of knowledge about the virgin birth and incarnation. Instead, they thought He was being presumptuous and even blasphemous.

RELEVANT OPINIONS

This shows that these Jews understood Christ's words, "I am the bread which came down from heaven" as signifying that He was of Divine origin; and in this they were quite right. (A. Pink) The Jews think they know all there is to know about Jesus' paternity, but they speak in ignorance not only of His virgin conception but of His identity. (D. Carson) The word "this" in the Greek, has a latent sneer of contempt about it, which our English version cannot fully convey ... They were offended at the idea of one so lowly in dress, and circumstances, and position, taking on Himself to say, that He was one who had "come down from heaven." Here, as elsewhere, Christ's humiliation was the great stumbling-block. (J. Ryle) The large group of rather regular followers (called "disciple" here) considered the discourse hard to accept; and when Jesus showed that unbelief was the root of this reaction, they, in large numbers, turned away from Him. (W. Hendriksen)

The miracles that Jesus wrought could not undo the impression made upon their minds by the circumstances of His familiar life at Nazareth. He was still, notwithstanding all His miracles, but the carpenter's Son. (H. Reynolds) They realized that the Lord denied that He was born like any other human being. Nowhere does Jesus say or imply that in reaching this conclusion they had misinterpreted His words. The inference is clear, therefore, that what Jesus taught here was the counterpart or complement of the doctrine of the virgin birth. One who is born of a virgin – and who, accordingly, never had a human father (in the ordinary sense of the term), and is not a human person (though He has a human nature) – must have come down from heaven! (W. Hendriksen)

John 6:42 And (continuative) they kept on asking (λέγω, Imperf.AI3P, Iterative): Is (εἰμί, PAI3S, Descriptive, Interrogative Ind.) this (Nom. Spec.) Jesus (Subj. Nom.) not (neg. adv.) the son (Nom. Appos.) of Joseph (Poss. Gen.), whose (Adv. Gen. Ref.) father (Acc. Dir. Obj.) and (connective) mother (Acc. Dir. Obj.) we (Subj. Nom.) know (οἶδα, Perf.AI1P, Intensive)? How (interrogative) can he now (temporal) claim (λέγω, PAI3S, Pictorial), I have come down (καταβαίνω, Perf.AI1S, Dramatic; descended) out of heaven (Gen. Place)?

^{BGT} **John 6:42** καὶ ἔλεγον· οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὗ ἡμεῖς οἴδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς νῦν λέγει ὅτι ἐκ τοῦ οὐρανοῦ καταβέβηκα;

^{VUL} **John 6:42** et dicebant nonne hic est Iesus filius Ioseph cuius nos novimus patrem et matrem quomodo ergo dicit hic quia de caelo descendi

LWB **John 6:43** Jesus replied with discernment and said to them: Stop grumbling [muttering] among yourselves.

^{KW} **John 6:43** Answered Jesus and said to them, Stop grumbling, conferring with one another secretly in undertone mutterings.

^{KJV} **John 6:43** Jesus therefore answered and said unto them, Murmur not among yourselves.

TRANSLATION HIGHLIGHTS

Jesus heard their mutterings about Him and his natural family and responded to them (Constative Aorist tense): Stop grumbling among yourselves (Imperative of Prohibition). He had heard enough of their incessant murmuring (Iterative Present tense) behind His back. He didn't answer their question; He ignored it. It's almost as if He was thinking to Himself: "If you think that statement by Me is troublesome, you just wait. You ain't heard nothing yet!" It's also noteworthy that Jesus does not explain anything about his birth and incarnation, which they were murmuring about. He just tells them to stop it! If only that would work with students today! ☺

RELEVANT OPINIONS

Our Lord knew by His divine foreknowledge that the Jews were murmuring and saying contemptuous things about Him, and He therefore took up their thoughts, and made a reply to them. (J. Ryle) The grumbling was not only insulting, but dangerous: it presupposed that divine revelation could be sorted out by talking the matter over, and thus diverted attention from the grace of God. (D. Carson) Their complaint was not directly addressed to Jesus, but it is from Him that the answer comes. (F. Bruce) He had searched out a deeper reason for their murmuring than their probable involuntary ignorance of certain miraculous facts. (H. Reynolds) In context, Jesus is not teaching the grumblers a lesson about God's prevenient grace; rather, He is putting them in their place by implying that *they are not the people of God* as they assume. (R. Peterson)

John 6:43 **Jesus** (Subj. Nom.) **replied with discernment** (ἀποκρίνομαι, API3S, Constative, Deponent) **and** (connective) **said** (λέγω, AAI3S, Constative) **to them** (Dat. Ind. Obj.): **Stop** (neg. particle) **grumbling** (γογγύζω, PAImp.2P, Iterative, Prohibition; muttering) **among yourselves** (Gen. Accompaniment).

^{BGT} **John 6:43** ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· μὴ γογγύζετε μετ' ἀλλήλων.

^{VUL} **John 6:43** respondit ergo Iesus et dixit eis nolite murmurare in invicem

LWB **John 6:44** No one is able [has the power] to come to Me, unless the Father who sent Me draws him [divine sovereignty and omnipotence]. Moreover, I will raise him up on the last day [of the Church Age dispensation].

^{KW} **John 6:44** No one is able to come to Me unless the Father who sent Me draw him. And as for Myself, I will raise him up on the last day.

^{KJV} **John 6:44** No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

TRANSLATION HIGHLIGHTS

Remember when I suggested in the last verse that “you ain’t heard nothing yet”? Jesus really lays it on the line in this passage. No one has the power (Gnomic Present tense) to come to Jesus Christ (Dramatic Aorist tense), unless God the Father who sent His Son draws him (Dramatic Aorist tense). The Conditional Subjunctive mood means nobody knows who will be drawn and who will not be drawn except God; the “condition” is not this knowledge but the actual divine power doing the “drawing.” You cannot draw yourself; you do not have the power as a spiritually dead person to exhibit any form (spark) of spiritual life until this Divine drawing has occurred, i.e., the Holy Spirit has regenerated you. The Greek word “*elko*” means “to compel by irresistible superiority.” (TDNT: Kittel) Your will does not have the inkling to move in any direction towards God until the superiority of the Spirit begins His work on your will. There is no positive volition or ‘bleep’ sent out until the Spirit gets there first. The only volition an unsaved sinner has towards God is *disinclination*! The Father draws (active voice) by sovereign grace. The unbeliever does not draw himself by positive volition. Sovereign grace *precedes* positive volition; that is the point of this entire verse as well as the context around it.

Yet the majority of Christians today have rejected this fact (2 Cor. 3:5). The heresy of Arminianism complete reverses the subjects and verbs in this passage. The grounds for such rejection are *not* scriptural. Reasoning and philosophical inferences from Greek and Roman culture assume an ability within man to come to God unaided, but these assumptions contradict large portions of Scripture. You will not come to Christ until the Father draws you. Jesus did not tell these grumbling hearers that they *do not* believe in Him, but rather that they *cannot* believe in Him unless the Father draws them. That’s the worst evangelical message I’ve ever heard! I’m being facetious; this is obviously not an evangelistic bullet point. And this “drawing” is not a violent, dragging you kicking and screaming, to the altar. God’s people are drawn by “bands of love” (Hosea 11:4). Evangelistically speaking, man does not know who is elect and who is not elect. So we must share the gospel with everyone and allow the Holy Spirit to do His ministry of regeneration where the Father sees fit. The Father will draw those to Him in His own time. In addition, the Lord will resurrect those whom the Father draws (Predictive Future tense) on the last day of the Church Age.

RELEVANT OPINIONS

These words of Christ make manifest the depths of human depravity. They expose the inveterate stubbornness of the human will. They explain the “murmuring” of these Jews. In answering them thus, the obvious meaning of the Saviour’s words was this: By your murmuring you make it evident that *you* have not come to Me, that you are not disposed to come to Me; and with your present self-righteousness, you never will come to Me. Before you come to Me you must be converted and become as little children. And before that can take place, you must be the subjects of Divine operation ... To predicate the freedom of the will is to *deny* that man is totally

depraved. To say that man *has* the power within himself to either reject or accept Christ, is to *repudiate* the fact that he is the captive of the devil. It is to say *there is* at least one good thing in the flesh. It is to flatly contradict this word of the Son of God – “No man *can* come to Me, *except* the Father which has sent Me draw him.” Man’s hope lies *outside* of himself, in Divine help ... If the reader consults John 18:10, 21:6, 11 he will find that “drawing” means far more than “to attract.” *Impel* would give the true force of in here in John 6:44. (A. Pink) One way or the other, the divine initiative in the salvation of believers is emphasized. (F. Bruce)

The *drawing* is not like that of the executioner, who draws the thief up the ladder to the gallows; but it is a gracious allurements, such as that of a man whom everybody loves, and to whom everybody willingly goes. (M. Luther) The thought of verse 44 is the negative counterpart to verse 37. The latter tells us that all whom the Father gives to the Son will come to him; here we are told that no one can come to Him unless the Father draws him. The combination of verses 37 and 44 prove that this “drawing” activity of the Father cannot be reduced to what theologians sometimes call “prevenient grace” dispensed to every individual, for this “drawing” is selective, or else the negative note in verse 44 is meaningless. (D. Carson) Your unbelief and murmuring do not surprise Me or discourage Me. I neither expect to see you nor any one else believe, until you are drawn by My Father ... The nature of man since the Fall is so corrupt and depraved, that even when Christ is made known and preached to him, he will not come to Him and believe in Him, without the special grace of God inclining his will and giving him a disposition to come. Moral suasion and advice alone will not bring him. He must be “drawn.” (J. Ryle)

Man likes to think salvation is in his own power. Such notions are flatly contradictory to the text before us. The words of our Lord are clear and unmistakable, and cannot be explained away. (J. Ryle) He attributes their murmured dissatisfaction to their incapacity to understand His saying. He emphasizes the necessity of a Divine influence to work faith in their hearts. (H. Reynolds) Apart from the work of the Holy Spirit, no one would ever believe the Gospel and receive Christ as Savior. God the Holy Spirit moves upon the stubborn will of man, enabling him to respond in faith to God’s offer of salvation ... Why were we chosen and brought to faith in Christ and many others were not? Why were many called but only a few chosen? (Matt. 22:14) We will never know the answers to many of our queries until we see the Savior face to face. (R. Lightner) It is the fallacy of the procrastinator that he can come to Christ whenever he wishes. He thinks he can defer that step until he is good and ready, and that then he can come. He cannot. He can come only when the Father draws him. Perception in spiritual things, and a readiness to take the step of faith are not natural attributes. They come only as God’s good gift. (L. Morris) Scripture makes perfectly clear where the origin and preservation of our salvation lies. How can the solution of synergism – also in its interest in the anthropological freedom of will – maintain itself over against the unequivocal words of Christ spoken here in a moment of crisis for His people? (L. Berkower)

While it is true that man is as *truly* free now as Adam was before his apostasy, yet he is not as *morally* free as he was. Fallen man is free in the sense that he is at liberty to act according to his own choice, without compulsion from without; yet, since his nature has been defiled and corrupted, he is no longer free to do that which is good and holy. Great care needs to be taken lest our definition of the freedom of fallen man clashes with such scriptures as Psalm 110:3, John

6:44, and Romans 9:16; for he only wills now according to the desires and dictates of his evil heart. It has been well said that the will of the sinner is like a manacled, fettered prisoner in a cell. His movements are hampered by his chains, and he is hindered by the walls that confine him. He is free to walk, but in such a constrained way and within such a limited space that his freedom is bondage – bondage to sin ... This passage plainly shows the moral impotence of every descendant of Adam. This impotence consists of turpitude and baseness, of inveterate opposition to God due to bitter hatred of Him. No one seeks the company of a person he loathes: before he does so he must be given an entirely new disposition. (A. Pink)

So long as the Father does not open a man's ears to hear the call he simply cannot respond. How can any man respond to a call which by nature he is not attuned to hear? This last observation, which proved so offensive when it was first spoken (even as it proves offensive today) because it challenges man's imagined freedom, was very deliberately repeated by the Lord in verse 65. And we are told that "from that time many of His disciples went back, and walked no more with Him." (A. Custance) The approach of the soul to God is initiated by God. (A. Robertson) These are words of *incapacity* and they are placed in a universal context. All men share this in common: they lack the ability to come to Christ in and of themselves: Shared inability due to a shared fallen nature ... All men would be left in the hopeless position of "unable to come" *unless* God acts, and He does so by drawing men to Christ. Outside of this divine enablement no man can come to Christ. No man can "will" to come to Christ outside of this divine drawing ... The identity of those raised on the last day to eternal life is *absolutely coextensive* with the identity of those who are drawn! If a person is drawn, he will also be raised up to eternal life. (J. White)

The one who is given grace (who is drawn by the Father) is actually saved (raised up). The drawing of the Father, then, is not general, but particular, for it accomplishes the final salvation of those who are drawn. God's grace, without which no one can be saved, is therefore an efficacious grace, resulting in the salvation of those to whom it is given ... The Johannine conception of drawing is not that it makes salvation possible (prevenient grace), but that it makes salvation *effectual*. Those who are drawn will come to Jesus and believe in Him. (T. Schreiner) We ought not to wonder if many refuse to embrace the Gospel; because no man will ever of himself be able to come to Christ, but God must first approach him by His Spirit; and hence it follows that all are not drawn, but that God bestows this grace on those whom He has elected ... It is a peculiar gift of God to embrace the doctrine which is exhibited by Him ... Christ declares that the doctrine of the Gospel, though it is preached to all without exception, cannot be embraced by all, but that a new understanding and a new perception are requisite; and, therefore, that faith does not depend on the will of men, but that it is God who gives it. (J. Calvin)

Here the emphasis is on the divine decree of predestination carried out in history. When Jesus refers to the divine *drawing* activity, He employs a term which clearly indicates that more than *moral influence* is indicated. The Father does not merely beckon or advise, He draws! The same verb occurs also in 12:32, where the drawing activity is ascribed to the Son; and further, in 18:10, 21:6, 11; Acts 16:19, 21:30; and James 2:6. The *drawing* of which these passages speak indicates a very powerful – we may even say, an *irresistible* – activity. To be sure, man resists, but his resistance is ineffective. It is in that sense that we speak of God's grace as being irresistible. The net full of big fishes is actually *drawn* or *dragged* ashore (21:6, 11). Paul and

Silas are *dragged* into the forum (Acts 16:19). Paul is *dragged* out of the temple (Acts 21:30). The rich *drag* the poor before judgment seats (James 2:6). Returning now to the Fourth Gospel, Jesus will *draw* all men unto Himself (12:32) and Simon *drew* his sword, striking the high priest's servant (18:10), cutting off his right ear. (W. Hendriksen) Because man in his depraved state is blind and insensitive to the work of God, it is clear from Scripture that men do not turn to God apart from the moving of His Spirit in their hearts. (J. Walvoord)

Jesus clarified also that the Father's drawing (Gr. *helkyo*) is selective (cf. v. 37). He does not just draw everyone in the general sense of extending the gospel invitation to them. He selects some from the mass of humanity and brings them to Himself. It is that minority that Jesus will raise up to eternal life on the last day (cf. v. 40). This truth does not contradict 12:32 where Jesus said that He would draw (Gr. *helkyo*) all men to Himself. There He was speaking of all people without distinction, not just Jews but also Gentiles. He did not mean all people without exception. (T. Constable) What *creature* could possibly say either of these things – that the work of works which God demands from every man is to believe on *Him*, and yet, that this cannot be done by any man without a special divine operation upon his heart? But the glory of Christ's proper Divinity shines, if possible, yet brighter in such statements as these – that it is the express will of His Father, which He came down to do, that of all that which He had given Him He should lose nothing, and that every one that beholds the Son, and believes on Him shall have everlasting life, and He should raise him up at the last day. Who could possibly credit this of a creature? (R. Jamieson)

According to Jesus, those who come to Him (believe Him) do so because they have previously been drawn by the Father to Him ... Anyone who comes must be drawn previously by the Father. All who come must have God's grace administered to their hearts, giving them the ability they otherwise would have lacked of believing in Christ ... The drawing of the Father is both effectual and selective ... The drawing of the Father precedes the coming to Christ ... Since the Father's drawing precedes belief in Christ, and since that drawing results in salvation of those drawn, it follows that this drawing is effectual. (T. Schreiner) In the midst of our selfishness and hardness of heart, He often comes to the most unlikely person and with an irresistible force regenerates him so that he turns about and has peace with God. Often Christians testify that they did not turn to God. No, it was in spite of themselves. They could not help themselves. In some mysterious way they were powerfully drawn to God. (E. Palmer)

How can the solution of synergism – also in its interest in the anthropological freedom of will – maintain itself over against the unequivocal words of Christ spoken in a moment of crisis for His people? (Berkouwer) There is not one example in the New Testament of the use of this verb (draw) where the resistance is successful. Always the drawing power is triumphant, as here. (L. Morris) God's action in drawing His people to Himself is presented as a promise. His action will be efficacious. God's people will come to Him because of the invisible work of God's Spirit. (A. Baker) Man's will being in bondage, all the foreknowledge which God has, from His infinite insight into human character will be only a foreknowledge of obdurate acts of resistance on man's part, as long as that will is unsubdued. God's foreknowledge, in that case, would have been a foreknowledge that every son of Adam would resist and be lost. The only foreknowledge

God would have, of any cases of submission, was one founded on His own decisive purpose to make some submit, by invincible grace. (R. Dabney)

The condition of the natural man is altogether beyond human repair. To talk about exerting the will is to ignore the state of the man behind the will. Man's will has not escaped the general wreckage of his nature. When man fell, every part of his being was affected. Just as truly as the sinner's heart is estranged from God and his understanding darkened, so is his will enslaved by sin. To predicate the freedom of the will is to deny that man is totally depraved. To say that man has the power within himself to either reject or accept Christ, is to repudiate the fact that he is the captive of the Devil. It is to say there is at least one good thing in the flesh. It is to flatly contradict this word of the Son of God: "No man can come to me, except the Father which has sent Me draw him." Man's only hope lies outside of himself, in Divine help. (A. Pink) To say that a non-elect person could possibly come to Christ, because God decides in time to call such a one, contradicts the whole concept of election and is akin to Socinianism, which taught that God establishes decrees in response to temporal succession of events. This, of course, is not to say that God does not react to sin and its gravity, and man in time, but it is to deny that there is an "open situation" concerning who will be elect. (A. Baker)

How can one who has a high conceit of himself and his religious performances admit that all his righteousnesses are as filthy rags? How can one prides himself on his morality and his religiousness, own himself as lost, undone, and justly condemned? How can one who sees so little amiss in himself, who is blind to the fact that from the crown of his head to the sole of his foot there is no soundness in him, earnestly seek the great Physician? No man with an unchanged heart and mind will ever embrace God's salvation. The inability here, then, is a moral one ... Water will not flow uphill, nor will the natural man act contrary to his corrupt nature. (A. Pink) There is no Biblical ground for the theory that even the minutest detail of the eternal purpose of God will ever be uncertain because of a supposed unanticipated action of the human will. God cannot be disappointed, defeated, or surprised. The glorious company of the redeemed will, therefore, be gathered according to "an election of grace." (L. Chafer) Faith in Christ is not merely difficult; apart from God it is impossible. Coming to Jesus is not a matter of free human decision. (C. Barrett)

John 6:44 No one (Subj. Nom.) is able (δύναμαι, PMI3S, Gnostic, Deponent; has the power) to come (έρχομαι, AAInf., Dramatic, Inf. As Dir. Obj. of Verb, Deponent) to Me (Prep. Acc.), unless (subordinating; "if not," except) the Father (Subj. Nom.) who (Nom. Appos.) sent (πέμπω, AAPtc.NMS, Constative, Substantival) Me (Acc. Dir. Obj.) draws (έλκω, AASubj.3S, Dramatic, Conditional; attracts) him (Acc. Dir. Obj.). Moreover (continuative), I (Subj. Nom.) will raise him (Acc. Dir. Obj.) up (άνίστημι, FAI1S, Predictive) on the last (Dat. Spec.) day (Loc. Time; of the Church Age).

^{BGT} **John 6:44** οὐδεὶς δύναται ἐλθεῖν πρός με ἂν μὴ ὁ πατήρ ὁ πέμψας με ἐλκύσῃ αὐτόν, καὶ γὰρ ἀναστήσω αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

^{VUL} **John 6:44** nemo potest venire ad me nisi Pater qui misit me traxerit eum et ego resuscitabo eum novissimo die

LWB John 6:45 It is written [Isaiah 54:13] in the prophets: “And they [His children] will all be taught about God.” Each one who has heard with understanding and learned by inquiry will come to Me -

^{KW} **John 6:45** It stands written in the prophets, And they shall all be those who are instructed by God. Everyone who has heard in the presence of and directly from the Father and has learned, comes to Me.

^{KJV} **John 6:45** It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

TRANSLATION HIGHLIGHTS

Isaiah 54:13 says, “And all thy children shall be taught of the Lord.” Jesus refers to this passage that was written (Intensive Perfect tense) by the prophet Isaiah. It was a prediction (Future tense) at the time of its writing. The “all” are His children, not all of humanity. This is a further explanation of those who are ultimately “drawn” – His children and His children only. Each one of His children who has heard with understanding (Constative Aorist tense), comprehending what has been taught about God, will eventually come to Christ (Futuristic Present tense). This is connected to another statement: each one of His children who has learned about God by serious inquiry (Constative Aorist tense) will eventually come to Christ.

This teaching, therefore, is related to the truth about Jesus – who He is and what He did for us. There is a gnomic element to this eventual “coming to Christ,” since election, drawing, hearing and learning combine to make it an absolute reality. Jesus is obviously using this prophecy to portray the current situation He is facing. He is telling the Jewish contingent that those who understand what He is saying and learn by intelligent inquiry are the very persons the Father has drawn and the same persons that will come to Him in the end. By contrast, those who do not understand what they are hearing and are not making serious inquiries in order to learn more prove they have not been drawn by God.

RELEVANT OPINIONS

Those drawn are they who are “taught of God.” And who are these, so highly favored? The quotation from Isaiah 54 tells us: they are God’s children, His own, His elect. Notice carefully *how* our Lord quoted Isaiah 54:13. He simply said, “And they shall be *all* taught of God.” This helps us to define the “all” in other passages ... the “all” *does not mean* all of humanity, but all of God’s children, all His elect ... This also throws light on the “drawing” of the previous verse. Those drawn are they who have “heard” and “learned of the Father.” That is to say, God has given them an ear to hear and a heart to perceive. (A. Pink) The Father “draws” men and women to Christ (verse 44) by enabling them to appreciate who He is – as He enabled Peter in 6:68 and Matt. 16:17. Those who receive this divine illumination and respond to it show by their coming to Christ that they are children and citizens of the new Jerusalem, as the prophet foretold. (F.

Bruce) Direct teaching by God is the prime requisite of any spiritual apprehension, even of the mysteries of Christ the Revealer. (H. Reynolds)

He saw that He was achieving nothing by His teaching in the presence of the blind, deaf, and rebellious. And so He showed that teaching is fruitful only when both the light of understanding and the disposition to obey are given by God ... a special kind of teaching of which the Lord deems His elect to be worthy ... To be drawn to Christ and to hear and learn from the Father is nothing other than to receive the gift of faith. (J. Calvin) Believers are life-long pupils in the school of God. (B. Wescott) He had told the Jews nothing but what their own Scriptures taught, and what they ought to have known themselves. (J. Ryle) To hear and learn from the Father is paralleled with being drawn in verse 44. (T. Schreiner) Both the hearing and the learning refer to an inward spiritual process. It is an inward and individual illumination by the special operation of God that enables men to come to Christ. (W. Nicole) As to the word "all," it must be limited to the elect, who alone are the true children of the Church. (J. Calvin)

When He compels belief, it is not by the savage constraint of a rapist, but by the wonderful wooing of a lover. (D. Carson) According to the Bible, even if salvation were wrought out for men and offered to them very freely, they would not – unless something happened to them that changed their condition – reach out and take the salvation which is offered. John Ruskin has said somewhere that man is determined to merit salvation rather than to receive it. All the religions of the world are autosoteric (that is, do-it-yourself religions); only Christianity is heterosoteric – that is, Jesus paid it all. (J. Gerstner) Jesus views the Father as the subject of an action upon the ones who come to Jesus. The Father's actions are always seen as preceding the coming to Jesus and are seen to always be efficacious. There is not one example in the NT of the use of the verb "draw" where the resistance is successful. Always the drawing power is triumphant, as here. (A. Baker, L. Berkower)

John 6:45 **It is** (εἰμί, PAI3S, Descriptive) **written** (γράφω, Perf.PPtc.NNS, Intensive, Predicative; in Isaiah 54:13) **in the prophets** (Loc. Place; plural: all the prophets in one book): "**And** (continuative) **they will all** (Subj. Nom.; the elect) **be** (εἰμί, FMI3P, Predictive) **taught** (Pred. Nom.; instructed) **about God** (Obj. Gen.)." **Each** (Nom. Measure) **one** (Subj. Nom.) **who has heard with understanding** (ἀκούω, AAPtc.NMS, Constativ, Substantival) **and** (connective) **learned by inquiry** (μανθάνω, AAPtc.NMS, Constativ, Substantival) about the Father (Adv. Gen. Ref.), **will come** (ἔρχομαι, PMI3S, Futuristic & Gnostic, Deponent) **to Me** (Prep. Acc.) –

^{BGT} **John 6:45** ἔστιν γεγραμμένον ἐν τοῖς προφήταις· καὶ ἔσονται πάντες διδακτοὶ θεοῦ· πᾶς ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν ἔρχεται πρὸς ἐμέ.

^{VUL} **John 6:45** est scriptum in prophetis et erunt omnes docibiles Dei omnis qui audivit a Patre et didicit venit ad me

LWB **John 6:46** Not that anyone has seen the Father, except the One [Jesus Christ] who is from the presence of God [confirming His deity]. This One [Jesus Himself] has seen the Father [reaffirming His deity].

KW **John 6:46** Not that anyone has discerningly seen the Father except He who is from the presence of God. This One has with discernment seen the Father.

KJV **John 6:46** Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

TRANSLATION HIGHLIGHTS

The children of God, those who are drawn by the Father, can hear and learn about Him - but they cannot see Him. No man or woman has ever seen God and lived to tell about it. Nobody has seen the Father (Dramatic Perfect tense) except Jesus Christ who came from the presence of God. Jesus is stating the reality of His deity in this passage. He is of God, and from God, and is God. That statement got their attention! From a human point of view, Jesus is going out of His way to irritate the Jewish synagogue leaders; from a divine point of view, He is merely stating absolute and crucial truth to his hearers. He is also trying to prevent the misunderstanding that some of His listeners might have had, that they had to actually see God visibly and hear God audibly in order to be saved. That is impossible for every man and woman without exception. When I first read this statement by Jesus, I thought: Why doesn't He just say "I am God." Why use a demonstrative "this" and the 3rd person "he" instead of "I" or "Me"? The reason why is that He wants His listeners to focus on the Father rather than the Son. If He used the 1st person singular in all of His statements, everyone would focus solely on Him and forget about God the Father.

RELEVANT OPINIONS

This sentence seems put in, by way of parenthesis, to prevent mistakes in the minds of our Lord's hearers, both as to the kind of teaching He meant, and the person He intended when He spake of the Father. The Father was the eternal God whom no man had seen nor could see. The teaching was that inward teaching of the heart which the Father gave by His Spirit. Our Lord plainly means Himself in this verse. (J. Ryle) He alone who is truly God can naturally see God ...The words mark emphatically the unchanged personality of Christ before and after the Incarnation. (B. Wescott) At verse 46 Jesus makes the claim that He has seen God, implying His origins in heaven. (B. Witherington, III) Only the Saviour was [and is] in *immediate* communication with the Father. We hear and learn from the Father *only* through His written Word! (A. Pink) When He says that He alone has known the Father, He means that it is an office which belongs peculiarly to Himself, to manifest God to men, who would otherwise have been concealed. (J. Calvin)

In this connection, however, it should be emphasized that in showing how sinners are saved Scripture never merely places side by side the divine and the human factors, predestination and responsibility, God's teaching and man's listening. On the contrary, it is always definitely indicated that it is God who takes the initiative and who is in control from start to finish. It is God who draws before man comes; it is He that teaches before man can listen and learn. Unless

the Father draws, no one can come. That is the negative side. The positive is: everyone who listens to the Father and learns of Him will come. Grace always conquers; it does what it sets out to do. In that sense it is irresistible ... This listening and learning, however, does not indicate that any human being would ever be able to comprehend God - or to have an immediate knowledge of Him apart from His revelation in Christ. (W. Hendriksen)

John 6:46 **Not** (neg. adv.) **that** (subordinating) **anyone** (Subj. Nom.) **has seen** (ὄραω, Perf.AI3S, Dramatic) **the Father** (Acc. Dir. Obj.), **except** (neg. particle & subordinating conj.) **the One** (Nom. Appos.; Jesus Christ) **who is** (εἰμί, PAPtc.NMS, Descriptive, Substantial) **from the presence of God** (Abl. Source; confirming His deity). **This One** (Subj. Nom.; Jesus Christ) **has seen** (ὄραω, Perf.AI3S, Dramatic) **the Father** (Acc. Dir. Obj.; reaffirming His deity).

^{BGT} **John 6:46** οὐχ ὅτι τὸν πατέρα ἑώρακέν τις εἰ μὴ ὁ ὢν παρὰ τοῦ θεοῦ, οὗτος ἑώρακεν τὸν πατέρα.

^{VUL} **John 6:46** non quia Patrem vidit quisquam nisi is qui est a Deo hic vidit Patrem

LWB **John 6:47** Truly, truly, I am saying to you: He who keeps on trusting [day-after-day] continues to have [qualitative] everlasting life.

^{KW} **John 6:47** Most assuredly I am saying to you, He who believes has eternal life.

^{KJV} **John 6:47** Verily, verily, I say unto you, He that believeth on me hath everlasting life.

TRANSLATION HIGHLIGHTS

Before I even touch this verse, let me state a doctrinal fact: *Regeneration precedes faith*. Until the Holy Spirit creates new spiritual life in you, your mind is unable to assent and your will is unable to believe in Jesus Christ. That said, this is not an evangelistic verse. Jesus is not calling unbelievers to believe in Him. There is no “Me” in the Greek text anyway. This is the eternal life He covered earlier in verse 40. Do you think He is ignoring His omniscience and is giving these grumbling, murmuring Jews another chance? He has heard their muttering and their unbelief related to His natural parents. He has intimated that they cannot come to Him because the Father has not drawn them. So now He’s putting all that aside and giving them another chance? That’s ridiculous! No, He is not giving an altar call to unbelievers.

He is telling His listeners that the ones who have *already believed* and are trusting in Him now on a daily basis (Iterative Present tense) are *currently experiencing* eternal life. He can tell them this with 100% assurance because He is deity and has been with the Father face-to-face. All the information from 41-46 are to establish His authority to say such things with absolute confidence. Any believer who keeps on trusting continues to have (Durative Present tense) eternal life. The emphasis is on the *quality* of eternal life they are living in the present because they keep on trusting, not on the gift of eternal life which was *initially* given to them at the point

of regeneration. It refers to eternal life lived in the present on earth, rather than resurrection life promised in the future. It is *qualitative* (happiness, blessings), rather than futuristic.

RELEVANT OPINIONS

Christ still pursues the line of truth begun in verse 44. The 47th verse is not an invitation to sinners, but a doctrinal declaration concerning saints ... Believing is *not* the cause of a sinner obtaining Divine life, rather is it the *effect* of it. The fact that a man believes, is the evidence that he *already* has Divine life within him. True, the sinner *ought* to believe. Such is his bounden duty ... Nevertheless, the fact remains that no unregenerate sinner ever did or ever will believe. The unregenerate sinner ought to *love* God, and love Him with all his heart. He is commanded to do so. But he *does not*, and *will not*, until Divine grace gives him a new heart. So he ought to believe, but he will not till he has been quickened into newness of life. Therefore, we say that when any man *does* believe, is found believing, it is proof positive that he is *already* in possession of eternal life. (A. Pink) “He who believes” is in Greek a participial construction in the present tense, meaning that a believer is characterized by his *continuing trust*. He has everlasting life, which is a *present and abiding possession*. (E. Blum)

The phrase *everlasting life* means an endless quality of life which the righteous enjoy now as well as in an afterlife. It refers to the fullness of life, such as joy and peace ... It must be understood as referring not to an eternal duration or quantity of life but to experiencing *an endless and abundant quality of life*, i.e., a life of satisfaction and joy ... Thus the “life” which a believer receives at regeneration must be understood as being a quality of life, not just an extension of existence ... This quality of life is the possession of believers now and in the age to come without end or interruption. (R. Morey) Eternal life has come down from heaven in the Person of the Son, and he who believes in Him, possesses it, according to the efficacious grace of the Father, who draws him to Christ, and according to the perfect salvation that Christ has accomplished: his faith lays hold, as to life, of this Son of God, who will manifest His power later on, in raising the redeemed one from among the dead. (J. Darby)

See here the double view of *faith* ever presented in Scripture – as at once a *duty* comprehensive of all other duties, and a *grace*, of special divine communication. (R. Jamieson) This forty-seventh verse is not an invitation to sinners, but a doctrinal declaration concerning saints. (A. Pink)

John 6:47 Truly (asseverative), **truly** (asseverative), **I am saying** (λέγω, PAI1S, Pictorial) **to you** (Dat. Ind. Obj.): **He** (Subj. Nom.) **who keeps on trusting** (πιστεύω, PAPtc.NMS, Iterative, Substantial) **continues to have** (ἔχω, PAI3S, Durative) **everlasting** (Qualitative Acc.) **life** (Acc. Dir. Obj.).

^{BGT} **John 6:47** ἀμήν ἀμήν λέγω ὑμῖν, ὁ πιστεύων ἔχει ζωὴν αἰώνιον.

^{VUL} **John 6:47** amen amen dico vobis qui credit in me habet vitam aeternam

LWB **John 6:48 I am the bread of life.**

^{KW} **John 6:48** I alone, in contradistinction to all others, am the bread of the life.

^{KJV} **John 6:48** I am that bread of life.

TRANSLATION HIGHLIGHTS

Jesus Christ claims to be the bread of life. In verse 35, He is the bread of life. In this passage, He repeats word-for-word the same exact phrase. If they didn't get it the first time, maybe they will get it the second time around. The personal pronoun in "*ego eimi*" is not required, since the "I" is embedded in "*eimi*," but the addition of it draws attention to the metaphors He is using. *He* is the bread which imparts spiritual life at the point of initial belief. *He* is also the bread which offers sustained spiritual life as they continue to trust in Him.

RELEVANT OPINIONS

Here our Lord distinctly proclaims to the Jews that He Himself is that "bread of life," that soul-satisfying food, the true bread, the bread of God, of which He had spoken generally in the earlier part of His discourse. (J. Ryle) I am that which alone can satisfy the soul and fill the aching void in the unregenerate heart ... I am that bread of life. This is the first of the seven "I am" titles of Christ found in this Gospel, and found nowhere else. (A. Pink) The others are, "I am the light of the world" (8:12); "I am the door" (10:9); "I am the good shepherd" (10:11); "I am the resurrection and the life" (11:35); "I am the way, the truth, and the life" (14:6); "I am the true vine" (15:1).

John 6:48 **I** (Subj. Nom.) **am** (εἰμί, PA1IS, Descriptive) **the bread** (Pred. Nom.) **of life** (Gen. Spec., qualitative).

^{BGT} **John 6:48** Ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς.

^{VUL} **John 6:48** ego sum panis vitae

LWB **John 6:49 Your fathers [ancestors] ate the manna in the desert wilderness and they died [physically].**

^{KW} **John 6:49** Your fathers ate the manna in the deserted region and they died.

^{KJV} **John 6:49** Your fathers did eat manna in the wilderness, and are dead.

TRANSLATION HIGHLIGHTS

The Jewish ancestors of His listeners ate the manna (Constativ Aorist tense) in the desert and they died (Culminative Aorist tense) in that same wilderness. *That* manna did not save their soul or their life. It was not the antidote for death. No matter how much of it they ate, they could not escape death. Jesus, however, is *the* bread of life. He can save your soul. Manna in the

dispensation of Israel could not save the soul; the bread of life in the dispensation of the Church Age can save the soul. Because it was sweet to those with positive volition, *manna* has been compared to angel's food cake. For those with negative volition, manna was tasteless. This is the way it is today with Bible doctrine. Those who love the Word of God (manna) believe it tastes sweet like angel's food cake. Those who do not care about the Word of God are unimpressed and bored with it. It is also important to note that their fathers did not grow the grain and make this bread, nor did they purchase it by performing good works before God. Manna was free. God provided it with no charge, no prerequisites. This is how Bible doctrine should be provided to anyone who wants to hear it and study it. Bible doctrine should be provided free of charge.

RELEVANT OPINIONS

The manna in the wilderness - heaven-sent though it was, and useful for sustaining natural life under desert conditions - could not bestow *eternal* life. The proof is irrefutable: all the Fathers died. (D. Carson) The Lord draws a contrast between Himself as the Bread of life and the manna which Israel ate in the wilderness; and also between *the effects* on those who ate the one and those who should eat the other. (A. Pink) Observe, He does not say "our" fathers, by which He would hint that He had a higher descent of which they dreamt not. (R. Jamieson) We must keep in remembrance what I formerly stated, that what is here said does not relate to the manna, so far as it was a secret figure of Christ; for in that respect Paul calls it spiritual food in 1 Cor. 10:3. But we have said that Christ here accommodates His discourse to the hearers, who, caring only about feeding the belly, looked for nothing higher in the manna. Justly, therefore, does He declare that their fathers are dead, that is, those who, in the same manner, were devoted to the belly, or, in other words, who thought of nothing higher than this world. (J. Calvin)

John 6:49 Your (Gen. Rel.) fathers (Subj. Nom.; ancestors) ate (ἐσθίω, AAI3P, Constativ) the manna (Acc. Dir. Obj.) in the desert wilderness (Loc. Place) and (continuative) they died (ἀποθνήσκω, AAI3P, Culminative).

^{BGT} **John 6:49** οἱ πατέρες ὑμῶν ἔφαγον ἐν τῇ ἐρήμῳ τὸ μάννα καὶ ἀπέθανον·

^{VUL} **John 6:49** patres vestri manducaverunt in deserto manna et mortui sunt

LWB John 6:50 **This is the bread which comes down out of heaven [Jesus], so that a man may come to eat of it [Him] and not die [spiritually].**

^{KW} **John 6:50** This is the bread which out of heaven descends, in order that a person may eat of it and not die.

^{KJV} **John 6:50** This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

TRANSLATION HIGHLIGHTS

The true bread out of heaven, Jesus Christ, is superior to the manna in the wilderness. This bread is a reference to the Lord as the Bread of life. This bread which comes down out of heaven (Attributive Participle) is not physical, but spiritual. A person who comes to eat this spiritual bread (Ingressive Aorist tense) will not die (Result Subjunctive). We are, of course, not talking about physical death. John is talking about spiritual death. The potential subjunctive means a person may or may not eat of this Bread of life. The soul does not spiritually die when it has eaten this spiritual bread (Christ). The metaphor between Jesus and bread, eating and believing, is being set-up in the next few passages. The Greek verb “*esthio*” for eating is a metaphor for believing in Christ, a one-time event represented by the Aorist tense – as is receiving eternal life as a one-time event at regeneration. There is no continual process in this “eating” or initial believing in Christ.

RELEVANT OPINIONS

It is obvious that Christ gives the word “die” a different meaning here from what it bears in the previous verse. There He had said that they, who of old ate manna in the wilderness, “are dead”: natural death, physical dissolution being in view. But here He says that a man may eat of the bread which comes down from heaven, and “not die”: that is, not die spiritually and eternally, not suffer the “second death.” Should any object to this interpretation which gives a different meaning to the word “death” as it occurs in two consecutive verses, we would remind him that in a single verse the word is found twice, but with a different meaning (Luke 9:60): “Let the dead bury their dead.” (A. Pink) The pronoun “this” is demonstrative and points to Himself. (J. Ryle)

Those who received the manna sustained bodily life by it, but even so they died at last. The true heavenly bread, by contrast – that is, the Son of God Himself – bestows spiritual life on those who “eat” of Him (i.e., appropriate Him by faith); and this spiritual life is maintained by Him and safeguarded from the menace of death. (F. Bruce) By contrast to the manner which could not bestow eternal life, “Jesus is the bread come down from heaven such that, if anyone eats of this bread (i.e., appropriates Jesus by faith, as in the preceding verses), eternal life is the assured result. (D. Carson) All that can be predicated of the manna lies on the plane of the natural life; all that can be predicated of the Bread of life lies on the plane of the spiritual life. (R. Lenski)

John 6:50 This (Subj. Nom., masculine gender) is (είμι, PAI3S, Descriptive) the bread (Pred. Nom.) which (Nom. Appos.) comes down (καταβαίνω, PAPtc.NMS, Descriptive, Attributive) out of heaven (Gen. Place), so that (purpose clause) a man (Subj. Nom.) may come to eat (έσθίω, AASubj.3S, Ingressive, Potential) of it (Abl. Source, masculine gender) and (continuative) not (neg. particle) die (άποθνήσκω, AASubj.3S, Dramatic, Result).

^{BGT} **John 6:50** οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τις ἐξ αὐτοῦ φάγη καὶ μὴ ἀποθάνῃ.

^{VUL} **John 6:50** hic est panis de caelo descendens ut si quis ex ipso manducaverit non moriatur

LWB John 6:51 I am the living bread which came down out of heaven. If anyone has eaten of this bread [initial belief in Christ], he will live [spiritually] forever. Moreover, the bread which I will give [pointing to His sacrifice on the cross] also represents My flesh [the virtue of His humanity], which life [His spiritual death provides us with spiritual life] *I will give on behalf of the world.*

KW John 6:51 I alone am the bread, the living bread which out of heaven came down. If anyone eats of this bread, he shall live forever. And the bread indeed which I shall give is My flesh, given on behalf of the life of the world.

KJV John 6:51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

TRANSLATION HIGHLIGHTS

Jesus describes Himself as the living bread (Durative Present tense) that came down out of heaven (Dramatic Aorist tense). The attributive participle points to Him as living bread as opposed to the manna as an inanimate object. Then Jesus uses a 3rd class conditional clause, meaning “maybe you will, or maybe you won’t.” This conditional clause is your potential to eat of this Bread from heaven, which is a figure of speech for believing in Christ. If you believe in Him, you will live forever spiritually (Predictive Future tense). The ingressive aorist tense points to this spiritual eating - this believing in Christ - as the one-time, initial act of faith. And by metaphor, Jesus predicts that this Bread which He will give (Future tense) in the very near future, represents His flesh. “Flesh” is a *synecdoche of the part*, where the flesh is put for the whole Person. Those lunatics who ignore symbolism and think they are literally eating Christ, must likewise rip the pages of Ezekiel 3:1 and Revelation 10:9 out of their Bible and eat them!

He is now pointing to His upcoming physical and spiritual deaths on the cross. And then with a twist, He couples His flesh with His life that He will soon give on behalf of the world. He gave His flesh as a vicarious sacrifice for sinners. In other words, His spiritual death will provide us with spiritual life; and His physical death will follow immediately after His spiritual death. But the only way you can eat or partake of eternal life is by believing in Him. The word “world” does not mean every human being that ever lived on planet earth. He is addressing Jews, and His use of the word “world” means salvation now includes Gentiles as well as Jews. He has extended the domain of His sacrifice to include those outside of the nation Israel. The “I will” in the future tense also points to the voluntary giving of His flesh, His life. He is both predicting and promising that He will sacrifice Himself on our behalf. When He says “I will give My flesh” in the future tense, this giving had not taken place yet, so this giving must refer to His death.

RELEVANT OPINIONS

The figure of “eating” is very suggestive, and one deserving of careful meditation. In the first place, eating is a *necessary act* if I am to derive that advantage from bread which it is intended to convey, namely, bodily nourishment. I may look at bread and admire it; I may philosophize about bread and analyze it; I may talk about bread and eulogize its quality; I may handle bread

and be assured of its excellency – but unless I *eat* it, I shall not be nourished by it. All of this is equally true with the spiritual bread, Christ. Knowing the truth, speculating about it, talking about it, contending for it, will do me no good. I must *receive* it into my heart. In the second place, eating is *responding to a felt need*. That need is hunger, unmistakably evident, acutely felt. And when one is *really* hungry he asks no questions, he makes no demurs, he raises no quibbles, but gladly and promptly partakes of that which is set before him. So it is, again, spiritually. Once a sinner is awakened to his lost condition; once he is truly conscious of his deep, deep need, once he becomes aware of the fact that without Christ he will perish eternally; then, whatever intellectual difficulties may have previously troubled him, however much he may have procrastinated in the past, *now* he will need no urging, but promptly and gladly will he receive Christ as his own. (A. Pink)

In the third place, eating implies *an act of appropriation*. The table may be spread, and loaded down with delicacies, and a liberal portion may have been placed on my plate, but not until I commence to *eat* do I make that food my own. Then, that food which previously was without me, is taken inside, assimilated, and becomes a part of me, supplying health and strength. So it is spiritually. Christ may be presented to me in all His attractiveness, I may respect His wonderful personality, I may admire His perfect life, I may be touched by His unselfishness and tenderness, I may be moved to tears at the sight of Him dying on the cruel Tree; but, not until I *appropriate* Him, not until I *receive* Him as mine, shall I be saved. Then, He who before was outside, will indwell me. Now, in very truth, shall I know Him as the bread of life, ministering daily to my spiritual health and strength. In the fourth place, eating is an intensely *personal act*: it is something which no one else can do for me. There is no such thing as eating by proxy. If I am to be nourished, I must, myself, eat. Standing by and watching others eat will not supply *my* needs. So, dear reader, no one can believe in Christ for you. The preacher cannot; your loved ones cannot. And you may have witnessed others receiving Christ as theirs; you may later hear their ringing testimonies; you may be struck by the unmistakable change wrought in their lives; but, unless *you* have “eaten” the Bread of life, unless you have personally received Christ as yours, it has all availed you nothing. “If any man eat of this bread, he shall live forever.” Divinely simple and yet wonderfully full is this figure of eating. (A. Pink)

In John 6:48-59 there is a unique relationship between two verbs for eating and two kinds of life (eternal and indwelling) ... Most interpret this passage to refer to a spiritual feeding upon Christ, first by receiving Him as Savior and then by reading and studying the Word. The figure of speech for eating is used here to express the method by which life is transferred from Christ to the believer. The first verb for eating is *esthio* (6:50-53); used by Jesus in the aorist tense, it relates to receiving eternal life. Eating His flesh is receiving Christ as Savior and in that context is not a process but a single act. Hence, Christ is describing the act of salvation. Apart from eating, “you have no life in yourselves.” (E. Towns) That bread, the sort offered during the tenure of Moses, did not provide eternal life. Jesus alone offers and is the bread of heaven, which provides eternal life. He is the living bread. Yet, in a paradoxical twist in the argument, the dying Jesus is bread as well, for no eternal life can be provided unless Jesus dies. “Flesh and blood” is a phrase that can represent Jesus as living or Jesus as dying. Verse 51b suggests humanity can partake of eternal life only if they partake of or accept the death of Jesus. (B. Witherington, III)

If Christ is not only the giver of the food that remains to eternal life (v. 27), but the living bread in person, then it follows that what He gives is Himself: how does He do this? He provides His own answer: He is to give His flesh for the life of the world ... To give one's flesh can scarcely mean anything other than death. (F. Bruce) He therefore who receives Me receives a principle of life ... This participation is spoken of as still future, since it followed in its fullness on the completed work of Christ ... He offers His flesh, His perfect humanity, for the life of the world. The thought of death lies already in the word, but that thought is not as yet brought out, as afterwards by the addition of *blood*. It is not yet indicated how the "flesh" of Christ, the virtue of His humanity, will be communicated to and made effectual for mankind or men. That part of the subject is developed in the last division of the whole argument. (B. Wescott) When He speaks of "My flesh" ... it is our Lord's death that is specially meant. It is not merely His human nature, His incarnation, that feeds souls. It is His death as our substitute, bearing our sins and carrying our transgressions. (J. Ryle) Whenever He uses the word *eat*, He exhorts us to faith, which alone enables us to enjoy this bread, so as to derive life from it. (J. Calvin)

This humanity of His He gives, or rather, when He spoke these words, He would give, to be eaten, to be assimilated by faith. (H. Reynolds) Just as the body lives temporally by eating bread, so the new life is nourished by feeding upon Christ in our hearts by faith. (E. Bullinger) Ritualistic Christendom teaches that our Lord means, what is called 'the sacrament' of the Lord's supper, that the flesh and blood mean the bread and wine. But He does no more mean "the Lord's supper" than He meant to teach "baptism" when He speaks of "born of the water and the Spirit" in the 3rd chapter ... Ritualistic Protestantism is again accepting the old Romish heresy. (A. Gaebelein) Here, for the first time in this high discourse, our Lord explicitly introduces His sacrificial death – not only as that which constitutes Him the Bread of life to men, but as that very element in Him which possesses the life-giving virtue. (R. Jamieson) The eating of the Bread of Life, which I Myself am, the thorough assimilation, the entire acceptance of Me as God's Gift of life to the world, confers the very principle of life; and, though a partaker may seem to perish, he does not die – he will not "taste of death," "he will never die." (H. Reynolds) Christian sacramental theology differs little from that of Gnosticism, if at all. (R. Bultmann)

John 6:51 **I** (Subj. Nom.) **am** (εἰμί, PAI1S, Descriptive) **the living** (ζάω, PAPtc.NMS, Durative, Attributive) **bread** (Pred. Nom.) **which** (Nom. Appos.; masculine gender: who) **came down** (καταβαίνω, AAPtc.NMS, Dramatic, Substantival) **out of heaven** (Gen. Place). **If** (protasis, 3rd class condition, "maybe they will, maybe they won't") **anyone** (Subj. Nom.) **has eaten** (έσθίω, AASubj.3S, Ingressive, Potential; initial faith in Christ) **of this** (Gen. Spec.) **bread** (Obj. Gen.), **he will live** (ζάω, FAI3S, Predictive; spiritually) **forever** (Acc. Extent of Time). **Moreover** (continuative), **the bread** (Subj. Nom.) **which** (Acc. Gen. Ref.) **I** (Subj. Nom.) **will give** (δίδωμι, FAI1S, Predictive; sacrifice: pointing to His future death on the cross) **also** (adjunctive) **represents** (εἰμί, PAI3S, Descriptive; is) **My** (Gen. Poss.) **flesh** (Pred. Nom.; the virtue of His humanity), **which** (Adv. Gen. Ref.)

life (Subj. Gen.) I will give (ellipsis) on behalf of the world (Gen. Adv.).

^{BGT} **John 6:51** ἐγώ εἰμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἐάν τις φάγη ἐκ τούτου τοῦ ἄρτου ζήσεται εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ἡ σὰρξ μου ἐστὶν ὑπὲρ τῆς τοῦ κόσμου ζωῆς.

^{VUL} **John 6:51** ego sum panis vivus qui de caelo descendi ⁵² si quis manducaverit ex hoc pane vivet in aeternum et panis quem ego dabo caro mea est pro mundi vita

LWB **John 6:52** Therefore, the Jews began to quarrel with one another, asking: How is this man able to give us His flesh to eat?

^{KW} **John 6:52** Therefore the Jews began wrangling with one another, saying, How is this man able to give us his flesh to eat?

^{KJV} **John 6:52** The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat?

TRANSLATION HIGHLIGHTS

The Jews began arguing and quarreling (Latin: litigation) with one another (Inceptive Imperfect tense) after this last set of statements by the Lord. They asked each other (Pictorial Present tense): How is this man able to give us His flesh to eat? The dramatic aorist points to the radical nature of Jesus' statement as heard by the Jewish listeners. Was this man teaching cannibalism? How could anyone eat his flesh while he is still alive? That notion was completely ridiculous, but what did he mean then? His words were obviously figurative, but these followers were erroneously taking them literally. There were probably several viewpoints expressed, but they all came back to the same question. They understood His words literally because they did not have "ears to hear." They completely missed the spiritual truth He was communicating because they were focused on the cannibalistic rather than figurative meaning of His words. It was a "hot and stormy dispute." They are not just grumbling (v. 41); now they are arguing with each other.

RELEVANT OPINIONS

The man is mad; can any absurdity exceed this? We are to live forever by eating the flesh of a living man! These strivings of the Jews about the meaning of our Lord's words were "among themselves." None of them seemed to have stated their sentiments to our Lord, but He was perfectly aware of what was going on among them. He does not, however, proceed to explain His former statements. They were not ready for such an explication. It would have been worse than lost on them. Instead of illustrating His statement, he reiterated it. He in no degree explains away what had seemed strange, absurd, incredible or unintelligible. On the contrary, He becomes, if possible, more paradoxical and enigmatical than ever, in order that His statement might be more firmly rooted in their memory, and that they might the more earnestly inquire, "What can these mysterious words mean?" (A. Pink)

They did not see through His imagery; nor did Jesus exactly answer the angry query which they were putting one to another ... Those who are carnally minded are apt to put a wrong sense upon the words of life, to their own undoing. Yet our Lord does not alter His words to meet the moral difficulties present to their minds. (H. Reynolds) They lacked the spiritual perception to grasp His meaning. (F. Gaebelien) They were thinking only in the realm of the physical and the material; while all the time our Lord was using these things in order to illustrate the realm of the eternal and the spiritual. Spiritual blindness characterized them still. (G. Morgan) It probably means that they began to reason and argue among themselves in an angry, violent, and excited manner. (J. Ryle) Some were disposed to accept what Jesus said even though they could not understand it, while others who took His words literally found them repulsive. (C. Kruse)

John 6:52 Therefore (inferential), the Jews (Subj. Nom.) began to quarrel (μάχομαι, Imperf.MI3P, Inceptive, Deponent; waging a war of words) with one another (Adv. Acc. Respect), asking (λέγω, PAptc.NMP, Pictorial, Modal): How (interrogative) is this (Nom. Spec.) man (Subj. Nom.) able (δύναμαι, PMI3S, Descriptive, Deponent) to give (δίδωμι, AAInf., Constative) us (Acc. Adv.) His (Poss. Gen.) flesh (Acc. Dir. Obj.) to eat (έσθίω, AAInf., Dramatic, Purpose)?

^{BGT} **John 6:52** Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι λέγοντες· πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα [αὐτοῦ] φαγεῖν;

^{VUL} **John 6:53** litigabant ergo iudaei ad invicem dicentes quomodo potest hic nobis carnem suam dare ad manducandum

LWB **John 6:53** Then Jesus said to them: Truly, truly, I say to you, Unless you have eaten the flesh of the Son of Man and have drunk His blood [*hendiadys* for initial faith in Christ], you do not [at this very moment] have [spiritual] life in you.

^{KW} **John 6:53** Then Jesus said to them, Most assuredly I am saying to you, Unless you eat the flesh of the Son of Man and drink His blood, you are not having life in yourselves.

^{KJV} **John 6:53** Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

TRANSLATION HIGHLIGHTS

Jesus does not retract one word of His discourse, but continues to elaborate on it in metaphorical terms. Then Jesus said to the Jewish listeners: Truly, truly, I say to you (Pictorial Present tense): Unless you have eaten (Ingressive Aorist tense) the flesh of the Son of Man and drunk His blood (Ingressive tense), you do not at this very moment have spiritual life residing in you (Gnomic Present tense). “Zoe” refers to spiritual life; “bios” refers to physical life. The word here is “zoe.” The aorist points to a one-time, initial act of faith. This is not a continuous faith or a repeated ritual; it is a one-time completed event in the life of every believer. Flesh represents His humanity given for us. Blood represents His spiritual death on the cross. The Son of Man, Jesus Christ, lived for us in His humanity (flesh) and died for us (blood) and communicated the

benefits to us as life. Without receiving the benefits of both, you cannot go to heaven. The combination of “eating and drinking” is a hendiadys pointing to one-time, initial faith in Him. Not only is this not a reference to literal flesh and blood, neither is it a reference to a ritual ceremony called the Lord’s Table. Jesus is not proposing cannibalism, and the so-called ritual of the Lord’s Table at Passover would not occur for another year.

RELEVANT OPINIONS

The Jews had found Jesus’ statement in verse 51 impenetrable at best, blatantly offensive at worst, but in this expansion Jesus in their view is even more offensive. The law of Moses forbade the drinking of blood, and even the eating of meat with the blood still in it. To drink the blood of the Son of Man was therefore, for them, an intuitively abhorrent notion. The net effect is to make Jesus’ claim all the more scandalous, thereby preparing the way for verses 61-62. The primary symbolic reference of “blood” in the Bible is not to life but to violent death, i.e., to life violently and often sacrificially ended. (D. Carson) This sacrificial death must be appropriated, received into the heart by faith, if men are to be saved thereby ... It is not a dead Christ which the sinner is to feed upon, but on the *death* of One who is now alive forever more. His *death* is mine, when appropriated by faith; and thus appropriated, it becomes *life* in me. (A. Pink) The figure of speech for eating is used here to express the method by which life is transferred from Christ to the believer. The first verb for eating is *esthio* (6:50-53); used by Jesus in the aorist tense, it relates to receiving eternal life. Eating His flesh is receiving Christ as Savior and in that context is not a process but a single act. Hence, Christ is describing the act of salvation. (E. Towns)

The latent idea of the sentence, I firmly believe, is that first passover in the land of Egypt, which was kept on the night when the first-born were slain. The flesh and blood of the lamb slain that night were the means of life, safety, and deliverance to the Israelites. In like manner, I believe, our Lord meant the Jews to understand that His flesh and blood were to be the means of life and deliverance from the wrath to come to sinners ... I believe that our Lord did not either directly or indirectly refer to the Lord’s supper; that by His flesh and blood He did not mean the bread and wine; that by eating and drinking He did not mean any bodily act. I believe that by “flesh and blood” He meant the sacrifice of His own body for us, when He offered it up as our Substitute on Calvary. I believe that by “eating and drinking,” He meant that communion and participation of the benefit of His sacrifice which faith, and faith only, conveys to the soul. To say that our Lord meant the Lord’s supper in this text is a most cruel and uncharitable opinion. It cuts off from eternal life all who do not receive the communion. At this rate, all who die in infancy and childhood – all who die of full age without coming to the communion – the whole body of the Quakers in modern times, the penitent thief on the cross, all, all are lost for ever in hell! Such an opinion is too monstrous to be true. (J. Ryle)

To say that our Lord meant the Lord’s supper in this text opens a wide door to formalism and superstition. Thousands would wish nothing better than to hear, “He that eats My flesh and drinks My blood (that is eats the sacramental bread and drinks the sacramental wine) has eternal life.” Here is precisely what the natural heart of man likes! He likes to go to heaven by formally using ordinances. This is the very way in which millions in the Romish church have made and are making shipwreck of their souls ... If our Lord did really refer to the Lord’s supper when He

spoke of eating His flesh and drinking His blood, it seems impossible to understand how Roman Catholics can deny the cup to the laity. (J. Ryle) The life here spoken of was to be bestowed in resurrection. (A. Knoch) The one who eats Christ's flesh and drinks Christ's blood, is the one who abides in Him and never perishes. (D. Carson) Jesus wants to be the satisfaction of our deepest hunger and thirst. So coming to Him for this satisfaction is like eating and drinking the life-giving food that is offered to us freely through His broken body and shed blood. (J. Piper) For John "eating the flesh" and "drinking the blood" of the Son of man is the continuing sign of participation in His life by faith and to share in it is to continue to acknowledge the full reality of the incarnation of the divine Logos. (DNTT, B. Klappert)

Most interpret this passage to refer to a spiritual feeding upon Christ, first by receiving Him as Savior and then by reading and studying the Word. The figure of speech for eating is used here to express the method by which life is transferred from Christ to the believer. The first verb for eating is *esthio*. Used by Jesus in the aorist tense, it relates to receiving eternal life. Eating His flesh is receiving Christ as Savior and in that context is not a process but a single act. Hence, Christ is describing the act of salvation. Beginning in verse 54, Jesus uses a second word for eating *trogen*. This verb is a present active participle emphasizing a continual or habitual eating. The verb *trogen* originally referred to munching on fruit, vegetables, or cereals. The change in Greek tense emphasizes the continual satisfying of a spiritual appetite through constantly or habitually feasting on Christ. (E. Towns) In His answer Jesus does not try to tone down His earlier statements. He strengthens them, so that what seemed impossible at first seems absurd now ... Had they known their Scriptures thoroughly, they would also have recognized the symbolism which Jesus employed. They would have known that the blood, viewed as the seat of life, represents the soul and is without intrinsic value for salvation apart from the soul. The language of Leviticus 17:11 is very clear on this point. (W. Hendriksen)

It should be obvious to any readers of this discourse by now that Jesus was speaking metaphorically and not literally. By referring to His flesh and blood He was figuratively referring to His whole person. This is a figure of speech called synecdoche in which one part stands for the whole. Jesus was illustrating belief, what it means to appropriate Him by faith (v. 40). He expressed the same truth negatively (v. 53) and then positively in verse 54. (T. Constable) Nowhere, either in Gospels or Epistles, is there *any* teaching that the blood of our Lord is communicable. Any such idea is physiologically unthinkable as well as Scripturally disqualified. John 6:53-56 is to be interpreted *spiritually*. (J. Baxter)

John 6:53 Then (consecutive) Jesus (Subj. Nom.) said (λέγω, AAI3S, Constative) to them (Dat. Ind. Obj.): Truly (asseverative), truly (asseverative), I say (λέγω, PAI1S, Pictorial) to you (Dat. Ind. Obj.), Unless (subordinating & neg. particle, conditional) you have eaten (έσθίω, AASubj.2P, Ingressive, Concessive) the flesh (Acc. Dir. Obj.) of the Son (Poss. Gen.) of Man (Gen. Spec.) and (connective) have drunk (πίνω, AASubj.2P, Ingressive, Concessive) His (Poss. Gen.) blood (Acc. Dir. Obj.), you do not (neg. adv.) have (έχω, PAI2P, Gnostic; at this very moment) life (Acc. Dir. Obj.; spiritual, not physical) in you (Loc. Sph.).

^{BGT} **John 6:53** εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ πίνητε αὐτοῦ τὸ αἶμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς.

^{VUL} **John 6:54** dixit ergo eis Iesus amen amen dico vobis nisi manducaveritis carnem Filii hominis et biberitis eius sanguinem non habetis vitam in vobis

^{LWB} **John 6:54** **He who keeps on chewing [munching, grazing] My flesh and keeps on drinking My blood continues to have eternal [qualitative] life. Moreover, I will raise him up on the last day [of the Church Age].**

^{KW} **John 6:54** He who is eating My flesh and is drinking My blood is having life eternal, and I will raise him up on the last day,

^{KJV} **John 6:54** Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

TRANSLATION HIGHLIGHTS

This is not a passage that teaches cannibalism or what is commonly called the ritual of the Lord's Supper. Like most of the passages in this chapter, it is figurative. There are two important items to note in this passage. First, the word for "eating" is not *esthio* as in prior verses, but is *trogo*, which means chewing or munching like an herbivorous animal on vegetation. Picture a cow, if you will, chewing the cud all day and night. A cow only stops feeding when it is asleep. Second, the verb tense for both chewing and drinking is Iterative Present rather than Ingressive Aorist, which means this chewing and drinking is *continuous action*, rather than a one-time event. "Chewing His flesh" and "drinking His blood" is a figure of speech for partaking of Christ *spiritually*, not physically. The present tense points to repeated action, partaking of Him day after day after day.

This is not a picture of initial belief in Christ; it is a picture of *continuous fellowship with Him* by studying the Word and prayer. There was no indwelling of the Holy Spirit at that time, but there was still protocol for the age in which Jesus walked on earth. No matter what dispensation a believer lives in, "chewing and drinking" is the consistent intake, metabolization and application of Bible doctrine to daily life. In other words, it is experiential truth, not positional truth. The person who continues to partake of His Person will continue to possess (Durative Present tense) qualitative eternal life. This emphasizes not the one-time reception of eternal life, but the *continuous state of living a quality spiritual life day-by-day*. In addition, the Lord will resurrect those who keep on chewing and drinking Christ's flesh and blood (Predictive Future tense) on the last day of the Church Age.

RELEVANT OPINIONS

Most interpret this passage to refer to a spiritual feeding upon Christ, first by receiving Him as Savior and then by reading and studying the Word. (E. Towns) Verses 54 and 40 are closely parallel. "Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at

the last day (54) ... Everyone who looks to the Son and believes in Him shall have eternal life, and I will raise him up at the last day (40). The only substantial difference is that one speaks of eating Jesus' flesh and drinking Jesus' blood, while the other, in precisely the same conceptual location, speaks of looking to the Son and believing in Him. The conclusion is obvious: the former is the metaphorical way of referring to the latter. Indeed, we have seen that this link is supported by the structure of the entire discourse. Small wonder that Augustine of Hippo wrote, "Believe, and you have eaten." (D. Carson) The word "*trogo*" notes a continuance of eating, as brute beasts will eat all day, and some part of the night. (Leigh) I venture to suggest that the word is purposely used, in order to show that our Lord meant the habit of continually feeding on Him all day long by faith. He did not mean the occasional eating of material food in an ordinance ... These words appear to me to make it impossible to interpret the passage of the Lord's supper. Myriads are communicants who have no spiritual life whatever. Every one, on the other hand, who by faith feeds his soul on Christ's sacrifice for sin, has even now everlasting life. (J. Ryle)

Beginning in verse 54, Jesus uses a second word for "eating," *trogo*. This verb is a present active participle emphasizing a continuous or habitual eating. The verb *trogo* originally referred to munching on fruit, vegetables, or cereals. The change in Greek tense emphasizes the *continual satisfying of a spiritual appetite through constantly or habitually feeding on Christ*. This constant communion with Christ is the result of an indwelling union with Him – the believer "abides in Me, and I in him." (E. Towns) Notice the change in the tense of the verb ... Verse 53 defines the difference between one who is lost and one who is saved. In order to be saved, I must "eat" the flesh and "drink" the blood of the Son of Man; that is, I must appropriate Him, make Him mine by an act of faith. The act of receiving Christ is done once for all. I cannot *receive* Him a second time, for He never leaves me! But, having received Him to the saving of my soul, I now feed on Him constantly, daily, as the Food of my soul. Exodus 12 supplies us with an illustration. First, the Israelite was to apply the shed blood of the slain lamb. Then, as protected by that blood, he was to *feed* on the lamb itself ... If we compare it with verse 47 it will be seen at once that "eating" is equivalent to "believing." Note, too, that the tense of the verbs is the same. And observe how each of these are *evidences* of eternal life, already in possession of the one thus engaged. (A. Pink)

The "eating and drinking" of which Christ speaks do not mean any literal eating and drinking. Above all, the words were not spoken with any reference to the Sacrament of the Lord's Supper. We may eat the Lord's Supper, and yet not eat and drink Christ's body and blood. We may eat and drink Christ's body and blood, and yet not eat the Lord's Supper. Let this never be forgotten ... To take a literal view of "eating and drinking" would involve most blasphemous and profane consequences. It would shut out of heaven the penitent thief. He died long after these words were spoken, without any literal eating and drinking. Will anyone dare to say He had "no life" in Him? It would admit to heaven thousands of ignorant, godless communicants in the present day. They literally eat and drink, no doubt! But they have no eternal life, and will not be raised to glory at the last day. The plain truth is there is a morbid anxiety in fallen man to put a carnal sense on Scriptural expressions, wherever he possibly can. He struggles hard to make religion a matter of forms and ceremonies, of doing and performing, of sacraments and ordinances, of sense and of sight. He secretly dislikes that system of Christianity which makes the state of the

heart the principal thing, and labours to keep sacraments and ordinances in the second place. Happy is the Christian who remembers these things, and stands on his guard! (J. Ryle)

In his strange words, we recognize a powerful and vivid metaphor to denote coming to Him, believing in Him (v. 35), appropriating Him by faith. (F. Bruce) If one misses the character of the section as proclamation and regards it as a disguised description of the eucharist it is misunderstood as the institution of a medicine of immortality. (R. Bultmann) By comparing verses 47 and 40 with verses 53 and 54, it will be seen that *believing on Christ* is exactly the same thing as eating and drinking of His flesh and blood. (E. Bullinger) Some men understand Jesus here to be speaking of the Lord's Supper by prophetic forecast or rather they think that John has put into the mouth of Jesus the sacramental conception of Christianity by making participation in the bread and wine the means of securing eternal life. To me that is a violent misrepresentation of the Gospel and an utter misrepresentation of Christ. It is a grossly literal interpretation of the mystical symbolism of the language of Jesus which these Jews also misunderstood. Christ uses bold imagery to picture spiritual appropriation of Himself who is to give His life-blood for the life of the world. It would have been hopeless confusion for these Jews if Jesus had used the symbolism of the Lord's Supper. It would be real dishonesty for John to use this discourse as a propaganda for sacramentalism. The language of Jesus can only have a spiritual meaning as He unfolds Himself as the true manna. (A. Robertson)

Both *aion* and *aiônios* are used to describe the kind of life which is received at regeneration. This *quality of life* is the possession of believers now and in the age to come without end or interruption. (R. Morey) An insistence on the Eucharistic emphasis of *trogo* here does not accord with the linguistic evidence. (G. Beasley-Murray) He made no concessions to their misapprehension and even heightened the repulsive nature of His words. To the idea of eating His flesh He added that of drinking His blood. If the Jews continued to take His words literally they would be disgusted and appalled. The drinking of any blood was forbidden ... To understand properly what Jesus was saying in highly metaphorical language readers must remember that He said the same thing in more straightforward terms in 6:40, "everyone who looks to the Son and believes in Him shall have eternal life, and I will raise him up at the last day." Placing these two verses side-by-side, it is clear that eating Jesus' flesh and drinking His blood is a metaphor for believing in Him. (C. Kruse) In verses 54-56 He speaks of continuing in eating and drinking of Him. The believer must feed on Him. The eternal life we have can only be sustained, nourished and kept by Himself; hence we must continue feeding on His dying love. (A. Gaebelein) This passage in John 6 is a favorite one with the Ritualists, who understand it to refer to the Lord's Supper. But this is certainly a mistake. (A. Pink)

John 6:54 **He** (Subj. Nom.) **who keeps on chewing** (τρώγω, PAPtc.NMS, Iterative, Substantival; munching, grazing) **My** (Poss. Gen.) **flesh** (Acc. Dir. Obj.) **and** (connective) **keeps on drinking** (πίνω, PAPtc.NMS, Iterative, Substantival) **My** (Poss. Gen.) **blood** (Acc. Dir. Obj.) **continues to have** (ἔχω, PAI3S, Durative) **eternal** (Qualitative Acc.) **life** (Acc. Dir. Obj.). **Moreover** (continuative), **I** (Subj. Nom.) **will raise him** (Acc. Dir. Obj.) **up** (ἀνίστημι, FAI1S,

Predictive) **on the last** (Dat. Spec.) **day** (Loc. Time; of the Church Age).

^{BGT} **John 6:54** ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἔχει ζωὴν αἰώνιον, κἀγὼ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ.

^{VUL} **John 6:55** qui manducat meam carnem et bibit meum sanguinem habet vitam aeternam et ego resuscitabo eum in novissimo die

LWB **John 6:55** **Indeed, My flesh is true [spiritual] food and My blood is true [spiritual] drink.**

^{KW} **John 6:55** For My flesh is true food and My blood is true drink.

^{KJV} **John 6:55** For my flesh is meat indeed, and my blood is drink indeed.

TRANSLATION HIGHLIGHTS

This is obviously a continuation of the 1st half of the previous verse; the figures of speech continue. Jesus' flesh and blood (His Person) are the most real spiritual food and drink that has ever existed. As in verse 35, "he who continues to come to Me will never hunger, and he who continues to trust in Me will never, ever, at any time, thirst." He is referring to His Person, not to His literal flesh and blood. When He said, "I am the door," nobody went to such absurd levels of interpretation to pose that Jesus is a literal door swinging on hinges! So why interpret these obvious figures of speech as rigidly literal in this chapter? Those who follow this line of incorrect interpretation engage in a gross, pagan ritual which came from ancient Babylon which they need to support in Scripture. This is where they decided to dig up their prooftexts.

RELEVANT OPINIONS

Our Lord brings out the fact that there is nothing *meritorious* in the act of eating; that is to say, there is no mystical power in faith itself. The nourishing power is in the food eaten; and the potency of faith lies in its *Object*. Here Christ throws the emphasis on *what it is* which must be "eaten." It is not the mere eating of anything which will nourish us. If a man eat a poisonous substance he will be killed; if he eats that which is innutritious he will starve. Equally so is it spiritually. (A. Pink) It is food and drink in the highest, fullest, noblest sense – food and drink for the soul, food and drink that satisfies, food and drink that endure to everlasting life. (J. Ryle) As *those* who assimilated by the body, so is *this* sacrifice assimilated by the soul. As *those* nourish and sustain physical life, so *this* nourishes and sustains spiritual life. Here is the doctrine of the voluntary shedding of Christ's blood as a ransom for the salvation of believers. (W. Hendriksen)

John 6:55 **Indeed** (emphatic, continuative), **My** (Poss. Gen.) **flesh** (Subj. Nom.) **is** (εἰμί, PAI3S, Descriptive) **true** (Descr. Nom.; real) **food** (Pred. Nom.; meat) **and** (connective) **My** (Poss. Gen.) **blood** (Subj. Nom.) **is** (εἰμί, PAI3S, Descriptive) **true** (Descr. Nom.; real) **drink** (Pred. Nom.).

^{BGT} **John 6:55** ἡ γὰρ σὰρξ μου ἀληθῆς ἐστὶν βρῶσις, καὶ τὸ αἷμά μου ἀληθῆς ἐστὶν πόσις.

^{VUL} **John 6:56** caro enim mea vere est cibus et sanguis meus vere est potus

^{LWB} **John 6:56** He who keeps on chewing [munching, grazing] My flesh and keeps on drinking My blood, continues to abide in Me and I in him [mutual fellowship].

^{KW} **John 6:56** He who keeps on eating My flesh and drinking My blood, in Me is continually abiding and I in him.

^{KJV} **John 6:56** He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

TRANSLATION HIGHLIGHTS

The first half of this passage is almost exactly the same as verse 54. In verse 54, the person who keeps on chewing His flesh and drinking His blood continues to have eternal life. Once again, this does not refer to His literal flesh and blood. How could it? He doesn't have flesh and blood anymore! When He rose from the dead He received a resurrection body, not a new physical body with blood flowing through its veins. The resurrection body has substance and can be touched, but it does not have blood flowing through it. He can now pass through walls, defy gravity, and travel through space at will. "Though similar in structure, it was different in texture." (J. Baxter) That same person in this passage abides in Christ and He in him. The chewing (*trogo*) and drinking (*pino*) are continuous as in verse 54, referring to *daily life* after a person becomes a believer. "Abiding" in the durative present represents a *close and personal relationship with Him* on a daily basis. In John 15:4, the phrase "abide in Me and I in you" would be a parallel. John uses the word "abiding" later in his 1st epistle to portray experiential sanctification.

RELEVANT OPINIONS

The verb "remains" or "abides" is important to John, defining not only relationships amongst Father, Son and Holy Spirit, but between believers and Christ. The mutual indwelling pictured here (theologians call it *co-inherence*) is obviously not precisely reciprocal. That the believer remains in Jesus means he or she continues to be identified with Jesus, continues as a Christian (to use a later term), continues in saving faith and consequent transformation of life. That Jesus remains in the believer means that Jesus identifies Himself with the believer, but not in reciprocal trust and transformation (that would be absurd) but in help, blessing, life and presence by the Spirit. (D. Carson) In virtue of Christ's impartment of His humanity to the believer, the believer may rightly be said to "abide in Christ" and Christ to "abide in the believer." The believer is quickened by Christ's presence, and he is himself incorporated in Christ. (B. Wescott) In this *inner fellowship between Christ and the believer* the loyalty that is demanded is not primarily a continued being *for*, but a being *from*; it is not the holding of a position, but an allowing oneself to be held, corresponding to the relationship of the branch to the vine. In this sense the relationship can be a reciprocal one; indeed it must be (R. Bultmann)

The “flesh and blood of the Son of man” means that sacrifice of His own body which Christ offered up on the cross when He died for sinners. The “eating and drinking” without which there is no life in us, mean that reception of Christ’s sacrifice which takes place when a man believes on Christ crucified for salvation. It is an inward and spiritual act of the heart, and has nothing to do with the body. Whenever a man, feeling his own guilt and sinfulness, lays hold on Christ, and trusts in the atonement made for him by Christ’s death, at once he “eats the flesh of the Son of man, and drinks His blood.” His soul feeds on Christ’s sacrifice, by faith, just as his body would feed on bread. Believing, he is said to “eat.” Believing, he is said to “drink.” And the special thing that he eats, and drinks, and gets benefit from, is the atonement made for his sins by Christ’s death for him on Calvary. (J. Ryle) What did our Lord mean by this drinking of His blood? He could *not* have meant it literally; for if there was one thing more than another gravely and repeatedly forbidden to the Jews, it was to imbibe blood. Our Lord meant it *spiritually*. The two participle clauses in verse 56 lead to this. (J. Baxter)

This *constant communion with Christ* is the result of an indwelling union with Him – the believer “abides in Me, and I in him.” Attempting to explain this phenomenon, Augustine observed, “We abide in Him, because we are His members; but He abides in us, because we are His temple.” (E. Towns) In this, and the following verse, Christ proceeds to state some of the blessed *effects* of eating. The first effect is that the saved sinner is brought into vital union with Christ, and enjoys the most intimate *fellowship* with Him. The word “dwells” is commonly translated “abides.” It always has reference to *communion*. But mark the tense of the verb: it is only the one who “eats” and “drinks” *constantly* that abides in unbroken fellowship with Christ. (A. Pink) To that of the body and blood as being re-eaten and re-drunk by millions, week after week, from then until now, is the absurdist vulgarity ever conceived. (J. Baxter) The believer abides in Christ as finding his life in Him; and Christ abides in the believer, continually imparting to him what constitutes spiritual life ... The living Father has sent Christ forth as the bearer of life. (W. Nicole)

Is final proof required that our Lord’s words are *not* to be taken literally? Then surely we have it in what He said about the bread and wine at the Last Supper (Matt. 26:26-29): “This is My body,” “This is My blood.” Our Lord could *not* have meant that the bread and the wine on yonder table became His own flesh and blood; for His flesh was still on His bones, and His blood was still in His veins. Nor could He possibly have eaten His own flesh and drunk His own blood from that loaf and cup. The very fact that He spoke the mystic words *then* and not after His resurrection, confirms the obvious, i.e., that the bread and wine were purely symbols. The accompanying fact, also, of His connecting that Supper with the Passover and the Old Covenant, confirms it. And especially so does His explanation: “This is My blood of the New Covenant, which is shed for many, for ...” Well, for what? For the liquid imparting of His life to those who drink? No; but “for the remission of sins!” (J. Baxter) The relationship of “remaining in Him” or “continuing in Him” of which it speaks is not a static gift of justification, but of life and *life abundant*. The word “remain” cannot mean “to accept Jesus as Savior.” (J. Dillow)

This “eating and drinking” are not a one-time event but a *repeated activity of faith*. It remains an eating of His flesh and drinking of His blood, for the spring of all life continues to be His self-offering in death. But it works itself out as a lasting fellowship between Him and those who

believe in Him – on their part as a continual centering on Him who gave Himself for them, on His part as His indwelling in them with all His gifts and power. (H. Ridderbos) The verb “meno” (abide) expresses *continual mystical fellowship* between Christ and the believer. (A. Robertson) The dwelling of the believer in Christ involves an utter self-surrender to Him, a recognition of the supreme claims of the God-Man and His work, a complete trust in Him as the Source of all life, a sound and abiding place of rest, a justification before God as one with Christ, as one identified with Him in His well-pleasing to the Father. The dwelling of Christ in the believer is the fullness and riches of the Divine life. Christ lives in him, thinks in his thoughts, moves through his will. This is *sanctification*. (H. Reynolds)

John 6:56 He (Subj. Nom.) who keeps on chewing (τρώγω, PAPtc.NMS, Iterative, Substantival) My (Poss. Gen.) flesh (Acc. Dir. Obj.) and (connective) keeps on drinking (πίνω, PAPtc.NMS, Iterative, Substantival) My (Poss. Gen.) blood (Acc. Dir. Obj.), continues to abide (μένω, PAI3S, Durative) in Me (Loc. Sph.) and (connective) I (Subj. Nom.) in him (Loc. Sph.; mutual fellowship).

^{BGT} **John 6:56** ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἐν ἐμοὶ μένει καὶ γὰρ ἐν αὐτῷ.

^{VUL} **John 6:57** qui manducat meam carnem et bibit meum sanguinem in me manet et ego in illo

LWB John 6:57 **In so far as the living Father sent Me on a divine mission [purpose] and I continue to live through the Father [daily spiritual sustenance], likewise he who keeps chewing on Me [purpose] shall also continue to live through Me [daily spiritual sustenance].**

^{KW} **John 6:57** Even as the living Father sent Me on a mission, and I live because of the Father, likewise he who is eating Me, that one shall also live because of me.

^{KJV} **John 6:57** As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

TRANSLATION HIGHLIGHTS

God the Father, a living God (Gnomic Present tense), sent His Son on a divine mission to planet earth (Dramatic Aorist tense). Jesus Christ continues to live (Durative Present tense) through the Father. He lives *through* Him, *because of* Him and *by means of* Him. Choose your preposition, since all of them are legitimate translations of “dia” with the accusative. Jesus receives His spiritual sustenance through the Father. “Zoe” emphasizes spiritual life rather than physical life (*bios*). The conjunction “kai” is used as a comparative adverb (translated as “likewise” or “in the same manner”) and sets up an important parallel in this passage. The second half of the two-part parallel is easy to see: Jesus Christ continues to live through the Father ... the believer continues to live through Jesus Christ. The first part of the parallel is not as exact, but it exists if you think of it as a divine *purpose* as well as a mission.

Jesus Christ had a purpose or mission to fulfill on earth ... the believer has a purpose or mission on earth to fulfill. Jesus' purpose was to accomplish salvation for the believer; the believer's purpose is to keep chewing on (trusting and having fellowship with) Jesus Christ. The parallel between Jesus' purpose or mission (accomplish salvation for believers and provide daily spiritual support) and the believer's purpose or mission (trusting and having fellowship with Jesus) further defines what is meant by "eating" or chewing on Jesus. The replacement of "My flesh" and "My blood" by the pronoun "Me" is proof that the *Person* of Christ is what is meant by the metaphor, not individual, literal elements. Our purpose or mission in life as believers is not to engage in cannibalism or a symbolic ritual every day; our purpose or mission in life is to trust and have fellowship with Jesus Christ. "Chewing" is a metaphor for trusting and fellowship with Him.

Perhaps the parallel will make more sense if I put it together like this:

Purpose or Mission:

Jesus sent to accomplish salvation for believers and provide daily spiritual support
Believers to keep on trusting and fellowshiping with Him (chewing)

Spiritual Sustenance:

Jesus continues to live through the Father
Believers continue to live through Jesus

There is nothing in this passage requiring an act of cannibalism. There is nothing in this passage requiring a ritual. The switch from "flesh & blood" to "Me" proves this point. This is not even an evangelistic sermon for unbelievers (Jewish crowd) to believe in Jesus Christ, the Messiah. This is a verse that parallels Jesus' purpose and mission with our purpose and mission – and Jesus' daily spiritual sustenance from the Father with our daily spiritual sustenance from Jesus. The key is the use of the conjunction "*kai*" as a comparative adverb setting up the parallel.

RELEVANT OPINIONS

The relation of the believer to Christ is prefigured in the relation of the Son to the Father ... Complete devotion to the Father is the essence of the life of the Son; and so complete devotion to the Son is the life of the believer ... The words "eat of the bread" (v. 50, 51), "eat the flesh of the Son of man and drink His blood" (v. 53), rise at last to the thought of "eating Christ." The appropriation of the food which Christ gives, of the humanity in which He lived and died, issues in the appropriation of Himself. (B. Wescott) As the Father is the fount of life to Christ, so Christ is the fount of life to us. (A. Robertson) In a word, the union between Christ and the true Christian is as real and true and close and inseparable as the union between God the Father and God the Son. (J. Ryle) The focus is the continual exercise of fellowship. (H. Ridderbos) The passage in which Jesus, by implication, urges the eating of His flesh and the drinking of His blood is clearly a *mashal*. Such veiled sayings always require a spiritual interpretation. If these words be interpreted in a strictly literal fashion, the only logical conclusion would be that Jesus advocated cannibalism. No one dares to draw this conclusion. (W. Hendriksen)

John cannot imagine any genuine spiritual life that is independent of Jesus. (D. Carson) He lived His life in dependence upon the Father ... Just as the incarnate Son, when on earth, lived in humble dependence upon the Father, so now the believer is to live his daily life in humble dependence on Christ. (A. Pink) The Father's life-imparting relation to Christ, and Christ's life-imparting relation to the believer, is a point of comparison. In both cases the life of one is the guarantee of the life of the other. (H. Reynolds) In other words, as our Lord lived by appropriative communion *with*, and communicated life *from*, the indwelling Father, so should the believer live in new spiritual life by appropriative communion *with*, and communicated life *from*, Christ Himself. (J. Baxter) It is important to note that here Jesus speaks of feeding on "Him," rather than "eating His flesh and drinking His blood," which supports the view that both these expressions are metaphors meaning "believe in Him." (C. Kruse) If the elective will of the Father sends and sustains the Son, the elective will of the Son works likewise in those who believe. (T. Schreiner)

John 6:57 In so far as (subordinating; to the degree that) the living (ζάω, PAPtc.NMS, Gnostic & Durative, Attributive) Father (Subj. Nom.) sent Me (Acc. Dir. Obj.) on a divine mission (ἀποστέλλω, AAI3S, Dramatic; with a divine purpose) and (continuative) I continue to live (ζάω, PAI1S, Durative) through the Father (Causal Acc., Means), likewise (adjunctive, comparative; in the same manner) he (Subj. Nom.) who keeps chewing on (τρώγω, PAPtc.NMS, Iterative, Substantival) Me (Acc. Dir. Obj.) shall also (adjunctive) continue to live (ζάω, FAI3S, Iterative & Predictive) through Me (Causal Acc., Means).

^{BGT} **John 6:57** καθὼς ἀπέστειλέν με ὁ ζῶν πατήρ καὶ γὰρ ζῶ διὰ τὸν πατέρα, καὶ ὁ τρώγων με κάκεινος ζήσει δι' ἐμέ.

^{VUL} **John 6:58** sicut misit me vivens Pater et ego vivo propter Patrem et qui manducat me et ipse vivet propter me

LWB John 6:58 This is the bread which has descended out of heaven [Jesus Himself], not as the fathers ate [manna] and died [physically]; He who keeps chewing on this bread [Person of Christ] shall continue to live [qualitative spiritual life] forever.

^{KW} **John 6:58** This is the bread which out of heaven descended; not even as the fathers ate and died. He who eats this bread shall live forever.

^{KJV} **John 6:58** This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

TRANSLATION HIGHLIGHTS

Jesus identifies Himself once again as the bread which descended out of heaven (Dramatic Aorist tense). The fathers ate the manna (Constative Aorist tense), but they died physically (Culminative Aorist tense). Manna is not in the original Greek text (added in Latin the Vulgate

and used in the KJV), but is understood from prior verses. This is not the kind of bread Jesus is. The person who keeps chewing on (Iterative Present tense) this bread, which is the Person of Jesus, by contrast shall *continue* to live (Predictive Future tense) forever. The present tense of *trogo* is, as we have noted in previous verses, a continuous chewing on (trusting and having fellowship with) Jesus Christ.

RELEVANT OPINIONS

There is an important point in this verse which is lost to the English reader. Two different words for eating are here employed by Christ ... The first, Christ used when referring to Israel eating the manna in the wilderness; the second, was employed when referring to believers feeding on Himself. The one is a carnal eating, the other a spiritual; the one ends in death, the other ministers life. The Israelites in the wilderness saw nothing more than an objective article of food. And they were like many today, who see nothing more in Christianity than the objective side, and know nothing of the spiritual and the experiential! How many there be who are occupied with the externals of religion – outward performances, etc. How few really *feed* upon Christ. They admire Him objectively, but receive Him not into their hearts. (A. Pink)

These concluding words carry back the discourse to its commencement. The fulfillment of the type of the manna in Christ, after it has been set forth in its complete form, is placed in direct connection with the earlier event. This bread, this heavenly food, which has been shown to be Christ Himself, and His “flesh,” is the bread which came. (B. Wescott) The eaters of this bread are in far better circumstances than your fathers when they ate manna in the wilderness. (J. Ryle) The result of such eating and drinking is said to be everlasting life. This, too, is a spiritual concept. If the result is spiritual, it would seem reasonable that the cause, too, is conceived of as being spiritual. (W. Hendriksen)

John 6:58 **This** (Subj. Nom., masculine gender) **is** (εἰμί, PAI3S, Descriptive) **the bread** (Pred. Nom.) **which** (Nom. Appos.) **has descended** (καταβαίνω, AAPtc.NMS, Dramatic, Attributive) **out of heaven** (Gen. Place), **not** (neg. adv.) **as** (comparative) **the fathers** (Subj. Nom.; ancestors) **ate** (έσθίω, AAI3P, Constative; manna) **and** (continuative) **died** (άποθνήσκω, AAI3P, Culminative; physically); **He** (Subj. Nom.) **who keeps chewing on** (τρώγω, PAPtc.NMS, Iterative, Substantival) **this** (Acc. Spec.) **bread** (Acc. Dir. Obj.) **shall continue to live** (ζάω, FAI3S, Iterative & Predictive; qualitative spiritual life) **forever** (Acc. Extent of Time).

^{BGT} **John 6:58** οὗτός ἐστιν ὁ ἄρτος ὁ ἐξ οὐρανοῦ καταβάς, οὐ καθὼς ἔφαγον οἱ πατέρες καὶ ἀπέθανον· ὁ τρώγων τοῦτον τὸν ἄρτον ζήσει εἰς τὸν αἰῶνα.

^{VUL} **John 6:59** hic est panis qui de caelo descendit non sicut manducaverunt patres vestri manna et mortui sunt qui manducat hunc panem vivet in aeternum

LWB **John 6:59** **These things He spoke in the synagogue as He was teaching in Capernaum.**

^{KW} **John 6:59** These things He said in the synagogue as He was teaching in Capernaum.

^{KJV} **John 6:59** These things said he in the synagogue, as he taught in Capernaum.

TRANSLATION HIGHLIGHTS

Jesus spoke these things (Constative Aorist tense), these metaphors, in the synagogue as He was teaching in Capernaum (Historical Present tense). “These things” are most likely the verses numbered 22-58, although some of His teaching may have been along the way to Capernaum.

RELEVANT OPINIONS

We cannot tell where the scene shifts into the synagogue, but verse 59 indicates that what has been going on here is a synagogue debate. (B. Witherington, III) Certainly the topic would have been all the more appropriate if the lectionary readings at that time of year included both Exodus 16 and Isaiah 54, regarding manna and being taught by God respectively. (D. Carson)

John 6:59 These things (Acc. Dir. Obj.) He spoke (λέγω, AAI3S, Constative) in the synagogue (Loc. Place) as He was teaching (διδάσκω, PAptc.NMS, Historical, Temporal) in Capernaum (Loc. Place).

^{BGT} **John 6:59** Ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων ἐν Καφαρναούμ.

^{VUL} **John 6:60** haec dixit in synagoga docens in Capharnaum

LWB John 6:60 Many [the unbelieving majority] of His students [followers] who had been listening then exclaimed: This message is harsh [offensive]! Who is able to continue listening to it?

^{KW} **John 6:60** Many of those who had been following His teaching and learning from Him having heard this, then said, Offensive and intolerable is this discourse. Who is able to be hearing it?

^{KJV} **John 6:60** Many therefore of his disciples, when they had heard *this*, said, This is an hard saying; who can hear it?

TRANSLATION HIGHLIGHTS

Many of those who had been following and listening to Jesus speak (Constative Aorist tense) had problems with this discourse. Using the concept of a *remnant according to the election of grace*, it is safe to assume that “many” meant the unbelieving majority that followed Him. They talked among themselves and exclaimed: This message is harsh! It’s offensive, hard to understand, and probably blasphemous! Who is able to keep listening to this message (Durative Present tense)? In other words, in their opinion, Jesus had “gone over the line” and they could hardly stand to hear anymore of His *flesh and blood* talk (Latin: sermon). They weren’t for the

most part interested in His explanation of election either, because it humbled them and made their ‘works to gain the approbation of God’ useless. The Greek word “mathetes” is usually translated “disciple,” which is fine if you understand that it means pupils or students. It does not refer to the original Twelve in this passage.

RELEVANT OPINIONS

They were more interested in food, political messianism and manipulative miracles than in the spiritual realities to which the feeding miracle had pointed. They were unprepared to relinquish their own sovereign authority even in matters religious, and therefore were incapable of taking the first steps of genuine faith. In particular they were offended at the claims Jesus advanced, claiming to be greater than Moses, uniquely sent by God and authorized to give life. The extended metaphor of the bread is itself offensive to them, especially when it assaults clear taboos and becomes a matter of “eating flesh” and “drinking blood.” (D. Carson) Those who heard Jesus deliver this discourse on The Bread of Life are by the author divided into three groups: the Jews (hostile leaders and their followers), the disciples, and the twelve. The last two groups in reality overlapped, or may be represented by concentric circles, the larger of which represents the disciples, the smaller the twelve. (W. Hendriksen)

Crowds followed Him, and many seemed anxious to be His disciples. But all that glitters is not gold. It soon became evident that the crowds were actuated by motives of an earthly and carnal character. Few gave any evidence of any sense of *spiritual* need. Few, if any, seemed to discern the real purpose of His mission. (A. Pink) Although they knew that He must be speaking figuratively when He talked about eating His flesh and drinking His blood, yet such language was more than they could endure ... This is more than we can stomach ... Instead of remaining in His word, they dismissed it as intolerable. They had been disciples in name; they were far from being disciples in truth. (F. Bruce) These disciples of Jesus were clearly offended by His words. To say that they were disgusted is probably correct. Their hearts were rebellious. (W. Hendriksen) It does not mean “hard to be understood,” but difficult to accept or be content with. (H. Reynolds) A “disciple” means one who is a learner. These “disciples” are carefully distinguished from “the twelve.” (A. Pink)

It soon became evident that the crowds were actuated by motives of an earthly and carnal character ... It was simply a repetition of what had happened in Judea. Human nature is the same wherever it is found: that is why history so constantly repeats itself ... Few of them manifested any signs that their consciences were stirred or their hearts exercised. Fewer still understood the real purport of His mission. And now that He had declared it, now that He had pressed upon them their spiritual need, they were offended. (A. Pink) We must beware of putting a carnal meaning on *spiritual* words ... It is plain that these were not true believers ... We must expect to see the same thing in every age. Not all who come to church, nor all who profess to admire and follow popular preachers, are real Christians. (J. Ryle) The consensus of His listeners was that the message was hard – not hard to understand, but hard to accept ... The unbelieving majority is referenced in 6:60-66, the believing minority in 6:67-69, and the professing apostate in 6:70-71. (E. Towns)

John 6:60 Many (Subj. Nom.; the unbelieving majority) of His (Gen. Rel.) students (Adv. Gen. Ref.; pupils, followers) who had been listening (ἀκούω, AAPTc.NMP, Constative, Substantival) then (consecutive) exclaimed (λέγω, AAI3P, Constative): This (Nom. Spec.) message (Subj. Nom.; discourse, sermon) is (εἰμί, PAI3S, Descriptive) harsh (Pred. Nom.; offensive, unpleasant)! Who (Interrogative Nom.) is able (δύναμαι, PMI3S, Descriptive, Deponent) to continue listening to (ἀκούω, PAInf., Durative, Inf. As Dir. Obj. of Verb) it (Obj. Gen.)?

^{BGT} **John 6:60** Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπαν· σκληρός ἐστὶν ὁ λόγος οὗτος· τίς δύναται αὐτοῦ ἀκούειν;

^{VUL} **John 6:61** multi ergo audientes ex discipulis eius dixerunt durus est hic sermo quis potest eum audire

LWB **John 6:61** And Jesus, knowing within Himself [divine omniscience] that His students [followers] were grumbling concerning this [message], said to them: Does this [message] offend you so much that you are going to fall by the wayside [leave Him in the midst of a religious scandal]?

^{KW} **John 6:61** And Jesus knowing in Himself that His pupils were grumbling concerning this, said to them, Does this cause you to disapprove of Me and hinder you from acknowledging My authority?

^{KJV} **John 6:61** When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

TRANSLATION HIGHLIGHTS

Jesus knew (Intensive Perfect tense) that the unbelieving majority of His followers were complaining about His latest message (Pictorial Present tense). They were discussing the radical nature of His words under their breath (Latin: murmuring) and most were shocked by them. His divine omniscience knows the thoughts of everyone; nothing escapes His attention. Instead of begging them to come back so He could explain Himself further, He asked the departing crowd a question (Constative Aorist tense). Does His latest discourse on election, eating flesh and drinking blood, offend them so much that they are willing to abandon Him (Interrogative Indicative mood)? The Greek word “scandalizo” is where we get our word *scandal*. His latest teaching was so intolerable that many thought they should leave Him now or be held up to ridicule by others, when the scandalous nature of His religious claims were analyzed by the synagogue Jews and covered by the “fourth estate” at that time.

RELEVANT OPINIONS

The primary response to this sermon was unbelief. (E. Towns) He knew their hearts; they could not hide from Him. Nor can men do so today. *He* is not misled by all the religiosity of the day. His eyes of fire pierce through every mask of hypocrisy. (A. Pink) There was a definite reaction

to what Jesus had said and differences of opinion. Jesus tells them that they are not going to eat Him literally because He is going back to heaven. It is the Spirit that makes alive; the flesh profits nothing. So obviously, friend, He is not talking about His literal body. (J. McGee) It was not the hardness of the sermon but the hardness of their own hearts that had brought about this unfavorable reaction on their part. They were displeased with the sermon in its entirety. (W. Hendriksen) Evidently Jesus spoke these words to a large group of His followers that included the Twelve. He suggested that He would yet reveal things to them that would be harder for them to accept than what they had heard so far. (T. Constable) Many disciples will still reject the Word of God when it is ministered in the power of the Spirit, and they will do so because it conflicts with their own views and contravenes the traditions of their fathers. (A. Pink)

John 6:61 And (continuative) Jesus (Subj. Nom.), knowing (οἶδα, Perf.APtc.NMS, Intensive, Attributive; divine omniscience) within Himself (Loc. Sph.) that (explanatory) his (Gen. Rel.) students (Subj. Nom.; followers) were grumbling (γογγύζω, PAI3P, Pictorial; complaining, murmuring) concerning this (Adv. Gen. Ref.; message), said (λέγω, AAI3S, Constative) to them (Dat. Adv.): Does this (Subj. Nom.; message) offend you (Acc. Dir. Obj.) so much that you are going to fall by the wayside (σκανδαλίζω, PAI3S, Dramatic, Interrogative Ind.; religious scandal)?

^{BGT} **John 6:61** εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι γογγύζουσιν περὶ τούτου οἱ μαθηταὶ αὐτοῦ εἶπεν αὐτοῖς· τοῦτο ὑμᾶς σκανδαλίζει;

^{VUL} **John 6:62** sciens autem Iesus apud semet ipsum quia murmurarent de hoc discipuli eius dixit eis hoc vos scandalizat

LWB John 6:62 What if you could experience with your own eyes the Son of Man ascending to where He was [prior residence in heaven] in former times [before the incarnation]?

^{KW} **John 6:62** What if then you would be seeing with discernment the Son of Man ascending where He was before?

^{KJV} **John 6:62** What and if ye shall see the Son of man ascend up where he was before?

TRANSLATION HIGHLIGHTS

Jesus told them earlier than He descended from heaven like manna in the desert wilderness. What would they think if He now ascended back to heaven in front of their very eyes (Dramatic Present tense)? What if they could see this miracle (Potential Subjunctive mood)? This is an element of sanctified sarcasm here. If they were having problems with His being on earth in hypostatic union, they were really going to have a problem with His resurrection and ascension! But there's another little phrase He adds to really get them irritated. He would ascend to the place (heaven) where He used to live (Durative Imperfect tense) before He came down to earth. None of their spiritual ancestors ever came down from heaven and then went back up, but He did. If they weren't totally offended by His words at that point, they sure have reason now.

He just claimed He came from heaven before He arrived here on earth and He is going to return to heaven soon – a blatant statement of His pre-existence and a subtle hint of His future death and resurrection. Instead of telling His angry listeners that He was exaggerating, that He was using *hyperbole* and that He now apologizes, He gives them yet more reasons to grumble: He’s going to ascend to heaven in front of their very eyes some day. The 3rd class conditional clause means some of them might be present during His death on the cross and His subsequent resurrection and ascension. The question then would be: Will they finally believe in Him when they see Him ascending to heaven, or will they continue to reject Him in spite of yet another miracle? The implied apodosis would be: Will you believe *then* or will you still reject Me?

RELEVANT OPINIONS

Other religious leaders were said to have ascended to heaven at the end of their life, but Jesus the Son of Man first descended (v. 38), and so in ascending is merely returning to where He was before. This not only affirms Jesus’ pre-existence, but places Him in a class quite different from antecedent Jewish religious heroes. (D. Carson) Jesus in reply suggests that were they to see the Son of Man ascend to where He was before, they might be even more scandalized. (B. Witherington, III)

John 6:62 What if (interrogative, conjunction, protasis, 3rd class conditional clause) you could experience with your own eyes (θεωρέω, PASubj.2P, Dramatic, Potential; see, perceive) the Son (Subj. Acc.) of Man (Gen. Spec.) ascending to (ἀναβαίνω, PAPtc.AMS, Dramatic, Modal) where (particle; in heaven) He was (εἰμί, Imperf.AI3S, Durative; prior residence) in former times (Acc. Extent of Time; before the incarnation)?

^{BGT} **John 6:62** ἐὰν οὖν θεωρῆτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον;

^{VUL} **John 6:63** si ergo videritis Filium hominis ascendentem ubi erat prius

LWB John 6:63 **The Spirit is He who brings life; the flesh is of no beneficial use [spiritually speaking] to anyone. The words which I have repeatedly spoken to you are spiritual; in fact, it [My message] is spiritual life.**

^{KW} **John 6:63** The Spirit is He who make alive. The flesh is not of any use at all. The words which I have spoken to you, spirit are they and life.

^{KJV} **John 6:63** It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

TRANSLATION HIGHLIGHTS

This is one of the key verses of John chapter 6. Jesus dismisses all the cannibalistic, ritualistic and sacramental ideas of His prior teaching as useless – good for nothing. It is the Holy Spirit

who brings life (Dramatic Present tense), not a ritual or sacrament. The flesh, spiritually speaking, is of no beneficial use to anyone or anything (Gnomic Present tense). You can chew on your wafer or partake of the bread and wine until the day you die, and if you have not believed in Jesus Christ as Savior, you are going to hell. Jesus is contrasting the spirit and the flesh. The mistaken understanding of his prior discourse as literally eating His flesh and literally drinking His blood is dead wrong (no pun intended). The words which He has been repeatedly speaking (Iterative Perfect tense) are spiritual (Gnomic Present tense), not flesh.

In fact, with additional emphasis, His message is spiritual life (Gnomic Present tense). The flesh does not give life. The Spirit gives life, and the Spirit is in His words, not the physical elements of His body and blood. There is an interplay between the use of “pneuma” as Spirit and/or spiritual in this verse, what is called a *metonymy of the cause*. The Spirit is used and then the operations of the Spirit follow. The words that He speaks give and produce spiritual, eternal life. Protestants are divided over which to use in each of the two occasions. Regardless of which is chosen, the contrast between Spirit and flesh or spiritual and flesh is nevertheless a stark and informative contrast. The Spirit imparts life to the believer, not physical eating or drinking.

RELEVANT OPINIONS

To take the words of the preceding discourse literally, without penetrating their symbolic meaning, is useless. It causes offence; it does not arrive at Jesus’ meaning, for the flesh counts for nothing ... When all the focus of attention is on the flesh, then the real significance of Jesus is missed, and the kinds of objections raised by both Jews and by ostensible disciples quickly surface ... Already Jesus is establishing the link between His own ascension/glorification and the coming of the Spirit. Moreover, all the points that had offended these shallow disciples find their answers here – a critically divisive answer. Here is sharp insistence on the priority of spiritual life, unrelenting stress on Jesus’ authority and superiority over Moses, and above all the promise of eternal life engendered by the Spirit and the Word, consequent on Jesus ascending by a means more offensive than the harshest metaphor. (D. Carson) The new life must come from that which belongs properly to the sphere in which it moves. (B. Wescott) And it is also worthy of observation, that He connects *life* with the Spirit. He calls this word *life*, for its effect, as if He had called it *quicken*ing; but shows that it will not be *quicken*ing to any but those who receive it *spiritually*, for other will draw death from it. (J. Calvin)

The Spirit impresses Christ’s words on a man’s conscience. These words become the parent of thoughts and convictions in the man’s mind. From these thoughts spring all the man’s spiritual life. The soul is not benefited by bodily actions, such as eating or drinking, but by spiritual impressions, which the Holy Spirit alone can produce. In producing these spiritual impressions the Spirit specially employs the agency of Christ’s words, and hence comes the great principle that “His words are spirit and life.” (J. Ryle) Then, as if to clinch the meaning once and for all, our Lord finalized His discourse with these emphatic words:” It is the Spirit that gives life: the flesh profits nothing. The words that I speak unto you are spirit and are life.” What our Lord is finally impressing on us is, that it is the *spiritual* eating His flesh and drinking His blood which is vital; the *physical* is merely a useful symbol. I wish those words could burn in letters of flame, over every Roman Catholic altar – “The Flesh Profits Nothing.” (J. Baxter) It is therefore not a

fleshly but a spiritual transaction of which I have been speaking to you. His entire discourse at Capernaum, and whatever other sayings He had uttered, was spirit and life. (W. Nicole)

One of the keys to the whole discourse is mentioned in verse 63 – that which gives spirit and life is Jesus’ *words*, not some sacramental action. The issue here is salvation through revelation and the transformation it brings. (B. Witherington, III) Christ is speaking of regeneration, which was the one great need of those who were offended at His teaching. They could not discern spiritual things until they had spiritual life, and for that they must be “quicken” by the Spirit of God. First, He told them *who* did the quickening – the Spirit; then He states *what* the Spirit uses to bring about that quickening – the words of God. The Spirit is the Divine Agent; the Word is the Divine instrument. (A. Pink) Our Lord says, “It is the Spirit that quickens.” By this He means that it is the Holy Spirit who is the special Author of spiritual life in man’s soul. By His agency it is first imparted, and afterwards sustained and kept up. If the Jews thought He meant that man could have spiritual life by bodily eating or drinking they were greatly mistaken. (J. Ryle) The Holy Spirit “quicken” the soul, or imparts spiritual life to it, *before* its possessor is “brought forth” and “born again” by the Word of God ... Quickening is His *initial* work in the elect. (A. Pink)

To try to take His words in a material sense, without attempting to penetrate beneath their surface meaning, is to miss their point. Eating the flesh of the Son of Man and drinking His blood must be understood as an attitude and activity of the spiritual realm. Eating material food cannot impart spiritual life ... One way of feeding on Christ is to cherish and obey His words; they are spiritual, life-giving food. Jeremiah found the words of God to have this property:” Thy words were found, and I ate them, and thy words became to me a joy and the delight of my heart” (Jer. 15:16). Jesus claims for His own words what Jeremiah claims for the words of God. To believe Jesus’ words is part of believing in Jesus Himself. (F. Bruce) Our Lord says, “The words that I speak to unto you, they are spirit, and they are life.” By this He signifies that His words and teachings, applied to the heart by the Holy Spirit, are the true means of producing spiritual influence and conveying spiritual life. By words thoughts are begotten and aroused. By words mind and conscience are stirred. And Christ’s words especially are spirit-stirring and life-giving. (J. Ryle) As He had spoken of the secret power of *the Spirit*, He elegantly applies this to His doctrine, because it is spiritual; for the word Spirit must be explained to mean *spiritual*. (J. Calvin)

Our Lord says, “The flesh profits nothing.” By this He means that neither His flesh nor any other flesh, literally eaten, can do good to the soul. Spiritual benefit is not to be had through the mouth, but through the heart. The soul is not a material thing, and cannot therefore be nourished by material food. (J. Ryle) Christ does not deny or retract the statement, “Except you eat of the flesh,” etc. He simply shows in what sense He meant the whole mutual indwelling of Himself and His people to be understood. The Spirit is the Quickener. The Spirit is the life-fashioning, life-preserving Energy ... Christ’s *words* are the ministry of Himself, the chief method of communicating His life-giving Spirit ... Jesus asserts that the life-giving principle is not in the material substance of the flesh, which would, indeed, after the ascension, be beyond the reach of man. (H. Reynolds) They should have seen that life divine is not transmitted by flesh but by spirit. Not material forms, but spiritual realities count with a God Who is spirit. His thoughts, as

conveyed to them by the Lord's declarations, are the vital principle from which all life and felicity flow. (A. Knoch) A woodenly literal, flesh-dominated manner of looking at Jesus' words will not yield the correct interpretation ... But that does not mean that we should indulge in thorough-going allegory by way of interpretation. (L. Morris)

The religion which is external and ceremonial, which rules itself by the letter, is vain; the Spirit quickens – the religion which begins with the inner nature, and lays all stress upon the laws and the life of the soul, is Divine, acceptable, and enduring ... The superiority of the Spirit to the flesh is apparent in the vital question as to the nature of the union of the Christian with Christ. The religion of the flesh teaches that, if a man could only eat the Lord's body and drink His blood, he must be saved. The religion of the Spirit tells us that physical contact in itself is worthless; and that the matter of all importance is the spiritual connection between the believer and the Savior. Spiritual worship is better than mere bodily observances. There is a very powerful tendency in human nature to lower religion into a system of form and ceremony. (B. Thomas) Much of His discourse had been about "flesh;" but flesh as such, mere flesh, and all religious notions which originate in the flesh, could profit nothing, much less impart that *life* which the Holy Spirit alone communicates to the soul. The whole burden of this discourse was "spirit," not mere flesh, and "life" in its highest, not its lower sense. (R. Jamieson) Human self-congratulation is thus effectively precluded. (D. Carson)

The use of the saying here was to make it still more clear that He gave His flesh to eat, not through any physical process, not through any sacramental rite, but through the Spirit to our spirit. (H. Reynolds) Spiritual worship is better than mere bodily observances. There is a very powerful tendency in human nature to lower religion into a system of form and ceremony. Many under the Mosaic economy were carried away by this tendency, whilst the more spiritual Jews saw clearly into the true nature of acceptable worship. On this point our Lord's language is most explicit, especially in His conversation with the woman of Samaria. "God is a Spirit: and they that worship Him must worship Him in spirit and in truth." (J. Thomson) It is not the choir, nor the preacher, but the Spirit that quickens. This is very distasteful to the natural man, because so humbling; that is why it is completely ignored in the great majority of our modern evangelistic campaigns. What is urgently needed today is not mesmeric experts who have made a study of how to produce a religious "atmosphere," nor religious showmen to make people laugh one minute and weep the next, but faithful preaching of God's Word, with the saints on their faces before God, humbly praying that He may send His quickening Spirit into their midst. (A. Pink)

John 6:63 The Spirit (Subj. Nom.) is (είμι, PAI3S, Descriptive) He (Pred. Nom.) who brings life (ζωοποιέω, PAptc.NNS, Dramatic, Substantival, Articular; makes alive, quickens); the flesh (Subj. Nom.) is of no (neg. adv.) beneficial use (ώφελέω, PAI3S, Gnostic; spiritually worthless) to anyone (Noncompl. Acc.; for anything). The words (Subj. Nom.) which (Acc. Gen. Ref.) I (Subj. Nom.) have repeatedly spoken (λαλέω, Perf.AIIS, Iterative) to you (Dat. Adv.) are (είμι, PAI3S, Gnostic) spiritual (Pred. Nom.); in fact (emphatic), it (My message) is (είμι, PAI3S, Gnostic) spiritual life (Pred. Nom.).

^{BGT} **John 6:63** τὸ πνεῦμά ἐστιν τὸ ζωοποιοῦν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν· τὰ ῥήματα ἃ ἐγὼ
λελάληκα ὑμῖν πνεῦμά ἐστιν καὶ ζωὴ ἐστιν.

^{VUL} **John 6:64** spiritus est qui vivificat caro non prodest quicquam verba quae ego locutus sum vobis
spiritus et vita sunt

LWB John 6:64 But there are some among you who do not believe. For Jesus knew from the beginning who they were who did not believe [the non-elect], including who [Judas Iscariot] would betray Him.

^{KW} **John 6:64** But there are certain of you who are not believing. For Jesus knew from the beginning who they were who were not believing, and who the one was who was betraying Him.

^{KJV} **John 6:64** But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

TRANSLATION HIGHLIGHTS

Among His many followers, there were some (Pictorial Present tense) who did not believe (Perfective Present tense). Jesus knew who they were by name (Intensive Pluperfect tense) before time began. Nothing was hidden from His omniscience. He knows every person who has not been ordained to believe in Him (Pictorial Present tense). He also knows every one of His sheep by name. Among those who did not believe, He also knew the man who would eventually betray Him (Predictive Future tense): Judas Iscariot. Having that knowledge adds additional emphasis on the remarkable nature of His voluntary submission to the will of the Father. Example: If I knew beyond any shadow of a doubt who would betray me with the result that I would lose my life, I would most likely set a trap to prevent this person from accomplishing his goal. Jesus set aside these self-preservation instincts in order to fulfill the Father's plan. If you translate "kai" in this passage as an adjunctive (including, also), then Judas was an unbeliever. If you translate "kai" as a simple connective (and), you will have to look elsewhere for proof that he was an unbeliever.

RELEVANT OPINIONS

He was never deceived by crowds and apparent popularity, as His ministers often are ... He patiently taught and preached to all without exception, though He knew that many did not and would not believe. Christ knew exactly who would believe. Ministers do not know. (J. Ryle) Among His followers none turned away so far as did Judas, who carried his desertion to the point of treachery. Judas's defection still lay in the future, but Jesus foresaw it already, as his language in verse 70 indicates. (F. Bruce) No matter what the inherent power is of the gospel, it fails of any spiritual effect, unless the mind to which it is presented is in a fit state to receive it. (W. Best) Unbelief was the root of intellectual lethargy; and this, in turn, was the cause of failure to grasp Christ's words and of attaching a crassly literal interpretation to them. (W. Hendriksen) Their continued unbelief indicates that they are not drawn by the Father. That is, they do not

believe because they are not drawn. The drawing of the Father, then, is both necessary and effectual. (T. Schreiner, B. Ware)

John 6:64 But (adversative) there are (εἰμί, PAI3P, Pictorial) some (Pred. Nom.) among you (Gen. Accompaniment) who (Nom. Appos.) do not (neg. adv.) believe (πιστεύω, PAI3P, Perfective). For (explanatory) Jesus (Subj. Nom.) knew (οἶδα, Pluperf.AI3S, Intensive) from the beginning (Adv. Gen. Time) who (Subj. Nom.) they were (εἰμί, PAI3P, Descriptive) who (Nom. Appos.) did not (neg. particle) believe (πιστεύω, PAPtc.NMP, Pictorial, Substantival, Articular), including (adjunctive) who (Subj. Nom.) would betray (παραδίδωμι, FAPtc.NMS, Predictive, Substantival, Articular; deliver up into the hands of another) Him (Acc. Dir. Obj.).

^{BGT} **John 6:64** ἀλλ' εἰσὶν ἐξ ὑμῶν τινες οἳ οὐ πιστεύουσιν. ἤδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς τίνες εἰσὶν οἳ μὴ πιστεύοντες καὶ τίς ἐστὶν ὁ παραδώσων αὐτόν.

^{VUL} **John 6:65** sed sunt quidam ex vobis qui non credunt sciebat enim ab initio Iesus qui essent credentes et quis traditurus esset eum

LWB John 6:65 And He said: Because of this [omniscience] I have told you on many occasions [with details] that no one is able to come to Me unless it [the gift of faith with drawing power] was given to him from the Father.

^{KW} **John 6:65** And He was saying, Because of this I have told you that no one is able to come to Me unless it has been given to him from the Father.

^{KJV} **John 6:65** And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

TRANSLATION HIGHLIGHTS

Then Jesus said (Iterative Imperfect tense) something without a lot of details that He has told them before. Because of His divine omniscience, He has told them before with considerable detail (Intensive Perfect tense) that no one has the ability (Gnomic Present tense) to come to Him unless the gift of faith combined with drawing power was given to them (Historical Present tense) from the Father. He covered it in verses 37 and 44. Election to salvation is in the omnipotent hands of God. He decides who believes and who doesn't. I do not argue that man does not exercise faith in Christ; but I argue that until he is drawn by the Spirit he cannot exercise faith in Christ. God's free will takes precedence over man's free will. It's His plan and He is omnipotent; how could it be any other way? There is no reason why God draws some and not other, except for His love and good pleasure in making it so. The fact is, we become believers solely because of His gift of faith, not by our own will, positive volition or other human efforts.

RELEVANT OPINIONS

It shut them up to God. To the Father they must turn; from Him they must seek that drawing power, without which they would never come to Christ and be saved. Not only would not but *could not*. The language of Christ is equivocal. It is not “no man will,” but “no man *can* come unto Me, except it were given him of My Father.” The will of the natural man has nothing to do with it. John 1:13 expressly declares that the new birth is “not of the will of the flesh.” Contrary this may be to our ideas, distasteful to our minds and hearts; but it is God’s truth, nevertheless, and all the denials of men will never alter it one whit. (A. Pink) He draws people to the Son, overcoming their resistance to His sovereign grace ... The final boast of unbelief is destroyed by the doctrine of election. (J. Piper) It is not the free will of man that comes to the rescue, but the free will of God. All men would be left in the hopeless position of “unable to come” *unless* God acts, and He does by drawing men unto Christ. Outside of this divine enablement no man can come to Christ. No man can “will” to come to Christ outside of this divine drawing. (J. White)

The coming to Him, the believing on Him, the spiritual apprehension of His Divine humanity, the adorning acceptance of His precious blood, the reception of the spiritual life-giving energy which went forth from Him in word, depended on the Father’s drawing – on those fundamental characteristics of appetite and capacity to receive the grace of Christ which are subjective and are referrible to the Father’s good pleasure ... The Father gives both the hunger and the food, the sense of need and the heavenly supply. (H. Reynolds) He again states that faith is an uncommon and remarkable gift of the Spirit of God, that we may not be astonished that the Gospel is not received in every place and by all ... For all are blind, until they are illuminated by the Spirit of God, and therefore they only partake of so great a blessing whom the Father deigns to make partakers of it. (J. Calvin) The predestinarian strain continues ... Unbelief is to be expected apart from a divine miracle. It is impossible for anyone to come to Christ without the Father’s giving him the grace to do so. Left to himself, the sinner prefers his sin. (L. Morris) Those who a few hours before were ready to call Him their Messianic King, were entirely disenchanted. (H. Reynolds)

Why does our Lord speak of the utter impossibility of a man’s coming to Him unless God the Father brings him? It is because Christ knew that the will of the natural man is deadened toward God, that natural man is bound and enslaved by sin, and serves sin, that the natural man lives under dominion of sin, takes his orders from sin, and serves sin. Sin will never point a man toward Christ, and sin will never relax its reign over the individual. (J. Pentecost) Since the flesh makes no provision for the things of God, grace is required for us to be able to choose them. The unregenerate person must be regenerated before he has any desire for God. The spiritually dead must first be made alive (quicken) by the Holy Spirit before they have any desire for God ... This statement is a universal negative proposition. It states a universal inability. (R. Sproul) The rejection which this doctrine meets with demonstrates how dense is that darkness which is not dispelled by so clear a light, and how great is the power of Satan when the testimony of divine revelation does not carry conviction. Every effort to tone it down verifies the fact that “the heart is deceitful above all things, and desperately wicked.” (A. Pink)

Again Jesus expressed His belief that the human decision to believe or not believe rested ultimately in God's elective purpose (vv. 37, 44). Thus He did not view the unbelief of His disciples as an indication that He had failed. Notwithstanding, He did not present the importance of belief on Himself as something His hearers could take or leave either. It meant the difference between life and death to them, and He urged them to believe. (T. Constable) God's enabling activity, which involves the exercise of His elective prerogative, conditions – one could even say triggers – the human decision to come to the Son. (T. Schreiner) Now why does our Lord speak of the utter impossibility of a man's coming to Him unless God the Father brings him? It is because Christ knew that the will of the natural man is deadened toward God, that natural man is bound and enslaved by sin, that natural man lives under dominion of sin, takes his orders from sin, and serves sin. Sin will never point a man toward Jesus Christ, and sin will never relax its reign over the individual. It is only as Jesus Christ breaks the shackles of sin and sets the captive free that an individual will respond to Christ's invitation to come to Him for light and life. (J. Pentecost)

Jesus had taught that divine enablement was necessary for people to come to faith (v. 44). The apostasy here (9v. 66) should not be surprising. Believers who remain with Jesus evidence the Father's secret work. (E. Blum) Proponents of synergism dream of an ability that Scripture nowhere attributes to those who can not come to Christ on their own, who "cannot please God" (Rom. 8:8), and, being dead in trespasses and sins (Eph. 2:1), are in Eph. 4:18 "excluded from the life of God." (A. Baker)

John 6:65 Then (continuative) He said (λέγω, Imperf.AI3S, Iterative): Because of this (Causal Acc.; omniscience) I have on many occasions told (λέγω, Perf.AI1S, Iterative) you (Dat. Ind. Obj.) that (introductory) no one (Subj. Nom.) is able (δύναμαι, PMI3S, Gnostic, Deponent; has the power) to come (δύναμαι, AAInf., Culminative, Inf. As Dir. Obj. of Verb, Deponent) to Me (Acc. Dir. Obj.) unless (protasis, 3rd class condition, neg. particle) it (the gift of faith) was (PAsubj.3S, Historical, Potential) given (δίδωμι, Perf.PPtc.NNS, Intensive, Attributive) to him (Dat. Adv.) from the Father (Abl. Source).

^{BGT} **John 6:65** καὶ ἔλεγεν· διὰ τοῦτο εἶρηκα ὑμῖν ὅτι οὐδεὶς δύναται ἔλθειν πρὸς με ἂν μὴ ᾗ δεδομένον αὐτῷ ἐκ τοῦ πατρός.

^{VUL} **John 6:66** et dicebat propterea dixi vobis quia nemo potest venire ad me nisi fuerit ei datum a Patre meo

LWB **John 6:66** As a result [of His offensive discourse], many of His students [the unbelieving majority] returned to the things they had left behind [details of life] and never again did they walk with Him.

^{KW} **John 6:66** As a result of this many of His pupils went away to the things they had left, and no longer with Him were they ordering their manner of life.

^{KJV} **John 6:66** From that *time* many of his disciples went back, and walked no more with him.

TRANSLATION HIGHLIGHTS

After completing His last message on divine sovereignty in salvation, many of His students returned to the details of life they had left behind (Culminative Aorist tense) and they never walked with Him again (Iterative Imperfect tense). They hated this message, because it crushed their sense of personal omnipotence. The majority of His pupils at that time were unbelievers; they were only following Him for free meals, political futures and miraculous entertainment. They “put up with” His offensive speeches because of the former benefits. But His latest message was so intolerable and personally insulting to them that they returned home to their former lifestyle to avoid public embarrassment. Their walk with Him was never a totally dedicated one, as the imperfect tense points out. Once the going got tough, they got going.

Using a football analogy, when their team’s quarterback started embarrassing them on the field, they left the grandstands and went home before the game was over. They were fair-weather friends at best. They deserted Him. Were they believers or unbelievers? It is my opinion that they were both. In John 8:31-32, Jesus uses the word “*mathetes*” or disciples in a manner that makes it impossible to assume that all Christians are disciples. He addresses “Jews who have believed in Him,” but tells them they can become His disciples if they continue in His Word. The word “*mathetes*” has many meanings, including *students* and *pupils*. You can sit in a chair and listen to a teacher as a student, but reject part of all of what he is teaching. I believe the same thing happened here. Some students were actually believers, but they peeled-off and went home. Other students were unbelievers; they also peeled-off and went home.

RELEVANT OPINIONS

Jesus’ additional remarks had done nothing to remove the offense they have found in His words; He did not expect it to be otherwise, and would not shape His comments to pander to their taste. These Galileans thus joined the earlier Jerusalem followers who failed to pass the test of unqualified allegiance and perseverance grounded in grace-prompted faith. (D. Carson) Those who a few hours before were ready to call Him their Messianic King, were entirely disenchanted ... These disciples returned once more to the world, with its occupations, and to the religious guidance of the scribes and Pharisees. (H. Reynolds) Those last words of our Lord seem to have given them the finishing stroke – they could stand it no longer. (R. Jamieson) When the question is raised why some ‘disciples’ turn back, and others persevere, the answer has more to do with election than with evidence. (D. Carson) If it happens that many apostatize, let us not be disgusted at the Word of God, because it is not relished by the reprobate. (J. Calvin) The disciples are walking away, and Jesus explains the mass defection and unbelief in the same way as before: no man can come to Me unless the Father grants it to him. (J. White)

The doctrines which Christ reveals are too profound and spiritual for the carnal mind. The disciples of Jesus find that if they would know the Master’s thoughts they must brace themselves to an arduous effort of spirit. (J. Thomson) Many writers commit the illegitimate totality transfer. They gather the passages in Acts in which *mathetes* is used of Christians and passages in the

Gospels where certain characteristics or conditions of being a disciple are enumerated, and then they import these contextual nuances into the semantic value of the word itself. This now pregnant term is carried back into various passages of the NT in service of a particular doctrine. (J. Dillow) The sheep are secure, while the goats turn aside and perish. (A. Pink) Fickle and frivolous natures, when the novelty of discipleship wears off, revert to the careless and irreligious life of the past. Their heart is in the world, and, like Lot's wife, they look back. Some transient excitement, some personal influence, induces impressible natures to acknowledge in words that Jesus is their Savior and Lord. But only the surface of the soul is reached, and the world has possession of the inmost depths. (J. Thomson) What they wanted, He would not give; what He offered, they would not receive. (F. Bruce)

They went back to the things which they had left behind, not only their ordinary daily pursuit but also their former way of thinking and living, not intending ever to return to Jesus. They proved by this action that they were not fit for the kingdom of God (Luke 6:62). This was the real crisis. Now not only the masses left Him, but even many (possibly the majority) of His disciples, i.e., of those who had been much more closely and regularly associated with Him. (W. Hendriksen) That all men do not seek Christ may be explained from two view points. From the human side the reason is that, men are so depraved they love the darkness and hate the light. From the Divine side, that any do seek Christ, is because God in His sovereign grace has put forth a power in them which overcomes the resistance of depravity. But God does not work thus in all. He is under no moral obligation so to do. Why should He make an enemy love Him? Why should He draw to Christ, one who wants to remain away? That He does so with particular individuals is according to His own eternal counsels and sovereign pleasure. And once this is pressed upon the natural man he is offended. (A. Pink) The desertion of merely nominal adherents became the occasion of a mental process which was singularly advantageous; for faith and love were thus called out and strengthened. (J. Thomson)

The Lord's discourse on the bread of life included all five points of grace – depravity, election, limited redemption, irresistible grace, and perseverance of the saints. Those who heard Christ speak regressed from murmuring at Him (v. 41), to quarreling among themselves (v. 52), to accusing Him of an offensive saying (v. 60), to turning back and walking no more with Him (v. 66). These people were objecting to the truths of grace ... They departed from the basic truths of salvation in Jesus Christ. The truths of depravity, unconditional election, limited redemption, irresistible grace, and perseverance of the saints are not independent units of truth. They constitute an interrelated system in which God's purpose for saving the elect is displayed. They mutually explain and support each other. The murmurers found Christ's declaration concerning His incarnation, death, and ascension offensive. People today react the same way to these truths. (W. Best) There was a repellent force as well as an infinite fascination. He sifted as well as saved. The very deeds and words that broke some hearers into penitence roused impatient and angry remonstrance in others. There is seen in this Gospel a continual departure and a deepening faith. (H. Reynolds)

John 6:66 As a result of this (Abl. Cause; offensive message), many (Subj. Nom.; the unbelieving majority) of His (Gen. Rel.) students (Adv. Gen. Ref.; followers, pupils) returned (ἀπέρχομαι,

AAI3P, Culminative, Deponent; departed) to the things (Acc. Dir. Obj.) they had left behind (adverb) and (continuative) never again (neg. adv.) did they walk (περιπατέω, Imperf.AI3P, Iterative) with Him (Gen. Accompaniment; desertion).

^{BGT} **John 6:66** Ἐκ τούτου πολλοὶ [ἐκ] τῶν μαθητῶν αὐτοῦ ἀπήλθον εἰς τὰ ὀπίσω καὶ οὐκέτι μετ' αὐτοῦ περιεπάτουν.

^{VUL} **John 6:67** ex hoc multi discipulorum eius abierunt retro et iam non cum illo ambulabant

LWB **John 6:67** Then Jesus asked the Twelve: Don't you want to leave, too?

^{KW} **John 6:67** Then Jesus said to the Twelve, As as for you, you are not desiring to be going away, are you?

^{KJV} **John 6:67** Then said Jesus unto the twelve, Will ye also go away?

TRANSLATION HIGHLIGHTS

Jesus observed the unbelieving majority of His followers returning home. As they were leaving in angry and frustrated droves, He asked a question of His chosen twelve disciples (Constative Aorist tense). Don't they want to return home, too (Deliberative Present tense)? Aren't they ready to leave (Tendential Present tense) like the others? Since Jesus was omniscient, He obviously knew the answer to His question: Eleven of them wanted to remain with Him; one of them would eventually betray Him.

RELEVANT OPINIONS

The question is asked more for their sake than His. They need to articulate a response more than He needs to hear it. (D. Carson) Jesus now intends that this desertion of so many of His regular followers shall become for the innermost circle a reason for testing themselves, an opportunity for confessing their faith. (W. Hendriksen)

John 6:67 Then (consecutive) Jesus (Subj. Nom.) asked (λέγω, AAI3S, Constative) the Twelve (cardinal; innermost circle of disciples): Don't (neg. particle) you (Subj. Nom.) also (adjunctive; as well, too) want (θέλω, PAI2P, Deliberative, Interrogative Ind.; desire) to leave (ὑπάγω, PAInf., Tendential, Inf. As Dir. Obj. of Verb)?

^{BGT} **John 6:67** εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα· μὴ καὶ ὑμεῖς θέλετε ὑπάγειν;

^{VUL} **John 6:68** dixit ergo Iesus ad duodecim numquid et vos vultis abire

LWB **John 6:68** Simon Peter replied with discernment to Him: Lord, to whom shall we go? You have [spoken] words of eternal [qualitative] life.

^{KW} **John 6:68** Answered Him Simon Peter, Lord, to whom shall we go away? Words of life eternal you have.

^{KJV} **John 6:68** Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

TRANSLATION HIGHLIGHTS

Simon Peter answered Jesus (Constative Aorist tense): Lord, to whom shall we go (Deliberative Future tense)? You have (Gnomic Present tense) spoken words of qualitative, eternal life. What is the alternative? Where are we going to find anyone like You? Should we go back home to our former life and pretend that the Son of God is not present among us? Peter might not have understood every metaphor, every figure of speech, but he understood enough to know that Jesus was God. He understood that the metaphors He had been using were about believing in Christ and trusting in Him afterwards, not a prescription for any ritual or sacrament.

RELEVANT OPINIONS

The confession contained in Peter's words is a very remarkable one. Living in a professedly Christian land and surrounded by Christian privileges, we can hardly form an adequate idea of its real value ... Peter is the first to profess loudly his determination not to go away, and his faith in Christ. (J. Ryle) We have come to believe and know that you are the Holy One of God. (B. Witherington, III) If the words of Jesus were words of life, as the word of no other were, how could Peter or any one like-minded ever wish to leave this Master to follow someone else? (F. Bruce) It was not the supernatural works, but the Divine *words* of the Lord Jesus which held them. (A. Pink) Peter knows that the words of Jesus are more than mere sounds or dead utterances. They are vital and dynamic, full of spirit and life, means unto salvation, means of grace. (W. Hendriksen)

John 6:68 Simon Peter (Subj. Nom.) replied with discernment (ἀποκρίνομαι, API3S, Constative, Deponent) to Him (Dat. Ind. Obj.): Lord (Voc. Address), to whom (Interrogative Acc.) shall we go (ἀπέρχομαι, FMI1P, Deliberative, Deponent)? You have (ἔχω, PAI2S, Gnomic & Static) words (Acc. Dir. Obj.; spoken) of eternal (Qualitative Gen.) life (Obj. Gen.).

^{BGT} **John 6:68** ἀπεκρίθη αὐτῷ Σίμων Πέτρος· κύριε, πρὸς τίνα ἀπελευσόμεθα; ῥήματα ζωῆς αἰωνίου ἔχεις,

^{VUL} **John 6:69** respondit ergo ei Simon Petrus Domine ad quem ibimus verba vitae aeternae habes

LWB John 6:69 And as for us [speaking on behalf of the other disciples], we have believed and continue to trust and have come to know and continue to know that You are the Holy One of God.

^{KW} **John 6:69** And as for us, we have believed and still believe and have come to know and still know experientially that you are the Holy One of God.

^{KJV} **John 6:69** And we believe and are sure that thou art that Christ, the Son of the living God.

TRANSLATION HIGHLIGHTS

Peter continues to speak for the rest of the disciples, being an impetuous talker as he was. He shows by the perfect verb tense that he understood both the *point-in-time* and the *continuous* meanings of the Lord's words. He acknowledges that they have all come to believe in Christ (initial faith) and continue to trust in Him (daily fellowship). He acknowledges that they have all come to know Christ (initial knowledge) and continue to know (by their daily experience of walking with Him) that he is the Messiah, the Holy One of God. The importance of the verb order also shows that Peter understood that believing in Christ comes first and acquiring knowledge about Him comes afterwards. The best texts read "the Holy One of God." The KJV uses manuscripts that were altered by copyists who were attempting to bring Peter's confession into alignment with Matthew 16:16.

RELEVANT OPINIONS

The vital faith which grasps the new data of the higher life precedes the conscious intellectual appreciation of them. (B. Wescott) We must not misunderstand the extent of Peter's confession. He declared his faith that our Lord was the Anointed Messiah, the Son of the living God. The Messiahship and divinity of Christ were the points on which he and the other apostles laid firm hold. But the sacrifice and death of Christ, and His substitution for us on the cross, were not things which he either saw or understood at present. (J. Ryle) The natural man says, "Seeing is believing;" but the spiritual man "believes in order to see." (A. Pink) We are not looking for temporal honours or Messianic splendour, but for the food that endures unto everlasting life. (H. Reynolds)

John 6:69 And (continuative) as for us (Personal Nom., emphatic), we have believed and continue to trust (πιστεύω, Perf.A11P, Intensive) and (connective) have come to know and continue to know (γινώσκω, Perf.A11P, Intensive) that (introductory) You (Subj. Nom.) are (εἰμί, PAI2S, Descriptive) the Holy One (Pred. Nom.) of God (Gen. Rel.).

^{BGT} **John 6:69** καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ ἅγιος τοῦ θεοῦ.

^{VUL} **John 6:70** et nos credimus et cognovimus quia tu es Christus Filius Dei

LWB **John 6:70** Jesus answered them with discernment: Have I not selected you Twelve, and yet one of you is a false accuser [slanderer]?

^{KW} **John 6:70** Jesus answered them, Have I not chosen you Twelve? And of you, one is a devil.

^{KJV} **John 6:70** Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

TRANSLATION HIGHLIGHTS

Jesus listened to Peter's defense of the twelve and what they knew to be true, but He knew that one of them would betray Him for money. Knowing this, He answered them with discernment: Have I not selected you Twelve as My disciples (Constative Aorist tense)? And yet, one of you is a false accuser, a slanderer. The use of the Greek word "*diabolos*" is interesting in that it is sometimes translated "devil." By identifying Judas as a devil, was he classifying him as an unbeliever or a reversionistic believer? The majority of commentators find it impossible for Judas to be a believer. I tend to agree with them.

In Mark 8:33, however, Jesus calls Peter *satana* or adversary. Was Peter an unbeliever? Of course not, but it is an interesting comparison: Peter is addressed as Satan, and Judas is addressed as a devil. The best case for Judas being an unbeliever is John 6:64. The fact that Satan "entered" Him (Luke 22:3) is irrelevant because the indwelling of the Holy Spirit had not yet begun – assuming you believe that a Christian cannot be possessed by demons and indwelt by the Spirit simultaneously. But it is not irrelevant if you prefer to translate *diabolos* as "a devil," since that would add weight to the possibility that John is connecting Judas directly with Satanic possession.

The Greek word for *selected* (*eklego*) is the same word as *chosen* or *elected*, but it is used differently in this passage. Remember the three categories of people Jesus has been addressing in this pericope? The unbelieving majority is referenced in 6:60-66, the believing minority in 6:67-69, and the professing apostate in 6:70-71. (E. Towns) Jesus had selected twelve men (6:67-69) out of the greater crowd of followers (6:60-66) to be His primary disciples. One of these twelve men that He selected (6:70-71) was a professing apostate. The emphasis is not on divine election, but on selecting twelve disciples out of the crowd.

RELEVANT OPINIONS

The term *diabolos* means slanderer, false accuser. This one man is the servant, the instrument of the devil. His devilish character appears especially from this fact that while others, ever so many of them, had deserted the Lord when they felt that they could not agree with Him and when they rebelled against the spiritual character of His teaching, this one individual remained with Him, as if he were in full accord with Jesus! (W. Hendriksen) It might appear that the Twelve had chosen Jesus as their rabbi, but really the choice had been His (Mark 3:13-19; Luke 6:12-16). He had chosen them and they had then believed on Him even as the Father chose the elect who then believed on Jesus. Reflecting His knowledge of those who believed in Him and those who did not (v. 64), Jesus revealed that even among the Twelve there was one unbeliever. Jesus had chosen him to be one of the Twelve, but God had not chosen Him for salvation. (T. Constable) Judas was under the immediate instigation of and yielded himself up to Satan. (H. Alford)

Peter and the rest of the apostles probably had the impression that they had chosen Christ, and in this crisis, they seem to be confirming their choice of Him. With this background, how strange to hear Him reverse their thoughts and emphatically affirm His choice of them! On another occasion He asserted that they had not chosen Him. He reserves the right to choose His own ... To be chosen by One Who has power to keep and knows all gives satisfaction and rest. It is infinitely more precious to be His choice than to have the questionable satisfaction of feeling that we were free to choose Him. If we were, we would have chosen another. There is none that seeketh after God. (A. Knoch) The narrowness of the circle of those who rally around the truth, and the unpopularity of their profession, are no security that all of them are true-hearted; for one even of the Twelve was a devil. (R. Jamieson) This choice was not election to salvation, but was Jesus' call to them to serve Him. (E. Blum)

The devil's human agents also include Judas, who carries out Satan's agenda of resisting God's purposes, manifested in Jesus, by betraying Jesus to death. Origin from the devil means commitments that are contrary to God's purposes. (W. Carter) Undoubtedly there is an election which is not to salvation but to fulfillment of a specific duty or to the playing of a role. We see this in the case of Judas Iscariot ... Such a form of election to service clearly applies to the saved and unsaved alike. Thus we have Judas among the elect, but clearly not to salvation ... Judas Iscariot was chosen, but his being chosen was not to salvation. He had an awesome part to play in the plan of redemption. (A. Custance) It seemed impossible that one of the Twelve would ever act as an adversary of the Savior. As history unfolded, that is precisely what took place; Judas did betray the Savior. Through teachery and deceit Christ was betrayed by one of His own followers, one who He had chosen and loved. (R. Lightner)

John 6:70 **Jesus** (Subj. Nom.) **answered them** (Dat. Ind. Obj.) **with discernment** (ἀποκρίνομαι, API3S, Constative, Deponent): **Have I** (Subj. Nom.) **not** (neg. adv.) **selected** (ἐκλέγω, AMI1S, Constative, Interrogative Ind.) **you** (Acc. Dir. Obj.) **Twelve** (cardinal), **and yet** (adversative) **one** (Subj. Nom.) **of you** (Abl. Separation) **is** (εἰμί, PAI3S, Descriptive) **a false accuser** (Pred. Nom.; slanderer, devil)?

^{BGT} **John 6:70** ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην; καὶ ἐξ ὑμῶν εἷς διάβολός ἐστιν.

^{VUL} **John 6:71** respondit eis Iesus nonne ego vos duodecim elegi et ex vobis unus diabolus est

LWB John 6:71 Now He was referring to Judas, from Simon Iscariot [his son], for he - one of the Twelve - was about to betray Him.

^{KW} **John 6:71** Now, He was speaking of Judas, son of Simon Iscariot, for this one was on the point of betraying Him, one of the Twelve.

^{KJV} **John 6:71** He spake of Judas Iscariot *the son* of Simon: for he it was that should betray him, being one of the twelve.

TRANSLATION HIGHLIGHTS

Jesus was referring to Judas, the son of Simon Iscariot. Judas was one of the twelve selected disciples, but he was nevertheless about to betray Jesus (Dramatic Present tense). There have been debates over the centuries on whether Judas was a true believer or not. Was he a professor only and therefore not a true believer? Or was he a “believer turned reversionist,” who sinned greatly by betraying his Lord and Messiah? Most commentators think he was an unbeliever, but the reason many of them think so is because they can’t imagine a believer would do a terrible thing like this. I disagree with that naïve assessment. If you’ve never been deceived and betrayed by a fellow believer, you’ve never been betrayed! It happens all the time. The sweetest sounding Christian you have ever met might be the one who stabs you in the back. I believe 6:64 is the key to Judas being an unbeliever, if you translate *kai* as “including” rather than “and.” It is not an ironclad translation or interpretation, however.

RELEVANT OPINIONS

In the most select societies on this side of heaven it is no new thing to meet with those that are corrupt. Of the twelve that were chosen to an intimate conversation with an incarnate Deity, as great an honour and privilege as ever men were chosen to, one was an incarnate devil. The historian lays an emphasis upon this, that Judas was one of the twelve that were so dignified and distinguished. Let us not reject and unchurch the twelve because one of them is a devil, nor say that they are all cheats and hypocrites because one of them was so; let those that are so bear the blame, and not those who, while they are undiscovered, incorporate with them. There is a society within the veil into which no unclean thing shall enter, a church of first-born, in which are no false brethren. (M. Henry) The supreme adversary of God so operates behind failing human beings that his malice becomes theirs. Jesus can discern the source, and labels it appropriately. (D. Carson)

Judas, though in rebellion against the divine speaker and His words, in typical traitorous fashion decided to remain in the company of Jesus! (W. Hendriksen) Jesus *knows* what other free agents will in fact choose to do, *states* what these future actions will be, and provides his *reason* for so doing, namely, “so that when it does occur, you may believe that I am He.” (G. Johnson) There is no way of saying this nicely, but it must be said. There are Judases among the apparent followers of the Lord in our day. They are in our pews, even in our pulpits, and they are sometimes undetected. They betray the Lord and the gospel by both their words and actions. Jesus warned us to watch out for such. He called them “wolves in sheep’s clothing.” (J. Boice) Judas wished to pervert the divine power which he saw to his own ends; Peter strove to avert what he feared in erring zeal for this Lord. (B. Wescott)

John 6:71 **Now** (inferential) **He was referring to** (λέγω, Imperf.AI3S, Descriptive) **Judas** (Acc. Dir. Obj.), **from Simon Iscariot** (Abl. Source; his son), **for** (explanatory) **he** (Subj. Nom.) – **one** (Nom. Appos.) **of the Twelve** (Abl. Separation) – **was about** (μέλλω, Imperf.AI3S, Descriptive; on the verge of, destined) **to betray**

(παραδίδωμι, PAInf., Dramatic, Inf. As Dir. Obj. of Verb; hand over)
Him (Acc. Dir. Obj.).

^{BGT} **John 6:71** ἔλεγεν δὲ τὸν Ἰουδαῖον Σίμωνος Ἰσκαριώτου· οὗτος γὰρ ἔμελλεν παραδιδόναι αὐτόν, εἰς ἓκ τῶν δώδεκα.

^{VUL} **John 6:72** dicebat autem ludam Simonis Scariotis hic enim erat traditurus eum cum esset unus ex duodecim

Chapter 7

LWB **John 7:1** Now after these things [the 6-month Vacation or Retirement ministry], Jesus was living in Galilee, for He had no desire to live in Judea because the Jews [religious & civic officials] were determined to kill Him.

^{KW} **John 7:1** And after these things Jesus was walking in Galilee, for He was not desiring in Judea to be walking because the Jews were seeking to kill Him.

^{KJV} **John 7:1** After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

TRANSLATION HIGHLIGHTS

Jesus made a temporary home in Galilee (Descriptive Imperfect tense), which some commentators believe was His base of operations on earth. He did not desire to live in Judea (Durative Present tense) because the Jewish officials, both religious and civic, were determined to kill Him (Dramatic Aorist tense). We aren't talking about minor political differences here. Jesus challenged their beliefs, their dishonesty and corruption, and their wisdom to rule the people on a regular basis. They constantly looked for ways to trap Him. They hated Him and wanted Him dead. It was all a matter of time and place – figuring out a way to have Him assassinated or arrested and then murdered so the citizen wouldn't suspect or blame them.

Jesus ministered in Galilee for about six months, concentrating specifically on His disciples. This became the location for His semi-private theological seminary, so to speak. Jesus enjoyed privacy and the ability to move about without conflict. The Greek word *peripateo* means to walk about freely or live comfortably in a place. The nature of His ministry required the ability to move about freely and speak directly to the people. Galilee was a far more hospitable environment (for a vacation or retirement from the madding crowd) for free movement and speech than in Judea. Once His time to face public persecution and trial arrived, He would leave Galilee and meet His destiny head-on. But that time had not yet arrived.

RELEVANT OPINIONS

They thought to be the death of him, either by a popular tumult or by a legal prosecution, in consideration of which he kept at a distance in another part of the country, very much out of the lines of Jerusalem's communication ... If the providence of God casts persons of merit into places of obscurity and little note, it must not be thought strange; it was the lot of our Master himself. He who was fit to have sat in the highest of Moses's seats willingly walked in Galilee among the ordinary sort of people. Observe, He did not sit still in Galilee, nor bury himself alive there, but walked; he went about doing good. (M. Henry) If we take the sequence of the chapters as they stand, "after this" will mean "after the feeding of the multitude and the discourse on the bread of life." The verb "walked" will then have the full force of its imperfect tense: Jesus continued to go about in Galilee. (F. Bruce)

The feast occurred in the early autumn (September or early October), and lasted for seven days. Its observance is commanded in Exodus 23:16, 34:22; Leviticus 23:39, 42-43; Deuteronomy 16:13. Its significance was twofold. It was a harvest-home festival, and hence was called the Feast of Ingathering, and it commemorated the dwelling of Israel in tents or booths in the wilderness. Hence the name Feast of Booths or Tabernacles. (M. Vincent) All that Jesus said and did was subject to their careful scrutiny. They discovered that Jesus' disciples were not observing the Pharisaic traditions concerning the rituals of cleansing before eating food. These rituals had arisen because of the demands of the law to maintain separation from Gentiles and the consequent Jewish sense of the uncleanness of Gentiles. (J. Walvoord)

The Jews, or leaders of opinion and authority in Judea and Jerusalem, who were hostile, are seen in contrast with the Jews who believed on Him ... There are those who are deeply plotting Christ's destruction, and those who are indignant that any such plot is being hatched ... Jesus walked for six months in Galilee, knowing, as we learn from these verses, that the authorities in Jerusalem were utterly hostile to Him, and had neither forgotten nor forgiven the assertion of His special claims when He was on the last occasion in Jerusalem at the unnamed feast – be it the Feast of Passover or Tabernacles, the Feast of Purim or Trumpets ... He refused to expose Himself to premature risk at the hands of His Judean enemies. He would not decline risk when His hour was come, but meanwhile He used all prudence to avert danger ... While the Jews were actively hostile, the Galileans were merely indifferent. (H. Reynolds)

This fourth Gospel, in a special manner, concerns the *family* of God, which is made up of Jew *and* Gentile; hence the emphasis here by our attention being directed, again and again, to *both* Judea and Galilee. But note that Judea always comes before Galilee: "To the Jew first" being the lesson taught. (A. Pink) In any case, it is the religious establishment in Jerusalem that is meant. (A. Edersheim) The events which occurred during the period April – October of the year 29 A.D. are by John summarized in one verse ... In Matthew, Mark and Luke we have the detailed account of the happenings which belong to this half year of Christ's ministry. (W. Hendriksen)

Verse 1 reveals that a storm is gathering about the Person of Christ. Six months later that storm will break in all its fury upon Jesus on the cross. Friend, that storm is still going on. There is more difference of opinion about Him than about any other person who has ever lived. They blaspheme Him and say the worst things about Him that ever have been said. He's controversial

today. (J. McGee) A belief in the sovereignty of God over people does not mean we should not act prudently with respect to those who may wish to harm us. No one could have been more confident of the sovereignty of God over His life than Jesus. Yet He did not act carelessly. He took steps to avoid danger when He needed to. We must do the same, for again it must be emphasized that belief in divine sovereignty in the everyday affairs of our lives should never cause us to act imprudently or irresponsibly. (Schreiner, Ware)

John 7:1 Now (transitional) after these things (Acc. Extent of Time), Jesus (Subj. Nom.) was living (περιπατέω, Imperf.AI3S, Descriptive; walking about, temporary residence) in Galilee (Loc. Place), for (explanatory) He had no (neg. adv.) desire (θέλω, Imperf.AI3S, Descriptive) to live (περιπατέω, PAInf., Durative, Inf. As Dir. Obj. of Verb; walk about) in Judea (Loc. Place) because (causal) the Jews (Subj. Nom.; religious and civic officials) were determined (ζητέω, Imperf.AI3P, Iterative; aimed, desired) to kill (ἀποκτείνω, AAIInf., Dramatic, Result) Him (Acc. Dir. Obj.).

^{BGT} **John 7:1** Καὶ μετὰ ταῦτα περιεπάτει ὁ Ἰησοῦς ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι.

^{VUL} **John 7:1** post haec ambulabat Iesus in Galilaeam non enim volebat in Iudaeam ambulare quia quaerebant eum Iudaei interficere

LWB **John 7:2** Now it was close to [the time of] the Jewish Feast of Tabernacles.

^{KW} **John 7:2** Now, there was near the feast of the Jews, the feast of tabernacles.

^{KJV} **John 7:2** Now the Jews' feast of tabernacles was at hand.

TRANSLATION HIGHLIGHTS

It was almost time (Latin: proximate) for the Jewish Feast of Tabernacles (booths or tents) to begin. It was a Jewish feast because it celebrated the time of their ancestor's wandering in the wilderness after the exodus from Egypt, when God lived among them in the tabernacle. In order to attend this feast, Jesus would have to leave Galilee and enter the dangerous territory of Judea. This festival reminds me somewhat of summer camp when I was a child. Our church had a parcel of land outside of town and a huge storage building filled with tents of all sizes. Hundreds of families would spend 1-2 weeks each summer at their designated camp site and attended various sermons and other activities during the day. Our camp was somewhat similar to the living conditions during this festival, although there is even mention of some pitching their tents on rooftops! (Beasley-Murray) There was an early morning ceremony each day (drawing of water) and late night activities by candlelight and elevated torches. Of course, in the case of our summer church camp, our evening activities were by flashlight and lightning-bugs. There were also a lot of musicians at the feast, who led singing of the Great Hallel and even dancing before the Lord.

RELEVANT OPINIONS

During the duration of the feast, the people would live in booths (small tents or temporary shelters made of palm branches) outside the city of Jerusalem as a reminder of God's care for Israel during their forty years of wandering in the wilderness. Sometimes these booths were small tents, hence the feast was also called the Feast of Tabernacles ... Of all the feasts, the Feast of Booths tended to be the one characterized by celebrations and parties. (E. Towns) Following hard upon the day of Atonement, the idea of joy after redemption was naturally very prominent. (W. Hendriksen) The number of bullocks sacrificed during the seven days – one fewer on each day, beginning with thirteen – amounted in all to seventy (13+12+11+10+9+8+7=70). This the rabbis regarded as referring to the seventy nations of heathendom. (H. Reynolds) By this time of year all the harvests had been safely gathered in – not only the barley and wheat harvests, which were reaped between April and June, but the grape and olive harvests too. This feast of ingathering at the end of the agricultural year (Ex. 23:16) was an occasion for great rejoicing. (F. Bruce)

There were seven sacred festivals in Israel: the Passover, Firstfruits, Pentecost, Blowing of Trumpets, Day of Propitiation, Tabernacles, and Ingathering. The latter two were both held on the fifteenth day of the seventh month, so that both are referred to here as “Tabernacles.” These festivals were typical of God's great dealings with His beloved people Israel. The Passover sets before us the death of God's Lamb. Hence Christ could not be killed at the festival of Tabernacles, for it was not the proper time. Firstfruits typifies His resurrection. Pentecost, fifty days afterward, foreshadowed the works so called in the book of Acts. Blowing of Trumpets and the Day of Propitiation will have their antitypes in the dread judgment period before the thousand years. Tabernacles and Ingathering are the happy harvest festivals, picturing their fullness of blessing in the millennial kingdom. (A. Knoch) The approach of the feast of tabernacles was one of the three solemnities which called for the personal attendance of all the males at Jerusalem (M. Henry)

The Jews were evidently the religious leaders. (A. Pink) Christ here left us a perfect example. By His actions, He teaches us not to court danger, and unnecessarily expose ourselves before our enemies ... It will thus appear that our Lord used prudence and care to avoid persecution and danger till His time was fully come; so it is our duty to endeavor by all wise means and precautions to protect and preserve ourselves, that we may have opportunities for further service. (A. Pink) During this festival, they illuminated the inner court with a regular torch parade. This was commemorating the pillar of fire that guided the children of Israel by night as they wandered in the wilderness. Now we can understand that the pillar of cloud and the pillar of fire that led the children of Israel were both pictures of our Lord Jesus Christ. (J. McGee) The feast was known for a water-drawing rite and a lamp-lighting rite to which Jesus quite clearly refers. (D. Carson)

John 7:2 Now (transitional) it was (εἰμί, Imperf.AI3S, Descriptive) close to (temporal; near) the Jewish (Descr. Gen.) Feast (Subj. Nom.) of Tabernacles (Descr. Nom.).

^{BGT} **John 7:2** Ἦν δὲ ἐγγύς ἡ ἑορτὴ τῶν Ἰουδαίων ἡ σκηνοπηγία.

^{VUL} **John 7:2** erat autem in proximo dies festus Iudaeorum scenopegia

LWB John 7:3 Therefore [due to the upcoming feast], His brethren [brothers: James, Joseph, Simon, Jude] suggested face-to-face to Him: Leave this place [Galilee] and go into Judea, so that Your disciples [not the Twelve] may also see and understand Your works which You continue to perform,

^{KW} **John 7:3** Therefore, His brethren said to Him, Depart from this place and, withdrawing yourself, be going away into Judea, in order that also your pupils might carefully observe your works which you are constantly doing,

^{KJV} **John 7:3** His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest.

TRANSLATION HIGHLIGHTS

Since the Feast of Tabernacles was about to begin, Jesus' brethren urged Him to leave Galilee (Ingressive Aorist tense) and enter Judea (Imperative of Entreaty). Someone as special as He was needed to leave the boredom of small town living and go to the big city where power and fame were obtained. His brothers, or half-brothers if you prefer, were James, Joseph, Simon and Jude (Matt. 13:55). They knew this would be an historic trip because He would undoubtedly perform the works (Iterative Present tense) in Judea that He had been performing everywhere else He traveled. Their logic was that some of His disciples or pupils in Judea would better comprehend who He was once they saw and understood the nature of His miraculous works (Predictive Future tense). The potential indicative mood means it was a guaranteed outcome, but one which they thought was more probable than hearing about them from afar. In other words, they were "egging Him on." This may have been His brothers or His entire family, since *brethren* can be used either way. The disciples they were referring to were some of His followers who perhaps had never seen Him, because the Twelve has witnessed His works on innumerable occasions before.

RELEVANT OPINIONS

The most natural and probable interpretation of this is a reference to children of Joseph and Mary born after Jesus. While Jesus was virgin born, the NT nowhere intimates anything of the perpetual virginity of Mary or suggests that Jesus may have been an only child. (E. Town) Their Messianic conception was, in a sense, similar to that of the crowd which had partaken of the bread-cakes. It was thoroughly earthly and materialistic. (W. Hendriksen) He urges His brethren to go up, as it was a matter of Jewish observance. He signals certainly that He will not accompany them, like one going to the feast. (H. Reynolds) There is no good reason to suppose that they were not the children of Mary and Joseph. (D. Ellis) If He would display His powers in Judea, He might be able to recapture the lost crowds. (E. Blum) Jesus' brothers enter the discussion for the first time, and clearly they do not represent a group of His faithful followers. They are, rather, portrayed as baiting Jesus to go up to Jerusalem if He wants to establish a

reputation as one “widely known,” as a doer of miraculous deeds. Their attitude seems either to be one of jealousy of Jesus, or they viewed Jesus as on some sort of ego trip. (B. Witherington, III) A public figure who wants to advance must make an impact on the capital. (D. Carson)

John 7:3 Therefore (inferential; due to the upcoming feast), His (Gen. Rel.) brethren (Subj. Nom.; brothers) suggested (λέγω, AAI3S, Constative) face-to-face to Him (Prep. Acc.): Leave (μεταβαίνω, AAImp.2S, Ingressive, Entreaty; change residence) this place (Adv. Place; Galilee) and (continuative) go (ὑπάγω, PAImp.2S, Historical, Entreaty) into Judea (Acc. Place), so that (purpose) Your (Gen. Rel.) disciples (Subj. Nom.; pupils, learners) may also (adjunctive) see and understand (θεωρέω, FAI3P, , Predictive, Potential Ind.) Your (Poss. Gen.) works (Acc. Dir. Obj.) which (Acc. Gen. Ref.) You continue to perform (ποιέω, PAI2S, Iterative),

^{BGT} **John 7:3** εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ· μετάβηθι ἐντεῦθεν καὶ ὑπάγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταὶ σου θεωρήσουσιν σοῦ τὰ ἔργα ἃ ποιεῖς·

^{VUL} **John 7:3** dixerunt autem ad eum fratres eius transi hinc et vade in iudaeam ut et discipuli tui videant opera tua quae facis

LWB John 7:4 For no one [of any consequence] does anything [of any importance] in secret when he wants to be known publicly. If you are going to continue doing these things [miraculous signs], You should make Yourself known to the world [expand Your power base by networking with the masses outside Galilee].

^{KW} **John 7:4** For no one is in the habit of doing anything under cover and he himself is boldly seeking publicity. Since you are constantly doing these things, make yourself known to the world.

^{KJV} **John 7:4** For *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

TRANSLATION HIGHLIGHTS

Jesus' brethren are full of advice for the Lord. They are of the opinion that nobody of any consequence does anything of any importance (Iterative Present tense) in secret. If you want to be publicly known, and they think He does, then He needs to continue performing these miraculous signs (Iterative Present tense) in Judea so the rest of the world will know who He is. He can't remain in relative seclusion in the small town of Galilee; He needs to make Himself known to the greater public in order to become famous (Dramatic Aorist tense). They are so sure of themselves and their common sensical advice that they urged Him to leave the quiet life for the big city.

They want Him to go to town, expand His horizons, perform miraculous signs and network with all the right people. If He impresses the masses, they will beg Him to become their King. A

person with His ability can expand His power base in the big city. He's too important to remain in this one-horse town. In other words, His brethren have an agenda for Him to follow and they urge Him to get with their plan asap! Some things never change. The world system today tells you that the only way to become rich and powerful is to network, become a socialite, press the flesh, move to the big city so you can "run with the big dogs." Do you think Jesus fell for this?

RELEVANT OPINIONS

The nature of their urging is similar in many respects to the urging of the devil for Jesus to jump from the pinnacle of the temple and attract attention. (E. Towns) The man who persists in quiet, secret ways of acting, and strenuously avoids publicity, is not the man who seeks to be illustrious and conspicuous. The brethren see a palpable contradiction between the claims which Jesus is making and the comparative retirement to which He is confining Himself. The crowds of the Galilean lake are blank retirement when compared with the metropolis in the great climacteric festival of the year. The brethren call on Christ to solve the contradiction. (H. Reynolds) World (*kosmos*) means not just to "thy disciples," but to the public at large as at the feast of tabernacles. (A. Robertson)

The reasoning is: no man can assert the *position* which Christ claims, and at the same time keep secret the *works* which go to vindicate it. (M. Vincent) It seemed incredible to the brothers that any one who believed Himself to be the Messiah should deliberately avoid publicity. No one who aims at being a public figure will remain in the obscurity of a regional backwater, as Jesus (to the brothers' way of thinking) had now done for a year. (F. Bruce) The Lord's brethren seek to reflect upon Him, as if He were mismanaging His affairs. But in this case, the *disasyrmos* (tearing away a disguise) proceeded from their own mistake as to what His mission really was. (E. Bullinger)

There was evidently a slightly veiled taunt in these words. We take it that these brethren were really challenging Christ, and that the substance of their challenge was this: If these works of yours are genuine miracles, why confine yourself to villages and small country-towns in Galilee, where the illiterate and unsophisticated habituate. Go up to the Capital, where people are better qualified to judge. Go up to the Feast, and there display your powers, and if they will stand the test of the public scrutiny of the leaders, why, your disciples will gather around you, and your claims will be settled once for all. No doubt, these "brethren" really hoped that He *would* establish His claims, and in that event, as His near kinsmen, *they* would share the honors which would be heaped upon Him. (A. Pink)

How insulting to our blessed Lord all this was! "Show thyself to the world" meant, Accompany us to Jerusalem, work some startling miracle before the great crowds who will be assembled there; and thus, not only make yourself the center of attraction, but convince everybody you *are* the Messiah. Ah! How ignorant they were of the mind of God and the purpose of His Son's mission. And how much of this same "pride of life" we see today, even among those who profess to be followers of that One whom the world crucified! What are the modern methods of evangelistic campaigns and Bible conferences – the devices resorted to to draw the crowds, the

parading of the preacher's photo, the self-advertising by the speakers – what are these, but the present-day expressions of “Show thyself to the world.” (A. Pink)

John 7:4 **For** (explanatory) **no one** (Subj. Nom.; of any consequence) **does** (ποιέω, PAI3S, Iterative) **anything** (Acc. Dir. Obj.; of importance) **in secret** (Instr. Manner; hidden) **when** (circumstantial) **he wants** (ζητέω, PAI3S, Perfective; desires, seeks) **himself** (Pred. Nom.) **to be** (εἰμί, PAInf., Descriptive, Result) **known publicly** (Prep. Acc.). **If** (protasis, 1st class condition, “and we think You do”) **you are going to continue doing** (ποιέω, PAI2S, Iterative) **these things** (Acc. Dir. Obj.), **You should make Yourself** (Acc. Dir. Obj.) **known** (φανερώω, AAImp.2S, Dramatic, Entreaty; manifest) **to the world** (Dat. Adv.; those outside Galilee).

^{BGT} **John 7:4** οὐδεὶς γὰρ τι ἐν κρυπτῷ ποιεῖ καὶ ζητεῖ αὐτὸς ἐν παρρησίᾳ εἶναι. εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ.

^{VUL} **John 7:4** nemo quippe in occulto quid facit et quaerit ipse in palam esse si haec facis manifesta te ipsum mundo

LWB **John 7:5** For neither did His brethren believe on Him.

^{KW} **John 7:5** For not even were His brethren believing on Him.

^{KJV} **John 7:5** For neither did his brethren believe in him.

TRANSLATION HIGHLIGHTS

John makes a statement here that casts doubt on Jesus' brethren. They weren't really looking out for His best interests. They might have even been jealous, or perhaps wanted Him to get out of their hair. They did not believe on Him either (Gnomic Imperfect tense). They had ulterior motives for their wanting Him to leave town. But Jesus knew what they were thinking. They knew who He was, they had observed some miracles, and even heard some teaching – but they did not believe on Him. After watching Him grow up without ever witnessing a sin, His own brothers still did not believe in Him.

RELEVANT OPINIONS

Strictly speaking, it does not even follow that these brothers took Jesus to be the Messiah in any sense whatever. The story merely shows that they were charging Him with inconsistency, and that they, in common with so many others, harbored secular ideas with reference to the coming and office of the Messiah. After Christ's resurrection (Acts 1:14) the attitude of these brothers changed completely. (W. Hendriksen) The non-belief of the brothers is in remarkable unison with the widespread unbelief of the people, who were anxious to discern the Christ of their own traditional expectations, and ready to press almost any possible claimant to premature

demonstrations. (H. Reynolds) Thus the pattern of rejection is complete: Jesus is rejected not only in His native Galilee (4:44) and in Judea (7:1), and thus by the Jewry as a whole (1:11), but even by the members of His own family. Moreover, as we have seen in the previous chapter (6:71), John has already hinted that one of the twelve, Jesus' inner circle, will betray Him. (A. Kostenberger)

Jesus' brothers did not have a habitual or controlling faith in Jesus as Messiah. (E. Towns) Proximity to Jesus, either in a family or as a disciple, does not guarantee faith. (E. Blum) Holy and perfect as Christ was, faultless and flawless as were His character and conduct, yet, even those who had been brought up with Him in the same house believed not in Him! How this demonstrates the imperative need of God's almighty regenerating grace! And how this exemplifies Christ's own teaching that "No man can come to me except the Father which has sent me draw Him." And how striking to note that the unbelief of His "brethren" was the fulfillment of OT prophesy (Psalm 69:8): "I am become a stranger unto my brethren, and an alien unto my mother's children." (A. Pink) Recognizing that Jesus is a miracle worker does not make one a believer. (R. Whitacre)

John 7:5 For (explanatory) neither (neg. conj.) did His (Gen. Rel.) brethren (Subj. Nom.; brothers) believe (πιστεύω, Imperf. AI3P, Gnostic) on Him (Acc. Dir. Obj.).

^{BGT} **John 7:5** οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν.

^{VUL} **John 7:5** neque enim fratres eius credebant in eum

LWB John 7:6 In reply, Jesus said to them: My appointed time [according to divine viewpoint] has not yet arrived, but your opportune time [according to human viewpoint] is always ready.

^{KW} **John 7:6** Then Jesus says to them, My appointed time is not here yet, but your time is always seasonable.

^{KJV} **John 7:6** Then Jesus said unto them, My time is not yet come: but your time is always ready.

TRANSLATION HIGHLIGHTS

Jesus replies to their coaxing with a sarcastic statement (Perfective Present tense). My appointed time has not yet arrived (Gnostic Present tense), but your opportune time is always seasonable (Gnostic Present tense). Jesus is concerned with the will and timing of the Father for everything He does. They look at the possibility of fame and fortune and are always ready for the opportunity to grab hold of a good thing! This is a perfect example of divine perspective versus human perspective. His brothers (or extended family) are examples of what we would call "bird-dogging" – spending all your free time trying to make powerful connections and lots of money. There's always an angle, always another powerful person to meet, always someone you should know so you can get ahead.

How many times have you heard this: “It’s the way the world works.” And apparently it is, but Jesus was not “living on Tulsa time.” He lived according to the Father’s time. The Greek word *kairos* means *time* in both instances, but Jesus is contrasting two types or perspectives of time – one in heaven, the other on earth. According to God’s time, everything is appointed and certain so you can learn to relax in it. According to the world’s time, it is always an opportune moment to promote yourself to the general public, i.e., life is non-ending hustle and bustle. In this case, Jesus was to be arrested and eventually crucified during the Passover, not the Feast of Tabernacles. So he took His time and waited for the Father to say, “It’s time.”

RELEVANT OPINIONS

When Jesus spoke of His hour (2:4, 13:1), He was referring to the hour of messianic revelation on the cross. When He here spoke of His season, He may not have had the same thing in mind. He may have meant that it was not appropriate to go to Jerusalem at that moment. The time for Jesus to celebrate Passover was during His last Passover in Jerusalem, when He as the High Priest offered Himself as the Paschal Lamb of God (Heb. 9:14). The time for Jesus to celebrate Pentecost was fifty days later, when He gave the Holy Spirit to His disciples. The season for Christ to celebrate the Feast of Booths is yet future, when He returns to Jerusalem (Rev. 19:11-20:5) to establish His kingdom. (E. Towns) The will of Jesus being in complete accord with this eternal counsel of God, He naturally waits for the proper moment to arrive. (W. Hendriksen)

God does not make decisions because He suddenly is confronted with a problem that He has not foreseen. He determines both the problems and their solutions in advance. He is never surprised, never caught off balance. Thus, there is never a problem that baffles Him or a work that He does not intend to finish. Because of this we can rest in Him and trust Him for the ordering of our days. (J. Boice) It was not the Passover, hence He could not go up openly and invite death. Still, in obedience to the law, and as a private Israelite, He must go, for in Him must both the letter and the spirit of the law be fulfilled ... He refuses to go. There is no true Tabernacle festival for Israel until after the true Passover has been slain and all the other feasts have had their fulfillment. In all His acts He was consciously in line with God’s revelation. (A. Knoch)

The disciples might at any time associate with the world, with which they were still in sympathy. Not so Jesus, who was in essential antagonism to the world. (M. Vincent) They are advising Jesus out of their unbelief, but Jesus does not take their advice. He is moving according to schedule, but it is His Father’s schedule. He is not following the wisdom of the world, nor did He even appeal to His own mind – it isn’t that He doesn’t think it is the right time to go. He is on a definite schedule from the Father; He is doing His will. (J. McGee) Jesus does not need suggestions from others, even those closest to Him in His family. (R. Whitacre)

John 7:6 In reply (inferential), Jesus (Subj. Nom.) said (λέγω, PAI3S, Perfective) to them (Dat. Adv.): My (Poss. Nom.) appointed time (Subj. Nom.; season) has not yet (Adv. Time) arrived (πάρειμι, PAI3S, Gnostic), but (contrast) your (Poss. Nom.) opportune time (Subj. Nom.) is (εἰμί, PAI3S, Gnostic) always (Adv. Time) ready (Pred. Nom.; seasonable, ripe, prepared).

^{BGT} **John 7:6** λέγει οὖν αὐτοῖς ὁ Ἰησοῦς· ὁ καιρὸς ὁ ἐμὸς οὐπω πάρεστιν, ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτέ ἐστιν ἕτοιμος.

^{VUL} **John 7:6** dicit ergo eis Iesus tempus meum nondum advenit tempus autem vestrum semper est paratum

LWB John 7:7 The world [those in the cosmic system] is not able to continually hate you, but it constantly hates Me, because I alone testify concerning it, that its works are wicked [total depravity].

^{KW} **John 7:7** The world is not able to be hating you. But me it is hating because I alone am testifying concerning it that its works are pernicious.

^{KJV} **John 7:7** The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

TRANSLATION HIGHLIGHTS

Those who live in the cosmic system have no reason to hate His brethren (Durative Present tense), but they certainly have reason to constantly hate Jesus (Durative Present tense). God's standards are infinitely higher than man's standards. Men will let other men get away with most anything, but nobody gets away with anything in front of God. Those in the cosmic system hate Jesus Christ because He testifies to their total depravity (Perfective Present tense). Everything they do is tainted by sin and falls short of divine standards. Jesus utilizes divine standards and informs those in the cosmic system that its works are degenerate and wickedly evil. Men don't like to be told that they are wicked, especially self-righteous types. So when Jesus calls them wicked, they hate Him in return. They despise any person who stands in judgment over them. None of his brothers will be hated when they show up in Judea, but the Judeans will definitely hate and make all attempts to harass Jesus.

RELEVANT OPINIONS

The world is here the realm of evil, mankind alienated from the life of God, and manifesting open hostility to God and His Anointed. (W. Hendriksen) The world hates its censor; it repels the judgment passed upon it. (H. Reynolds) The brothers of Jesus here belong to the unbelieving world or *kosmos*. (A. Robertson) Your time to display yourself before the world, in order to court its smiles, is ever at hand. But how solemn is the *reason* Christ here gives for this! It was because they had not cast in their lot with this One who was "despised and rejected of men." Because of this, the world would not hate *them*. And why? Because they were *of* the world. (A. Pink) The world regarded Him as an alien and an antagonist because He condemned its evil works ... Jesus and the world at large lived in two different dimensions. (F. Gaebelien) They fail to recognize that Jesus' mission is not congenial to the world and that His aim is not to achieve publicity for Himself but to do the will of the One who sent Him. (A. Lincoln) Not one of the multitude was willing to declare openly and boldly just what he thought of Jesus. It is plain from the text that their secrecy was due to fear. (P. Butler)

John 7:7 The world (Subj. Nom.; those in the cosmic system) is not (neg. adv.) able (δύναμαι, PMI3S, Descriptive, Deponent) to continually hate (μισέω, PAInf., Durative, Inf. As Dir. Obj. of Verb) you (Acc. Dir. Obj.), but (contrast) it constantly hates (μισέω, PAI3S, Durative) Me (Acc. Dir. Obj.), because (causal) I alone (Subj. Nom.) testify (μαρτυρέω, PAI1S, Perfective) concerning it (Prep. Gen.), that (introductory) its (Poss. Gen.) works (Subj. Nom.) are (εἰμί, PAI3S, Descriptive) wicked (Pred. Nom.; degenerate, evil, malevolent).

^{BGT} **John 7:7** οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς, ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἐστίν.

^{VUL} **John 7:7** non potest mundus odisse vos me autem odit quia ego testimonium perhibeo de illo quia opera eius mala sunt

LWB John 7:8 You should go up to the feast. I am not yet going up to this feast, because My appointed time is not yet ready to be fulfilled.

^{KW} **John 7:8** As for you, go up to the feast. As for myself, not yet am I going up to this feast, because my appointed time has not yet been consummated.

^{KJV} **John 7:8** Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.

TRANSLATION HIGHLIGHTS

Jesus recommends that His brothers go to the feast without Him (Imperative of Entreaty). He Himself is *not yet* ready to go to this particular feast (Futuristic Present tense), because it is *not yet* His time to place Himself at the mercy of the Judeans. His appointed time in history for this event is *not yet* ready to be fulfilled (Dramatic Perfect tense). When He does finally go to Judea, He will go alone; that is His Father's timing. The key to this passage is the use of two "not yet's" instead of the first *ouk* remaining as a negation.

RELEVANT OPINIONS

The reading *oupo* was introduced at an early date (it is attested by p66, 75) in order to alleviate the inconsistency between verse 8 and verse 10. (B. Metzger) A real difficulty has been created by reading "not" instead of "not yet" in verse 8. All unnatural explanations can be avoided by simply adopting for this verse the reading which the A.V. is based: "I go *not* up *yet* unto this feast." The textual evidence is about equal. Why create a difficulty when there is no need for one? The external evidence for *oupo* is by no means less than that for *ouk*, per Wescott & Hort and Nestle until and including the 1936 edition. (W. Hendriksen) Not as a pilgrim, not in triumphal procession, would He go to the Feast of Tabernacles. He reserved that solemn sacrificial act for a later occasion. He would suffer as the Paschal Lamb, not go to Jerusalem to

assert the completion of its acceptable year, and to foment the self-satisfaction of its religious guides. (H. Reynolds)

John 7:8 You (Subj. Nom.) should go up (ἀναβαίνω, AAImp.2P, Ingressive, Entreaty) to the feast (Prep. Acc.). I (Subj. Nom.) am not yet (οὐπω, Adv. Time) going up (ἀναβαίνω, PAI1S, Tential) to this (Acc. Spec.) feast (Acc. Dir. Obj.), because (causal) My (Poss. Nom.) appointed time (Subj. Nom.) is not yet (οὐπω, Adv. Time) ready to be fulfilled (πληρώω, Perf.PI3S, Dramatic; come to a conclusion, reached its end).

^{BGT} **John 7:8** ὑμεῖς ἀνάβητε εἰς τὴν ἑορτὴν· ἐγὼ οὐκ ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην, ὅτι ὁ ἔμὸς καιρὸς οὐπω πεπλήρωται.

^{VUL} **John 7:8** vos ascendite ad diem festum hunc ego non ascendo ad diem festum istum quia meum tempus nondum impletum est

LWB John 7:9 **And after He said these things to them, He remained in Galilee [until the appropriate time for His departure].**

^{KW} **John 7:9** And having said these things to them, He remained in Galilee.

^{KJV} **John 7:9** When he had said these words unto them, he abode *still* in Galilee.

TRANSLATION HIGHLIGHTS

After Jesus urged His brothers to go to the Feast of Tabernacles (Culminative Aorist tense), He stayed behind in Galilee on R&R (Constative Aorist tense) for a little while longer. The Father had planned a different time schedule for Jesus than what his brothers wanted to adhere to. He will go to this feast, but He will go there alone and not as part of a group or crowd. They were excited and in a hurry to get there, so Jesus urged them to go on ahead. He will catch up with them later.

RELEVANT OPINIONS

The synoptists all describe the final departure from Galilee, which followed a period of partial retirement from the multitude, and of instructions, miracles, and advice rendered in the inner circle of His immediate followers. (H. Reynolds) The whole incident marks His steadfast resolution not to run before the Father's guidance nor yet to lag behind it. (F. Bruce) Here Jesus refuses to act in accordance with his brother's agenda and timetable. He does eventually go to the festival but it is now a decision that is taken in line with the divine schedule. (A. Lincoln)

John 7:9 And (continuative) after He said (λέγω, AAPtc.NMS, Culminative, Temporal) these things (Acc. Dir. Obj.) to them (Dat. Ind. Obj.), He remained (μένω, AAI3S, Constative) in Galilee (Loc. Place).

^{BGT} **John 7:9** ταῦτα δὲ εἰπὼν αὐτὸς ἔμεινεν ἐν τῇ Γαλιλαίᾳ.

^{VUL} **John 7:9** haec cum dixisset ipse mansit in Galilaea

LWB John 7:10 So after His brethren [brothers] had gone up to the feast, then He Himself went up, not publicly, but privately, as it were.

^{KW} **John 7:10** But when His brethren had gone up to the feast, then He himself also went up, not publicly, but as it were, in secret.

^{KJV} **John 7:10** But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

TRANSLATION HIGHLIGHTS

As I mentioned earlier, some commentators believe “brethren” includes Jesus’ sisters. It could refer to his brothers only (or half-brothers, as it were), however, because only male members of the family were required to attend the feasts. In any case, they departed for the feast without Jesus as He urged (Culminative Aorist tense), and Jesus left for the feast later (Ingressive Aorist tense). It was the Father’s plan for Him to go privately, not publicly. This would have been difficult to do if He had gone with His brothers, because they wanted Him to create a spectacle in Judea. It would be another six months, during the Passover, that Jesus would go to Jerusalem publicly.

RELEVANT OPINIONS

The arrival of Jesus secretly in Jerusalem means more than His merely being absent from the caravan of pilgrims from Galilee. It identifies the nature of His walk with God in contrast to a more natural inclination to identify with the crowds. (E. Towns) What a contrast there was between the first visit, when He appeared suddenly in the temple, and cast out the money-changers, or that when He went to the “unnamed” feast as a pilgrim. (H. Reynolds) When the noise and publicity (which He wished to avoid) were no longer to be apprehended, He also went up, but privately, not publicly, as they had suggested. (A. Edersheim)

The Father’s signal was given after the brothers had left for Judea. (F. Bruce) How tragic is this. How it reveals the hearts of these “brethren.” They left Christ for the Feast! They preferred a religious festival over fellowship with the Christ of God. And how often we witness the same thing today. What zeal there is for religious performances, for forms and ceremonies, and how little heart for Christ Himself. (A. Pink) Because of plots to kill Him, Jesus made a covert entry into the city. (E. Blum) He took a road through Samaria that would not be traveled by Jews on their way to the feast. (P. Butler)

John 7:10 So (inferential) after (temporal) His (Gen. Rel.) brethren (Subj. Nom.) had gone up (ἀναβαίνω, AAI3P, Culminative) to the feast (Prep. Acc.), then (temporal) He Himself (Subj. Nom.)

also (adjunctive) **went up** (ἀναβαίνω, AAI3S, Ingressive), **not** (neg. adv.) **publicly** (Adv. Manner), **but** (contrast) **privately** (Instr. Manner), **as it were** (comparative; nearly).

^{BGT} **John 7:10** Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ εἰς τὴν ἑορτὴν, τότε καὶ αὐτὸς ἀνέβη οὐ φανερώως ἀλλὰ [ὡς] ἐν κρυπτῷ.

^{VUL} **John 7:10** ut autem ascenderunt fratres eius tunc et ipse ascendit ad diem festum non manifeste sed quasi in occulto

LWB John 7:11 Meanwhile, the Jews [religious officials] continued to search for Him at the feast and kept on asking: Where is He?

^{KW} **John 7:11** Therefore, the Jews persistently sought for Him at the feast and kept on saying, Where is that one?

^{KJV} **John 7:11** Then the Jews sought him at the feast, and said, Where is he?

TRANSLATION HIGHLIGHTS

Various Jewish officials continued to search (Iterative Imperfect tense) for Jesus at the feast, but they were unable to find Him. They kept on asking in frustration (Iterative Imperfect tense): Where is He? It has been over a year since Jesus healed the paralytic man by the pool of Bethesda on the Sabbath day, but the Jewish officials were still wanting to find His whereabouts and attempt to have Him arrested.

RELEVANT OPINIONS

The word *krupto*, translated “in secret” in the prior verse, is placed in contrast with the public way (celebration) in which his brothers had urged Him to go. It identifies the nature of His walk with God in contrast to a more natural inclination to identify with the crowds. (E. Towns) That notorious person, whose claims maddened us some months ago, and whose deeds are being talked of throughout the city, whom the Galileans would have constrained to take up arms and crown: where is he? (H. Reynolds) Christ did not present Himself in the temple to observe the Feast of Tabernacles until the festive week was half over. Throughout the opening days of the feast, the Jews were watching for Him. (J. Pentecost)

John 7:11 **Meanwhile** (transitional), **the Jews** (Subj. Nom.; religious officials) **continued to search for** (ζητέω, Imperf.AI3P, Iterative) **Him** (Acc. Dir. Obj.) **at the feast** (Loc. Place) **and** (continuative) **kept on asking** (λέγω, Imperf.AI3P, Iterative): **Where** (Adv. Place) **is** (εἰμί, PAI3S, Static, Interrogative Ind.) **He** (Pred. Nom.)?

^{BGT} **John 7:11** οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ ἑορτῇ καὶ ἔλεγον· ποῦ ἐστιν ἐκεῖνος;

^{VUL} **John 7:11** Iudaei ergo quaerebant eum in die festo et dicebant ubi est ille

^{LWB} **John 7:12** Furthermore, there was considerable whispering about Him among the crowd. On the one hand, they [common people] said: He is exceptional. But on the other hand, others [religious officials] said: No, He is rather deceiving the crowd.

^{KW} **John 7:12** And wrangling concerning Him there was, much of it, among the crowds. Some on the one hand kept on saying, He is a good man. But others on the other hand were saying, No, but he is leading the crowd astray.

^{KJV} **John 7:12** And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

TRANSLATION HIGHLIGHTS

There was a lot of whispering and murmuring going on in the crowd that was searching for Jesus. The average citizen who was impressed with His miracles and teaching thought He was an exceptional person. On the other hand, the religious officials thought He was engaged in deceiving the crowd (Iterative Present tense). The response to Jesus was across the board, but John compares and contrast the two most obvious camps.

RELEVANT OPINIONS

The attitude of the leadership only served to make Jesus the talk of the people. (E. Towns) Some saw in Jesus a mere demagogue, a man to be shunned, a false prophet, one who was interested in getting the crowd or mob on His side, ingratiating Himself with the multitudes for selfish purposes. (W. Hendriksen) This vivid dramatic touch lifts a veil, and we see the eager excitement of those who fancied themselves duped, or who were at least disappointed by his non-appearance. Some said one thing, and some another. (H. Reynolds) This passage shows likewise that in a great multitude, even when the whole body is in a state of confusion, there are always some who think aright; but those few persons, whose minds are well regulated, are swallowed up by the multitude of those whose understandings are bewildered. (J. Calvin)

John 7:12 **Furthermore** (inferential), **there was** (εἰμί, Imperf.AI3S, Descriptive) **considerable** (Nom. Measure) **whispering** (Pred. Nom.; grumbling) **about Him** (Obj. Gen.) **among the crowd** (Dat. Assoc.). **On the one hand** (correlative), **they said** (λέγω, Imperf.AI3P, Descriptive): **He is** (εἰμί, PAI3S, Descriptive) **exceptional** (Pred. Nom.). **But** (contrast) **on the other hand** (comparative), **others** (Subj. Nom.) **said** (λέγω, Imperf.AI3P, Descriptive): **No** (negation), **He is rather** (adversative) **deceiving** (πλανᾶω, PAI3S, Iterative) **the crowd** (Acc. Dir. Obj.).

^{BGT} **John 7:12** καὶ γογγυσμὸς περὶ αὐτοῦ ἦν πολλὸς ἐν τοῖς ὄχλοις· οἱ μὲν ἔλεγον ὅτι ἀγαθὸς ἐστίν, ἄλλοι [δὲ] ἔλεγον· οὐ, ἀλλὰ πλανᾷ τὸν ὄχλον.

^{VUL} **John 7:17** si quis voluerit voluntatem eius facere cognoscat de doctrina utrum ex Deo sit an ergo a me ipso loquar

LWB **John 7:13** However, no one talked openly about Him in public due to fear of the Jews [religious officials].

^{KW} **John 7:13** However, no one was talking openly concerning Him because of the fear of the Jews.

^{KJV} **John 7:13** Howbeit no man spake openly of him for fear of the Jews.

TRANSLATION HIGHLIGHTS

The average citizen only shared comments about Jesus with their close friends. They did not discuss Him publicly (Descriptive Imperfect tense) because they were afraid of what the religious officials might do to them. Certain prominent Jewish officials had intimidated the entire community to keep quiet about this man. They hated Jesus and wanted Him either silenced or dead. And they wanted to regain control over the religious life of the city. Jesus was stirring up trouble and causing the people to lose interest in their earthly leaders.

RELEVANT OPINIONS

His appearance and heavenly claims served to cause some to consider His messianic claims, but for most it served to demonstrate the degree of their bias against Him. (E. Towns) No one dared to “stick his neck out.” (W. Hendriksen) The hierarchy, the guardians of orthodoxy, the authorities, the rabbis by whose verdict the character and claims of Jesus must be decided, had not publicly delivered the opinion. Those who believed in the “goodness” of Jesus were silenced, or did not proceed beyond a feeble murmur of applause, however much some way may have felt the truth of their own impression. (H. Reynolds)

John 7:13 However (adversative), no one (Subj. Nom.) talked openly (λαλέω, Imperf.AI3S, Descriptive) about Him (Prep. Gen.) in public (Instr. Manner) due to (causal) fear (Obj. Gen.) of the Jews (Acc. Gen. Ref.; religious officials).

^{BGT} **John 7:13** οὐδεὶς μὲντοι παρρησίᾳ ἐλάλει περὶ αὐτοῦ διὰ τὸν φόβον τῶν Ἰουδαίων.

^{VUL} **John 7:13** nemo tamen palam loquebatur de illo propter metum Iudaeorum

LWB **John 7:14** Now when the feast was at the midpoint, Jesus went up into the temple and began to teach.

^{KW} **John 7:14** And the feast being now at its midway point, Jesus went up into the temple and went to teaching.

^{KJV} **John 7:14** Now about the midst of the feast Jesus went up into the temple, and taught.

TRANSLATION HIGHLIGHTS

When the feast was about half way over (Temporal Participle), Jesus entered the temple (Ingressive Aorist tense) and began to teach (Inceptive Imperfect tense). There are no miracles recorded here, but His teaching – whatever it was we don't know - was so profound that He likely drew a large crowd in no time. Matthew 5:1-2 says Jesus sat down when He taught. I like this idea and plan to try it out. I don't see any reason why a teacher has to stand in a pulpit to communicate Bible doctrine. I have given hundreds of presentations in conference rooms, both standing and seated. Generally speaking, introductions are best given while standing. But when the bulk of a presentation begins, I have found it easier to handle the slides and narrative while seated. This is just an experiment, not a recommendation. ☺

RELEVANT OPINIONS

Jesus then, having found a convenient place for Himself (perhaps in the court of the Gentiles?) sat down, as was the customary posture of those who taught. (W. Hendriksen) The Saviour entered the Temple, and, refusing to be intimidated by those who sought His life, boldly taught those who were there assembled. (A. Pink) Evidently He spent two or three days in Samaria (Luke 9:51). The priests and rulers would be occupied with services in the temple and the crowd would be concerned with the observances of the many rites midway in the feast. This diversion afforded Jesus a certain degree of safety, momentarily, from the anger of the rulers who were seeking to kill Him. (P. Butler)

John 7:14 Now (transitional) when (adv.) the feast (Subj. Gen.) was at the midpoint (μεσούω, PAptc.GFS, Static, Temporal), Jesus (Subj. Nom.) went up (ἀναβαίνω, AAI3S, Ingressive) into the temple (Acc. Place) and (continuative) began to teach (διδάσκω, Imperf.AI3S, Inceptive).

^{BGT} **John 7:14** Ἦδη δὲ τῆς ἑορτῆς μεσοῦσης ἀνέβη Ἰησοῦς εἰς τὸ ἱερόν καὶ ἐδίδασκεν.

^{VUL} **John 7:14** iam autem die festo mediante ascendit Iesus in templum et docebat

LWB John 7:15 Then the Jews [religious officials] were astonished, and inquired: How is it possible that He is intimately familiar with the Scriptures [OT canon], since He has not studied [matriculated at any of the known rabbinical schools]?

^{KW} **John 7:15** Then the Jews began marveling, saying, How is it possible that this man has a knowledge of formal education, not having learned, with the result that He is at present uneducated?

^{KJV} **John 7:15** And the Jews marvelled, saying, How knoweth this man letters, having never learned?

TRANSLATION HIGHLIGHTS

The teachings that Jesus gave to the people were quite profound, so much so that the Jewish officials were totally amazed (Descriptive Imperfect tense). They were so bewildered that they inquired among themselves as to how this was possible (Aoristic Present tense). Had anyone ever seen Him in the tabernacle learning from the rabbis? Apparently, nobody had seen Him in class. So how is it possible that He understands the Scriptures so well (Intensive Perfect tense)? How is it possible that He has such a firm grasp on their meaning since He has not studied in any of the known rabbinical schools (Intensive Perfect tense)? Underlying this astonishment and questioning is the notion that nobody can trust a self-taught man. This line of thinking would quickly present itself as Jesus irritated the religious officials with His piercing insights and applications of the OT canon.

RELEVANT OPINIONS

Because Jesus had not attended one of the two rabbinical colleges, the rabbis considered Him illiterate and uninstructed. Jesus' wisdom was not as upsetting to the Jewish leaders as was the fact that He was not an alumnus of their schools. (E. Towns) In present-day language, one might say that He had failed to receive His degree at an accredited institution. Therefore, whatever He said must be wrong! (W. Hendriksen) Ordinarily a man was compelled to undergo a lengthened novitiate in the schools before he was allowed to assume the office of a teacher. (H. Reynolds) It is not the wisdom of Jesus that disconcerted the Jewish leaders, but His learning. And yet Jesus had not attended either of the rabbinical schools in Jerusalem (Hillel, Shammai). He was not a rabbi in the technical sense, only a carpenter, and yet He surpassed the professional rabbis in the use of their own methods of debate. (A. Robertson) It was not the discourse itself they were pondering, but the manner of its delivery that engaged their attention. (A. Pink) Have you noticed how often we find Jesus teaching? Note the priority which He gave to the Word of God. (J. McGee)

John 7:15 Then (inferential) the Jews (Subj. Nom.; religious officials) were astonished (θαυμάζω, Imperf.AI3P, Descriptive), and inquired (λέγω, PAPtc.NMP, Aoristic, Circumstantial): How is it possible that (interrogative) He (Subj. Nom.; this one) is intimately familiar with (οἶδα, Perf.AI3S, Intensive, Interrogative Ind.) the Scriptures (Acc. Dir. Obj.; OT canon), since He has not (neg. particle) studied (μανθάνω, Perf.APtc.NMS, Intensive, Circumstantial; learned from the well-known rabbis)?

^{BGT} **John 7:15** ἐθαύμαζον οὖν οἱ Ἰουδαῖοι λέγοντες· πῶς οὗτος γράμματα οἶδει μὴ μεμαθηκώς;

^{VUL} **John 7:15** et mirbantur iudaei dicentes quomodo hic litteras scit cum non didicerit

LWB John 7:16 Then Jesus answered them with discernment and said: My doctrinal teaching is not My own, but from Him [the Father] who sent Me.

^{KW} **John 7:16** Then Jesus answered them and said, My teaching is not mine in origin but belongs to the One who sent me.

^{KJV} **John 7:16** Jesus answered them, and said, My doctrine is not mine, but his that sent me.

TRANSLATION HIGHLIGHTS

Jesus knew what they were thinking and heard them whispering about Him. With divine discernment, He answered them (Constative Aorist tense) with the following statement. My Scriptural instruction (Latin: doctrine) is not My own, but comes from the Father who sent Me to earth in the form of a man to communicate it (Dramatic Aorist tense). Jesus didn't make it up on the fly. He didn't receive His spiritual education from men - not from the Scribes or the Pharisees. He received His teaching straight from God the Father. He was connected to the ultimate Source. And not only did He receive His absolute Truth from the Father, He was also commissioned to teach it on earth without any entanglements with local Jewish theology. His detractors were trying to discredit Him on the premise that He had no rabbinical training, but this trap they tried to spring on Him boomeranged on them. Jesus received His training directly from God the Father and their rejection of His teaching was in effect discrediting them.

RELEVANT OPINIONS

In His answer Jesus shows that the critics had failed completely to think of the possibility that the contents of His teaching might have been derived from another source, far superior to any Jewish seminary. (W. Hendriksen) I have not learned in your schools, but am uttering the thoughts that come from an infinitely deeper source. "He who sent me" gave them to me. I have been in intimate communion with Him. All that I say is Divine thought. I have drawn it all from the Lord of all. I came from Him, and represent to you the will of God. (H. Reynolds) It is the highest achievement of the truth seeker to discover that there is no truth outside of God, and originality is inevitably false unless it conforms with truth already immanent in God – which destroys its originality. Truth is one. Its source is God. Its expression is found in Him Who is the Word of God. (A. Knoch) The bold claim is here made by Jesus that His teaching is superior in character and source to that of the rabbis. (A. Robertson) The word "doctrine" means "teaching," and the teaching (truth) of God is one correlated and complete whole. (A. Pink)

John 7:16 Then (inferential) Jesus (Subj. Nom.) answered them (Dat. Ind. Obj.) with discernment (ἀποκρίνομαι, API3S, Constative, Deponent) and (connective) said (AAI3S, Constative): My (Nom. Poss.) doctrinal teaching (Subj. Nom.; instruction) is (εἰμί, PAI3S, Descriptive) not (neg. adv.) My own (Pred. Nom.), but (adversative) from Him (Abl. Source; the Father) who sent (πέμπω, AAPtc.GMS, Dramatic, Substantival) Me (Acc. Dir. Obj.).

^{BGT} **John 7:16** ἀπεκρίθη οὖν αὐτοῖς [ὁ] Ἰησοῦς καὶ εἶπεν· ἡ ἐμὴ διδασχὴ οὐκ ἔστιν ἐμὴ ἀλλὰ τοῦ πέμψαντός με·

^{VUL} **John 7:16** respondit eis Iesus et dixit mea doctrina non est mea sed eius qui misit me

LWB **John 7:17** If anyone wants to execute His will [the protocol plan of God], he may obtain experiential comprehension concerning this doctrinal teaching, whether it is from

God [the Father] as a source or I alone speaking on My own authority [communicating the Truth as the unique God-man].

^{KW} **John 7:17** If anyone is desiring to be doing His will, He shall know experientially concerning His teaching, whether it is out of God as a source or whether I am speaking from myself as a source.

^{KJV} **John 7:17** If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.

TRANSLATION HIGHLIGHTS

Jesus really made some enemies when He made this next pronouncement. With a 3rd class conditional clause, He stated that if anyone (man or woman) wants to execute the will and plan of God (Potential Subjunctive mood), he or she may obtain comprehension of this experiential, doctrinal teaching right now (Deliberative Future tense). It is never too late to start. And once a person starts on the road of intake, metabolization and application of Bible doctrine, the desire to do God's will increases over time (Progressive Present tense) as a believer grows spiritually. Growth begets growth. And the more a person executes His protocol plan (Iterative Present tense) according to the dispensation he lives in, the more experiential comprehension he or she gains along the way. Consistent positive volition in the filling of the Spirit provides greater doctrinal comprehension and better ability to apply doctrine to life's circumstances.

This wasn't the part of His pronouncement that made the legalistic Jews mad, however. What made them mad is the second part of the statement. This comprehension (Latin: cognizance) and ability to execute God's plan can occur whether God the Father is communicating the teaching (Iterative Present tense) or whether Jesus is communicating the Truth according to His own authority. The Father and the Son are united in word and deed. They share all of the attributes of deity. Jesus is speaking the exact spiritual truths that the Father would teach them if He was present before them. Jesus did not need input of any kind from other men, least of all from the legalistic Jewish officials who were trying to have Him arrested and killed. Jesus once again equates Himself with the Father, and therefore claims His own deity. Nobody but the Messiah could legitimately do this, but the Jews rejected His claims to be the Messiah.

RELEVANT OPINIONS

The yielding of self-will to the will of God is the key that unlocks spiritual discernment. (E. Towns) If there be no true desire to obey the will of God as expressed in His Word, true knowledge (both intellectual and experiential) will not be found. (W. Hendriksen) A willingness to do the will of God is not a substitute for, but a condition of, true knowledge. (H. Reynolds) This is descriptive of the believer, not prescriptive of how one *becomes* a believer. (J. White) He flatly declared that His doctrine came from the Father. Therefore, the doctrinal use of the Bible cannot be set aside lightly or played down. It is, instead, that which gives substance and form to the whole of the Christian faith. Doctrine is possible only because God has spoken in the Scriptures. (Kaiser & Silva) There must be moral harmony between man's purpose and God's

will. If there be no sympathy there can be no understanding. (A. Robertson) The more obedient a Christian is to what he knows, the more the Lord reveals to him. (W. Best)

There must be an attitude of love for the Word of God. Someone has said that human knowledge must be known to be loved, but divine knowledge must be loved to be understood. (J. McGee) If we are not willing to obey God, we will not even understand what we read and Bible study will become dull, oppressive and meaningless. We will even drift away from God and find ourselves criticizing his Word. We will find ourselves susceptible to critical theories which demean it. But if we are willing to obey, God will help us understand His truths and lead us to others as well. (J. Boice) "If any man chooses to do God's will" does not simply mean that if one happens to do God's will in the future he will know the origin of Jesus' teaching. Rather, it means there must be a definite act of the human will to do God's will, a settled, determined purpose to fulfill it. Spiritual understanding is not produced solely by learning facts or procedures, but rather it depends on obedience to known truth. (F. Gaebelin)

John 7:17 If (protasis, 3rd class condition, "maybe he will, maybe he won't") anyone (Subj. Nom.) wants (θέλημα, PASubj.3S, Progressive, Potential; desire, positive volition towards doctrine) to execute (ποιέω, PAInf., Iterative, Inf. As Dir. Obj. of Verb; do, perform) His (Poss. Gen.) will (Acc. Dir. Obj.; protocol plan of God), he may obtain experiential comprehension (γινώσκω, FMI3S, Deliberative) concerning this (Gen. Spec.) doctrinal teaching (Adv. Gen. Ref.), whether (interrogative) it is (εἰμί, PAI3S, Descriptive) from God as a source (Abl. Source; the Father) or (disjunctive) I alone (Subj. Nom.) speaking (λαλέω, PAI1S, Iterative; communicating the truth) on My own authority (Abl. Source).

^{BGT} **John 7:17** εἰάν τις θέλη τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς πότερον ἐκ τοῦ θεοῦ ἐστὶν ἢ ἐγὼ ἀπ' ἑμαυτοῦ λαλῶ.

^{VUL} **John 7:17** si quis voluerit voluntatem eius facere cognoscet de doctrina utrum ex Deo sit an ergo a me ipso ioquar

LWB John 7:18 The one [respected Jewish leader] who makes it a practice to communicate from himself as a source is seeking his own private glory [reputation]. But the One [Jesus Christ] who is seeking the glory of the One [the Father] who sent Him, this same One [Jesus Christ] is true [veracity], and no unrighteousness exists in Him.

^{KW} **John 7:18** The one who is speaking from himself as a source is seeking his own private glory. But He who is seeking the glory of the One who sent Him, this One is true, and unrighteousness in Him is not.

^{KJV} **John 7:18** He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

TRANSLATION HIGHLIGHTS

Without naming names, Jesus alludes to various Jewish leaders and points to their continued practice of communicating (Iterative Present tense) from themselves as a source in order to obtain reputation and fame among the citizenry on an increasing basis (Progressive Present tense). In other words, the legalistic Jewish leaders – both Scribes and Pharisees – are more interested in their own glory than they are about God’s glory. Their motivation is tainted. Their honesty is in question. Jesus, however, is not seeking His own glory but is rather seeking to glorify the Father (Perfective Present tense). He is communicating absolute truth as a true ambassador of the Father who sent Him to earth (Dramatic Aorist tense).

He is the only totally honest and truthful representative of the Father in heaven (Gnomic Present tense). He alone among men has the divine attribute called *veracity*. All other men, no matter how respectable on the outside, have an old sin nature that sometimes calls into question their motivation, perspective and ability to communicate Scripture accurately. There is no unrighteousness in Jesus (Gnomic Present tense), but there is always a degree of unrighteousness in sinful men. Jesus is claiming sinless perfection on the inside and maintains that He alone communicates absolute truth on the outside.

RELEVANT OPINIONS

They (the Jewish leaders) were the ones whose religion, in spite of all their outward show of zeal for the law, was nothing but a false pretense. (W. Hendriksen) *Adikia* is present when we do not seek God’s glory but our own reputation. (G. Schrenk) For every thing that displays the glory of God is holy and divine; but every thing that contributes to the ambition of men, and, by exalting them, obscures the glory of God, not only has no claim to be believed, but ought to be vehemently rejected. (J. Calvin) It sounds arrogant: but if Jesus really is the one who comes from God and speaks as from God, He cannot speak otherwise. (R. Schnackenburg)

John 7:18 The one (Subj. Nom.; reference to a hypothetical respected Jewish leader) who makes it a practice to communicate (λαλέω, PAPTc.NMS, Iterative, Substantival) from himself as a source (Abl. Source) is seeking (ζητέω, PAI3S, Progressive; striving for) his own private (Acc. Poss.; personal) glory (Acc. Dir. Obj.; fame, reputation). But (contrast) the One (Subj. Nom.; Jesus Christ) who is seeking (ζητέω, PAPTc.NMS, Perfective, Substantival) the glory (Acc. Dir. Obj.) of the One (Gen. Poss.; the Father) who sent (πέμπω, AAPTc.GMS, Dramatic, Substantival) Him (Acc. Dir. Obj.; the Son), this same One (Subj. Nom.; Jesus Christ) is (εἰμί, PAI3S, Gnomic) true (Pred. Nom.; veracity, honest, righteous), and (continuative) no (neg. adv.) unrighteousness (Subj. Nom.) exists (εἰμί, PAI3S, Gnomic; dwells) in Him (Loc. Sph.).

^{BGT} **John 7:18** ὁ ἀφ’ ἑαυτοῦ λαλῶν τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτὸν οὗτος ἀληθὴς ἐστὶν καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν.

^{VUL} **John 7:18** qui a semet ipso loquitur gloriam propriam quaerit qui autem quaerit gloriam eius qui misit illum hic verax est et iniustitia in illo non est

LWB **John 7:19** Didn't Moses give you the law? And yet none of you [religious leaders or members of the congregation] is adhering to the law [the 6th commandment, for example]. Why are you trying to murder Me?

^{KW} **John 7:19** Did not Moses give you the law? And yet not one of you is carrying out the law. Why are you seeking to kill me?

^{KJV} **John 7:19** Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?

TRANSLATION HIGHLIGHTS

Jesus asks a rhetorical question; the answer is an obvious “Yes.” Didn't Moses give them the law? He sure did, and under frightening circumstances if they can remember (Intensive Perfect tense). However, none of the legalistic, Jewish leaders are adhering to the law (Perfective Present tense), otherwise, why would they be planning on ways to murder Jesus (Dramatic Aorist tense)? The longer they followed Him, the more miracles they witnessed, and the more profound teaching they heard, the more they plotted ways to arrest Him to get Him out of the way (Progressive Present tense). The 6th commandment that Moses brought down from Sinai was “You shall not commit murder.” The 6th commandment is not “Thou shalt not kill,” but rather “Thou shalt not commit murder.” There is a big difference between the legitimate right to kill (e.g., military service, capital punishment) and the illegitimate act or committing murder. Yet that was exactly what the religious leaders were planning to do, and eventually the average citizen would voluntarily go along with the idea.

RELEVANT OPINIONS

He knew that while they tried to pose as the guardians of the law of Moses, a law which is summarized in the one word *love*, they had hatred and murder in their hearts (5:18). But the terrible charge, the devastating accusation, is aimed not only (though especially) at the leaders. Jesus knows that the citizens of Jerusalem are going to join with them by and by, and so will others (7:30, 44), until finally, a half year from now, the entire mob, gathered in Jerusalem from everywhere, will shout, “Let Him be crucified.” To be neutral with respect to Christ is not even possible. (W. Hendriksen) He is about to show at greater length that the charge of *adikia* stands equally against the justifiable transposition of the letter of the lower law by the incidence of a higher law. (H. Reynolds) In this manner we ought to drag the wicked from the concealments, whenever they fight against God and sound doctrine, and pretend to do so from pious motives. (J. Calvin)

John 7:19 Didn't (neg. adv.) Moses (Subj. Nom.) give (δίδωμι, Perf.AI3S, Intensive, Interrogative Ind.) you (Dat. Ind. Obj.) the law (Acc. Dir. Obj.)? And yet (adversative) none (Subj. Nom.) of you (Abl. Separation) is adhering to (ποιέω, PAI3S, Perfective;

following, exercising) **the law** (Acc. Dir. Obj.). **Why** (interrogative) **are you trying** (ζητέω, PAI2P, Progressive; planning, wishing, aiming) **to murder** (ἀποκτείνω, AAInf., Dramatic, Purpose) **Me** (Acc. Dir. Obj.)?

^{BGT} **John 7:19** Οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν νόμον; καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον. τί με ζητεῖτε ἀποκτείνειν;

^{VUL} **John 7:19** nonne Moses dedit vobis legem et nemo ex vobis facit legem

LWB John 7:20 The crowd responded with discernment: You must have a demon! Who is trying to murder You?

^{KW} **John 7:20** The crowd answered, You have a demon. Who is seeking to kill you?

^{KJV} **John 7:20** The people answered and said, Thou hast a devil: who goeth about to kill thee?

TRANSLATION HIGHLIGHTS

John doesn't tell us who came up with the initial idea, but the entire crowd was in agreement that Jesus must have a demon (Dramatic Aorist tense). First, He made rash statements against the Jewish leaders. Then He made bold statements claiming His absolute perfection, truthfulness, and ultimately His deity. Now He imagines that somebody is trying to murder Him. He must be crazy or demon possessed! Who is trying (Progressive Present tense) to murder Him (Purpose Infinitive)? They looked at each other and none of them appear to be involved in such a drastic measure. This Jesus guy is just paranoid; he suffers from a persecution complex. He's one of those lunatic conspiracy theorists that nobody takes seriously until the balloon goes up. They did not know that their Jewish leaders had already hatched a plot to have Him arrested and killed on some trumped-up charge.

RELEVANT OPINIONS

People are usually slow to catch on to the plots of "religious" leaders for whom they have high respect. The story enacted here in Jerusalem has, on a smaller scale, been repeated many times in history. For example, a few leaders, holding high office, filled with envy, plot the ruin of this or that person. Very cleverly they lay their plans. Their plot succeeds. The people in general never realize what has happened. If the intended victim of the leaders' envy would ever have told them in plain language, "These leaders are plotting my ruin," they would have replied: "Man, you have a demon or at least a persecution complex! Nobody is trying to harm you in any way!" (W. Hendriksen) This was an outburst of insolent and ignorant amazement on their part, that One who taught to wonderfully "should imagine what they deem a moral impossibility and dark delusion." (F. Meyer) Most of them knew nothing of the intentions of the rulers, and they considered the Lord to be insane for making the statement that they were going about to kill Him. (O. Greene)

The design rankling in the hearts of the authorities was too well known to our Lord, and, not deigning to notice the interruption and the insult, He continued. (H. Reynolds) So today, Christendom still crucifies the truth, while loud in its professions of loyalty to the Bible. Indeed, so thoroughly has error saturated the atmosphere that it is practically impossible for any one to view the truth except through the haze of error with which each is surrounded. Only continual contact with God's Word will avail us. Only a close acquaintance with the facts of the originals will save us from the prevailing apostasy. (A. Knoch) Indeed, as gentle and moderate chastisement are God's fatherly rods, so when He treats us with greater harshness and severity, He appears not to strike us with His own hand, but rather to employ the devil as the executioner and minister of His wrath. (J. Calvin)

John 7:20 The crowd (Subj. Nom.) responded with discernment (ἀποκρίνομαι, API3S, Constativē, Deponent): You must have (ἔχω, PAI2S, Dramatic, Cohortative Ind.; possess) a demon (Acc. Dir. Obj.)! Who (Subj. Nom.) is trying (ζητέω, PAI3S, Progressive; planning, wishing, aiming) to murder (ἀποκτείνω, AAInf., Dramatic, Purpose) You (Acc. Dir. Obj.)?

^{BGT} **John 7:20** ἀπεκρίθη ὁ ὄχλος· δαιμόνιον ἔχεις· τίς σε ζητεῖ ἀποκτείνει;

^{VUL} **John 7:20** quid me quaeritis interficere respondit turba et dixit daemonium habes quis te quaerit interficere

LWB John 7:21 Jesus answered with discernment and said to them: I did one work [healing the paralytic at the Pool of Bethzatha on the Sabbath] and all of you were amazed.

^{KW} **John 7:21** Answered Jesus and said to them, One work I did and all of you are marveling.

^{KJV} **John 7:21** Jesus answered and said unto them, I have done one work, and ye all marvel.

TRANSLATION HIGHLIGHTS

Jesus answered them with discernment (Constativē Aorist tense), knowing that they planned to murder Him when He healed the paralytic at the Pool of Bethzatha on the Sabbath. They were amazed (Aoristic Present tense), but not enough to figure out that He was the Son of God. The only thing they were concerned with was His alleged violation of the Sabbath and their loss of prestige in the eyes of the community. These legalists cared nothing for the grace of God; they cared not that a man was healed of a lifetime of paralysis. All they cared about was their narrow interpretation of the strict letter of the law and that they were going to “get” the man who violated that law, one way or another. This is how the evil of legalism operates.

RELEVANT OPINIONS

The miracle itself, but especially the attendant circumstances (that it was done on the Sabbath and that on the Sabbath the man had been ordered to carry his mat), had caused general

amazement. (W. Hendriksen) He must be either submitted to, confined as a madman, or killed as a blasphemer. (H. Reynolds) The Pharisees were fond of making Sabbath rules (not legislated by Mosaic Law) for the people to be burdened with, while they themselves used all sorts of devious means to get around their own traditions. Sabbath regulations were not for the rulers. (P. Butler) This is quite similar to our current day politicians, who love to place burdensome rules and taxation upon the people (not legislated by the Constitution), while they themselves use all sorts of devious means and conspiracies to get around their own pronouncements. Rules of the Constitution, apparently, do not apply to our politicians. (LWB)

John 7:21 **Jesus** (Subj. Nom.) **answered with discernment** (ἀποκρίνομαι, API3S, Constative, Deponent) **and** (connective) **said** (λέγω, AAI3S, Constative) **to them** (Dat. Ind. Obj.): **I did** (ποιέω, AAI1S, Dramatic; performed) **one** (Acc. Measure) **work** (Acc. Dir. Obj.) **and** (connective) **all of you** (Subj. Nom.) **were amazed** (θαυμάζω, PAI2P, Aoristic).

^{BGT} **John 7:21** ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· ἐν ἔργον ἐποίησα καὶ πάντες θαυμάζετε.

^{VUL} **John 7:21** respondit Iesus et dixit eis unum opus feci et omnes miramini

LWB **John 7:22** **For this reason [ceremonial cleansing], Moses gave circumcision to you – not as though it originated from Moses as a source, but rather from our forefathers as a source – and yet you make it a practice to circumcise a man on the Sabbath.**

^{KW} **John 7:22** On this account Moses has given you circumcision, not because it is from Moses as a source but from the fathers, and yet on a Sabbath you circumcise a man.

^{KJV} **John 7:22** Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man.

TRANSLATION HIGHLIGHTS

There were some things that were allowed as exceptions to the law of the Sabbath. For instance, the ceremonial ritual of cleansing known as circumcision was given by Moses (Intensive Perfect tense). It was common practice to perform this rite on the seventh day, even though the seventh day was the Sabbath. Even those whom Jesus is addressing make it a habit to circumcise a man child on the Sabbath (Iterative Present tense). The point is, that if it is acceptable to perform a rite of ceremonial cleansing on the Sabbath, it is obviously acceptable to heal a man of a lifetime sickness on the Sabbath. Even though it is the Sabbath, the Jews circumcise male children on the seventh day. The reason the legalists want to murder Jesus is not because it violates the nature of the law, but because they have forced an inflexible interpretation on that law that they themselves don't even adhere to. Jesus adds a parenthetical to remind them that the rite of circumcision did not originate from Moses (Aoristic Present tense), but was actually practiced by their ancestors centuries before the law was given by Moses.

RELEVANT OPINIONS

The Jews, in their zeal for the law of Moses, were prone to forget that certain important religious practices were in vogue long before his time; hence, Jesus adds the parenthetical clause. (W. Hendriksen) If the Sabbath could give way to a mere ceremonial law, how much more to a work of mercy, which is older and higher than any ritual! (H. Reynolds) God works on the Sabbath; He sends rain, sunshine, life and many other necessary things on the seventh day. (P. Butler)

John 7:22 For this reason (Causal Acc.; ceremonial cleansing), Moses (Subj. Nom.) gave (δίδωμι, Perf.AI3S, Intensive) circumcision (Acc. Dir. Obj.) to you (Dat. Adv.) - not (neg. adv.) as though (conj.) it originated (εἰμί, PAI3S, Aoristic; came) from Moses as a source (Abl. Source), but rather (adversative) from our (Gen. Rel.) forefathers as a source (Abl. Source; ancestors) - and yet (adversative) you make it a practice to circumcise (περιτέμνω, PAI2P, Iterative) a man (Acc. Dir. Obj.) on the Sabbath (Loc. Time).

^{BGT} **John 7:22** διὰ τοῦτο Μωϋσῆς δέδωκεν ὑμῖν τὴν περιτομήν- οὐχ ὅτι ἐκ τοῦ Μωϋσέως ἐστὶν ἀλλ' ἐκ τῶν πατέρων- καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον.

^{VUL} **John 7:22** propterea Moses dedit vobis circumcisionem non quia ex Mose est sed ex patribus et in sabbato circumciditis hominem

LWB John 7:23 **Since a man receives circumcision on the Sabbath in order that the law of Moses might not be broken [partial cleansing], are you angry at Me because I made a man completely healthy on the Sabbath [total cleansing]?**

^{KW} **John 7:23** Since a man receives circumcision on a Sabbath in order that the law of Moses might not be broken, are you filled with bitter spleen against me because I made a man completely sound on a Sabbath?

^{KJV} **John 7:23** If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?

TRANSLATION HIGHLIGHTS

Since a man receives circumcision on the Sabbath (Perfective Present tense) in order not to break the law of Moses (Potential Result), why are the legalistic Jews angry at Jesus for making a man completely whole on the Sabbath (Dramatic Aorist tense)? If it is acceptable to take care of one part of the body for ceremonial cleansing purposes on the Sabbath, it must be acceptable to heal (cleanse) an entire body of a lifetime sickness on the Sabbath. Since circumcision is a celebrated event for a male child, a complete healing of a paralytic should be an occasion for a total, joyous celebration. But instead, they are angry at Jesus to the point of plotting His murder.

RELEVANT OPINIONS

According to Rabbi Eliezer, “If circumcision, which concerns one of a man’s 248 limbs, displaces the Sabbath, how much more must a man’s whole body [i.e., if his life be in danger] displace the Sabbath?” Jesus had done more than meet the physical need of this man; He had met his spiritual need as well. (E. Towns) The law of circumcision on the 8th day is declared to be older than Moses, to have come down from the fathers of the consecrated race ... The common custom of the people was to administer this rite on the 8th day, even if it fell on a Sabbath ... To accomplish this purpose Moses, by his enactment, regarded even the sabbatic law as subsidiary. Why, then, are the Jews wrathful with Jesus for making an entire man – a whole physical frame – healthful on the Sabbath? (H. Reynolds) Vivid picture of bitter spleen against Jesus for healing a man on the sabbath when they circumcise on the Sabbath. (A. Robertson) The distinction is between circumcision, which purified only part of a man, by which he received ceremonial cleanness – and that perfect and entire healing which the Lord bestowed on the cripple. (H. Alford)

John 7:23 Since (assertion) a man (Subj. Nom.) receives (λαμβάνω, PAI3S, Perfective) circumcision (Acc. Dir. Obj.) on the Sabbath (Loc. Time) in order that (purpose) the law (Subj. Nom.) of Moses (Gen. Spec.) might not (neg. particle) be broken (λύω, APSubj.3S, Dramatic, Potential Result), are you angry at (χολάω, PAI2P, Descriptive, Interrogative Ind.) Me (Dat. Disadv.) because (causal) I made (ποιέω, AAI1S, Dramatic) a man (Acc. Dir. Obj.) completely (Gen. Measure) healthy (Complementary Acc.; whole, healed) on the Sabbath (Loc. Time)?

^{BGT} **John 7:23** εἰ περιτομὴν λαμβάνει ἄνθρωπος ἐν σαββάτῳ ἵνα μὴ λυθῆ ὁ νόμος Μωϋσέως, ἐμοὶ χολᾶτε ὅτι ὅλον ἄνθρωπον ὑγιῆ ἐποίησα ἐν σαββάτῳ;

^{VUL} **John 7:23** si circumcisionem accipit homo in sabbato ut non solvatur lex Mosi mihi indignamini quia totum hominem sanum feci in sabbato

LWB John 7:24 **Stop judging according to outward appearance [superficially], but rather make it a habit to judge with a righteous judgment [objectivity].**

^{KW} **John 7:24** Stop judging according to external appearance. But be judging the just judgment.

^{KJV} **John 7:24** Judge not according to the appearance, but judge righteous judgment.

TRANSLATION HIGHLIGHTS

Jesus tells the crowd to stop judging according to outward appearance (Imperative of Prohibition). Their interpretation of the law was too narrow. Their impugning His honorable motives with breaking the law of Moses was shortsighted. He commands them (Imperative mood) to make it a practice to judge in the future according to the standards of righteousness. Next time, think things over and don’t be so quick to assume the worst. Their observation of His miracle of healing caused them to lose objectivity; they sized things up under emotional subjectivity.

RELEVANT OPINIONS

They should cease being so rash in their judgments. (W. Hendriksen) They are carried away by wicked dispositions, and do not form a judgment according to the fact and the matter at hand. Circumcision was properly held by them in reverence; and when it was performed on the Sabbath day, they knew that the Law was not violated by it, because the works of God agree well with each other. Why do they not arrive at the same conclusion as to the work of Christ, but because their minds are preoccupied by a prejudice which they have formed against His person? Judgment, therefore, will never be right, unless it be regulated by the truth of the fact; for as soon as persons appear in public, they turn their eyes and senses on them, so that the truth immediately vanishes. (J. Calvin)

John 7:24 Stop (neg. particle) judging (κρίνω, PAImp.2P, Iterative, Prohibition) according to outward appearance (Adv. Acc.), but rather (adversative) make it a habit to judge (κρίνω, PAImp.2P, Iterative, Command) with a righteous (Compl. Acc.) judgment (Acc. Dir. Obj.).

^{BGT} **John 7:24** μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνετε.

^{VUL} **John 7:24** nolite iudicare secundum faciem sed iustum iudicium iudicate

LWB John 7:25 Then certain ones from Jerusalem asked: Isn't this the One whom they [the Jewish officials] are trying to murder?

^{KW} **John 7:25** Then certain ones of those living in Jerusalem were saying, Is not this one he whom they are seeking to kill?

^{KJV} **John 7:25** Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

TRANSLATION HIGHLIGHTS

Apparently some of the people from Jerusalem were acquainted with the man whom the Jewish leaders were trying to locate. Some of them asked: Isn't this the man whom the religious leaders are trying (Progressive Present tense) to murder (Dramatic Aorist tense)? Someone accidentally let the cat out of the bag. They were willing to ingratiate themselves to their religious leaders by pointing Jesus out to the authorities. Maybe they thought He was the real Messiah. Maybe they thought He was an imposter and they wanted to assist in His arrest. In the next verse, we see that they wonder why He is still being allowed to teach publicly. They were probably thinking: Why didn't the authorities arrest Him on sight? In any case, it was no secret to them that their religious leaders were out to murder the man who claimed to be the Messiah. It was not a conspiracy theory; it was a well-known fact.

RELEVANT OPINIONS

They were not as friendly to Jesus as were many of the pilgrims from afar. (W. Hendriksen)
 Those persons who knew with what inveterate rage the rulers of their nation burned against Christ, have some reason for wondering that, while Christ in the temple not only converses openly but preaches freely, the rulers say nothing to Him. But they err in this respect, that in a miracle altogether Divine they do not take into account the providence of God. Thus carnal men, whenever they behold any unusual work of God, do indeed wonder, but no consideration of the power of God ever enters into their mind. But it is our duty to examine more wisely the works of God. (J. Calvin)

John 7:25 Then (consecutive) certain ones (Subj. Nom.) from Jerusalem (Gen. Place) asked (λέγω, Imperf.AI3P, Descriptive): Isn't (neg. adv.) this (εἰμί, PAI3S, Descriptive; neg. adv.) the One (Pred. Nom.) whom (Acc. Gen. Ref.) they are trying (ζητέω, PAI3S, Progressive; planning, wishing, aiming) to murder (ἀποκτείνω, AAInf., Dramatic, Purpose)?

^{BGT} **John 7:25** Ἔλεγον οὖν τινες ἐκ τῶν Ἱεροσολυμιτῶν· οὐχ οὗτός ἐστιν ὃν ζητοῦσιν ἀποκτείνειν;

^{VUL} **John 7:25** dicebant ergo quidam ex Hierosolymis nonne hic est quem quaerunt interficere

LWB John 7:26 **And look, He is speaking in public and they [the Jewish officials] are saying nothing about Him [bringing no charges]. Do the authorities recognize that perhaps He is truly the Christ?**

^{KW} **John 7:26** And look! He is speaking openly, and they are saying not even one thing to him.. Can it be that those first in authority have come to know of a truth that this one is the Christ?

^{KJV} **John 7:26** But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?

TRANSLATION HIGHLIGHTS

The crowd is also amazed that Jesus is speaking against the Jewish politicians in public (Iterative Present tense). “Look,” they said, “He is speaking in public and the Jewish officials are saying nothing about Him.” They are not bringing any charges against Him (Deliberative Present tense). They are not refuting Him or arresting Him. They were lurking in the shadows and whispering amongst themselves, plotting a way to subdue Him in secret. Because the crowd hears nothing from the Jewish officials, some of them think that perhaps the authorities know something they don’t (Latin: cognizant). Perhaps they recognize that He is truly the Christ. Is this possible?

RELEVANT OPINIONS

A possibility flashes across their minds, but it is almost immediately dismissed. The opinion of the rulers, that was the all-important thing, for these men had the right to cast dissenters out of the synagogue, a most terrible punishment. But how can it be explained that, in the face of such

dreadful accusations which Jesus had hurled against them, they allowed Him to proceed as if nothing had happened? Could it be that they had really come to know, actually become convinced, that He is the Christ? (W. Hendriksen) They neither tackle him in argument nor refute his self-vindication, neither do they arrest him or carry out their known project. Have they altered their minds? (H. Reynolds) The multitude was now perplexed, for Christ had publicly presented Himself. He was teaching openly and had entered into open conflict with Pharisaic tradition over the observance of the Sabbath, yet no move had been made against Him. (J. Pentecost)

John 7:26 And (continuative) look (ὁράω, AAImp.2S, Ingressive, Command), He is speaking (λαλέω, PAI3S, Iterative) in public (Loc. Place) and (continuative) they (the Jewish officials) are saying (λέγω, PAI3P, Deliberative; bringing no charges) nothing (Acc. Dir. Obj.) about Him (Dat. Disadv.). Do the authorities (Subj. Nom.; Jewish officials) recognize (γινώσκω, AAIP3, Ingressive; comprehend, acknowledge) that (introductory) perhaps (interrogative) He (Subj. Nom.; this One) is (εἰμί, PAI3S, Descriptive, Interrogative Ind.) truly (affirmative) the Christ (Pred. Nom.)?

^{BGT} **John 7:26** καὶ ἶδε παρρησίᾳ λαλεῖ καὶ οὐδὲν αὐτῷ λέγουσιν. μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες ὅτι οὗτός ἐστιν ὁ χριστός;

^{VUL} **John 7:26** et ecce palam loquitur et nihil ei dicunt numquid vere cognoverunt principes quia hic est Christus

LWB John 7:27 **But we know for certain where He [Jesus the man] came from [Nazareth in Galilee]. However, when the Christ comes, no one [according to legend or popular theology] will know where He comes from.**

^{KW} **John 7:27** Surely not. But this man, we know positively from where he is. Moreover, the Christ, whenever He comes, no one knows from where He is.

^{KJV} **John 7:27** Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

TRANSLATION HIGHLIGHTS

The crowd from Jerusalem did not entertain the thought the Jesus was the true Christ for long. Some of them know for a fact (Intensive Perfect tense) where He came from (Aoristic Present tense), because they grew up with Him! They knew His parents, and His brothers and sisters. They went to school with Him. This could not be true of the Messiah. According to their understanding of Scripture, when the Christ comes (Temporal Participle), no one will know where He comes from (Futuristic Present tense). So Jesus must be eliminated from consideration.

RELEVANT OPINIONS

Did not everybody know that Jesus came from Nazareth in Galilee, and that he was a son of Joseph and Mary! That Messiah would appear very suddenly, as if from nowhere, seems to have been a piece of popular theology, probably based upon inferences from certain passages in the Apocrypha, although we do not find it clearly stated in any of those books. (W. Hendriksen)

John 7:27 But (adversative) we know for certain (οἶδα, Perf.AI1P, Intensive) where (Adv. Place) He (Subj. Acc.; this One) came from (εἰμί, PAI3S, Aoristic). However (contrast), when (temporal) the Christ (Subj. Nom.) comes (ἔρχομαι, PMSbj.3S, Futuristic, Temporal, Deponent), no one (Subj. Nom.) will know (γινώσκω, PAI3S, Futuristic) where (Adv. Place) He comes from (εἰμί, PAI3S, Futuristic).

^{BGT} **John 7:27** ἀλλὰ τοῦτον οἶδαμεν πόθεν ἐστίν· ὁ δὲ χριστὸς ὅταν ἔρχηται οὐδεὶς γινώσκει πόθεν ἐστίν.

^{VUL} **John 7:27** sed hunc scimus unde sit Christus autem cum venerit nemo scit unde sit

LWB John 7:28 Then Jesus shouted with a loud voice as He was teaching in the temple: You [those from His hometown] know Me quite well [Jesus the man] and you also know for a certainty where I have been living [in Galilee]. However, I have not come before the public on My own authority [since they knew He didn't graduate from any rabbinical seminary]. Furthermore, the One [God the Father] who sent Me is trustworthy [veracity], One whom you are not intimately acquainted with.

^{KW} **John 7:28** Then Jesus spoke with a loud voice while He was teaching in the temple and saying, And yet you know me with a positive knowledge and with the same knowledge you know from where I am. And by my own volition I have not come. But He is genuine, He who sent me, whom as for you, you do not know.

^{KJV} **John 7:28** Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.

TRANSLATION HIGHLIGHTS

Jesus heard some of their offhand comments and also knew the motivation behind them. As He was teaching in the temple (Temporal Participle), He shouted with a loud voice (Dramatic Aorist tense) so everyone could hear Him, especially those from His hometown. Notice the contrast: the Jewish officials whispered from the back of the crowd, but Jesus shouted His pronouncements publicly. “You know Me, Jesus the man, quite well (Intensive Perfect tense).” Some of them were neighbors. He may have even performed carpentry services for them as an apprentice to His earthly father, Joseph. They also knew for a certainty (Intensive Perfect tense) where He came from and was living (Aoristic Present tense). It was no secret to any of them that He was from Bethlehem. So they have a few points correct in their thinking. But they do not truly *know* Him.

But they are incorrect in assuming that He has begun His public ministry on His own authority (Gnomic Perfect tense). Just because He didn't graduate from any of the well-known rabbinical seminaries did not mean He was a self-appointed, self-annointed teacher. The One who sent Him (Dramatic Aorist tense) and commissioned Him for this public ministry was God the Father, who is totally trustworthy in all things. Anything that Jesus said or did was commissioned by the Father and was therefore based on divine veracity. Of course they wouldn't understand that, because they were not intimately acquainted with God the Father (Intensive Perfect tense). What a slap in the face! The Jewish officials and the rabbis knew the law backwards and forwards, but they did not know the God who gave them the law any more than they *knew* Jesus.

RELEVANT OPINIONS

The official position of the Sanhedrin was ... since everybody “knew” where Jesus came from, namely from Nazareth in Galilee, He could not be the true Messiah! How thoroughly wrong they were! Jesus ridicules the very idea that these biased, legalistic, materialistic citizens of Jerusalem would actually *know* Him and His origin! (W. Hendriksen) God uses human wrath for His own ends and restrains its activities to accord with His purpose. He has all his enemies on a leash beyond which they cannot range. Satan himself is limited. (A. Knoch) One class is just as much opposed to the Gospel as any other. Human nature is the same the world over. It is nothing but the distinguishing grace of God that ever makes one to differ from another. (A. Pink) Indeed, there is not a more destructive plague than when men are so intoxicated by the scanty portion of knowledge which they possess, that they boldly reject every thing that is contrary to their opinion ... Christ sees that He is despised; but so far is He from yielding, that, on the contrary, He boldly repels the furious arrogance of those who hold Him in no estimation. (J. Calvin)

John 7:28 Then (continuative) Jesus (Subj. Nom.) shouted with a loud voice (κράζω, AAI3S, Dramatic) as He was teaching (διδάσκω, PAPTc.NMS, Iterative, Temporal) in the temple (Loc. Place): You know Me (Acc. Dir. Obj.; Jesus the man) quite well (οἶδα, Perf.AI2P, Intensive; for a certainly, intimate knowledge) and (connective) you also (adjunctive) know for a certainty (οἶδα, Perf.AI2P, Intensive) where (adv.) I have been living (εἰμί, PAI1S, Aoristic; in Galilee). However (adversative), I have not (neg. adv.) come before the public (έρχομαι, Perf.AI1S, Gnomic, Deponent) on My own authority (Abl. Agency; since they knew He didn't come from any of the well-known rabbinical seminaries). Furthermore (continuative), the One (Subj. Nom.; God the Father) who sent (πέμπω, AAPTc.NMS, Dramatic, Substantival) Me (Acc. Dir. Obj.) is (εἰμί, PAI3S, Descriptive) trustworthy (Pred. Nom.; veracity, genuine), One whom (Acc. Gen. Ref.; demonstrative pronoun is concealed within the relative pronoun) you (Subj. Nom.) are not (neg. adv.) intimately acquainted with (οἶδα, Perf.AI2P, Intensive).

^{BGT} **John 7:28** ἔκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων· καὶ μὲ οἴδατε καὶ οἴδατε πόθεν εἰμί· καὶ ἀπ’ ἐμαυτοῦ οὐκ ἐλήλυθα, ἀλλ’ ἔστιν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἴδατε·

^{VUL} **John 7:28** clamabat ergo docens in templo Iesus et dicens et me scitis et unde sim scitis et a me ipso non veni sed est verus qui misit me quem vos non scitis

LWB **John 7:29** **As for Me, I was in the past and still am intimately acquainted with Him [God the Father], because I am from His presence, and He has sent Me on a divine mission.**

^{KW} **John 7:29** As for myself, I know Him, because from His presence I am, and that One sent me on a mission.

^{KJV} **John 7:29** But I know him: for I am from him, and he hath sent me.

TRANSLATION HIGHLIGHTS

The Jewish officials and rabbis are not intimately acquainted with God the Father, nor do they truly know Jesus Christ. But Jesus has been intimately acquainted with the Father in the past and still is intimately acquainted with Him now (Intensive Perfect tense). As a matter of fact, as the Son of God, Jesus came from or originated from His presence. Not only are they related as members of the Godhead, but the Father has also commissioned the Son and has sent Him on a divine mission to planet earth (Dramatic Aorist tense). They pretend to know God, but they are deceived. Likewise, they think they know Jesus as the carpenter’s son from Galilee, but they are deceived as to His true identity. The only person at this time who truly knows God the Father is Jesus Himself. And the only trustworthy teacher of divine truth, contrary to the boasting of the Jewish officials and rabbis, is also Jesus Christ and Him alone.

RELEVANT OPINIONS

It is this reality of God that Jesus knows and by whom He is commissioned. (E. Towns) I have come forth from Him. There is that about me and my origin which has brought me into such intimate relations with the Father that I know Him as you do not know Him. (H. Reynolds) Some distinguish these two clauses in this manner. They refer the former clause – *I am from Him* – to the divine essence of Christ; and the latter clause – *He hath sent Me* – to the office enjoined on Him by the Father, for the sake of executing which He took upon Him the flesh and human nature. (J. Calvin) Jesus claims to have come from the presence of the Father with a Divine commission. (P. Butler)

John 7:29 **As for Me** (Nom. Emphasis), **I was in the past and still am intimately acquainted with** (οἶδα, Perf.A1S, Intensive) **Him** (Acc. Dir. Obj.), **because** (causal) **I am** (εἰμί, PA1S, Descriptive) **from His presence** (Gen. Origin), **and He** (Subj. Nom. & connecting conj.) **has sent Me** (Acc. Dir. Obj.) **on a divine mission** (ἀποστέλλω, AA1S, Dramatic).

^{BGT} **John 7:29** ἐγὼ οἶδα αὐτόν, ὅτι παρ' αὐτοῦ εἰμι κάκεινός με ἀπέστειλεν.

^{VUL} **John 7:29** ego scio eum quia ab ipso sum et ipse me misit

LWB John 7:30 Consequently [after being ridiculed], they deliberated on a way to take Him into custody, yet no one laid a hand upon Him, because His hour had not yet come.

^{KW} **John 7:30** Therefore they were seeking to apprehend Him. Yet no one laid his hand upon Him because not yet had His hour come.

^{KJV} **John 7:30** Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

TRANSLATION HIGHLIGHTS

Jesus told the absolute truth about their lack of intimate knowledge of God the Father and their failure to understand that He was the Messiah who was commissioned by the Father for this ministry. As religious leaders who knew the law, they were insulted by His public comments. So after being put in place by Him, they deliberated on a way (Inchoative Imperfect tense) to have Him arrested (Dramatic Aorist tense). Apparently they couldn't come up with a plan that didn't have some loophole. But even if they did come up with a good plan, they were unable to execute it. No one laid a hand on Jesus at this time (Culminative Aorist tense), because His hour had not yet come for Him to be taken into custody (Dramatic Aorist tense). The Father had determined an exact moment in human history when the authorities would arrest His Son, but nobody was able to make his move against the Lord until that moment arrived. God is both sovereign and omnipotent; all human events are in His control. Jesus could not be apprehended by anyone until the Father said, "OK, it is time."

RELEVANT OPINIONS

Jesus had made the loftiest claims with respect to His own person and origin, had exposed to ridicule the pretended knowledge of the Jerusalemites, and had told them in blunt, unmistakable language that they do not even know God. (W. Hendriksen) John is at pains to point out at every point that the persecution and death of Jesus followed a predestined course. (A. Robertson) It seems that John almost suggests the the Jews were physically incapable of laying hands on Him before the hour struck. (D. Ellis) They could no more arrest Christ than they could stop the sun from shining. Not until the 69th week of Daniel 9:24 had run its courses could Messiah the Prince be "cut off." All the hatred of men and all the enmity of Satan and his hosts could not hasten Christ's appointed death. Until God's foreordained hour struck, and the incarnate Son bowed to His Father's good pleasure, He was immortal. And blessed by God, it is our privilege to be assured that the hand of death cannot strike us down before God's predestined hour arrives for us to go hence ... Not a hair of our heads can be touched without His permission. (A. Pink)

We ought to infer a general doctrine; for though we live from day to day, still the time of every man's death has been fixed by God. It is difficult to believe that, while we are subject to so many accidents, exposed to so many open and concealed attacks both from men and beasts, and liable

to so many diseases, we are safe from all risk until God is pleased to call us away. But we ought to struggle against our own distrust; and we ought to attend first to the doctrine itself which is here taught, and next, to the object at which it aims, and the exhortation which is drawn from it, namely, that each of us, *casting all his cares on God*, should follow his own calling, and not be led away from the performance of his duty by any fears. (J. Calvin) It is clearly not human beings who determine His lot. For despite all their scheming they are kept from striking out at Him. (H. Ridderbos)

One cannot suppose that God from all eternity foreordained the crucifixion to happen on a certain date – the fullness of time, not when His hour had not yet come, but only when His hour had come – and then hoped that someone would turn up to crucify Christ. Quite the contrary, Herod and Pontius Pilate were individually included in the eternal plan; and because they were so foreordained they came together to do whatever God had decided before. The word is “foreordained” or “predetermined.” Must not they who say that God does not foreordain evil acts now hang their heads in shame? The idea that a man can decide what he will do, as Pilate decided what to do with Jesus, without that decision’s being eternally controlled and determined by God, makes nonsense of the whole Bible. (G. Clark)

John 7:30 Consequently (inferential; after being put in their place), they deliberated on a way (ζητέω, Imperf.AI3P, Inchoative; planned, wished, searched for a way) to take Him (Acc. Dir. Obj.) into custody (πιάζω, AAInf., Dramatic, Result), yet (adversative) no one (Subj. Nom.) laid (ἐπιβάλλω, AAI3S, Culminative) a hand (Acc. Dir. Obj.) upon Him (Prep. Acc.), because (causal) His (Poss. Gen.) hour (Subj. Nom.) had not yet (Adv. Time) come (έρχομαι, Perf.AI3S, Dramatic, Deponent).

^{BGT} **John 7:30** Ἐζήτουν οὖν αὐτὸν πιάσαι, καὶ οὐδεὶς ἐπέβαλεν ἐπ’ αὐτὸν τὴν χεῖρα, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ.

^{VUL} **John 7:30** quaerebant ergo eum adprehendere et nemo misit in illum manus quia nondum venerat hora eius

LWB **John 7:31** **But many out of the crowd believed on Him and inquired: When the Christ comes, He will not perform more miracles than what this man [Jesus] has performed, will He?**

^{KW} **John 7:31** But many out of the crowd believed on Him and were saying, The Christ, whenever He comes, surely, He will not at all do more attesting miracles than these which this man performed, will He?

^{KJV} **John 7:31** And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done?

TRANSLATION HIGHLIGHTS

The Jewish officials and rabbis did not believe Jesus and sought some way to have Him arrested, but many citizens in the crowd came to believe on Him (Constative Aorist tense) and asked a question openly. They wanted to know if the Messiah would perform as many miracles (Predictive Future tense) as Jesus had performed (Dramatic Aorist tense), when the Messiah comes (Temporal Subjunctive mood). The religious leaders in Jerusalem may not have been impressed with the quantity and quality of Jesus' miracles, but the general population was quite impressed! They may not have a degree from a rabbinical seminary, but they thought His miracles were adequate signs that the Messiah had indeed come. The crowd was now second-guessing the teachings and evaluation of their religious leaders, exactly what the officials feared the most.

RELEVANT OPINIONS

They are convinced the Messiah will perform the kind of signs Jesus performs. (E. Towns) While the authorities are harder, more unspiritual and blinder, than before, yet many of the multitude – of the general crowd, whether belonging to Jerusalem or not – believed on Him, passed into the glorious illumination which falls on His Person, and all things else. (H. Reynolds) The construction of the Greek in verse 31 shows the people to have asked the question expecting a negative answer. In other words, the pilgrims are asking each other and expecting confirmation of each other that the wonders and signs of this man can only mean He is the Messiah they are looking for. (P. Butler)

John 7:31 But (contrast) many (Subj. Nom.) out of the crowd (Abl. Separation) came to believe (πιστεύω, AAI3P, Ingressive) on Him (Prep. Acc.) and (continuative) inquired (λέγω, Imperf.AI3P, Descriptive): When (temporal) the Christ (Subj. Nom.; Messiah) comes (έρχομαι, AASubj.3s, Dramatic, Temporal, Deponent), He will not (neg. particle) perform (ποιέω, FAI3S, Predictive, Interrogative Ind.) more (Acc. Measure) miracles (Acc. Dir. Obj.) than what (Gen. Comparison) this man (Subj. Nom.; Jesus) has performed (ποιέω, AAI3S, Dramatic), will He (interrogative supplied from first use of ποιέω)?

^{BGT} **John 7:31** Ἐκ τοῦ ὄχλου δὲ πολλοὶ ἐπίστευσαν εἰς αὐτὸν καὶ ἔλεγον· ὁ χριστὸς ὅταν ἔλθῃ μὴ πλείονα σημεῖα ποιήσει ὢν οὗτος ἐποίησεν;

^{VUL} **John 7:31** de turba autem multi crediderunt in eum et dicebant Christus cum venerit numquid plura signa faciet quam quae hic facit

LWB John 7:32 **The Pharisees heard the crowd secretly muttering these things concerning Him [Jesus], so the chief priests and the Pharisees dispatched deputies [combination of police officer and legal assistant] for the purpose of taking Him into custody.**

^{KW} **John 7:32** The Pharisees heard the crowd in an undertone conferring together with reference to these things concerning Him. And the chief priests and the Pharisees sent off officers charged with the responsibility of apprehending Him.

^{KJV} **John 7:32** The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

TRANSLATION HIGHLIGHTS

The average citizen was a bit afraid of the Jewish officials, but that did not stop them from secretly discussing these things about Jesus (Deliberative Present tense). The Pharisees heard the crowd whispering things about Jesus (Constative Aorist tense), so they joined forces with the chief priests and dispatched deputies (Constative Aorist tense) for the purpose of taking Him into custody (Dramatic Aorist tense). They had to do something quick, before the gossip and rumours got out of control. They could have seized Jesus on their own, under some vague legal pretense, but they cowardly chose to send deputies to do their dirty work. These deputies were a combination of police officer and legal assistant. Rather than arresting a person for a known crime, they brought a person into custody (Latin: apprehend) and then made a criminal investigation later. We could say they were the “hired guns” of the Jewish officials, an obvious travesty of justice when used by “religious men” in this manner.

RELEVANT OPINIONS

Apparently they were commissioned not only to arrest Him but also to gather evidence that could be used against Him in His trial. (E. Towns) *Arrest* is the same Greek word (*piazo*) as *seize*. (E. Blum) The temple police were responsible for the maintenance of law and order within their temple precincts. There were a picked body of Levites, and their commander (captain of the temple) was an official wielding high authority, next only to the high priest, and he too was usually drawn from one or another of the leading chief-priestly families. (F. Bruce) The Pharisees and chief priests were bitter enemies, yet they united in this Satanic pact to destroy a common foe, Jesus the Nazarene. (P. Butler)

John 7:32 The Pharisees (Subj. Nom.) heard (ἀκούω, AAI3P, Constative) the crowd (Subj. Gen.) secretly muttering (γογγύζω, PAptc.GMS, Deliberative, Modal) these things (Acc. Dir. Obj.) concerning Him (Obj. Gen.; Jesus), so (continuative) the chief priests (Subj. Nom.) and (connective) the Pharisees (Subj. Nom.) dispatched (ἀποστέλλω, AAI3P, Constative) deputies (Acc. Dir. Obj.; combination of police officer and legal assistant) for the purpose of taking Him (Acc. Dir. Obj.) into custody (πιάζω, AASubj.3P, Dramatic, Purpose).

^{BGT} **John 7:32** ἤκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος περὶ αὐτοῦ ταῦτα, καὶ ἀπέστειλαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ὑπηρέτας ἵνα πιάσωσιν αὐτόν.

^{VUL} **John 7:32** audierunt Pharisaei turbam murmurantem de illo haec et miserunt principes et Pharisaei ministros ut adprehenderent eum

LWB **John 7:33** Then Jesus said: I will be with you for yet a little while longer. Then I will depart to be face-to-face with the One [God the Father] who sent Me.

KW **John 7:33** Yet a little time with you I am, and I withdraw to Him who sent me.

KJV **John 7:33** Then said Jesus unto them, Yet a little while am I with you, and *then* I go unto him that sent me.

TRANSLATION HIGHLIGHTS

It was still not time for Jesus to be arrested, but He knew the appointed time was coming soon. So He told the crowd as well as those who plotted to have Him arrested: I will be with you for yet a little while longer (Futuristic Present tense). Then, upon His departure, He will return face-to-face to the Father (Futuristic Present tense) who sent Him to earth (Constative Aorist tense). There is a definite plan in the works here, and God the Father is in charge of that plan. Jesus knows the overall plan as well as all the intricate workings of that plan. He has every intention of fulfilling the Father's plan. It is almost time for Him to return home.

RELEVANT OPINIONS

Jesus knows that He will be on earth a little while longer, i.e., one half year, from October of the year 29 to April of the year 30, from feast of Tabernacles to feast of Passover. (W. Hendriksen) When He says, *Yet a little while*, He warns them that God will not long endure that His grace should be exposed to such shameful contempt. (J. Calvin) Their carnal minds are not able to comprehend that He was sent forth from the presence of God and will soon return to heaven. (P. Butler)

John 7:33 Then (continuative) Jesus (Subj. Nom.) said (λέγω, AAI3S, Constative): I will be (είμι, PAI1S, Futuristic) with you (Gen. Accompaniment) for yet (adv.) a little while (Acc. Measure) longer (Acc. Extent of Time). Then (temporal) I will depart to be (ὑπάγω, PAI1S, Futuristic) face-to-face with the One (Prep. Acc.; God the Father) who sent (πέμπω, AAPtc.AMS, Constative, Substantial) Me (Acc. Dir. Obj.).

BGT **John 7:33** εἶπεν οὖν ὁ Ἰησοῦς· ἔτι χρόνον μικρὸν μεθ' ὑμῶν εἶμι καὶ ὑπάγω πρὸς τὸν πέμψαντά με.

VUL **John 7:33** dixit ergo Iesus adhuc modicum tempus vobiscum sum et vado ad eum qui misit me

LWB **John 7:34** You will seek Me [in My empty tomb], but you will not find Me. Furthermore, where I will be [at the right hand of the Father in heaven], you will not be able to come.

KW **John 7:34** You shall seek me and you shall not find me. And where I am you are not able to come.

^{KJV} **John 7:34** Ye shall seek me, and shall not find *me*: and where I am, *thither* ye cannot come.

TRANSLATION HIGHLIGHTS

Jesus predicts that some of those in the crowd will seek Him after His resurrection, but they will not be able to find Him (Predictive Future tense), because He will have left the earth for heaven. Furthermore, where He will be (Futuristic Present tense), at the right hand of the Father, they will not be able to come (Gnomic Present tense). As He just said in the prior verse, He will have returned home to the Father in heaven. Hosea 5:3-6 says the peoples' hearts are full of prostitution and arrogance, so they will seek the Lord but not find Him since He has withdrawn Himself from them.

RELEVANT OPINIONS

Jesus clearly showed that, regardless of whatever the Jews might be planning, He would die at the appointed time, and that in His death the divine purpose, far from being frustrated, would be carried out: by means of the cross He would attain unto the crown; He would reach the glory that awaited Him in heaven after the accomplishment of His ministerial task on earth. (W. Hendriksen) Devoid of any spiritual perception, these Jews were unable to understand Christ's reference to His return to heaven. (A. Pink) Part of God's judgment is to withdraw access to His revelation. (R. Whitacre)

John 7:34 You will seek (ζητέω, FAI2P, Predictive) Me (Acc. Dir. Obj.), but (adversative) you will not (neg. adv.) find (εὐρίσκω, FAI2P, Predictive) Me (Acc. Dir. Obj.). Furthermore (adjunctive), where (particle) I (Subj. Nom.) will be (εἰμί, PAI1S, Futuristic), you (Subj. Nom.) will not (neg. adv.) be able (δύναμαι, PMI2P, Gnomic, Deponent) to come (έρχομαι, AAInf., Constative, Inf. As Dir. Obj. of Verb, Deponent).

^{BGT} **John 7:34** ζητήσετέ με καὶ οὐχ εὐρήσετέ [με], καὶ ὅπου εἰμι ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν.

^{VUL} **John 7:34** quaeretis me et non inuenietis et ubi sum ego vos non potestis venire

LWB John 7:35 Then the Jews began inquiring among themselves: Where is He about to go that we cannot find Him? He is not about to go to the dispersed among the Gentiles [Jews outside of Palestine] and even to teach the Gentiles, is He?

^{KW} **John 7:35** Therefore, the Jews said among themselves, Where is this fellow about to be proceeding that we will not find Him? He is not about to go to those dispersed among the Gentiles and to be teaching the Gentiles, is He?

^{KJV} **John 7:35** Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?

TRANSLATION HIGHLIGHTS

This last statement by Jesus really confused the Jews. They began inquiring among themselves (Ingressive Aorist tense). Where does He think He is going (Futuristic Present tense) that we cannot find Him (Predictive Future tense)? He isn't going to the dispersed Jews (Tendential Present tense), is He? He isn't thinking of even teaching the Gentiles (Tendential Present tense), is He? Obviously, the crowd did not understand the prophetic import of Jesus' words. He was talking about going to heaven, but they were still thinking of isolated places on earth where He might continue His ministry in relative seclusion. They did, however, unwittingly lay out God's plan. First, He sent Jesus to Jerusalem. Next, He sent Jesus to those Jews living outside of Palestine. Then He sent Jesus to the Gentiles.

RELEVANT OPINIONS

In their spiritual blindness, the Jews unwittingly prophesied concerning the future of His mission. The dispersion was a technical term identifying Jews living outside of Palestine. These Jews were identified by two names, "the captivity" (expressed by three Greek words) and "the Dispersion." The first name suggests their relation to their homeland, whereas the second name refers to their relationship to the foreign land. "The Jews" suggest Jesus might take His message to these Jews outside of Palestine and then even to the Gentiles. This is exactly what the early church did as they spread the gospel throughout the world. (E. Towns) The A.V. misses the contemptuous insinuation in this man. (M. Vincent)

With their murderous designs they are blinded even to the meaning of His words ... They are resolved to put ironical and confusing meaning into His words, to pour an air of contempt over his reply; and to insert veritable though unconscious prophecy of their own into His words. (H. Reynolds) Was the intention of Jesus to work among the scattered Jews, and when also this work issued in failure, then to labor among the Greeks themselves? (W. Hendriksen) Not only are wicked men deaf to hear God's instruction, but even dreadful threatenings are allowed by them to pass by in mockery, as if they were listening to a fable. (J. Calvin)

John 7:35 Then (inferential) the Jews (Subj. Nom.) began inquiring (λέγω, AAI3P, Ingressive) among themselves (Prep. Acc.): Where (Adv. Place) is He (Subj. Nom.) about (μέλλω, PAI3S, Futuristic) to go (πορεύομαι, PMInf., Futuristic, Inf. As Dir. Obj. of Verb, Deponent) that (introductory) we (Subj. Nom.) cannot (neg. adv.) find (εὐρίσκω, FAI1P, Predictive, Interrogative Ind.) Him (Acc. Dir. Obj.)? He is not (neg. particle) about (μέλλω, PAI3S, Futuristic, Interrogative Ind.) to go (πορεύομαι, PMInf., Tendential, Inf. As Dir. Obj. of Verb, Deponent) to the dispersed (Acc. Dir. Obj.; Jews outside of Palestine) among the Gentiles (Gen. Spec.) and even (ascensive) to teach (διδάσκω, PAInf., Tendential, Inf. As Dir. Obj. of Verb) the Gentiles (Acc. Dir. Obj.), is He (completes the interrogative use of μέλλω)?

^{BGT} **John 7:35** εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτούς· ποῦ οὗτος μέλλει πορεύεσθαι ὅτι ἡμεῖς οὐχ εὐρήσομεν αὐτόν; μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι καὶ διδάσκειν τοὺς Ἕλληνας;

^{VUL} **John 7:35** dixerunt ergo iudaei ad se ipsos quo hic iturus est quia non inuenimus eum numquid in dispersionem gentium iturus est et docturus gentes

LWB **John 7:36** **What is this statement that He declared: You will seek Me, but you will not find Me, and, Where I will be, you will not be able to come?**

^{KW} **John 7:36** What is this word that he said, You shall seek me and shall not find me, and, Where I am, you are not able to come?

^{KJV} **John 7:36** What *manner of saying* is this that he said, Ye shall seek me, and shall not find *me*: and where I am, *thither* ye cannot come?

TRANSLATION HIGHLIGHTS

The Jews continued to inquire among themselves about some of Jesus' statements. What is this statement that He maintained, they asked (Constative Aorist tense)? They repeated His words verbatim: "You will seek Me, but you will not find Me," and, "Where I will be, you will not be able to come." They were hung-up on this declaration because they couldn't make sense out of it.

RELEVANT OPINIONS

The plainest and simplest word from God is far above the reach of the natural faculties. (A. Pink) Amazingly, Jesus does not answer their question. He has more relevant teaching He wishes to give the multitudes. He merely ignores their sarcastic question. (P. Butler)

John 7:36 what (Subj. Nom.) is (εἰμί, PAI3S, Descriptive, Interrogative Ind.) this (Nom. Spec.) statement (Pred. Nom.) that (Acc. Gen. Ref.) He declared (λέγω, AAI3S, Constative): You will seek (ζητέω, FAI2P, Predictive) Me (Acc. Dir. Obj.), but (adversative) you will not (neg. adv.) find (εὐρίσκω, FAI2P, Predictive) Me (Acc. Dir. Obj.), and (connective), Where (particle) I (Subj. Nom.) will be (εἰμί, PAI1S, Futuristic), you (Subj. Nom.) will not (neg. adv.) be able (δύναμαι, PMI2P, Gnostic, Deponent) to come (έρχομαι, AAInf., Constative, Inf. As Dir. Obj. of Verb, Deponent)?

^{BGT} **John 7:36** τίς ἐστίν ὁ λόγος οὗτος ὃν εἶπεν· ζητήσετέ με καὶ οὐχ εὐρήσετέ [με], καὶ ὅπου εἰμι ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν;

^{VUL} **John 7:36** quis est hic sermo quem dixit quaeritis me et non inuenietis et ubi sum ego non potestis venire

LWB **John 7:37** Now, on the last day, the great *day* of the feast, Jesus stood firm and began to shout, saying: If anyone [believers] is thirsty, let him keep on coming face-to-face to Me and keep on drinking [obtaining daily sustenance from His Word].

^{KW} **John 7:37** Now, on the last day, the great day of the feast, Jesus was standing, and He shouted out in a loud voice, saying, If anyone is thirsty, let him be coming to me and let him be drinking.

^{KJV} **John 7:37** In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

TRANSLATION HIGHLIGHTS

On the last day of the festival, most likely the seventh day, Jesus stood firm in the presence of the people (Intensive Perfect tense) and began to shout (Ingressive Aorist tense). He had not been apprehended or arrested, in spite of the conspiracies being hatched in the background by various Jewish leaders. He shouted publicly the following: If anyone is thirsty (Potential Subjunctive mood), let him keep on coming face-to-face to Jesus and keep on drinking (Imperative of Entreaty). There is debate on whether Jesus spoke on the 7th or 8th day, since the feast ended on the 7th day, along with the drawing of the water from the pool of Siloam. Whether Jesus spoke on the 7th day immediately following the last water-pouring ceremony, or on the 8th day when there was no water-pouring ceremony is uncertain. But what is certain is that He used this event to point to His person and ministry. The water in the wilderness and the water-pouring ceremonies pointed to Him. “Coming face-to-face to Him and drinking” is a metaphor for trusting in Christ.

I use the word “trusting” in Christ in a daily, experiential manner. This is not a passage referring to initial faith in Christ; the ingressive aorist would have been a better verse tense to express that idea. The next verse also supports my interpretation, because “rivers of living water” do not automatically flow out from every believer. “Rivers of living water” only flow out from believers who are executing the protocol plan of God for their particular dispensation. “Rivers of sewage” flow out from negative, reversionistic believers. In the wilderness, water did not come out of the rock one day and then stop. Water continued to come out of the rock every day. Jesus is referring to Himself as this *daily* water, this *daily* sustenance as embodied in His Word. In other words, this is not an evangelistic statement, this is a promise to the thirsty believer that if he is thirsty, he can keep on coming face-to-face to Christ every day (Iterative Present tense) and he can keep on drinking from His Word every day (Iterative Present tense).

RELEVANT OPINIONS

The designation “the last, the great day of the feast” accords better with the eighth than with the seventh day; for the eighth day marked the close not only of the feast of Tabernacles but of the entire great cycle of annual, religious festivals. The LXX (Lev. 23:36) calls this day the *exodion*, the final or closing festival. As the water-pouring ceremony took place on each of the seven regular feast-days *but not on the eighth*, this very lack which characterized that eighth day

furnished a most fitting reason for Christ's exclamation, "If any man thirsts, let him come to Me and drink." On the seventh day, the booths were dismantled, and the feast ended. The holy convocation on the eighth day was not a part of the feast proper. The last day of the feast is, therefore, the seventh day. (W. Hendriksen) This ceremony, which was intended to acknowledge God's goodness in sending rain and to ensure a plentiful supply for the following season, was enacted at dawn on the first seven days of the festival. A procession led by a priest went down to the pool of Siloam, where a golden pitcher was filled with water, and returned to the temple as the morning sacrifice was being offered. The water was then poured into a funnel at the west side of the altar, and the temple choir began to sing the Great Hallel – Psalm 113-118. (F. Bruce)

Christ thus identifies himself with the deepest meaning of the OT and the Hebrew ritual ... "If any man thirst," might certainly recall the terrible drought in the wilderness, though there does not seem to me any definite reference to it in what follows ... It was usual on this day for the people to go, under the guidance of the priest, to the fountain of Siloam, where a pitcher was filled with water, and brought back with joy to the temple. This usage probably suggested the figure used by our Lord in his address. (H. Reynolds) The Pharisees asked the people to follow their traditions, and the Sadducees asked the people to follow their rituals. In contrast, Christ invited the thirsty to Himself. (J. Pentecost) Nothing else than the protection of God, on which He relied, enabled Him to stand firm against such violent efforts of those men, who had every thing in their power. (J. Calvin) Because we are in union with Christ, we now are able to be sustained, nourished, and empowered by the postsalvation ministry of the Spirit. Thus we become "partakers of the divine nature" in experience just as we are in position. The Holy Spirit's postsalvation ministry is called the filling of the Spirit, which enables us to "walk by means of the Spirit" in a manner "worthy of our station in life." (R.B. Thieme, Jr.)

On the eighth day there was no rite of drawing water or lighting torches. But on the seventh day the priests went seven times round the altar with water drawn from the spring of Siloam, a perfect setting for Jesus' words ... The content of His cry is an invitation to come to Him and drink, and a promise for anyone who comes to Him and believes in Him. (R. Schnackenburg) In John 7:37-39 our Lord was directing the minds of His listeners to a new dispensation. (H. Ironside) While the people were marching, one of the priests went, according to the ceremony, to the pool of Siloam and filled a golden pitcher with about two pints of water. As he returned through the Water Gate, the people chanted Isaiah 12:3 ... "With joy shall you draw water out of the wells of salvation." Perhaps this is the very moment Jesus cried out, "If any man thirst, let him come to Me and drink." Jesus explained the deep significance of the ceremony and claimed to be Himself the One through Whom they would find fulfillment of its promises. (P. Butler)

John 7:37 Now (transitional), on the last (Dat. Spec.) day (Loc. Time), the great (Dat. Measure) day (ellipsis) of the feast (Adv. Gen. Ref.), Jesus (Subj. Nom.) stood firm (ἵστημι, Perf.AI3S, Intensive) and (connective) began to shout (κράζω, AAI3S, Ingressive), saying (λέγω, PAPtc.NMS, Static, Circumstantial): If (protasis, 3rd class condition, "maybe yes, maybe no") anyone (Subj. Nom.) is thirsty (διψάω, PASubj.3S, Descriptive, Potential), let him keep on coming (διψάω, PMImp.3S, Iterative,

Hortatory/Entreaty) face-to-face to Me (Prep. Acc.) and
(continuative) keep on drinking (πίνω, PAImp.3S, Iterative,
Hortatory/Entreaty).

^{BGT} **John 7:37** Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἰστήκει ὁ Ἰησοῦς καὶ ἔκραξεν λέγων· ἂν τις διψᾷ ἐρχέσθω πρὸς με καὶ πινέτω.

^{VUL} **John 7:37** in novissimo autem die magno festivitatis stabat Iesus et clamabat dicens si quis sitit veniat ad me et bibat

LWB John 7:38 He who keeps on believing in Me [daily adherence to the protocol plan of God], just as the scripture declares, rivers of living water [blessing by association] will flow out from his innermost being.

^{KW} **John 7:38** He who believes in Me, just as the scripture said, rivers out of his inmost being shall flow, of living water.

^{KJV} **John 7:38** He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

TRANSLATION HIGHLIGHTS

There is no direct reference to a verse in scripture for this quote, but it is understood by most commentators to be a reference to the water that came out of the rock in the wilderness. That water was a type of Jesus Christ, specifically, His daily spiritual provision to the believer. As I said in the prior verse, this is not an evangelistic passage given to unbelievers to come to Christ. This is a passage that encourages believers to keep on believing and coming to Christ for spiritual nourishment every day – just as the Jews in the wilderness obtained water from the rock every single day. The person who keeps on believing in Christ every day (Iterative Present tense), which can only be done in the Church Age dispensation by studying and applying His Word in the filling of the Spirit, will have rivers of living water flowing out from his innermost being (Predictive Future tense). This is a promise to believers who continue trusting in Him every day; it is not a promise to believers who come to Christ and then become reversionists. Rivers of living water flow out from positive believers on the road to supergrace. Rivers of sewage flow out from negative believers on the road to reversionism.

Rivers of living water is a metaphor for *blessing by association*. It is a blessing to others to be associated with positive believers on the road to supergrace. Rivers of sewage would provide the opposite: *cursing by association*. If you know what is good for you, stay away from believers who are residing in Satan’s cosmic system. “Becoming a believer” is no guarantee that you will continue coming to Christ to drink, nor is it a guarantee that any rivers of living water will ever flow out from your innermost being. If you are not filled with the Spirit and the Word of God is not circulating in your soul, you are exporting nothing but rivers of sewage to the world around you. You are a curse to others, not a blessing. During the dispensation of the Hypostatic Union when the filling of the Spirit had not yet begun, “continuing to believe in Christ” meant listening to His words every day and putting them into practice. Jesus was still testing the prototype

system of power that sustained Him on earth (divine dynasphere), and had not yet given it to believers for their operational use. But He was in effect pulling believers away from the rituals of Israel which He fulfilled by being in their immediate presence, and encouraging them to come to Him personally.

RELEVANT OPINIONS

Sometimes this word (*koilia*) was used as a synonym for the heart, referring to the seat of intellect, emotion, and will – the real person. (E. Towns) *Those only* are thirsty who have been regenerated and have received the inner call. As a result of the operation of God’s sovereign grace within their hearts, these feel the need of the spiritual water ... Life in a bounteous manner communicates itself *to others*. The blessed one becomes, by God’s sovereign grace, a channel of abundant blessings to others. (W. Hendriksen) This interpretation is close, but it still leans too much toward the positional rather than the experiential realm. (LWB) Christ bequeathed to every Church Age believer the very system of power that sustained His humanity during the Age of the Hypostatic Union. (R.B. Thieme, Jr.) The language implies that Christ is Himself the Rock in the wilderness, out of which the waters of salvation flow. (H. Reynolds) The accent is on the rich abundance of the Spirit’s life and power in the heart of the believer, like a self-replenishing and overflowing stream. (J. Michaels)

Believers, while they make progress in faith, continually aspire to fresh additions of the Spirit, so that the first-fruits which they have tasted carry them forward to perpetuity of life. (J. Calvin) Worship becomes a profound responsiveness in a soul inculcated with truth and filled with the Spirit. Personal love for God becomes occupation with the person of Christ. (R.B. Thieme, Jr.) The imposition of this superhuman manner of life upon all believers alike, carries with it the revelation that all have the supernatural power by which to live according to the superhuman standards ... Here the superhuman outflow of rivers of living water is distinctly said to be the result of the energy of the Spirit. (L. Chafer) Human energy could never produce “living waters,” and certainly not in “rivers.” This statement is keyed to the Infinite. The human, at best, could be no more than the channel, or instrument, for the divine outflow. (L. Chafer)

In Jesus Christ the hopes of Israel are fulfilled: He is the holy rock from which anyone who thirsts can drink “living water” and quench his thirst forever, a spring from which flows a richer, more lasting, more uncheckable river than the rivers of paradise, or even those streams which burst forth in the eschatological temple; rivers of life and salvation, an image of the Holy Spirit. (R. Schnackenburg) This is figurative language to describe the continual renewing work of the Holy Spirit so long as He is allowed to dwell within the believer ... Jesus is the Water of Life and believers become streams of life-giving water pouring forth to those thirsting for Life, the believers being ever supplied from the Source themselves. (P. Butler) By *dwelling*, we are referring to the temporary filling of the Spirit, not the permanent indwelling of the Spirit. I would not have chosen the word Butler used although I think we agree in concept. (LWB)

John 7:38 He (Subj. Nom.) who keeps on believing (πιστεύω, PAPtc.NMS, Iterative, Substantival) in Me (Prep. Acc.), just as (comparative) the scripture (Subj. Nom.) declares (λέγω, AAI3S,

Constative), **rivers** (Subj. Nom.) **of living** (ζάω, PAPtc.GNS, Descriptive, Attributive) **water** (Adv. Gen. Ref.) **will flow** (ρέω, FAI3P, Predictive) **out from his** (Poss. Gen.) **innermost being** (Abl. Source; personality).

^{BGT} **John 7:38** ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος ζῶντος.

^{VUL} **John 7:38** qui credit in me sicut dixit scriptura flumina de ventre eius fluent aquae vivae

LWB John 7:39 Now He said this with reference to the Spirit, Whom those who had come to believe on Him [initial faith in Christ] were about to receive [indwelling], for the Spirit was not yet residing [living in them], because Jesus had not yet been glorified [resurrection, ascension and session of Christ must come first].

^{KW} **John 7:39** But this He said concerning the Spirit whom those who believed on Him were about to be receiving, for not yet was the Spirit sent, because Jesus was not yet glorified.

^{KJV} **John 7:39** (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified.)

TRANSLATION HIGHLIGHTS

The interpretation of verses 37-39 is explained in this verse dispensationally. Jesus was speaking about the Holy Spirit (Constative Aorist tense), but none of his listeners had any knowledge of or relationship to the Spirit as of yet. Those who had come to believe in Christ (Ingressive Aorist tense) were on the verge historically of receiving the indwelling of the Holy Spirit (Futuristic Present tense), but it had not yet happened because it was not according to God's schedule of events. The Holy Spirit did not indwell or live in them yet (Futuristic Present tense) because in God's timing Jesus must first be glorified (Culminative Aorist tense). He must first die on the cross, be resurrected, ascend to heaven, and begin His session at the right hand of the Father. These events must happen first before the Spirit would be sent to indwell all believers and give them the opportunity of growing in grace and knowledge of the Lord Jesus Christ by being continually filled with the Spirit. The statement in verses 37-38 were made by Jesus to let his listeners know that a new dispensation, a new spiritual protocol, was about to begin. The age of rituals and ceremonies was coming to an end. Church Age protocol was about to begin.

The Holy Spirit had existed from eternity past along with the Father and the Son, but He had never permanently indwelled a believer in Jesus Christ. He was not yet present - residing and living permanently in believers – so technically His listeners were not able to have “rivers of living water flowing out from their innermost being” at this point of time. This would not be possible until Jesus was glorified and the Spirit was sent to indwell them. Jesus is predicting something that would begin in the near future, when the change from the Dispensation of Israel was made to the new Dispensation of the Church Age. He was explaining at a high-level that His short ministry on earth during the Dispensation of the Hypostatic Union was the precursor (introduction, link) to a new stage in divine protocol. The focus of this protocol would be the

absolute indwelling and the relative filling of the Holy Spirit in believers. Jesus was performing the pilot test on this new power system (divine dynasphere) in *prototype* during His hypostasis. Once He completed His thorough 33-year test-drive, He would be glorified and the *operational* version of the new power system - centered on the indwelling and filling of the Spirit - would be given to us.

RELEVANT OPINIONS

This, as is clear from the entire New Testament – particularly from the book of Acts – became a reality in a special sense on and after the outpouring of the Holy Spirit on the day of Pentecost. (W. Hendriksen) Even a non-dispensationalist should be able to see a change in stewardship here. Rituals, ceremonies, and strict adherence to the law was being replaced by the indwelling and filling of the Holy Spirit, and the grace apparatus for perceiving and applying Bible doctrine was instituted. (LWB) In ages preceding the day of Pentecost not all true believers were indwelt by the Spirit, even though they were secure in their salvation; yet in the present age the fact that the body of a believer, even though sinful and corrupt, is the temple of God is another confirming evidence of the unswerving purpose of God to finish what He has begun in saving the believer. (J. Walvoord) The Holy Spirit as the power of the system “was not yet given” prior to the Church Age “because Jesus was not yet glorified.” The divine dynasphere was designed for Jesus Christ. This system of power could not be given to believers until Christ had proven the system throughout His life, accomplishing His mission for the First Advent, earning the glory of a new royal title, founding a new royal dynasty to which He could bequeath His system of power and love. (R.B. Thieme, Jr.)

Because He can give His Spirit to us, we can enjoy His very presence in our lives. The old age under the law of Moses is over; grace and truth now reign over those who place their trust in Jesus. (Kaiser & Silva) The reference is not to the existence of the Spirit, but to the dispensation of the Spirit. John, writing at the close of the century, inserts this comment and interpretation of the language of Jesus as an allusion to the coming of the Holy Spirit at Pentecost. (A. Robertson) The Spirit would not be given until after Jesus Christ was crucified, resurrected, and restored to His Father’s right hand. (J. Pentecost) The point Jesus makes at this point in His ministry is therefore this: He is the dispenser of the Holy Spirit through whom those who come to Him for salvation will be abundant blessings to others. (A. Kostenberger) The utterly superlative quality of His saving work not only is a stated fact of doctrine (Heb. 2:3), but is also indicated by the dispensational changes that followed the victory of the cross and resurrection. Astounding privileges belong to the “new spiritual species” of believers – the Church – who are chosen to glorify His victory forever. (R.B. Thieme, Jr.)

The union of the Divine and human nature of Christ is maintained by that same Spirit who is the union of the Father and the Son. (H. Reynolds) This passage clearly distinguishes the past ministry of the Spirit from that which is future ... The Spirit of God in His progressive sanctification also makes possible a Christian’s service for the Lord as a source to others of the “streams of living water” that Christ predicted in John 7:38-39. The inexhaustible source of this water is the Holy Spirit Himself. From the Spirit of God working in the believer in unhindered ministry, a mighty work for God can be accomplished. (J. Walvoord) He not only said that He

could satisfy; in addition He predicted that the Holy Spirit will overflow in the life of the believer, spreading the blessing he has received. But, of course, the Spirit must be allowed to do this by being given control over the believer's life. (C. Ryrie) The indwelling Spirit of Christ is meant in verse 39. This measure of the Holy Spirit was not given before the resurrection and ascension of Christ. (P. Butler)

John 7:39 Now (transitional) He said (λέγω, AAI3S, Constative) this (Acc. Dir. Obj.) with reference to the Spirit (Prep. Gen.), Whom (Acc. Gen. Ref.) those (Subj. Nom.) who had come to believe (πιστεύω, AAPtc.NMP, Ingressive, Substantival) on Him (Prep. Acc.; initial faith in Christ) were about (μέλλω, Imperf.AI3P, Futuristic) to receive (λαμβάνω, PAInf., Futuristic, Result), for (explanatory) the Spirit (Subj. Nom.) was not yet (Adv. Time) residing (εἰμί, Imperf.AI3S, Futuristic; living or dwelling in them), because (causal) Jesus (Subj. Nom.) had not yet (Adv. Time) been glorified (δοξάζω, API3S, Culminative).

^{BGT} **John 7:39** τούτο δὲ εἶπεν περὶ τοῦ πνεύματος ὃ ἐμέλλον λαμβάνειν οἱ πιστεύσαντες εἰς αὐτόν· οὐπω γὰρ ἦν πνεῦμα, ὅτι Ἰησοῦς οὐδέπω ἐδοξάσθη.

^{VUL} **John 7:39** hoc autem dixit de Spiritu quem accepturi erant credentes in eum non enim erat Spiritus quia Iesus nondum fuerat glorificatus

LWB John 7:40 Consequently, some out of the crowd [1st group], having heard this message, declared: This man is truly the Prophet [mentioned in Deut. 18:15-19].

^{KW} **John 7:40** Certain ones therefore of the crowd, having heard these words, were saying, This man is truly the prophet.

^{KJV} **John 7:40** Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

TRANSLATION HIGHLIGHTS

Some people in the crowd who had heard His message (Constative Aorist tense) predicting His glorification and the coming of the Holy Spirit, acknowledged publicly that He was indeed the Prophet mentioned in Deut. 18:15-19. This was only one segment of the crowd, however, and was not a consensus opinion. Furthermore, just because they thought He was the Prophet in Deuteronomy did not mean they identified that Prophet with the Messiah. Some identified this Prophet with the Messiah, but others thought they were different persons.

RELEVANT OPINIONS

Some were prepared to identify Him as the Prophet in Deuteronomy 18:15-19. (E. Towns) Whether they saw in this prophet the Christ, is not certain. (W. Hendriksen) A section of the

multitude was favorable to Christ's Messianic claims. (H. Reynolds) "This is truly The Prophet, the One our father Moses promised in the Law."

John 7:40 Consequently (inferential), some (Subj. Gen.; 1st group) out of the crowd (Abl. Source), having heard (ἀκούω, AAPtc.NMP, Constative, Circumstantial) this (Gen. Spec.) message (Obj. Gen.), declared (λέγω, Imperf.AI3P, Descriptive): This man (Subj. Nom.) is (εἰμί, PAI3S, Descriptive) truly (adv.; really, indeed) the Prophet (Pred. Nom.).

^{BGT} **John 7:40** Ἐκ τοῦ ὄχλου οὖν ἀκούσαντες τῶν λόγων τούτων ἔλεγον· οὗτός ἐστιν ἀληθῶς ὁ προφήτης·

^{VUL} **John 7:40** ex illa ergo turba cum audissent hos sermones eius dicebant hic est vere propheta

LWB John 7:41 Others of a different kind [2nd group] maintained: This man is the Messiah. But some [3rd group] asked: The Messiah will not come out of Galilee, will He?

^{KW} **John 7:41** Others were saying, This man is the Christ. But some were saying, Why, the Christ does not come out of Galilee, does He?

^{KJV} **John 7:41** Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

TRANSLATION HIGHLIGHTS

John divides the listeners into three groups. The first group in the prior verse thought Jesus was the Prophet described in Deut. 18:15-19, but not necessarily the Messiah. The second group maintained that Jesus was the Messiah. The third group, however, didn't think the Messiah was supposed to come out of Galilee (Futuristic Present tense), and they asked this question repeatedly to make their position on His identity known. The last group had erroneously concluded that because He lived and taught so much in Galilee, He must have been born there. That would have eliminated the possibility of His being the Messiah.

RELEVANT OPINIONS

The Scripture taught that the Messiah would come from Bethlehem (Micah 5:2), but Jesus was identified as a Galilean. One wonders what the result might have been if they had investigated further to learn the true birthplace of Jesus. They did not, and as a result, the crowd was divided. (E. Towns) A section – perhaps the larger part – held that He could not be the Messiah, because He was born in Galilee. (H. Reynolds) A prophet, in the Scriptures, is not primarily one who predicts the future, but one who has a message from God. It is a well-nigh universal rule that God's message and its bearer must first be refused. Indeed, the "Prophet like Moses" must follow the footsteps of the type, and, in his first efforts to save His people He must be opposed by the people themselves. (A. Knoch)

John 7:41 Others of a different kind (Subj. Nom.; 2nd group) maintained (λέγω, Imperf.AI3P, Descriptive): This man (Subj. Nom.) is (εἰμί, PAI3S, Descriptive) the Messiah (Pred. Nom.). But (contrast) some (Subj. Nom.) asked (λέγω, Imperf.AI3P, Descriptive): The Messiah (Subj. Nom.) will not (neg. particle) come (ἔρχομαι, PMI3S, Futuristic Deponent) out of Galilee (Abl. Source), will He (Interrogative Ind. Of ἔρχομαι)?

^{BGT} **John 7:41** ἄλλοι ἔλεγον· οὗτός ἐστιν ὁ χριστός, οἱ δὲ ἔλεγον· μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ χριστὸς ἔρχεται;

^{VUL} **John 7:41** alii dicebant hic est Christus quidam autem dicebant numquid a Galilaea Christus venit

LWB John 7:42 **Didn't the scripture say that out of the family lineage of David and from the small town of Bethlehem, where David was living, the Messiah would come?**

^{KW} **John 7:42** Did not the scripture say that out of the family of David and from Bethlehem, the village where David was, there comes the Christ?

^{KJV} **John 7:42** Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

TRANSLATION HIGHLIGHTS

The people in the 3rd group were not theologians, but they were familiar with Scripture. They seemed to recall that the Messiah would come (Futuristic Present tense) out of the family lineage (sperm) of King David and that He would come from the small town of Bethlehem where David was living (Historical Imperfect tense). They asked this question publicly to ascertain whether any one else recalled the scriptures predicting this as they remembered it. They were only semi-confident in their recall of this prophecy, although two OT passages (2 Samuel 7:12-13, Micah 5:2) and eventually several NT passages (Acts 2:30, Romans 1:3, 2 Timothy 2:8, Revelation 5:5) confirmed it.

RELEVANT OPINIONS

The *minor premise* – this man, Jesus, though probably of Davidic lineage, was not born in Bethlehem but in Galilee – was wrong. Hence, the *conclusion* – he cannot be the Christ – was also wrong. (W. Hendriksen) The whole incident shows that they did not take pains to inquire concerning the real birthplace of Jesus. (H. Reynolds) They do not even know that Jesus was actually born in Bethlehem – they hastily make their judgment of Him assuming that He originated in Galilee. (P. Butler)

John 7:42 Didn't (neg. adv.) the scripture (Subj. Nom.) say (λέγω, AAI3S, Constative) that (introductory) out of the family lineage (Abl. Source; sperm) of David (Poss. Gen.) and (connective) from the small town (Abl. Source) of Bethlehem (Gen. Place), where

(subordinating particle) David (Subj. Nom.) was living (εἰμί, Imperf.AI3S, Historical), the Messiah (Subj. Nom.) would come (ἔρχομαι, PMI3S, Futuristic, Interrogative Ind., Deponent)?

^{BGT} **John 7:42** οὐχ ἡ γραφή εἶπεν ὅτι ἐκ τοῦ σπέρματος Δαυὶδ καὶ ἀπὸ Βηθλέεμ τῆς κώμης ὅπου ἦν Δαυὶδ ἔρχεται ὁ χριστός;

^{VUL} **John 7:42** nonne scriptura dicit quia ex semine David et Bethleem castello ubi erat David venit Christus

LWB **John 7:43** **Consequently [due to different conclusions], a division arose in the crowd because of Him [concerning His true identity].**

^{KW} **John 7:43** Therefore, there arose a division in the crowd because of Him.

^{KJV} **John 7:43** So there was a division among the people because of him.

TRANSLATION HIGHLIGHTS

None of the three groups was able to convince the others that their conclusion was the correct one. Everyone held their ground and would not change their opinion. Therefore, a split or division arose in the crowd (Ingressive Aorist tense) because of the uncertain identity of Jesus.

RELEVANT OPINIONS

In other places, the word is translated with the idea of being torn apart (Matt. 9:16). Here it emphasizes a clear split in the crowd. (E. Towns) Some of the worshipping pilgrims appear to have been actually hostile. Perhaps they were angered by Jesus' interruption of the ceremonies. (P. Butler)

John 7:43 Consequently (inferential; due to the differing opinions), a division (Subj. Nom.; split schism) arose (γίνομαι, AMI3S, Ingressive, Deponent) in the crowd (Loc. Sph.) because of Him (Causal Acc.).

^{BGT} **John 7:43** σχίσμα οὖν ἐγένετο ἐν τῷ ὄχλῳ δι' αὐτόν·

^{VUL} **John 7:43** dissensio itaque facta est in turba propter eum

LWB **John 7:44** **As a matter of fact, some among them wanted to take Him into custody, but no one laid hands upon Him.**

^{KW} **John 7:44** Now certain ones among them were desiring to apprehend Him. But no one laid hands upon Him.

^{KJV} **John 7:44** And some of them would have taken him; but no man laid hands on him.

TRANSLATION HIGHLIGHTS

Some individuals in the crowd of listeners wanted to take Jesus into custody (Dramatic Aorist tense), but due to the omnipotence of Jesus Christ, the timing of God's plan, and the dissenting opinions of the rest of the crowd, no one laid hands upon Him (Dramatic Aorist tense). At this point, there was a lot of talk and conspiratorial scheming going on, but nobody took action. For those who hated Him, it was dangerous to let Him continue teaching; but it was also dangerous to try to arrest Him when He had so many followers to protect Him. If the Jewish officials didn't have the gumption to apprehend Him, these independent citizens certainly weren't going to attempt such a radical abduction in broad daylight.

RELEVANT OPINIONS

The unbelieving Jews would have gladly arrested Jesus ... Their hands were restrained by Divine Providence. (H. Reynolds) Ah! Men may boast of their will-power and of their "free will," but after all, what does it amount to? Pilate said, "Knowest thou not that I have power to crucify thee, and have power to release thee" (John 19:10). So he boasted, and so he really believed. But what was our Lord's rejoinder? Jesus answered, "Thou couldst have no power at all against me, except it were given thee from above." It was so here: these men desired to arrest Christ, but they were not given power from above to do so. (A. Pink) Those who wished to lay hands on Him were invisibly restrained. (H. Alford)

John 7:44 As a matter of fact (inferential), some (Subj. Nom.) among them (Abl. Separation) wanted (θέλω, Imperf.AI3P, Descriptive) to take Him (Obj. Gen.) into custody (πιάζω, AAIInf., Dramatic, Result; apprehend, arrest), but (adversative) no one (Subj. Nom.) laid (ἐπιβάλλω, AAI3S, Dramatic) hands (Acc. Dir. Obj.) upon Him (Prep. Acc.).

^{BGT} **John 7:44** τινὲς δὲ ἤθελον ἐξ αὐτῶν πιάσαι αὐτόν, ἀλλ' οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὰς χεῖρας.

^{VUL} **John 7:44** quidam autem ex ipsis volebant adprehendere eum sed nemo misit super illum manus

LWB John 7:45 Then the deputies [combination police officer and legal assistant] returned face-to-face to the chief priests and the Pharisees, and they [chief priests and Pharisees] asked them [the deputies]: Why didn't you bring Him?

^{KW} **John 7:45** Then the officers came to the chief priests and Pharisees, and those said to them, Why did you not bring him?

^{KJV} **John 7:45** Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

TRANSLATION HIGHLIGHTS

After these prophetic remarks by Jesus had been spoken and the crowd had a few minutes to think them over and come to their various conclusions, the deputies returned face-to-face to the chief priests and Pharisees (Constative Aorist tense). As you may recall, the deputies in 7:32 were a combination of police officer and legal assistant. They had been dispatched by the Jewish officials to follow Jesus, gather incriminating evidence, and perhaps bring Him into custody. When they came back without Jesus, the Jewish officials wanted to know why they hadn't brought Him into custody (Dramatic Aorist tense). They were ready for their interrogation to begin, but they had no victim to question!

RELEVANT OPINIONS

What immediately arrested the attention of the council was that the officers returned empty-handed, i.e., without Jesus. (W. Hendriksen) Foiled in their intention to carry out the order of the committee of the council, they return empty-handed, and to some extent baffled and chagrined. (H. Reynolds) Not all the hosts of earth and hell could have arrested him one moment before God's predestined hour had arrived. (A. Pink) Here we may see how blind is the arrogance of men. To such an extent do they admire and adore the greatness which renders them eminent, that they have no hesitation in trampling under foot morality and religion. If any thing happen contrary to their wish, they would willingly mingle heaven and earth; for when these haughty and wicked priests ask, *why Christ was not brought*, they magnify their power so greatly as if nothing ought to oppose their command. (J. Calvin) The time for effecting the arrest having expired, the officers feel constrained to come and to make a report. They appear without Jesus and are at once faced with the peremptory question as to why they have not carried out their orders. (R. Lenski)

John 7:45 Then (inferential) the deputies (Subj. Nom.; combination of police officer and legal assistant) returned (ἔρχομαι, AAI3P, Constative, Deponent) face-to-face to the chief priests (Acc. Gen. Ref.) and (connective) the Pharisees (Acc. Gen. Ref.), and (continuative) they (Subj. Nom.; chief priests and Pharisees) asked (λέγω, AAI3P, Ingressive) them (Dat. Ind. Obj.; the deputies): Why (interrogative) didn't (neg. adv.) you bring (ἄγω, AAI2P, Dramatic) Him (Acc. Dir. Obj.; Jesus)?

^{BGT} **John 7:45** ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους, καὶ εἶπον αὐτοῖς ἐκεῖνοι· διὰ τί οὐκ ἤγάγετε αὐτόν;

^{VUL} **John 7:45** venerunt ergo ministri ad pontifices et Pharisaeos et dixerunt eis illi quare non adduxistis eum

LWB **John 7:46** **The deputies [combination police officer and legal assistant] answered with discernment: Never has a man spoken in this manner [He's a slippery guy].**

^{KW} **John 7:46** The officers answered, Never did a man speak in such a manner as this man is speaking.

^{KJV} **John 7:46** The officers answered, Never man spake like this man.

TRANSLATION HIGHLIGHTS

The deputies were on the hot seat and were very careful about how they replied to the chief priests and Pharisees. They had not brought Jesus back because He was too slippery for them. In fact, some of them were rather amazed at the words He spoke. They were totally uninterested in the miracles He had performed; they couldn't figure out a way to arrest Him for that. But they were regularly engaged in trying to entrap Him by His teachings, and were not having much success. Never had they encountered a man who spoke like Jesus (Dramatic Aorist tense).

RELEVANT OPINIONS

The Sanhedrin's plan to arrest and destroy Jesus was again frustrated ... because some were deeply impressed by both His teaching manner and His message. (E. Towns) An awe as of unseen things fell on the officers and the people. (H. Reynolds) The doctrine of Christ possesses such power as even to terrify the wicked. (J. Calvin) The officers do not see Jesus as a deceiver of the people, but as a man proclaiming the truth of God, and have decided for themselves not to carry out their instructions. (R. Schnackenburg) We must note these two points: the impression which lamed the hands of these officers, and then the impulse not to hide but openly to confess this impression. Both are due to Jesus ... They are only one step from saying that this manner is superhuman, yea divine ... God often plays with His enemies and makes their schemes ridiculous. (R. Lenski)

John 7:46 The deputies (Subj. Nom.; combination of police officer and legal assistant) answered with discernment (ἀποκρίνομαι, API3P, Constativ, Deponent): Never (neg. adv.) has a man (Subj. Nom.) spoken (λαλέω, AAI3S, Dramatic) in this manner (Adv. Manner).

^{BGT} **John 7:46** ἀπεκρίθησαν οἱ ὑπηρέται· οὐδέποτε ἐλάλησεν οὕτως ἄνθρωπος.

^{VUL} **John 7:46** responderunt ministri numquam sic locutus est homo sicut hic homo

LWB John 7:47 Then the Pharisees replied to them with discernment: You are not also deceived, are you?

^{KW} **John 7:47** Then the Pharisees answered them, As for you, you also have not been led astray, have you?

^{KJV} **John 7:47** Then answered them the Pharisees, Are ye also deceived?

TRANSLATION HIGHLIGHTS

Then the Pharisees began to wonder if their own deputies could be trusted. They replied with discernment with a sarcastic edge: You are not also deceived (Intensive Perfect tense) by this man Jesus, are you? Don't tell us that you have been seduced (Latin) by His smooth manner!

Can't we trust you to do this thing right? Do we have to do it ourselves? You can almost hear a continuous litany of insults being hurled to humiliate them into doing a better job next time.

RELEVANT OPINIONS

The Pharisees try to impress upon these “underlings,” who had not made a special study of the law, that it was wrong for them to have a mind of their own. Questions touching the identity and character of the Messiah should have been left entirely to *the experts!* (W. Hendriksen) They thought they were too educated to be taken in by a deceiver. Ironically, a number of the rulers did believe. (E. Blum) The religious snobbishness of the rulers was revealed in their contemptuous dismissal of the guard's testimony. They assumed that nobody could be right except themselves. (F. Gaebelein)

John 7:47 Then (inferential) the Pharisees (Subj. Nom.) replied to them (Dat. Ind. Obj.) with discernment (ἀποκρίνομαι, API3P, Constatative, Deponent): You (Subj. Nom.) are not (neg. particle) also (adjunctive) deceived (πλανάω, Perf.PI2P, Intensive), are you (Interrogative Ind. mood)?

^{BGT} **John 7:47** ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι· μὴ καὶ ὑμεῖς πεπλάνησθε;

^{VUL} **John 7:47** responderunt ergo eis Pharisei numquid et vos seducti estis

LWB John 7:48 Not a single man among the rulers [political leaders] or among the Pharisees [spiritual leaders] believed on Him, did he?

^{KW} **John 7:48** Not anyone among the rulers believed on him or among the Pharisees, has he?

^{KJV} **John 7:48** Have any of the rulers or of the Pharisees believed on him?

TRANSLATION HIGHLIGHTS

The Pharisees continued to humiliate their deputies by sarcastic questioning. Did any of the political leaders believe on this man Jesus? No, not a one. Did any of the spiritual leaders believe on Him? No, not a one. Not a single one believed on Him (Culminative Aorist tense) as far as the deputies knew. The meaning is obvious: If none of the political or spiritual leaders believed on Jesus, then who do they think they are to question their orders and wonder for themselves if Jesus was the Messiah? The Pharisees didn't send them to think and decide for themselves whether and when to arrest Him. They were sent to obey orders!

RELEVANT OPINIONS

These police were employed by the temple authorities. (A. Robertson) As it was, the argument suggested, only ignorant people could suppose that His claims had any substance. (F. Bruce) We must beware of giving any authority to men, as soon as they depart from the Word of God ... If is our duty to cherish such a reverence for the Word of God as shall extinguish all the splendour of

the world, and scatter its vain pretensions; for miserable would be our condition, if our salvation depended on the will of princes, and far too unsteady would our faith be, if it were to stand or fall according to their pleasure. (J. Calvin)

John 7:48 Not (neg. particle) a single man (Subj. Nom.) among the rulers (Gen. Assoc.) or (disjunctive) among the Pharisees (Gen. Assoc.) believed (πιστεύω, AAI3S, Culminative) on Him (Acc. Dir. Obj.), did he (Interrogative Ind.)?

^{BGT} **John 7:48** μή τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτὸν ἢ ἐκ τῶν Φαρισαίων;

^{VUL} **John 7:48** numquid aliquis ex principibus credit in eum aut ex Pharisaeis

LWB John 7:49 In fact, this crowd [the *hoi polloi*] which does not understand the law is accursed.

^{KW} **John 7:49** But this crowd which does not know the law is accursed.

^{KJV} **John 7:49** But this people who knoweth not the law are cursed.

TRANSLATION HIGHLIGHTS

The Pharisees actually resort to insulting the very crowd of people they represent. The crowd does not understand the law (Perfective Present tense). They are accursed. That's another way of saying, "they are lowlife scuff." Don't be encouraged by these "no-minds" to believe in this charlatan. Are you going to listen to the experts or to the ignorant masses? The Latin *maledicti* takes the insult so far as to call the crowd wicked by nature.

RELEVANT OPINIONS

With disdain these Jewish leaders, who see their power slipping away from them, look down upon the unlettered crowds, the "people of the soil," the mere rabble, the riffraff. (W. Hendriksen) This is a most contemptuous expression, equivalent to "this scum of the earth" or "the unlettered rabble." (H. Reynolds) The crowd (this mob), according to the Pharisees, did not know the law. They did not study it, so they could not obey it. And since they did not obey it, they were under God's curse (Deut. 28:15). The irony of the situation was that the Pharisees, not the mob, were under God's wrath because they rejected God's revelation in Jesus. (E. Blum)

John 7:49 In fact (emphatic, adversative), this (Subj. Spec.) crowd (Subj. Nom.) which (Nom. Appos.) does not (neg. particle) understand (γινώσκω, PAPtc.NMS, Perfective, Attributive) the law (Acc. Dir. Obj.) is (εἰμί, PAI3P, Descriptive) accursed (Pred. Nom.).

^{BGT} **John 7:49** ἀλλὰ ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον ἐπάρατοί εἰσιν.

^{VUL} **John 7:49** sed turba haec quae non novit legem maledicti sunt

LWB **John 7:50** Nicodemus, the one who came face-to-face to Him earlier [under cover of darkness], being one of them [a fellow Pharisee], asked them face-to-face:

^{KW} **John 7:50** Nicodemus says to them, the one who came to Him in time past being one of them,

^{KJV} **John 7:50** Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)

TRANSLATION HIGHLIGHTS

It just so happened that Nicodemus was present during the questioning of the deputies. John reminds us that this was the same Nicodemus who came to see Jesus under the cover of darkness so he could ask private questions without being seen. He also reminds us that Nicodemus was one of the Pharisees himself. In a manner supportive of Jesus, he calmly asks the rest of his fellow Pharisees an important question regarding the law. In their zeal to arrest Jesus, they had already judged Him in their minds without a trial. This was not according to the law.

RELEVANT OPINIONS

He reminds his colleagues of an important principle of law they appear to be overlooking. (E. Towns) They were hardly prepared for what followed, for one of their own order, one of their rulers, the teacher of Israel, a chief among the Pharisees, opens his lips to speak to them, and to call for a halt in their rash proceedings. (H. Reynolds) Sovereign grace singled out one of these very Pharisees, and gave him courage to rebuke his unrighteous fellows. (A. Pink)

John 7:50 Nicodemus (Subj. Nom.), the one (Nom. Appos.) who came (ἔρχομαι, AAPtc.NMS, Constative, Substantival, Deponent) face-to-face to Him (Prep. Acc.) earlier (Acc. Time), being (εἰμί, PAPTc.NMS, Descriptive, Circumstantial) one (Pred. Nom.) of them (Gen. Assoc.), asked (λέγω, PAI3S, Aoristic) them face-to-face (Prep. Acc.):

^{BGT} **John 7:50** λέγει Νικόδημος πρὸς αὐτούς, ὁ ἐλθὼν πρὸς αὐτὸν [τὸ] πρότερον, εἰς ὧν ἕξ αὐτῶν·

^{VUL} **John 7:50** dicit Nicodemus ad eos ille qui venit ad eum nocte qui unus erat ex ipsis

LWB **John 7:51** Our law does not judge a man if it has not heard from him first and comes to understand what he has done, does it?

^{KW} **John 7:51** Our law does not pass judgment on the man except it hear first from him and know what he is doing, does it?

^{KJV} **John 7:51** Doth our law judge any man, before it hear him, and know what he doeth?

TRANSLATION HIGHLIGHTS

Nicodemus presents an important consideration to the rest of the Pharisees that they had forgotten. The law does not judge a man (Gnomic Present tense) if it has not first heard from the man (Ingressive Aorist tense) and come to understand (Ingressive Aorist tense) exactly what it is that he is accused of doing (Aoristic Present tense). The great men of the law who just insulted the masses for not understanding the law, now have to be told by a colleague not to forget an important point of the law: don't judge a man for a crime before hearing his side of the story. A man deserves to have a trial before being judged.

RELEVANT OPINIONS

The hasty verdict of the Sanhedrists, a judgment which implied that in their eyes he was a deceiver, worthy of arrest and even of death, was a gross violation of a basic human law – observed even among pagans – confirmed by a Mosaic ordinance, to the effect that Justice must be impartial and must always give a man a fair hearing before condemning him! (W. Hendriksen) The retort which they made is sufficient proof of the defective and passion-blinded method of their own procedure. The rules for the judgment of a prophet were stringent, and no attempt had been made to put these prophetic claims to the test. Moreover, they ran off upon an utterly false tack, and were not free from inaccuracy in their solemn appeal to Holy Scripture. (H. Reynolds)

Immediately after the Pharisees asserted so confidently that not one of their own exalted number believes in Jesus, Nicodemus, one of their number, speaks in defense of Jesus. Immediately after they boasted about themselves as being the great guardians of the law, one of their own number points out that they are violating that law ... By overplaying their hand the Pharisees in a manner force Nicodemus to the front. He probably would have preferred to say nothing, but his contact with Jesus had opened his eyes sufficiently to see the real character of what was now being enacted, and that gave him courage to speak. (R. Lenski)

John 7:51 Our (Poss. Gen.) law (Subj. Nom.) does not (neg. particle) judge (κρίνω, PAI3S, Gnomic) a man (Acc. Dir. Obj.) if (protasis, 3rd class condition, "hypothetical maybe") it has not (neg. particle) heard (ἀκούω, AASubj.3S, Ingressive, Potential) from him (Subj. Gen.) first (Adv.) and (connective) comes to understand (γινώσκω, AASubj.3S, Ingressive, Potential) what (Acc. Dir. Obj.) he has done (ποιέω, PAI3S, Aoristic), does it (Interrogative Ind.)?

^{BGT} **John 7:51** μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον ἐὰν μὴ ἀκούσῃ πρῶτον παρ' αὐτοῦ καὶ γινῶ τί ποιεῖ;

^{VUL} **John 7:51** numquid lex nostra iudicat hominem nisi audierit ab ipso prius et cognoverit quid faciat

LWB **John 7:52** They answered with discernment and said to him: You are not also out of Galilee, are you? Search [the Scriptures] and come to the understanding [the Pharisee's conclusion] that a prophet will not arise out of Galilee.

KW **John 7:52** They answered and said to him, As for you, you are not also out of Galilee, are you? Search and see that out of Galilee a prophet does not arise.

KJV **John 7:52** They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

TRANSLATION HIGHLIGHTS

The Pharisees are so irritated at Nicodemus for reminding them of this law and indirectly showing them their hypocrisy, that they even resort to insulting him! They said, “You aren’t from Galilee, too, are you?” They classify Nicodemus as being a lowlife from Galilee, just like Jesus. Why else would he stick up for this man? Then they indirectly insult him a second time, by commanding him in the form of a challenge (Imperative mood) to search the Scriptures again (Ingressive Aorist tense) and of course come to their conclusion after his fruitless search that no prophet is said to ever come out of Galilee (Futuristic Present tense). In other words, if he thinks he is so smart, then let him search the law and prove that there is even a remote possibility that this man from Galilee could be a prophet – let alone the Messiah. Their error, of course, was that they believed Jesus came from Galilee. He may have made it His ministerial headquarters, but it is not where He was born. He was born in Bethlehem just as the Scriptures foretold.

RELEVANT OPINIONS

In fact, the Jews held that six prophets – Jonah, Hosea, Nahum, Elijah, Elisha, and Amos – had come from Galilee. (E. Towns) A defense was simply impossible. The leaders should have admitted it. But instead of admitting the charge of one of their numbers they chose to ignore it and to give him an answer which implied that they regarded him as being insincere ... In fact, the attitude of the leaders, moved by envy, had become even more bitter than before. (W. Hendriksen) By this they betray that their own hostility was a merely personal matter, and not founded on careful examination. (W. Nicole) So the Pharisees, having no possible defense for their illegal procedure, substitute an insulting attack upon the motive of their monitor, namely, that he talks as though he, too, were from Galilee ... As so often, blind passion made these men set up false and unwarranted claims which contradicted their own better knowledge. (R. Lenski)

John 7:52 They answered with discernment (ἀποκρίνομαι, API3P, Constative, Deponent) and (connective) said (λέγω, AAI3P, Constative) to him (Dat. Disadv.): You (Subj. Nom.) are (εἰμί, PAI2S, Descriptive) not (neg. particle) also (adjunctive) out of Galilee (Abl. Source), are you (Interrogative Ind.)? Search (ἐραυνάω, AAImp.2S, Ingressive, Command; examine, investigate the Scriptures) and (connective) come to the understanding (ὁράω, AAImp.2S, Ingressive, Command) that (introductory) a prophet

(Subj. Nom.) **will not** (neg. adv.) **arise** (ἐγείρω, PPI3S, Futuristic) **out of Galilee** (Abl. Source).

^{BGT} **John 7:52** ἀπεκρίθησαν καὶ εἶπαν αὐτῷ· μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ἐραύνησον καὶ ἴδε ὅτι ἐκ τῆς Γαλιλαίας προφήτης οὐκ ἐγείρεται.

^{VUL} **John 7:52** responderunt et dixerunt ei numquid et tu Galilaeus es scrutare et vide quia propheta a Galilaea non surgit

7:53 – 8:11

Once the account of the adulterous woman in 7:53-8:11 is purged from the Gospel, it becomes evident that 8:12 picks up where 7:52 left off, restoring the unity of 7:1-52 and 8:12-59, which will be dealt with here as one coherent section. (A. Kostenberger) There are well-known scholars on both sides of this debate. To some extent, the supporters of the Textus Receptus (King James Version) include the story of the woman caught in adultery, while the supporters of older and better manuscripts do not include the story. But even that assessment is biased on my part, because I am not a supporter of the Textus Receptus. (LWB)

This verse and through 8:12 (the passage concerning the woman taken in adultery) is certainly not a genuine part of John's Gospel. The oldest and best manuscripts (Aleph A B C L W) do not have it. It first appears in Codex Bezae. It is probably a true story for it is like Jesus, but it does not belong to John's Gospel. (A. Robertson) Almost all textual scholars agree that these verses were not part of the original manuscript of the Gospel of John. (E. Blum) No Greek church father before Euthymius (12th century) comments on the passage, and he declared that the accurate copies of the Gospel did not contain it. (R. Earle)

7:53-8:11 is not an integral part of John's Gospel, but part of the early oral tradition (antedating the year 70); it was very early put into written form, and one of its two versions was eventually inserted into John's Gospel. These findings of the text critics must be accepted as facts. Between 7:52 and 8:12 nothing intervenes. The spurious section is foreign to John's Gospel, fits nowhere into the plan of this Gospel, and is easily recognized as an interpolation in the place which it occupies. The language differs decidedly from that of John's own writing ... Since John did not write this section, we give no exposition of it. (R. Lenski)

Chapter 8

^{LWB} **John 8:12** Meanwhile, Jesus spoke to them again, saying: I alone am the light of the world. He who keeps on following Me [daily decisions] will never walk in the sphere of the darkness [as a way of life], but will keep on possessing the light of life [spiritual blessing].

^{KW} **John 8:12** Then Jesus spoke again to them, saying, I alone, in contradistinction to all others, am the light of the world. He who habitually follows with me shall positively not order his behavior in the sphere of darkness, but shall possess the light of life.

^{KJV} **John 8:12** Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

TRANSLATION HIGHLIGHTS

Jesus did not stop speaking publicly because the chief priests and Pharisees were out to get Him. He resumed His communication (Constative Aorist tense) once again, reiterating claims to deity. He tells them unequivocally that He alone is the light of the world (Gnomic Present tense). In my opinion, this is a continuation of 7:37-52. He claimed to be the living water in 7:37-38 and here He claims to be the light for those who keep on following Him. The figure of “light in the world” represents the attributes of deity. Only God possesses the attribute of light - absolute holiness amidst the darkness of the world. Jesus Christ, God the Son, is the only light in a sinful world. The *only* light at the end of the tunnel, is Jesus Christ.

He who keeps on following Jesus (Iterative & Durative Present tense) will never walk in *the* darkness. This is not the one-time event of initial faith in Christ. This is a continual, daily walk with Jesus experientially. All believers have the choice of walking in the sphere of light or in the sphere of the darkness *after* initial faith in Christ. All too many Christians choose to walk in *the* darkness instead of following Jesus. Again, this is an experiential passage, not a positional passage. Believing in Christ once and then returning to your former life of continual sin disqualifies you from having the *light of life* on a continuous basis. Since the indwelling of the Holy Spirit had not yet begun, *following* Jesus was walking in the light even without the benefit of the filling of the Spirit.

If a believer is following Jesus, he is not walking in the sphere of the darkness (Result Subjunctive mood). The two are mutually exclusive, even during the dispensation of the Hypostatic Union. If someone stopped following Jesus, he automatically began walking in the darkness again. The same is true today when a Christian loses the filling of the Spirit. As soon as a Church Age believer sins, he loses the filling of the Spirit and enters the sphere of the darkness. If he does not confess his sins to the Lord immediately, he not only *resides* in the darkness but also *functions* or *walks* in the darkness. The idea is to keep a short account of your sins and to acknowledge them to the Father in the name of Jesus Christ as soon as possible.

A believer in the dispensation of the Hypostatic Union follows Jesus daily and that obedience prevents him from walking in the sphere of darkness. The same is true for the Church Age believer, although the mechanics of confession and the restoration of the filling of the Spirit adds a powerful spiritual dimension not available to those Jesus was addressing at that time. The person who continually followed Jesus continually possessed the light of life. This statement by Jesus is both predictive (His promise) and iterative (obedience required). The light of life was the sphere of the Divine, Jesus Christ Himself. Regardless of dispensational mechanics, obedience is a requirement for spiritual blessing.

RELEVANT OPINIONS

This is the second of the seven great “I Am’s.” He Himself in person is that light. He – no one else beside Him – is that light, for it is only in and through Him that God’s glorious attributes shine forth most brilliantly in the midst of the world ... To those who by sovereign grace are drawn (6:44) to the light and follow its guidance, He not only proclaims but actually imparts these blessings. But not all follow where the light leads ... Man must follow where the light leads: *he is not permitted to map out his own course through the desert of this life.* The symbolism of the feast of the Tabernacles (now in progress or just ended) reminded the audience of this light which the ancestors had enjoyed as a guide. Those who had followed it and had not rebelled against its guidance had reached Canaan. The others had died in the desert. (W. Hendriksen) John emphasizes that the light, Jesus, has come into the world so that people might believe in Him or follow Him. The call to believe in the light, though, is a far cry from saying that all have been given the ability to do so. Indeed, John, speaking of those who did not believe, says they “could not believe” because God “has blinded their eyes” (12:39-40). This judicial hardening by God does not lessen human responsibility in John’s eyes. (T. Schreiner)

Though fully aware of the malignant design of the Pharisees, He possessed His soul in patience. Without exhibiting the slightest perturbation, refusing to be turned aside from the task He was engaged in, He returned at once to the teaching of the people. How differently we act under provocation! To us disturbances are only too frequently perturbances. If only we realized that everything which enters our life is ordered by God, and we acted in accord with this, then should we maintain our composure and conduct ourselves with unruffled serenity. But only one perfect life has been lived on this earth; and our innumerable imperfections only serve to emphasize the uniqueness of that life. (A. Pink) Jesus greatly expands our understanding by using the commonplace things like bread, light, and water, to symbolize Himself. He uses the ordinary to speak of the extraordinary, the physical to speak of the spiritual, the temporal to speak of the eternal, the here-and-now to speak of the hereafter, the earthly to speak of the heavenly, the limited to speak of the unlimited, and the finite to speak of the infinite. (J. McGee)

The enjoyment of all mercies is conditional. The simple existence of light will not ensure its enjoyment. It has conditions. The condition of enjoying the Light of the world is to follow Christ. This involves the soul being within the sphere of His attraction and light. This involves knowledge, faith, obedience, discipleship, to sit at His feet and learn of Him, acknowledgement of His leadership, and impressibility to His influence ... To follow means progress. The soul cannot be stationary and follow Christ, but it must ever press forward and upward in the direction of His example, character, life, Spirit, and glory. (B. Thomas) The second part of our verse disproves Universalism: it is only the one who “follows” Christ that has “the light of life.” The one who does not “follow” Christ remains in darkness. (A. Pink) During this Feast of Tabernacles, Israel was remembering the deliverance when the pillar of fire led the children of Israel through the wilderness. They were celebrating this with a torch parade. When Jesus said, “I am the light of the world,” this is what He was referring to. Whenever and wherever the pillar of fire led, the children of Israel followed. We are to follow Him in like manner, looking to Him as the Light of the world. (J. McGee)

Many have made great mistakes in life, and had to go through toils and trials they might well have been spared, if only they had been practical Christians, completely at the disposal of the Lord Jesus. Jesus knows well what poor guesses we can make at consequences and probabilities. He who claims to rule us will never leave us in doubt as to what we are really to do. The continuance of serious perplexity comes not from want of light, but want of disposition to make use of the light. (D. Young) According to the Talmud, on every night of the feast the Court of the Women was brilliantly illuminated, and the night, according to Wetstein and others, was spent in dancing and festivity. This brilliant lighting was perhaps a memorial of the Pillar of Fire which led the Israelites while dwelling in tents. (W. Nicole) Natural man can have no spiritual light until the sovereign God in His good pleasure gives it. The Light of life is possessed only by those who have been regenerated by the Spirit of God. (W. Best) The idea in "light" is that of an active power which conquers the opposing power called "darkness." Each constitutes a power, each stands opposed to the other, and the light triumphs over the darkness. (R. Lenski)

The light metaphor was ancient in Israel's history. The Jews associated light with God's presence. He had created light on the first day and lights on the fourth day of Creation (Gen. 1:3, 14-19). He had revealed Himself in a flame to Moses on the Midianite desert (Exod. 3). He had also

protectively led the Israelites through the wilderness in a cloudy pillar of fire (Exod. 13:21-22; 14:19-25; Num. 9:15-23), and He had appeared to them on Mt. Sinai in fire. These are only a few instances in which God had associated His presence with fire and light (cf. Ps. 27:1; 36:9; 119:105; Prov. 6:23). Symbolically the light represented various characteristics of God, particularly His revelation, holiness, and salvation (cf. Ezek. 1:4, 13, 26-28; Hab. 3:3-4). (T. Constable) Part of the feast of Tabernacles was the lamp-lighting ceremony. Every evening during the festival a priest would light the three huge torches on the menorah (lampstand) in the women's court (or treasury) of the temple. These lights would illuminate the entire temple compound throughout the night. People would bring smaller torches into the temple precincts, light them, and sing and dance sometimes all through the night. It was one of the happiest occasions of the entire Jewish year. (A. Edersheim)

At the close of the first Festival-day of the Feast they went down to the Court of the Women where they had made a great amendment. There were golden candlesticks there with four golden bowls on top of them and four ladders to each candlestick, and four youths of the priestly stock and in their hands jars of oil holding a hundred and twenty logs which they poured into all the bowls. They made wicks from the worn out drawers and girdles of the priests and with them they set the candlesticks alight, and there was not a courtyard in Jerusalem that did not reflect the light of the Beth ha-She'ubah. (Mishnah, Sukkah 5:2-3) How can anyone trust the darkness? He must mistrust and flee from it when the light shines over him. How can anyone mistrust and flee from the light when it shines over him? (R. Lenski)

John 8:12 Meanwhile (transitional), Jesus (Subj. Nom.) spoke (λαλέω, AAI3S, Constative) to them (Dat. Ind. Obj.) once again (adv.), saying (λέγω, PAPtc.NMS, Static, Modal): I alone (Subj. Nom.; me only) am (εἰμί, PAI1S, Gnomic) the light (Pred. Nom.) of

the world (Adv. Gen. Ref.). He (Subj. Nom.) who keeps on following (ἀκολουθέω, PAPtc.NMS, Iterative/Durative, Substantival; as a disciple) Me (Dat. Adv.) will never (neg. adverb, neg. particle) walk (περιπατέω, AASubj.3S, Constative, Result; order their behavior, live their life) in the sphere of the darkness (Loc. Sph.), but (contrast) will keep on possessing (ἔχω, FAI3S, Predictive & Iterative) the light (Acc. Dir. Obj.; sphere of the Divine) of life (Adv. Gen. Ref.).

^{BGT} **John 8:12** Πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ Ἰησοῦς λέγων· ἐγώ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσει ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς.

^{VUL} **John 8:12** iterum ergo locutus est eis Iesus dicens ego sum lux mundi qui sequitur me non ambulabit in tenebris sed habebit lucem vitae

LWB **John 8:13** Then the Pharisees said to Him: You are bearing witness on your own behalf. Your testimony is not reliable [or legally acceptable].

^{KW} **John 8:13** Then the Pharisees said to Him, As for you, you are bearing testimony concerning yourself. Your testimony is not true.

^{KJV} **John 8:13** The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

TRANSLATION HIGHLIGHTS

The Pharisees were not impressed with Jesus testifying on His own behalf. Anybody could do that. The law required at least two or more witnesses, especially in the case of Jesus' dramatic claims to deity. Therefore His testimony about being "the light" was both unreliable and unacceptable according to their law. If He can produce some corroborating witnesses, then maybe they will entertain His grandiose claims.

RELEVANT OPINIONS

According to the accepted rules of evidence among the rabbis, no man could give witness for himself. (E. Towns) The synoptic Gospels show with what perverse ingenuity and doggedness they followed Him from place to place, venturing to assail Him through His disciples, through His omissions of ritual, and by reason of his divine freedom in interpreting the sacred Scripture. (H. Reynolds) The sons of light come to the light and follow the light; those who will not do this must remain in the darkness, because there is no light other than the light of the world. (F. Bruce) They care nothing for Who He is and what He bestows. They are bent only on catching at any reason for rejecting Him and for discrediting Him, no matter how flimsy it may be. (R. Lenski)

John 8:13 Then (inferential) the Pharisees (Subj. Nom.) said (λέγω, AAIP3, Constative) to Him (Dat. Ind. Obj.): You (Subj. Nom.) are

bearing witness (μαρτυρέω, PAI2S, Static) **on your own behalf** (Prep. Gen.). **Your** (Poss. Gen.) **testimony** (Subj. Nom.) **is** (εἰμί, PAI3S, Descriptive) **not** (neg. adv.) **reliable** (Pred. Nom.; dependable, honest, true).

^{BGT} **John 8:13** εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι· σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής.

^{VUL} **John 8:13** dixerunt ergo ei Phariseae tu de te ipso testimonium perhibes testimonium tuum non est verum

LWB John 8:14 Jesus answered with discernment and said to them: **Even though I am bearing witness on My own behalf, My testimony is reliable, because I know for a certainty where I came from [heaven] and where I am going [back to heaven through the cross]. You, however, do not know where I have come from or where I am going.**

^{KW} **John 8:14** Answered Jesus and said to them, Even if I am bearing testimony concerning myself, my testimony is true, because I know with an absolute knowledge from where I came and where I am departing. But as for you, you do not know from where I come nor where I am going.

^{KJV} **John 8:14** Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

TRANSLATION HIGHLIGHTS

Jesus knew what they were thinking, but answered them in His own unique manner. He said, Even though I am bearing witness on My own behalf (Concessive Subjunctive mood), My testimony is absolutely reliable (Gnomic Present tense). I know exactly where I came from (Constative Aorist tense) and where I am going (Futuristic Present tense). I came from heaven, am currently residing on earth in hypostatic union, and will be returning to heaven through the cross soon enough. I was in communion with the Father in eternity past, am in communion with Him presently, and will be sitting at His right hand at the throne of glory very soon. You Pharisees, however, have no clue (Intensive Perfect tense) where I have come from (Historical Present tense) or where I am going (Futuristic Present tense).

RELEVANT OPINIONS

When I say that I am the light of the world, this declaration is based upon My perfect self-consciousness and should, accordingly, be accepted. You, on the contrary, have no such knowledge respecting Myself. Hence your denial of My testimony regarding Myself is worthless. (W. Hendriksen) Jesus corrected His critics' false conclusion. Even if Jesus was the only witness to His own identity, His witness would still be true. Frequently only one person knows the facts. Jesus' witness was not false because it stood alone even though it was insufficient under Mosaic Law. The Pharisees had misunderstood Him. (T. Constable) For such teachers, Jesus is not understood; His mission is opaque. They see only the outward form of it

and judge it as unimpressive, a verdict which would find ample apparent justification as He took His leave of them on the cross. (J. Stott)

I satisfy in superlative fashion your own demand and also my own conceded test, because I know - with clear undisturbed self-consciousness I know, absolutely, invincibly, with perfect possession of the past and future – whence I came and where I am going ... He embraced the two eternities in His inward self-consciousness. That “whence” and that “whither,” with all their infinite sublimity and solemnity, give adequate evidence and sufficient weight to His personal claim to be the Light of the world, because He is the temporary Embodiment of the eternal life which was with the Father, but is manifest to men. (H. Reynolds)

John 8:14 **Jesus** (Subj. Nom.) **answered with discernment** (ἀποκρίνομαι, API3S, Constative, Deponent) **and** (connective) **said** (λέγω, AAI3S, Constative) **to them** (Dat. Ind. Obj.): **Even though** (ascensive) **I** (Subj. Nom.) **am bearing witness** (μαρτυρέω, PASubj.1S, Static, Concessive) **on my own behalf** (Prep. Gen.), **My** (Poss. Gen.) **testimony** (Subj. Nom.) **is** (εἰμί, PAI3S, Gnostic) **reliable** (Pred. Nom.; dependable, honest, true), **because** (causal) **I know for a certainty** (οἶδα, Perf.AI1S, Intensive) **where** (Adv. Place; heaven) **I came from** (ἔρχομαι, AAI1S, Constative, Deponent), **and** (continuative) **where** (Adv. Place; heaven) **I am going** (ὑπάγω, PAI1S, Futuristic). **You** (Subj. Nom.), **however** (adversative), **do not** (neg. adv.) **know** (οἶδα, Perf.AI2p, Intensive) **where** (Adv. Place) **I have come from** (ἔρχομαι, PMI1S, Historical, Deponent) **or** (disjunctive) **where** (Adv. Place) **I am going** (ὑπάγω, PAI1S, Futuristic).

^{BGT} **John 8:14** ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· καὶ ἐγὼ μαρτυρῶ περὶ ἑμαυτοῦ, ἀληθὴς ἐστὶν ἡ μαρτυρία μου, ὅτι οἶδα πόθεν ἦλθον καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι ἢ ποῦ ὑπάγω.

^{VUL} **John 8:14** respondit Iesus et dixit eis et si ego testimonium perhibeo de me ipso verum est testimonium meum quia scio unde veni et quo vado vos autem nescitis unde venio aut quo vado

LWB John 8:15 **You make it a habit to judge according to the flesh [external appearance and circumstances]. As for Me, I am not in the habit of judging anyone.**

^{KW} **John 8:15** As for you, according to the flesh you are in the habit of judging. As for myself, I judge no one.

^{KJV} **John 8:15** Ye judge after the flesh; I judge no man.

TRANSLATION HIGHLIGHTS

Jesus continues to address the Pharisees. They make it a habit to judge men by human standards (Iterative Present tense), especially in His case. In their estimation, He is only a man who was born in Galilee and has not been trained in a theological seminary. He is the son of a carpenter,

that's all. As for Jesus, He is not in the habit of judging any man by human standards. But if He did judge someone, it would be according to divine standards rather than external appearance. The double negative "not no one" is better translated "not anyone."

RELEVANT OPINIONS

What the Lord means is this: though you lack the necessary knowledge to judge, yet you are constantly judging Me. (W. Hendriksen) I alone, independently of the Father, judge no man. (H. Reynolds) Here the context points to the contrast between judging and testifying. His great function is to testify to the truth and thus to save. (R. Lenski) Sadly, in assessing who Jesus is, His opponents are judging by human standards. This is probably even worse than judging by mere appearances. (D. Carson) Because they do not experience the intimate oneness with the Father that Jesus knows, they are left at the mercy of their purely human judgments. (J. Stott)

John 8:15 You (Subj. Nom.) make it a habit to judge (κρίνω, PAI2P, Iterative) according to the flesh (Adv. Acc.; by human standards). As for Me (Nom. Ref.), I am not (neg. adv.) in the habit of judging (κρίνω, PAI1S, Iterative) anyone (Acc. Dir. Obj.; nobody, no one).

^{BGT} **John 8:15** ὑμεῖς κατὰ τὴν σάρκα κρίνετε, ἐγὼ οὐ κρίνω οὐδένα.

^{VUL} **John 8:15** vos secundum carnem iudicatis ego non iudico quemquam

^{LWB} **John 8:16** **But when I do begin to pass judgment [in the future], My judgment will be in accordance with Truth [divine standards], for I am not alone, but rather I and the Father who sent Me.**

^{KW} **John 8:16** And if indeed I am passing judgment, the judgment which is mine is genuine, because I am not alone, but I and He who sent me.

^{KJV} **John 8:16** And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

TRANSLATION HIGHLIGHTS

Jesus didn't come to earth in hypostatic union to pass judgment, but when the time comes for Him to begin passing judgment (Ingressive Aorist tense), His judgment will be in accordance with divine standards (Futuristic Present tense). Furthermore, His judgment will be supported by God the Father. His judgment will not be passed alone; the Father will stand with Him. The Father who sent Him to earth (Dramatic Aorist tense) will agree with His estimation of things. They will speak with one voice in perfect agreement.

RELEVANT OPINIONS

The Father is in Me and with Me. I think the Father's thoughts and do the Father's will. (H. Reynolds) But that does not mean that Jesus does not judge in *any* sense. His purpose was to

save, not to condemn, but His very presence guarantees that humanity divides around Him, and a large part of it is correspondingly judged by Him. Indeed, the Son of Man has been given unique authority to judge (5:27), precisely because of who He is. (D. Carson) The judgments of Jesus are thus identical with those of His Father, unerring and divine. (R. Lenski)

Jesus was not judging anyone then. That aspect of His ministry lies in the future. However even if He did judge them, His judgment would prove right (Gr. *alethine*, valid) because in that activity also He would be acting under and with the Father (cf. 5:30). As Jesus represented the Father faithfully by revealing Him, so He will represent the Father's will faithfully by judging. He did everything and will do everything with divine authority. (T. Constable) It is not the judgment of a mere man, as you think, but of God. (W. Hendriksen)

John 8:16 But (adversative) when (temporal conj.) I (Subj. Nom.) do begin to pass judgment (κρίνω, AASubj.1S, Ingressive, Temporal), My (Poss. Nom.) judgment (Subj. Nom.) will be (εἰμί, PAI3S, Futuristic) in accordance with Truth (Pred. Nom.; dependable), for (explanatory) I am (εἰμί, PAI1S, Descriptive) not (neg. adv.) alone (Pred. Nom.), but rather (contrast) I (Subj. Nom.) and (connective) the Father (Subj. Nom.) who sent (πέμπω, AAPTc.NMS, Dramatic, Substantival) Me (Acc. Dir. Obj.).

^{BGT} **John 8:16** καὶ ἐὰν κρίνω δὲ ἐγώ, ἡ κρίσις ἡ ἐμὴ ἀληθινὴ ἐστίν, ὅτι μόνος οὐκ εἰμί, ἀλλ' ἐγὼ καὶ ὁ πέμψας με πατήρ.

^{VUL} **John 8:16** et si iudico ego iudicium meum verum est quia solus non sum sed ego et qui me misit Pater

LWB **John 8:17** In fact, it is written in the law [Deut. 17:6] that is incumbent on you, that the testimony of two men is reliable.

^{KW} **John 8:17** And in the law indeed which is yours, it stands written that the testimony of two men is true.

^{KJV} **John 8:17** It is also written in your law, that the testimony of two men is true.

TRANSLATION HIGHLIGHTS

Jesus agrees with the Pharisees that the law which they are intent on keeping (Intensive Perfect tense), their own supreme legal authority, requires more than one witness. The testimony of two men is indeed considered reliable according to their law (Static Present tense). But as He will explain, His personal testimony and the corroborating testimony of the Father equals two witnesses according to the Law. Deuteronomy 17:6 says, “At the mouth of two witnesses or three witnesses, shall he that is to die be put to death; at the mouth of one witness he shall not be put to death.”

RELEVANT OPINIONS

The reasoning is this: surely, if this rule holds with respect to men, it holds even more respect to God. The argument is from the minor to the major ... The testimony was regarded as entirely reliable, a proper basis for drastic action. Surely, the Father and the Son are both reliable! (W. Hendriksen) What Jesus says of Himself as a judge is only incidental, elicited by the action of the Pharisees in usurping judicial authority by calling the testimony of Jesus illegal and void in a court of law ... In any human court “two men,” two human witnesses, would be enough; for these Pharisees Jesus adduces two divine witnesses. So fully does He meet the requirement of the law that He greatly exceeds that requirement. (R. Lenski)

John 8:17 In fact (emphatic), it is written (γράφω, Perf.PI3S, Intensive) in the law (Loc. Place; Deut. 17:6) that is (transitional) incumbent on you (Dat. Poss.), that (introductory) the testimony (Subj. Nom.) of two (Gen. Measure) men (Abl. Source) is (εἰμί, PAI3S, Static) reliable (Pred. Nom.; true, dependable).

^{BGT} **John 8:17** καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθῆς ἐστίν.

^{VUL} **John 8:17** et in lege vestra scriptum est quia duorum hominum testimonium verum est

LWB John 8:18 I am the One who bears witness concerning Myself, and the Father who sent Me bears witness concerning Me.

^{KW} **John 8:18** I am the One who bears testimony concerning myself, and there testifies concerning me He who sent Me, the Father.

^{KJV} **John 8:18** I am one that bear witness of myself, and the Father that sent me beareth witness of me.

TRANSLATION HIGHLIGHTS

Jesus uses ἐγώ εἰμι to describe His person –The I Am. He is “the One” (meaning the Messiah) who bears witness concerning Himself (Dramatic Present tense). The Father who sent Him (Constativ Aorist tense) also bears witness concerning Him (Dramatic Present tense) as the second witness. So you see, the two of Them fulfill the requirements of the law.

RELEVANT OPINIONS

Note that the names of the two witnesses occur at the very beginning and at the very end of the sentence, to emphasize the independent character of each. Each, standing by Himself, is thoroughly reliable; both agreeing, the argument becomes doubly unanswerable. (W. Hendriksen) The Father that sent Him, by a long chain of events and revelations, by miracles and mighty energies, by the conference of the spirit of conviction upon the minds that gave candid attention to His verbal testimony, by the providential concurrence of facts with prophetic anticipation, was bearing witness concerning Him. (H. Reynolds)

John 8:18 I am (εἰμί, PAI1S, Gnostic) the One (Pred. Nom.) who bears witness (μαρτυρέω, PAptc.NMS, Dramatic, Substantival) concerning Myself (Prep. Gen.), and (connective) the Father (Subj. Nom.) who sent (πέμπω, AAPTc.NMS, Constative, Substantival) Me (Acc. Dir. Obj.) bears witness (μαρτυρέω, PAI3S, Dramatic) concerning Me (Prep. Gen.).

^{BGT} **John 8:18** ἐγώ εἰμι ὁ μαρτυρῶν περὶ ἑαυτοῦ καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ.

^{VUL} **John 8:18** ego sum qui testimonium perhibeo de me ipso et testimonium perhibet de me qui misit me Pater

LWB John 8:19 Then they asked Him: Where is Your Father? Jesus answered with discernment: You neither know Me nor My Father. If you knew Me, you would also know My Father.

^{KW} **John 8:19** Then they were saying to Him, Where is your father? Answered Jesus, Neither do you know me nor my Father. If you had known me, in that case also my Father you would have known.

^{KJV} **John 8:19** Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

TRANSLATION HIGHLIGHTS

Then the Pharisees asked Him: Where is Your Father? They were probably thinking about His earthly father, Joseph. But Jesus answered them with discernment: You neither know Me nor My Father (Intensive Perfect tense). If you knew Me (and they didn't, as the 2nd class condition attests), then they would also know His Father (Intensive Perfect tense). They did not truly know either of them, or they would have to acknowledge His deity.

RELEVANT OPINIONS

The Pharisees were engaged in the most dangerous activity found among men: they were hardening their hearts! Such hardening results in total blindness and ignorance. (W. Hendriksen) Jesus answered this taunt with sublime patience and pity, with distress at the resolute and judicial blindness they were fastening upon themselves. (H. Reynolds) These men brazenly set aside the undeniable and incontrovertible double testimony and instead fasten on the point that Jesus should produce this second witness in person before them. (R. Lenski)

John 8:19 Then (inferential) they asked (λέγω, Imperf.AI3P, Descriptive) Him (Dat. Ind. Obj.): Where (Adv. Place) is (εἰμί, PAI3S, Static, Interrogative Ind.) Your (Gen. Rel.) Father (Pred. Nom.)? Jesus (Subj. Nom.) answered with discernment (ἀποκρίνομαι, API3S, Constative, Deponent): You neither (neg. conj.) know (οἶδα, Perf.AI2P, Intensive) Me (Acc. Dir. Obj.) nor (neg. conj.) My

(Gen. Rel.) **Father** (Acc. Dir. Obj.). **If** (protasis, 2nd class condition, "but you don't") **you knew** (οἶδα, Perf.AI2P, Intensive) **Me** (Acc. Dir. Obj.), **you would also** (adjunctive) **know** (οἶδα, Perf.AI2P, Intensive) **My** (Gen. Rel.) **Father** (Acc. Dir. Obj.).

^{BGT} **John 8:19** ἔλεγον οὖν αὐτῷ· ποῦ ἐστὶν ὁ πατήρ σου; ἀπεκρίθη Ἰησοῦς· οὔτε ἐμὲ οἴδατε οὔτε τὸν πατέρα μου· εἰ ἐμὲ ᾗδετε, καὶ τὸν πατέρα μου ἂν ᾗδετε.

^{VUL} **John 8:19** dicebant ergo ei ubi est Pater tuus respondit Iesus neque me scitis neque Patrem meum si me sciretis forsitan et Patrem meum sciretis

LWB John 8:20 Jesus spoke these words in the treasury as He was teaching in the temple. Moreover, no one took Him into custody, because His hour had not yet arrived.

^{KW} **John 8:20** These words He spoke in the treasury while teaching in the temple. And no one laid hands on Him because not yet had His hour come.

^{KJV} **John 8:20** These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

TRANSLATION HIGHLIGHTS

There was no separation between Church and State in the Jewish economy. The temple was the spiritual headquarters as well as the public treasury. At this particular time, Jesus was teaching (Perfective Present tense) in the treasury section of the temple. And while this was happening, no one took Him into custody (Dramatic Aorist tense), because as mentioned previously, His hour had not yet arrived. When the time for His eventual arrest comes, it will happen at precisely the moment, at the exact location, by the specific people the Father has selected to perform this deed. Absolutely nothing is left to chance in God's plan, and the timing is always perfect.

RELEVANT OPINIONS

Against the wall in the Court of Women stood thirteen trumpet-shaped chests in which the people deposited their gifts for various causes. Hence, taking the part for the whole, this court was sometimes called the Treasury. (W. Hendriksen) It was in the court of the women, or the place of public assembly most abundantly frequented by the multitude, and beyond which the women could not penetrate into the "court of the priests." Here it shows that some further attempt was made to lay violent hands on Him, which for the moment failed. (H. Reynolds) Jesus lived a protected life until His work was completed. (F. Gaebelein)

One cannot suppose that God from all eternity foreordained the crucifixion to happen on a certain date – the fullness of time, not when His hour had not yet come, but only when His hour had come (John 13:1, 17:1) – and then hoped that someone would turn up to crucify Christ. Quite the contrary, Herod and Pontius Pilate were individually included in the eternal plan; and because they were so foreordained they came together to do whatever God had before decided. The word is "foreordained" or "predetermined." Must not they who say that God does not

foreordain evil acts now hang their heads in shame? The idea that a man can decide what he will do, as Pilate decided what to do with Jesus, without that decision's being eternally controlled and determined by God makes nonsense of the whole Bible. (G. Clark)

John 8:20 Jesus (Subj. Nom.) spoke (λαλέω, AAI3S, Constativ) these (Acc. Spec.) words (Acc. Dir. Obj.) in the treasury (Loc. Place) as He was teaching (διδάσκω, PAPTc.NMS, Perfective, Temporal) in the temple (Loc. Place). Moreover (inferential), no one (Subj. Nom.) took Him (Acc. Dir. Obj.) into custody (πιάζω, AAI3S, Dramatic), because (causal) His (Gen. Poss.) hour (Subj. Nom.) had not yet (Adv. Time) arrived (έρχομαι, Perf.AI3S, Dramatic, Deponent).

^{BGT} **John 8:20** Ταῦτα τὰ ῥήματα ἐλάλησεν ἐν τῷ γαζοφυλακίῳ διδάσκων ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἐπίασεν αὐτόν, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ.

^{VUL} **John 8:20** haec verba locutus est in gazofilacio docens in templo et nemo adprehendit eum quia necdum venerat hora eius

LWB John 8:21 Then He said to them again: I will go away and you will look for Me [not to believe in Him, but to take Him into custody], but you will die in your sin [as unbelievers]. Where I am going [to heaven to be with the Father], you are not able to come.

^{KW} **John 8:21** Therefore again He said to them, I will withdraw and you shall seek Me, and in your sin you shall die. Where I am departing, as for you, you are not able to come.

^{KJV} **John 8:21** Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

TRANSLATION HIGHLIGHTS

Jesus repeats a prediction to them again (Constativ Aorist tense). He is going to depart from them (Futuristic Present tense) and they will search up-and-down for Him (Predictive Future tense), but they will not be able to find Him. This *looking* does not refer to searching for Him so that they may hear His gospel again and believe, but rather to have Him taken into custody and executed for claiming to be God. They will die in their sin (Predictive Future tense). *Sin* in the singular is a reference to a *comprehensive whole*, not a focus on chain sinning or individual sins. He knows who His elect are, and the Pharisees He is talking to are not among them. He will not be back to teach these things to them again. Not only will they die in their sin, they are not able to go where He is going.

He is going to heaven to be with the Father, and as unbelievers they will not be allowed to go to heaven. They have their law, but they do not possess the Father or the Son. They have accepted the rules, regulations, and ceremonies, but they have rejected their own Messiah. Jesus is not giving an evangelistic message here; He is merely stating a known fact. This particular crowd of Jews (as a whole, with some exceptions) are not His sheep. They are not God's elect. They cannot and will not believe because that ability was not given to them. There is no suggestion

that if they would only believe, their sin would be dealt with and they would not die in their sin. He is not giving them an *invitation*; He is presenting an *indictment*.

RELEVANT OPINIONS

The essential idea of this word for sin is that of missing the mark. To die in this state means to be eternally separated from God. (E. Towns) The time of His visible presence with them will have passed, and they will seek Him after that in vain. Instead of enjoying eternal life through faith in Him, they will die in their sin – without having their sin removed. (F. Bruce) Under a little pressure a man will say his prayers, read his Bible, become active in church work, profess to seek Christ, and become quite a different character; but only too often such an one is but reformed, and not transformed. And frequently this is made apparent in this world. Let the pressure be removed, let health return, let there be a change of circumstances, and how often we behold the zealous professor returning to his old ways. (A. Pink)

Scripture teaches that the sinner is a slave to sin. A slave is not free but bound. Any discussion of freedom within a Christian or biblical context must do justice to this fundamental biblical principle: sin reigns over the unregenerate heart. Biblical freedom, the ability to do that which is pleasing to God, freedom from sin, is given to us by the redemptive work of Christ. Where the Arminian asserts that freedom is the precondition for grace, the Calvinist holds that grace is the prerequisite for freedom. (R. Peterson, M. Williams) *Sin* is walking in darkness, in the domain of death, and *die* means to be finally subject to this realm. (R. Schnackenburg) At the beginning of the Feast His opponents had been looking for Him with evil intent. (C. Kruse) To die in one's sin is to receive the eternal penalty of sin after death. (R. Lenski)

This sin is not unbelief, for verse 24, it is clearly distinguished from that, but your state of sin, unremoved, and therefore abiding and proving your ruin ... individual perdition. (H. Alford) The words *in your sin* indicate the state of inward depravity, and consequently of condemnation, in which death will overtake them. (F. Godet) The sin was one in its essence, though its fruits (v. 24) were manifold. Hence the order is, "in your sin shall you die," while in verse 24 the emphasis is transposed to "you will die in your sins." (B. Wescott) The wrath of God resting upon them, they will go to the place of everlasting perdition. (W. Hendriksen) They would die in their sin (singular) of unbelief because they rejected Jesus. (T. Constable)

John 8:21 Then (continuative) He said (λέγω, AAI3S, Constative) to them (Dat. Ind. Obj.) again (adv.): I (Subj. Nom.) will go away (ὑπάγω, PAI1S, Futuristic) and (continuative) you will look for (ζητέω, FAI2P, Predictive) Me (Acc. Dir. Obj.), but (adversative) you will die (ἀποθνήσκω, FMI2P, Predictive) in your (Poss. Gen.) sin (Loc. Sph.). Where (Adv. Place) I (Subj. Nom.) am going (ὑπάγω, PAI1S, Futuristic), you are not (neg. adv.) able (δύναμαι, PMI2P, Descriptive, Deponent) to come (έρχομαι, AAInf., Constative, Inf. As Dir. Obj. of Verb, Deponent).

^{BGT} **John 8:21** Εἶπεν οὖν πάλιν αὐτοῖς· ἐγὼ ὑπάγω καὶ ζητήσετέ με, καὶ ἐν τῇ ἀμαρτίᾳ ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν.

^{VUL} **John 8:21** dixit ergo iterum eis Iesus ego vado et quaeritis me et in peccato vestro moriemini quo ego vado vos non potestis venire

LWB **John 8:22** **Then the Jews asked: Surely, He isn't going to kill Himself, is He? Because He said: Where I am going, you are not able to come.**

^{KW} **John 8:22** Then the Jews were saying, Surely, he will not by any chance kill himself, will he, because he is saying, Where I am departing, you are not able to come?

^{KJV} **John 8:22** Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

TRANSLATION HIGHLIGHTS

The Jews were confused with this announcement, even though they had heard Him give it before. They asked themselves (Interrogative Indicative mood): Surely He isn't planning to kill Himself, is He (Predictive Future tense)? He did say: Where I am going, you are not able to come. Where else could that be except the abode of the dead? So once again, they completely misunderstood the words of Jesus. He told them He is going to heaven to be with the Father, and because they did not believe in Him, they were going to Gehenna. What they heard was that He was going to kill himself and go to Gehenna, while they would end up going to heaven.

RELEVANT OPINIONS

It was widely held in Judaism that anyone who took his own life would go to Gehenna. In arrogance, no Pharisee could ever consider the idea that he might go to Gehenna. Their conclusion was that Jesus would have to kill himself to go to the one place no Pharisee would or could go. (E. Towns) So here they are deaf to the warning that they shall die in their sin with all the horror that lies in this statement; they pick up only the expression that Jesus Himself is about to go away. (R. Lenski) The mockery in these words is alike subtle and bitter ... The remark displays alike the scorn and the self-righteousness of the speakers. (M. Vincent)

The Jews, stung by the announcement of their coming doom, act as if they have not even heard the words of Jesus with reference to themselves ... The present taunting insinuation that he was possibly contemplating suicide was, unbeknown to them, a bitter caricature of the truth; namely, that He was going to give His life as a ransom for many. (W. Hendriksen) Christ proceeded to show them that the reason why His death would separate them from Him was a fundamental difference of nature. (H. Reynolds)

John 8:22 **Then** (inferential) **the Jews** (Subj. Nom.) **asked** (λέγω, Imperf.AI3P, Descriptive): **Surely** (interrogative, expecting a negative answer), **He isn't going to kill** (ἀποκτείνω, FAI3S, Predictive) **Himself** (Acc. Dir. Obj.), **is He** (Interrogative Ind.)? **Because** (causal) **He said** (λέγω, PAI3S, Dramatic): **Where** (Adv.

Place) **I** (Subj. Nom.) **am going** (ὑπάγω, PA11S, Futuristic), **you are not** (neg. adv.) **able** (δύναμαι, PMI2P, Descriptive, Deponent) **to come** (ἔρχομαι, AAInf., Constative, Inf. As Dir. Obj. of Verb, Deponent).

^{BGT} **John 8:22** ἔλεγον οὖν οἱ Ἰουδαῖοι· μήτι ἀποκτενεῖ ἑαυτόν, ὅτι λέγει· ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν;

^{VUL} **John 8:22** dicebant ergo iudaei numquid interficiet semet ipsum quia dicit quo ego vado vos non potestis venire

LWB John 8:23 Then He said to them: You are from below [Gehenna], I am from above [heaven]. You are from this world, I am not from this world.

^{KW} **John 8:23** And he was saying to them, As for you, from beneath you are. As for myself, from above I am. As for you, of this world you are. As for myself, I am not of this world.

^{KJV} **John 8:23** And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

TRANSLATION HIGHLIGHTS

Jesus tells the Pharisees that they are “from below,” a probable reference to Gehenna. By contrast, He is from above, a definite reference to heaven. They couldn’t come from more disparate sources. Their motivation is from this world system; His motivation is not from this world system. They live by human viewpoint; He lives by divine viewpoint. Jesus is contrasting His entire nature and being from their entire nature and being. They are mere humans; He is deity living among humanity in hypostatic union.

RELEVANT OPINIONS

What Jesus means is that the thoughts and motives of these Jews were hell-inspired; His own, were heaven-inspired. (W. Hendriksen) You spring from the lower as opposed to the higher world; you are influenced by considerations drawn from the earthly, sensual, superficial, and transitory ... They belonged to a different sphere from Himself. His origin and nature were from heaven; their origin and nature were from earth. There could, therefore, be no moral understanding between them. (H. Reynolds) *Immanence* means His entire essence is always present everywhere so that the whole of God is in every place. *Transcendence* means He is independent of the created universe so that no particular place exclusively contains Him. Immanence and transcendence exist in balance, so that “the whole earth is full of His glory” – He is wholly in every point in the universe – while at the same time He is “holy” and “lofty and exalted” infinitely beyond the universe. (R.B. Thieme, Jr.)

Those who belong to the lower realm cannot by themselves make the journey to the upper realm; they cannot even grasp the language of the upper realm. What is born of the flesh is flesh, and what is born of the Spirit is spirit. The only possibility for those of the lower realm to be transferred to the upper realm is if someone descends from the upper to the lower realm and then

ascends back where He was before, opening up a way – indeed, Himself constituting the way – by which others may ascend there too. (F. Bruce) No man will ever be qualified to become a disciple of Christ, till Christ has formed him by His Spirit. And hence it arises that faith is so seldom found in the world, because all mankind are naturally opposed and averse to Christ, except those whom He elevates by the special grace of His Holy Spirit. (J. Calvin)

John 8:23 Then (inferential) He said (λέγω, Imperf.AI3S, Descriptive) to them (Dat. Ind. Obj.): You (Subj. Nom.) are (εἰμί, PAI2P, Descriptive) from below (Abl. Source; Gehenna), I (Subj. Nom.) am (εἰμί, PAI2P, Descriptive) from above (Abl. Source; heaven). You (Subj. Nom.) are (εἰμί, PAI2P, Descriptive) from this (Gen. Spec.) world (Abl. Source), I (Subj. Nom.) am (εἰμί, PAI2P, Descriptive) not (neg. adv.) from this (Gen. Spec.) world (Abl. Source).

^{BGT} **John 8:23** καὶ ἔλεγεν αὐτοῖς· ὑμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί· ὑμεῖς ἐκ τούτου τοῦ κόσμου ἐστέ, ἐγὼ οὐκ εἰμί ἐκ τοῦ κόσμου τούτου.

^{VUL} **John 8:23** et dicebat eis vos de deorsum estis ego de supernis sum vos de mundo hoc estis ego non sum de hoc mundo

LWB John 8:24 **Therefore, I said to you: You will die in your sins, for if you do not believe that I Am [deity], you will die in your sins.**

^{KW} **John 8:24** Therefore I said to you, You shall die in your sins, for if you do not believe that I am, you shall die in your sins.

^{KJV} **John 8:24** I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins.

TRANSLATION HIGHLIGHTS

Jesus explains that He told them they will die in their sins (Predictive Future tense) because they did not believe that He was God the Son. He is addressing a mixed crowd, so there would be a few believers mixed in with the unbelievers. The third class condition covers both categories of people. If they do not come to believe (Potential Subjunctive mood) that He is the “I Am,” meaning God, then they will die in their sins (Predictive Future tense). It all comes down to belief – not works, not adherence to the law, not ceremonies or rituals – just belief in Him. *Sin* in verse 21 was in the singular, meaning all of their sins as a complete package or the sin of unbelief. Commentators are divided over the two options. *Sins* in this passage is in the plural, meaning each and every sin. The sin and sins of the elect are taken care of by Christ; those who do not believe in Him - the non-elect by definition – will remain in their sin and their sins.

RELEVANT OPINIONS

The meaning is: that I am all that I claim to be; the One sent by the Father, the One who is from above, the Son of man, the only begotten Son of God, equal with God, the One who has life in Himself, the very essence of the scriptures, the bread of life, the light of the world, etc. (W. Hendriksen) This is one of the many verses which exposes a modern error concerning the Atonement. There are some who teach that on the cross Christ bore all the sins of all men. They insist that the entire question of sin was dealt with and settled at Calvary. They declare that the *only* thing which will now send any man to hell, is his rejection of Christ. But such teaching is entirely unscriptural. Christ bore all the sins *of believers*, but for the sins of unbelievers *no* atonement was made. And one of the many proofs of this is furnished by John 8:24, “Ye shall die in your *sins*” could never have been said if the Lord Jesus removed *all* sins from before God. (A. Pink)

Dagg believed that Christ in His death had the salvation of a particular people in view. His main positions are summed up in one paragraph: “Redemption will not be universal in its consummation; for the redeemed will be out of every kindred, tongue, nation, and people; and therefore cannot include all in any of these divisions of mankind. And redemption cannot have been universal in its purpose; otherwise the purpose will fail to be accomplished, and all, for which the work of redemption was undertaken, will not be effected. (T. Nettles) Jesus' hearers would die in their sins (plural) unless they believed in Him. Only belief in Him could rescue them from this fate. (T. Constable) To die in their sins meant they themselves would bear the consequences of their sins. (C. Kruse) To die in sin is to die separated from God and to remain so forever. (J. Boice) The people Jesus addresses are as ignorant of their own condition as they are of His identity. (R. Whitacre)

John 8:24 **Therefore** (inferential), **I said** (λέγω, AAI1S, Constative) **to you** (Dat. Ind. Obj.): **You will die** (ἀποθνήσκω, FMI2P, Predictive) **in your** (Poss. Gen.) **sins** (Loc. Sph.), **for** (explanatory) **if** (protasis, 3rd class condition, “maybe you will, maybe you won’t”) **you do not** (neg. particle) **believe** (πιστεύω, AASubj.2P, Ingressive, Potential) **that** (introductory) **I** (Subj. Nom.) **Am** (εἰμί, PAI1S, Descriptive), **you will die** (ἀποθνήσκω, FMI2P, Predictive) **in your** (Poss. Gen.) **sins** (Loc. Sph.).

^{BGT} **John 8:24** εἶπον οὖν ὑμῖν ὅτι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγώ εἰμι, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν.

^{VUL} **John 8:24** dixi ergo vobis quia moriemini in peccatis vestris si enim non credideritis quia ego sum moriemini in peccato vestro

LWB **John 8:25** **Then they asked Him: Who are you? Jesus answered them: Namely, the One [the Messiah] I have been telling you about from the first [since the beginning of His public ministry].**

^{KW} **John 8:25** Therefore they were saying to Him, As for you, who are you? Jesus said to them, I am essentially that which I also am telling you.

^{KJV} **John 8:25** Then said they unto him, Who art thou? And Jesus saith unto them, Even *the same* that I said unto you from the beginning.

TRANSLATION HIGHLIGHTS

The Pharisees try to do an end-run around Jesus, asking Him again: Who are you? They want to trap Him into claiming something they can arrest Him for. What they don't seem to realize is that Jesus has told them who He is many times. They just don't want to believe Him. He has confirmed His claims to deity over-and-over again. As a matter of fact, He was in the middle of telling them again when they so rudely interrupted. Jesus answered them: Namely, I'm the One I have been telling you about from the very beginning (Aoristic Present tense), i.e., the Messiah. How many times does He need to claim deity? How many times does He need to say that He and the Father are One, that He came from heaven, and that He therefore is eternal God? They ask Him again, I think, only because they want to laugh, snicker and sneer at His answer in front of the other citizens present.

RELEVANT OPINIONS

Clearly, Jesus is not going to be sidetracked. He answers their derisive question very pointedly and very briefly, and then immediately continues the attack upon them begun in verses 21, 23, and 24. Their question was not only wicked; it was also entirely uncalled for and superfluous, for Jesus had been telling them all the while who He was and He was engaged in doing that very thing now. (W. Hendriksen) He has spoken fully and not kept silent, in fact, is now speaking clearly. And these Jews have heard His testimony, for they refused and still refuse to accept it. (R. Lenski)

John 8:25 **Then** (inferential) **they asked** (λέγω, Imperf.AI3P, Descriptive) **Him** (Dat. Ind. Obj.): **Who** (Subj. Nom.) **are** (είμι, PAI2S, Descriptive, Interrogative Ind.) **you** (Pred. Nom.)? **Jesus** (Subj. Nom.) **answered** (λέγω, AAI3S, Constativ) **them** (Dat. Ind. Obj.): **Namely** (adv.), **the One** (Acc. Spec.; the Messiah) **that** (Acc. Gen. Ref.) **I have been telling you** (Dat. Ind. Obj.) **about** (λαλέω, PAI1S, Aoristic) **from the first** (Acc. Extent of Time; since the beginning of His earthly ministry).

^{BGT} **John 8:25** ἔλεγον οὖν αὐτῷ· σὺ τίς εἶ; εἶπεν αὐτοῖς ὁ Ἰησοῦς· τὴν ἀρχὴν ὃ τι καὶ λαλῶ ὑμῖν;

^{VUL} **John 8:25** dicebant ergo ei tu quis es dixit eis Iesus principium quia et loquor vobis

LWB **John 8:26** **I have many things to proclaim and evaluate concerning you. Certainly He [God the Father] who sent Me is reliable; furthermore, I am proclaiming to the world [not just to the Jews] those things [doctrinal truths] which I have heard from Him.**

^{KW} **John 8:26** I have many things to be saying and to be judging concerning you. But He who sent me is true, and as for myself, the things which I heard directly from Him, these things I am speaking to the world.

^{KJV} **John 8:26** I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

TRANSLATION HIGHLIGHTS

Everything that Jesus proclaims to them, including evaluations and judgments on their character, is directly from God the Father. Certainly the Father who sent Him to earth in hypostatic union (Dramatic Aorist tense) is a reliable source! Furthermore, everything that Jesus is proclaiming to the world (Iterative Present tense) were doctrinal truths that He heard from the Father. He isn't making things up on the fly, although as deity Himself, He certainly could do so. But what He is communicating to the Pharisees now - the things He is teaching and His evaluations of the listeners - is straight from God the Father. He is the human mouthpiece for the Father, so if they don't like what He tells them, they should take it up with the Father. Also, by proclaiming these doctrinal truths and evaluations to the world, He is opening up dialog with Gentiles as well as Jews. This was sure to antagonize the Pharisees even more.

RELEVANT OPINIONS

I am His mouthpiece, so the truth has to be told. The thought of God, if we can only approach it, is the absolute truth about every thing and about every man. Jesus is the Word of God incarnate, and the Utterer of irreversible judgment. (H. Reynolds) Jesus is always teaching, and we have to be always learning. What others reckoned to be discipleship He did not reckon so. Departure from old associations does not make discipleship. Departure into new circumstances does not make disciples. (D. Young) Instead of passing sentence of condemnation on your detractors, simply press upon them the eternal veracity of Him in whose name you speak. (A. Pink)

John 8:26 I have (ἔχω, PAI1S, Static) many things (Acc. Dir. Obj.) to proclaim (λαλέω, PAInf., Static, Inf. As Dir. Obj. of Verb) and (connective) evaluate (κρίνω, PAInf., Static, Inf. As Dir. Obj. of Verb; judge) concerning you (Prep. Gen.). Certainly (emphatic; beyond any shadow of a doubt) He (Subj. Nom.; God the Father) who sent (πέμπω, AAPTc.NMS, Dramatic, Substantival) Me (Acc. Dir. Obj.) is (εἰμί, PAI3S, Gnostic) reliable (Pred. Nom.; true, honest, dependable, veracity); furthermore (continuative), I am proclaiming (λαλέω, PAI1S, Iterative) to the world (Prep. Acc.; not just the Jews) those things (Acc. Dir. Obj.; doctrinal truths) which (Acc. Gen. Ref.) I have heard (ἀκούω, AA1S, Constative) from Him (Abl. Source).

^{BGT} **John 8:26** πολλά ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν, ἀλλ' ὁ πέμψας με ἀληθὴς ἐστίν, καὶ γὰρ ἃ ἤκουσα παρ' αὐτοῦ ταῦτα λαλῶ εἰς τὸν κόσμον.

^{VUL} **John 8:26** multa habeo de vobis loqui et iudicare sed qui misit me verax est et ego quae audivi ab eo haec loquor in mundo

LWB **John 8:27** **They did not understand that He was speaking to them about the Father.**

^{KW} **John 8:27** They did not understand that He was speaking to them concerning the Father.

^{KJV} **John 8:27** They understood not that he spake to them of the Father.

TRANSLATION HIGHLIGHTS

Jesus had told them on many occasions that the Father had sent Him, but they still did not understand what He was saying because of blind arrogance. We have a parental expression in our culture that is often used when dealing with inattentive children: “How many times do I have to tell you ... do this or don’t do that?” In spite of repetition, the Pharisees still did not grasp some of the claims of Jesus.

RELEVANT OPINIONS

We do not know by what means they indicated this ignorance. Perhaps they showed it by raising an objection or asking a stupid question or staring vacantly. (W. Hendriksen) Hence we see how stupid those men are whose understandings are possessed by Satan. Nothing could be more plain than that they were summoned to the judgment seat of God. But what then? They are altogether blind. This happens daily to other enemies of the Gospel. (J. Calvin)

John 8:27 They did not (neg. adv.) understand (γινώσκω, AAI3P, Constative) that (introductory) He was speaking (λέγω, Imperf.AI3S, Descriptive) to them (Dat. Ind. Obj.) about the Father (Acc. Gen. Ref.).

^{BGT} **John 8:27** οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς ἔλεγεν.

^{VUL} **John 8:27** et non cognoverunt quia Patrem eis dicebat

LWB **John 8:28** **Then Jesus said: When you have lifted up the Son of Man [on the cross], then you will begin to understand that I Am [deity of Christ], and that I do nothing by Myself. Instead, just as the Father instructed Me [unity in the Godhead], I am communicating these things [doctrinal truths].**

^{KW} **John 8:28** Then Jesus said, Whenever you lift up the Son of Man, then you shall come to perceive that I AM, and that of myself I do nothing, but even as the Father taught me, these things I am speaking.

^{KJV} **John 8:28** Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these things.

TRANSLATION HIGHLIGHTS

Jesus predicts that the Pharisees will not begin to understand (Predictive, with an Ingressive element) that He is the I AM, the Son of God and the Son of Man, until they have nailed Him to the cross (Dramatic Aorist tense). They will not fully realize who He is until it is too late. The phrase “I Am” is a reference to His identity as the Messiah, who is of one mind with God the Father. As a matter of fact, Jesus does absolutely nothing by Himself; He is the representative of God on earth. Moreover, every doctrinal truth He has been communicating to them (Iterative Present tense) comes directly from the Father. Jesus has not and will not teach them anything that the Father didn’t first teach Him (Constative Aorist tense). So Jesus not only repeats His identity as the Messiah again, with emphasis on His intimate relationship with the Father, but He also acknowledges in predictive manner that it doesn’t matter how many times He tells them this fact - because until He is crucified and hanging on the cross, they will not realize that He is who He claims to be.

RELEVANT OPINIONS

What Jesus means is that having refused to accept Him by faith and having nailed Him to the cross (which, in turn, led to the crown), they would one day awaken to the terrifying realization that this One whom they despised was, nevertheless, whatever He claimed to be. (W. Hendriksen) He looks to see whether we abide in His Word, whether we carry it into every thought, every transaction, every temptation, every trouble. He would lead us on from lesson to lesson, deepening our faith, marking us off as His disciples more and more distinctly - those ever learning and ever able to come more and more to knowledge of the truth. (D. Young) We see that Jesus does not expect these Jews to realize just what the force of His words is even after this restatement. They will go on treating them lightly, as if no real verity is back of them. But the time will come when this will change. Not indeed, as some have thought, that finally their obduracy will cease and turn to repentance. They will remain as they are, but God will speak another language to them, one that will crash through even their hard hearts – crushing them in judgment. (R. Lenski)

John 8:28 Then (inferential) Jesus (Subj. Nom.) said (λέγω, AAI3S, Constative): When (temporal) you have lifted up (ὑψώω, AASubj.2P, Dramatic, Temporal; on the cross) the Son (Acc. Dir. Obj.) of Man (Gen. Rel.), then (temporal; at that time) you will begin to understand (γινώσκω, FMI2P, Predictive & Ingressive) that (introductory) I (Subj. Nom.) Am (εἰμί, PAI1S, Descriptive), and (continuative) that (ellipsis) I do (ποιέω, PAI1S, Gnomic) nothing (Acc. Dir. Obj.) by Myself (Gen. Agency). Instead (contrast), just as (comparative; since) the Father (Subj. Nom.) instructed (διδάσκω, AAI3S, Constative) Me (Acc. Dir. Obj.), I am communicating (λαλέω, PAI1S, Iterative) these things (doctrinal truths).

^{BGT} **John 8:28** εἶπεν οὖν [αὐτοῖς] ὁ Ἰησοῦς· ὅταν ὑψώσητε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγὼ εἰμι, καὶ ἀπ’ ἐμαυτοῦ ποιῶ οὐδέν, ἀλλὰ καθὼς ἐδίδαξέν με ὁ πατὴρ ταῦτα λαλῶ.

^{VUL} **John 8:28** dixit ergo eis Iesus cum exaltaveritis Filium hominis tunc cognoscetis quia ego sum et a me ipso facio nihil sed sicut docuit me Pater haec loquor

LWB **John 8:29** And He [God the Father] who sent Me is always with Me. He did not leave Me alone, for I am always accomplishing beneficial things for Him.

^{KW} **John 8:29** And He who sent me is with me. He did not leave me alone because I always am doing the things that are pleasing to Him.

^{KJV} **John 8:29** And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

TRANSLATION HIGHLIGHTS

God the Father did not send Jesus to earth (Constative Aorist tense) and then abandon Him to the wolves. The Father is always with the Son; they are inseparable in mind and spirit (Gnomic Present tense). Therefore Jesus is always engaged in accomplishing things for the Father, things that are obviously pleasing and beneficial to His plan. The Father lays out the plan and His Son faithfully executes all that the Father desires, i.e., mutual cooperation.

RELEVANT OPINIONS

We hasten to add that this spiritual closeness rests upon the ontological or Trinitarian relationship between the Father and Son. (W. Hendriksen) This self-consciousness of Christ is one of the loftiest and most entirely unique phenomena recorded in history. This absolute confidence and reference to His whole course lifts our Lord to a pinnacle of the loftiest elevation. He declares Himself absolutely free from sin, and even in thought or deed to have left undone nothing that seemed good to the Father. (H. Reynolds)

John 8:29 And (continuative) He (Subj. Nom.; God the Father) who sent (πέμπω, AAPTc.NMS, Constative, Substantival) Me (Acc. Dir. Obj.) is always (είμι, PAI3S, Gnomic) with Me (Gen. Accompaniment). He did not (neg. adv.) leave (ἀφίημι, AAI3S, Constative; abandon) Me (Acc. Dir. Obj.) alone (Acc. Rel.), for (explanatory) I (Subj. Nom.) am always (adv.) accomplishing (ποιέω, PAI1S, Iterative) beneficial (Complementary Acc.; desirable, pleasing) things (Acc. Dir. Obj.) for Him (Dat. Adv.).

^{BGT} **John 8:29** καὶ ὁ πέμψας με μετ' ἐμοῦ ἐστίν· οὐκ ἀφήκεν με μόνον, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε.

^{VUL} **John 8:29** et qui me misit mecum est non reliquit me solum quia ego quae placita sunt ei facio semper

LWB **John 8:30** While He was speaking these things, many [Jews] believed on Him.

^{KW} **John 8:30** While He was saying these things many believed on Him.

^{KJV} **John 8:30** As he spake these words, many believed on him.

TRANSLATION HIGHLIGHTS

The Pharisees as a group did not understand what Jesus was saying, but some of the other Jews present heard His words and believed on Him (Ingressive Aorist tense). So in effect, Jesus was accomplishing something “pleasing and beneficial” for the Father even while He was speaking (Temporal Participle). They believed He was the Messiah, the Son of God. This “belief” is positional truth, which is then followed in the next verse by experiential truth.

RELEVANT OPINIONS

Those who reacted in this manner formed a considerable group – “many.” (W. Hendriksen) Every effort to claim for the sinner the minutest co-operation in this first grace destroys the gospel, severs the artery of the Christian confession and is anti-scriptural in the highest degree. (A. Kuyper) Like a spiritual corpse, he is unable to make a single move toward God, think a right thought about God, or even respond to God – unless God first brings this spiritually dead corpse to life. (J. Boice) Amid all the hostility that Jesus faced He won this victory. (R. Lenski)

John 8:30 While He (Gen. Absolute) was speaking (λαλέω, PAPtc.GMS, Static, Temporal) these things (Acc. Dir. Obj.), many (Subj. Nom.) came to believe (πιστεύω, AAI3P, Ingressive) on Him (Acc. Dir. Obj.).

^{BGT} **John 8:30** Ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν.

^{VUL} **John 8:30** haec illo loquente multi crediderunt in eum

LWB John 8:31 Then Jesus resumed speaking face-to-face to the Jews who had believed on Him: If you abide in My word [experiential progress], you are truly My disciples [obedient students].

^{KW} **John 8:31** Then Jesus was saying to the Jews who, having believed Him, were at the moment maintaining that attitude of faith, As for you, if you remain in the word which is mine, truly, my disciples you are.

^{KJV} **John 8:31** Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed;

TRANSLATION HIGHLIGHTS

The Jews who believed in Jesus in verse 30 were true believers. The Jews who began and continued to live by His word (Intensive Perfect tense) in this passage would become faithful students. Verse 30 is positional; verse 31 is experiential. Throughout history there have been millions of people who have believed on Jesus and become Christians. There have been very

few, however, that *abided* in His Word and have been faithful students or followers. The vast majority of believers will be in heaven, but this does not mean they lived a life on earth according to the mandates of the Word of God. Every believer has the option of abiding in God's Word or turning from it to follow the dictates of their flesh, the world or the devil (Potential Subjunctive mood). Every disciple is a believer in Christ, but not every believer in Christ is a disciple. Believing in Christ is a one-time decision; living as disciples or faithful students is a continuous series of daily decisions. So there were three groups of people in the mixed crowd Jesus was addressing: unbelievers, disobedient believers who would not live by His word, and obedient believers who would continue to live by His word. In the next two passages, Jesus resumed speaking (Inchoative Imperfect tense) to those believers who were continuing to live by His word.

RELEVANT OPINIONS

These verses identify Jesus' audience as "the Jews who believed in Him." (G. O'Day) One abides in the word of Christ by making it the rule of one's life. In other words, *obedience* is the same thing as *abiding* in the word. This makes one a true disciple of Jesus and leads to genuine knowledge of the truth – God's special revelation which has its heart and center in the work of Christ. (W. Hendriksen) Short of making the word of Jesus the resting-place for both heart and intellect, full discipleship would be impossible. The true disciple receives and continues in the word of his Master ... It is implied that obstacles would have to be overcome. Satan is ever at hand to pluck the good seed of the Word out of the heart. The strength of Jewish prejudice would mass itself against the truth. (H. Reynolds)

All illumination, knowledge, inspiration, moral and spiritual training, and progress, are attained through His Word. In His Word the disciples meet and find Him ... It must be Christ's Word, pure and simple, and the whole of His Word, without any addition, subtraction, or admixture. Any of these will affect the discipleship, make it incomplete or unreal. The possession of Christ's Word is not merely outward and intellectual, but inward and spiritual. The Word must be in the soul, and the soul in the Word. Christ is in the Christian, and the Christian is in Christ. Christ's Word is in His disciple, and the disciple is in His Word. Both mean the same, only in the latter prominence is given to the Word. This implies the closest union between the soul and the Word. The Word is in the soul, and the soul is in the Word. The union between the body and soul is not as near, real, and lasting. It is like the union between the Divine Son and the Father. (B. Thomas)

To "remain" in Jesus' Word is to adhere to His teaching – to direct their lives by it. The power of what He said had already moved some of His hearers to believe in Him, but discipleship is something continuous; it is a way of life. A true disciple has an affinity for his teacher's instruction and accepts it, not blindly but intelligently. The teacher's instruction becomes the disciple's rule of faith and practice. (F. Bruce) "Remain" never signifies the initiatory event of saving faith but rather the enduring relationship of walking in fellowship. The very meaning of the word "remain" implies staying in a position already obtained or entered into and not entering a position or state for the first time. If a nonbeliever should ask, "What must I do to be saved?"

only another gospel would answer, “Remain in Christ.” We remain in Christ (i.e., remain in fellowship) by keeping His commandments *after* we have been saved. (E. Radmacher)

Only if they abode in His Word would they know the truth, and the truth would make them free. The result of this knowledge would be moral, and hence that knowledge consisted not in merely believing on Him, but in making His Word and teaching their dwelling - abiding in it. (A. Edersheim) In discussing abiding, Jesus was addressing those *who had already believed in Him*. But then the basis for becoming a disciple, He said, was abiding in His Word. Two things are readily apparent. First, eternal life is received by believing in His name, but that did not make these believers disciples. Second, discipleship comes by abiding in God’s Word. (E. Radmacher) A concordance study of the word *mathetes*, disciple, shows that being a disciple and being a Christian are not necessarily synonymous terms. The basic meaning is “a learner” or “student.” A man could be a Christian and not a disciple. (J. Dillow)

The mark of a true disciple is continuation in the instructions of his or her teacher. A disciple is by definition a learner, not necessarily a believer in the born again sense. A disciple remains a disciple as long as he or she continues to follow the instruction of his or her teacher. When that one stops following faithfully, he or she ceases to be a disciple. He or she does not lose his or her salvation, which comes as a gift from God. Genuine believers can continue to be disciples of Jesus or they can cease to be His disciples temporarily or permanently. God never forces believers to continue following Him ... Many Scriptural injunctions urge believers to follow the Lord faithfully rather than turning aside and dropping out of the Christian race (e.g., 1 Tim. 1:18-20; 4; 6:11-21; 2 Tim. 1:6, 13; 2:3-7, 12-13, 15-26; 3:14-17; 4:1-8; Titus 3:8). This verse is talking about discipleship, not salvation, and rewards, not regeneration. (T. Constable)

The word of Jesus (*logos*) is His teaching, the gospel; most emphatically it is “His” word. The necessity for firm adherence to it is at once seen when we remember that this “word” and this alone is spiritual and life, outside of which is spiritual death. The word is the vehicle of Jesus, bringing Him to us, and us to Him. (R. Lenski) When Jesus says *truth* He means all that is embodied in the Life He manifested and the doctrines He taught. (P. Butler) Discipleship however, is more than initial faith, it is progressive, it involves growth, it not only ‘believes’ - it ‘knows’ and it leads to freedom. (J. Darby) Christ taught that discipleship begins with faith, involves constantly remaining in the Word of Christ, issues in the knowledge of truth, and results in genuine freedom. (E. Towns) One cannot be a follower of Christ without knowing and applying His word. (R. Wilkin)

John 8:31 Then (inferential) Jesus (Subj. Nom.) resumed speaking (λέγω, Imperf.AI3S, Inchoative) face-to-face to the Jews (Acc. Dir. Obj.) who (Acc. Appos.) had believed (πιστεύω, Perf.APtc.AMP, Intensive, Substantival) on Him (Dat. Adv.): If (protasis, 3rd class condition, “maybe they will, maybe they won’t”) you abide (μένω, AASubj.2P, Constative, Potential; live by, remain) in My (Dat. Poss.) word (Loc. Sph.), you are (εἰμί, PAI2P, Descriptive) truly (adv.) My (Gen. Rel.) disciples (Pred. Nom.; students).

^{BGT} **John 8:31** ἔλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους· ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταὶ μου ἔστε

^{VUL} **John 8:31** dicebat ergo Iesus ad eos qui crediderunt ei Iudaeos si vos manseritis in sermone meo vere discipuli mei eritis

LWB John 8:32 **Indeed, you should continue to comprehend the truth [consistent intake and metabolization of Bible doctrine]; then the truth will continue to make you free [correct application of Bible doctrine].**

^{KW} **John 8:32** And you shall know the truth in an experiential way, and the truth shall make you free.

^{KJV} **John 8:32** And ye shall know the truth, and the truth shall make you free.

TRANSLATION HIGHLIGHTS

This verse is quoted often by those who have no clue what it really means. It is engraved on buildings at various universities I have attended, even though the “truth” Jesus is referring to is Bible doctrine, not a liberal education. The *absolute truth* that Jesus is referring to is Bible doctrine, *the mind of Christ*. It is His “word” as mentioned in the prior verse, which obedient students live by on a daily basis (Potential Indicative mood Expressing Obligation). Therefore, you could matriculate in a university all the way through a PhD program and never understand a thing about “the truth.” The second thing about this verse that is totally misunderstood is the use of the Progressive Future tense. You do not become “free” by an occasional reading or hearing of the truth. It must become a *daily* part of your life - like eating, drinking and sleeping. It is continuous spiritual progression based on a divine promise. This verse is a continuation of the apodosis stated in verse 31. The audience Jesus is addressing is restricted to His true disciples.

There must be enough doctrine piled or merged with other Bible doctrine for there to be spiritual progress. This is an experiential passage; freedom depends on the consistent intake, metabolization and application of Bible doctrine. This is the only way that “the truth” can make a person “free.” Jesus is not promising that the “truth” will automatically or magically enter your mind and make you free. For example, if all a believer does is attend church on Sunday and hear one 30-minute sermon a week, he or she will never progress in their knowledge of Bible doctrine and will never be made “free” by the correct application of Bible doctrine to daily life. True “freedom” is only experienced by Church Age believers when they are filled with the Spirit and their mind is saturated with the mind or word of Christ. Only then are they *free* from the dictates of their old sin nature, as well as the enticement of the world system and its creator, Satan. The conditional aspect of this passage is borrowed, so to speak, from the “if” in the prior verse.

RELEVANT OPINIONS

The presence or absence of this abiding feature of faith is perceived by Christ from the first, but must be manifested by the conduct of the disciple. This is an essential condition of the perfection of Christian discipleship. It is progressive. The Word progresses in the soul, and the soul in the

Word. As the soul abides in the Word, it is admitted from stage to stage to the society and confidence of Christ, and attains the perfection of discipleship by likeness to the Master. The soul in Christ's Word is like a good seed in a good soil, ever growing up in and unto Him ... The truth experimentally known brings the fact of spiritual freedom to the consciousness. No sooner the facts of redemption, such as justification, forgiveness, and reconciliation by faith, are experimentally known than the soul begins to realize in itself the blessings of spiritual freedom. (B. Thomas) The empire of sin in the human heart is based upon an illusion, a fascination. Let truth shine, and the spell is broken, the will is disgusted with that which seduced it – the bird escapes from the net of the fowler. (Godet)

Bible doctrine is called the “law of freedom” because doctrine defines the believer's freedom to glorify God. Positive volition toward the Word of God is the basis for freedom, as the Jewish prisoners of 586 B.C. dramatically proved while marching in chains to Babylon. “For I will walk in freedom because I seek Your doctrine.” (Psalm 119:45) Not even the cruelest tyranny can remove your freedom to think doctrine, nor can any extenuation relieve you of your responsibility for “redeeming the time” inside the divine dynasphere. (R.B. Thieme, Jr.) These treacherous teachers offer enticing promises of “freedom” without doctrine, yet “they themselves” are in bondage to their sin natures. Enslaved to corrupt doctrine, apostate ministers are unable to free anyone and actually set up and perpetuate a system of slavery. (R.B. Thieme, Jr.) The truth and freedom that Jesus promises are not abstract principles, but like light and life, are bound to the Word. (G. O'Day) Only an abiding believer experiences freedom from sin's bondage. (R. Wilkin)

Jesus Himself furnishes a commentary on the meaning of freedom. One is free when sin no longer rules over him, and when the word of Christ dominates his heart and life. One is free, therefore, not when he can do what he wishes to do but when he wishes to do and can do what he *should* do. (W. Hendriksen) Peace is the ideal environment for freedom. Freedom is exemption from arbitrary, external control, the function of free will uncoerced by threat or violence. For a client nation to God like the United States of America, Bible doctrine in the soul of believers is the foundation for freedom. (R.B. Thieme, Jr.) The Lord declares to those who had been brought to believe in Him, that, if they remained firmly attached to His word (for it is a question of His word), they should be His disciples indeed, they *should* know the truth, and the truth should set them free. (J. Darby) For believers in Israel the Ten Commandments defined individual spiritual freedom and provided the environment for developing a spiritual life, but did not *constitute* the spiritual life. (R.B. Thieme, Jr.)

John 8:32 **Indeed** (emphatic), **you should continue to comprehend** (γινώσκω, FMI2P, Progressive, Potential Indicative Expressing Obligation; metabolization of Bible doctrine) **the truth** (Acc. Dir. Obj.; Bible doctrine, reality); **then** (continuative, temporal: eventual result; so) **the truth** (Subj. Nom.; Bible doctrine) **will continue to make you** (Acc. Dir. Obj.; correct application of Bible doctrine to life) **free** (ἐλευθερώω, FAI3S, Progressive).

^{BGT} **John 8:32** καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς.

^{VUL} **John 8:32** et cognoscetis veritatem et veritas liberabit vos

LWB John 8:33 They answered Him face-to-face with discernment: We are the descendants of Abraham and we have never been slaves at any time [what about Egypt, Babylon, Persia, Syria and Rome?]. Why did You say: You will become free?

^{KW} **John 8:33** They answered Him, Offspring of Abraham we are, and we have never yet been in bondage to anyone. How is it that you are saying, You shall become those who are free?

^{KJV} **John 8:33** They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

TRANSLATION HIGHLIGHTS

The Jews misunderstood Jesus and answered Him with a statement and a follow-up question (Constatative Aorist tense). We are the descendants of Abraham and we have never been slaves (Intensive Perfect tense). Technically, one might argue that they were slaves of Rome, but Jesus was not referring to their current political situation. And one could argue that the Jews have historically been the slaves of many countries: Egypt, Babylon, Persia and Syria, for example. But Jesus was informing them that they were spiritual slaves, under the control of their flesh, the world, and the devil. They were wrong about slavery historically, and they were wrong to infer that they were not spiritual slaves like the heathen around them. So they asked, Why did you say: You will become free? Jesus was referring to the progressive spiritual growth of a person who is obedient to live according to the word of Christ. They thought He was referring to becoming physically free from political slavery. Even their words did not accurately quote what He had just said. He was emphasizing the *progressive* nature of becoming free; they misinterpreted it as a form of one-time political freedom.

RELEVANT OPINIONS

The condition of the natural man is far, far worse than he imagines, and far worse than the average preacher and Sunday school teacher supposes. Man is a fallen creature, totally depraved, with no soundness in him from the sole of his foot even unto the head (Isa. 1:6). He is completely under the dominion of sin (John 8:34), a bondsman to divers lusts (Titus 3:3), so that he cannot cease from sin (2 Peter 2:14). Moreover, the natural man is thoroughly under the dominion of it. He is taken captive by the Devil at his will (2 Tim. 2:26). He walks according to the Prince of the power of the air, the spirit that now works in the children of disobedience (Eph. 2:2). He fulfills the lusts of his father, the Devil. He is completely dominated by Satan's power (Col. 1:13). And from this thralldom nothing but the truth of God can deliver. Tell the sinner that there is no good thing in him, and he will not believe you; but tell him that he is completely the slave of sin and the captive of Satan, that he cannot think a godly thought of himself (2 Cor. 3:5), that he cannot receive God's truth (1 Cor. 2:14), that he cannot believe (John 12:39), that he cannot please God (Rom. 8:8), that he cannot come to Christ (John 6:44), and he will indignantly deny your assertions. So it was here in the passage before you. (A. Pink)

Jesus was not speaking of political bondage but rather of the bondage of sin. Jesus used the word *doulos*, meaning “slave,” to describe the one who practices sin. (E. Towns) Vast were the pretensions which the Jews often assumed from this lofty ancestry ... We cannot imagine the speakers to be capable of the absurdity of making a historical misstatement. The facts of Jewish history were universally known at Jerusalem. The Jews could not deny the Egyptian, Babylonian, Syrian, and Roman conquests. (H. Reynolds) The first negative teaches that regeneration is not by physical birth or merit. Some people are very proud of their bloodline, like the Jews of Jesus’ day. There were thousands who thought they were right with God simply because physically they were descended from Abraham. (J. Boice) This is somewhat related to the misplaced notion that America is a Christian nation. It was once, but the quantity of Christians and the quality of their post-salvation walk has been drastically reduced over the last 100 years. (LWB)

John 8:33 They answered Him (Acc. Dir. Obj.) face-to-face with discernment (ἀποκρίνομαι, API3P, Constativē, Deponent): We are (είμι, PAI1P, Descriptive) the descendants (Pred. Nom.) of Abraham (Gen. Rel.) and (connective) we have never (Acc. Extent of Time) been slaves (δουλεύω, Perf.AI1P, Intensive) at any time (adv.). Why did (interrogative) You (Subj. Nom.) say (λέγω, PAI2S, Aoristic): You will become (γίνομαι, FMI2P, Predictive, Deponent) free (Pred. Nom.)?

^{BGT} **John 8:33** ἀπεκρίθησαν πρὸς αὐτόν· σπέρμα Ἀβραάμ ἐσμεν καὶ οὐδενὶ δεδουλεύκαμεν πώποτε· πῶς σὺ λέγεις ὅτι ἐλεύθεροι γενήσεσθε;

^{VUL} **John 8:33** responderunt ei semen Abrahae sumus et nemini servivimus umquam quomodo tu dicis liberi eritis

LWB **John 8:34** **Jesus replied to them with discernment: Most assuredly, I say to you, Every one who habitually commits sin [lifestyle] is a slave of sin.**

^{KW} **John 8:34** Answered them Jesus, Most assuredly, I am saying to you, Everyone who habitually commits sin is a slave of sin.

^{KJV} **John 8:34** Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

TRANSLATION HIGHLIGHTS

Jesus understood their confusion and decided to clarify His words to them (Constativē Aorist tense). They were in a state of complete denial on how depraved they truly were. Most assuredly, He said, Every person who makes it a practice to commit sin (Iterative Present tense) is a slave to sin. He isn’t talking about an occasional sin, which all believers are guilty of, but a lifestyle of continuous sin. The believer who lives a lifestyle of sin, who is rarely if ever filled with the Spirit, is a slave of sin. He is a slave to his old sin nature rather than the word of Christ (during

the dispensation of the Hypostatic Union) or the filling of the Spirit (during the Church Age dispensation). You can be a slave to the word of Christ or a slave of sin, but you cannot be both.

RELEVANT OPINIONS

He is a slave, for he has been overcome and taken captive by his master, sin, and is unable to deliver himself from this bondage. He is as truly (nay, more truly) chained as is the prisoner with the iron band around his leg, the band that is fastened to a chain which is cemented into the wall of a dungeon. He cannot break the chain. On the contrary, every sin he commits draws it tighter, until at last it crushes him completely. That is the picture which Jesus draws here of sinners as they are by nature. Do the Jews regard themselves as free men? In reality they are slaves without any freedom at all. They are prisoners in chains. (W. Hendriksen) They were not requiring deliverance from sin or its bondage; what they wanted was the full realization of the national hope. (H. Reynolds) Jesus reminds them that there is another kind of slavery than social or economic slavery. Sin is a slave-master, and it is possible even for people who think of themselves as free to be enslaved to sin. (F. Bruce) Only those who were set free positionally (vv. 31-32) could then be set free experientially by abiding in Jesus' words. (R. Wilkin)

Jonathan Edwards explained that all people are enslaved, as Paul says, either to sin or to righteousness; but slavery to sin, inability to love and trust God, does not excuse the sinner, for this inability is moral, not physical. It is not an inability that prevents a man from believing when he would like to believe; rather, it is a moral corruption of the heart that renders motives to believe ineffectual. The person thus enslaved to sin cannot believe without the miracle of regeneration, but is nevertheless accountable because of the evil of his heart, which disposes him to be unmoved by reasonable motives in the gospel. In this way Edwards tried to show that the Arminian notion of the will's ability to determine itself is *not* a prerequisite of moral accountability. (J. Piper) We believe that in spiritual and divine things the intellect, heart, and will of unregenerate man cannot by any native or natural powers in any way understand, believe, accept, imagine, will, begin, accomplish, do, effect, or cooperate, but that man is entirely and completely dead and corrupted as far as anything good is concerned. (M. Luther)

Reformation theology did not deny human responsibility or an objective choice set before sinners through the preaching of the cross. They are simply pointing out that both faith and repentance are the gifts of God (Acts 11:18, 18:27; Phil. 1:29; 2 Tim. 2:25), not the contributions of man. Leaders of the Reformation, such as Luther and Calvin, interpreted the Scriptures as saying that *we are not saved on the basis or the exercise of our wills*. As a matter of fact, they claimed that this is directly contradicted in Scriptures such as John 1:13 and Rom. 9:16. *Regeneration is an act of God alone and not a decision of man*. Thus it was claimed that we are saved by God's grace and not by our own efforts. (R. Morey) Accordingly, we believe that after the Fall and prior to his conversion not a spark of spiritual powers has remained or exists in man by which he could make himself ready for the grace of God or to accept the proffered grace, nor that he has any capacity for grace by and for himself or can apply himself to it or prepare himself for it, or help, do, effect, or cooperate towards his conversion by his own powers either altogether or halfway or in the tiniest or smallest degree. Hence according to its perverse

disposition and nature, the natural free will is mighty and active only in the direction of that which is displeasing and contrary to God. (M. Luther)

John 8:34 **Jesus** (Subj. Nom.) **replied to them** (Dat. Ind. Obj.) **with discernment** (ἀποκρίνομαι, API3S, Constative, Deponent): **Most assuredly** (double asservative particles), **I say** (λέγω, PAI1S, Static) **to you** (Dat. Ind. Obj.), **Every** (Nom. Measure) **one** (Subj. Nom.) **who habitually commits** (ποιέω, PAptc.NMS, Iterative, Substantival) **sin** (Acc. Dir. Obj.) **is** (εἰμί, PAI3S, Descriptive) **a slave** (Pred. Nom.) **of sin** (Gen. Poss.).

^{BGT} **John 8:34** ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δοῦλος ἐστὶν τῆς ἁμαρτίας.

^{VUL} **John 8:34** respondit eis Iesus amen amen dico vobis quia omnis qui facit peccatum servus est peccati

LWB John 8:35 Now a slave [to sin] will not abide in the house for a long time. A son [disciple of Christ] may abide for a very long time.

^{KW} **John 8:35** But the slave does not abide in the house forever. The Son abides forever.

^{KJV} **John 8:35** And the servant abideth not in the house for ever: *but* the Son abideth ever.

TRANSLATION HIGHLIGHTS

Jesus changes the picture He has been painting from slaves of sin compared to students of the word of Christ, to slaves in their master's house compared to a son in his father's house. Slaves are often bought and sold and do not remain in the same household for very long (Durative Present tense). But a son will remain in his father's house for as long as his father allows him (Tendential Present tense), sometimes an entire lifetime. This is still an experiential passage. Those believers who are slaves to sin leave the house of fellowship and rarely if ever return from their captivity. Those believers who abide in the word of Christ become true disciples who remain in the house of fellowship as sons. Jesus is comparing physical slavery to spiritual slavery, and physical freedom to spiritual freedom. This passage is not referring to "the Son" but rather to "a son." And the use of *aiona* does not refer to a specific age or dispensation here, but rather an indefinite period of time.

RELEVANT OPINIONS

A slave could be expelled from the house at any time, whereas a son was always free to come and go as he pleased. (E. Towns) Jesus has been picturing His enemies as slaves in chains, lacking all true freedom. Now – changing the figure slightly – He dwells upon another aspect of this condition of slavery: a slave may enjoy the privileges of his master's house *for a while*, but not forever. At any moment he may be dismissed or sold. The Jews, who pride themselves upon their descent from Abraham, just bear this in mind. (W. Hendriksen)

John 8:35 Now (inferential) a slave (Subj. Nom.; to sin) will not (neg. adv.) abide (μένω, PAI3S, Durative) in the house (Loc. Place) for a long time (Acc. Extent of Time). A son (Subj. Nom.) may abide (μένω, PAI3S, Tendentia) for a very long time (Acc. Extent of Time).

^{BGT} **John 8:35** ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα, ὁ υἱὸς μένει εἰς τὸν αἰῶνα.

^{VUL} **John 8:35** servus autem non manet in domo in aeternum filius manet in aeternum

LWB John 8:36 **Consequently, if the Son sets you free [positionally], you may keep on being free [experientially].**

^{KW} **John 8:36** If therefore the Son makes you free, you shall be free individuals in reality.

^{KJV} **John 8:36** If the Son therefore shall make you free, ye shall be free indeed.

TRANSLATION HIGHLIGHTS

Jesus explains how positional truth should lead to experiential truth. If the Son sets you free spiritually (Dramatic Aorist tense), you have the opportunity afterwards to keep on living free spiritually (Deliberative Future tense). The Son has the prerogative in His sovereignty to set you free or not (Potential Subjunctive mood). After this gift has been bestowed, every believer has the prerogative to become either slaves to sin or disciples of Christ. Man's volition has nothing to do with the former (position), but everything to do with the latter (condition). At the moment of regeneration, a believer is made free from sin by the power of God. In the very next moment, a believer has the responsibility to decide whether he will remain free or become a slave to sin.

RELEVANT OPINIONS

The conditional sentence leaves the responsibility with them, but the action (that of making free) with Him! (W. Hendriksen) This statement is close, but not completely accurate. It still confuses the positional with the experiential. The positional is God's responsibility, the experiential is man's responsibility. (LWB) The worst cases of bondage are those where there is the pretence of liberty, and nothing but the pretence. Free-thinkers, free-livers, are names given to classes who are utter strangers to real liberty, who are in the most degrading bondage to error and to lust. They are spiritually free who recognize the supreme claims of the Divine Law, who evince a preference for the will of God above their own pleasure or the example of their fellow men ... Political freedom may be secured by a human deliverer; but in order to enfranchise the soul a Divine interposition is necessary. Christ has the mastery of all spiritual forces, and can accordingly set free the bound and trammled soul. (J.R. Thomson)

Christ alone has the power to do this. He alone is free from sin, and He alone can make the soul free from it. He alone is divinely commissioned to do this; He is the only spiritual Liberator of the human race. (B. Thomas) Man is the slave of his corruption, like a wild colt; from earliest

childhood he is averse to restraint. The will of man is uniformly rebellious against God. When Providence thwarts his desires, instead of bowing in humble resignation, he frets with disquietude and acts like a wild bull in a net. Only the Son can make him *free*, for there is liberty only where His Spirit is. (A. Pink) What kind of liberty, I ask, can the bondsman possess except when it *delights* him to serve sin? For he only is free in his bondage who does with pleasure the will of his master. Accordingly, he who is the servant of sin is free to sin. Hence he will not be free to do right until, being freed from sin, he shall begin to be the servant of righteousness. And before this freedom is wrought in a man, when he is not yet free to what is right, how can he talk of the freedom of his will? (Augustine)

Man's sin is not a manifestation of his freedom, but of his perversion. Man, who is enslaved to sin, can be made free only by the grace of the sovereign God. The scriptural witness on freedom is limited to man's relation to God. Freedom, therefore, becomes actualized in submission. The more communion with God, the more free the lives of God's people become. Christians are free from something lesser to something greater ... The only true freedom is in Christ Jesus. The unsaved person can no more get into Jesus Christ by the freedom of his depraved will than the free flowing Niagara River can reverse itself and flow up the Niagara Falls. The tendency of both depraved men and water is down. Man is not sovereign. (W. Best) A full and believing apprehension of the Son of God, a realization of what he is, confers a new life and reveals the wonderful possibilities and relations of human nature. (H. Reynolds)

John 8:36 Consequently (inferential), if (protasis, 3rd class condition, "maybe He will, maybe He won't") the Son (Subj. Nom.) sets you (Acc. Dir. Obj.) free (ἐλευθερώω, AASubj.3S, Dramatic, Potential), you may keep on being (εἰμί, FMI2P, Deliberative, Progressive) free (Pred. Nom.).

^{BGT} **John 8:36** εἰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὄντως ἐλεύθεροι ἔσεσθε.

^{VUL} **John 8:36** si ergo Filius vos liberaverit vere liberi eritis

^{LWB} **John 8:37** I know that you are descendants of Abraham, but [that is irrelevant because] you are seeking to kill Me, because My word has found no place in you.

^{KW} **John 8:37** I know that you are Abraham's offspring. But you are seeking to kill me, because the word which is mine is not having free course in you.

^{KJV} **John 8:37** I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

TRANSLATION HIGHLIGHTS

Jesus knows they are descendants of Abraham (Intensive Perfect tense), but that is irrelevant spiritually because they are secretly planning (Tendential Present tense) to kill Him (Dramatic Aorist tense). How could they plan such a thing? Because His word had not only made no forward progress in them, it hadn't even gained an entrance (Perfective Present tense). These

Jews were still leaning on their historical relationship to Abraham, as if that made them acceptable to God. Abraham was a man; Jesus was the God-Man. How could descendants of the noble Abraham, a man, plan to kill the Messiah, the God-Man?

RELEVANT OPINIONS

Not only did they not continue in Christ's word, but the word itself made no way in their minds; it was barred out by prejudices, and thus choked at its very first working. Christ thus represents His word first as the very atmosphere and home in which His true disciples abide, and then as a powerful influence which grows evermore in power and commands as it is pondered. It means more and more to those who abide in it; it implicitly contains a whole universe of truth and reality, of impulse and motive, for those who allow to it "free course" – who are of the truth, and hear His voice. (H. Reynolds) The seed of Abraham seeking to kill the very One to whom Abraham looked forward with joyful anticipation ... Jesus is beginning to show them that, after all, Abraham is not their father in the spiritual sense ... Murder-plots occupy such a large space in the hearts of these Jews that there is no space left for the word of Jesus! (W. Hendriksen)

Christ admitted the pedigree, but He proceeds to show that mere hereditary descent would be of no avail to them apart from moral considerations ... Jesus does not deny their legitimate descent from Abraham. Truth must be conceded to an adversary. (H. Reynolds) Not all depraved people live in the gutter of sin. Many of them enjoy assembling, for what they call church-related activities. Their god is one whom they have conceived in their depraved minds. They do not fear or hate "their god." But as soon as the sovereign and holy God of the Bible is proclaimed, their hatred is manifested; and they desire to kill Him and all who stand up for Him. Pure Bible teaching is very discriminating. You can tell Cain from Abel, when sacrifice is the subject; Jacob from Esau, when love is the topic; and Daniel from Nebuchadnezzar, when sovereignty is the thought for investigation. (W. Best)

John 8:37 **I know** (οἶδα, Perf.A11S, Intensive) **that** (introductory) **you are** (εἰμί, PAI2P, Descriptive) **descendants** (Pred. Nom.) **of Abraham** (Gen. Rel.), **but** (adversative; that's irrelevant) **you are seeking** (ζητέω, PAI2P, Tendentia) **to kill** (ἀποκτείνω, AAInf., Dramatic, Inf. As Dir. Obj. of Verb) **Me** (Acc. Dir. Obj.), **because** (causal) **My** (Nom. Poss.) **word** (Subj. Nom.) **has found no place** (χωρέω, PAI3S, Perfective; no forward progress) **in you** (Loc. Sph.).

^{BGT} **John 8:37** Οἶδα ὅτι σπέρμα Ἀβραάμ ἐστε· ἀλλὰ ζητεῖτέ με ἀποκτείνειν, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν.

^{VUL} **John 8:37** scio quia filii Abrahae estis sed quaeritis me interficere quia sermo meus non capit in vobis

LWB John 8:38 **I am communicating the things [doctrines] which I have seen in the presence of My Father, but you, in turn, carry out the things [cosmic activity] which you have heard in the presence of your father [the devil].**

^{KW} **John 8:38** The things which I have seen in the presence of my Father I am speaking. And as for you, therefore, the things which you heard in the presence of your father, you are doing.

^{KJV} **John 8:38** I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

TRANSLATION HIGHLIGHTS

Jesus now contrasts the source of His teaching and the source of their teaching. He communicates divine truth (Iterative Present tense) which He has seen in the presence of God the Father (Intensive Perfect tense). They practice the sinful activities which they have heard in the presence of their father, the devil (Constative Aorist tense). The difference in fathers is one of spiritual source, not physical generation. There are three contrasts in this short passage: (a) God the Father against their father, the devil, (b) Jesus *communicates* truth while they *carry out* sinful deeds, and (c) Jesus *saw* the Father in Person while they have *heard* things from the devil and his human/demonic surrogates.

RELEVANT OPINIONS

In verse 44 Christ does indeed declare that the father with whom they are in ethical relation and sympathy is not God, but the devil – the very opposite of the God of Abraham, the very antithesis of the Father of infinite love ... The Son's knowledge is perfect and direct. The Jews derived their knowledge, as well as evil impulses, from the devil. (H. Reynolds) You have heard the whisperings of your father, and you are ready to act; I have actually seen the glory of my Father, and I am giving expression to that which I have seen. (W. Hendriksen) While His own works are in keeping with His Father's character, their works are in keeping with their father's character. (F. Bruce)

We need not limit the Lord's vision of the Divine things which He saw with the Father to His premundane Personality. He describes Himself in constant communion with the Father. The Father is with Him. He knows the mind and will and good pleasure of the Father. His is the perfectly pure heart, which is as an eye for evermore beholding the Father. (H. Reynolds) At the foundation of each of these two infinities, good or evil, with which we are in ceaseless relation and of which we are the agents, Jesus discerns a *personal* being, a directing will, the *father* of a family who reigns over the whole house. It is from him that the initiative on each side starts, that the impulses emanate. (F. Godet)

John 8:38 I am communicating (λαλέω, PAI1S, Iterative) the things which (Acc. Dir. Obj.; doctrines) I (Subj. Nom.) have seen (ὄραω, Perf.AI1S, Intensive) in the presence of My (Dat. Rel.; could be the) Father (Prep. Dat.), but (adversative) you (Subj. Nom.), in turn (inferential), carry out (ποιέω, PAI2P, Iterative) the things which (Acc. Dir. Obj.) you have heard (ἀκούω, AAI2P, Constative) in the presence of your (Gen. Rel.) father (Prep. Gen.; the devil).

^{BGT} **John 8:38** ἃ ἐγὼ ἐώρακα παρὰ τῷ πατρὶ λαλῶ· καὶ ὑμεῖς οὖν ἃ ἠκούσατε παρὰ τοῦ πατρὸς ποιεῖτε.

^{VUL} **John 8:38** ego quod vidi apud Patrem loquor et vos quae vidistis apud patrem vestrum facitis

LWB **John 8:39** They replied with discernment and said to Him: Abraham is our father. Jesus said to them: If you were children of Abraham [physically yes, but spiritually you are not], you would be doing the works of Abraham.

^{KW} **John 8:39** They answered and said to Him, Our father is Abraham. Jesus says to them, If you were, according to your assumption, children of Abraham, the works of Abraham you would be doing.

^{KJV} **John 8:39** They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

TRANSLATION HIGHLIGHTS

They thought Jesus was making a caustic remark, but they were thinking physically rather than spiritually. They replied: Our father is Abraham. Physically, that was true; but spiritually, that was not the case. Jesus is speaking about spiritual fathers, not physical lineage. If they were spiritual children of Abraham, which they were not (2nd class condition), then they would have been practicing the works of Abraham. Their spiritual life does not line up with their physical ancestry. If they were his spiritual children, they would welcome a messenger from God, especially His uniquely born Son. Like many Christians, the expression of their life does not match their profession as saints. They think that they are *spiritual* children of Abraham because they are his *physical* descendants. But the two do not necessarily equate.

RELEVANT OPINIONS

Children of Abraham ... obey God's commands, fully trusting that God will make all things well; they welcome His messengers; and last but not least, they rejoice in the day of Christ. (W. Hendriksen) The Jews practically repudiated their Abrahamic relationship by their conduct. (H. Reynolds) Though the sinner is indeed dead to God, he nevertheless is very much alive to wickedness. (J. Boice) To ward off the sharp sting they assert the more strenuously that they have no father, physically or spiritually, but Abraham. Note that this reply is purely defensive, and that all their previous replies are either altogether offensive or connect offense with defense. Their next reply (v. 41) is also nothing but an effort at defense; then comes vituperation, since defense fails (v. 48), and after that the preliminaries to murderous violence in v. 52, 53, 57, and 59. Jesus is succeeding. The first sharp stab at the conscience is followed by a deeper thrust. (R. Lenski)

John 8:39 They replied with discernment (ἀποκρίνομαι, API3P, Constative, Deponent) and (connective) said (λέγω, AAI3P, Constative) to Him (Dat. Ind. Obj.): Abraham (Subj. Nom.) is (εἰμί, PAI3S, Descriptive) our (Gen. Rel.) father (Pred. Nom.).

Jesus (Subj. Nom.) **said** (λέγω, PAI3S, Aoristic) **to them** (Dat. Ind. Obj.): **if** (protasis, 2nd class condition, "but you're not") **you were** (εἰμί, PAI2P, Descriptive) **children** (Pred. Nom.) **of Abraham** (Gen. Rel.), **you would be doing** (ποιέω@, Imperf.AI2P, Iterative; performing, practicing) **the works** (Acc. Dir. Obj.) **of Abraham** (Poss. Gen.).

^{BGT} **John 8:39** ἀπεκρίθησαν καὶ εἶπαν αὐτῶ· ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστίν. λέγει αὐτοῖς ὁ Ἰησοῦς· εἰ τέκνα τοῦ Ἀβραάμ ἐστε, τὰ ἔργα τοῦ Ἀβραάμ ἐποιεῖτε·

^{VUL} **John 8:39** responderunt et dixerunt ei pater noster Abraham est dicit eis Iesus si filii Abrahae estis opera Abrahae facite

LWB **John 8:40** **But now you are seeking to kill Me, a man [humanity of Christ] who has communicated the truth to you, which I heard in the presence of God [deity of Christ]. Abraham did not do this.**

^{KW} **John 8:40** But now you are seeking to kill me, a man who has spoken the truth to you which I heard from God. This did not Abraham.

^{KJV} **John 8:40** But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

TRANSLATION HIGHLIGHTS

Rather than believing in Christ, the Jews continued to reject Him even to the point of seeking for a way (Dramatic Present tense) to kill Him (Culminative Aorist tense). It might take some devious planning, perhaps even a trap, but in the end they wanted Him dead. He was influencing the people greatly and showing them what their spiritual leaders were truly like beneath the surface. So why are they doing this? After all, He is a man who is communicating divine truth to them (Intensive Perfect tense), just as He heard it from God the Father. Abraham would never do this. He would welcome a man from God with open arms (Gen. 18:1-8) and look forward to the coming of the Messiah (Gen. 8:56). They were doing exactly the opposite with Jesus than what their father Abraham would have done had he been present.

RELEVANT OPINIONS

They were plotting the downfall of mankind's greatest Benefactor, a man (Christ's human nature comes to the fore here) who is, nevertheless, also God, having come from the very presence of God. (W. Hendriksen) He allowed His friends and opponents to know that He had penetrated the thin, subtle disguise under which this murderous plan was veiled. (H. Reynolds) The enormity of the crime of the Jews is indicated: trying to kill a man who brought them the truth of God! The greatest divine benefit – rewarded by the most dastardly human ingratitude. If the thing were not an actual fact, it would be utterly incredible. (R. Lenski)

John 8:40 But (contrast) now (temporal) you are seeking (ζητέω, PAI2P, Dramatic & Durative; plotting, contriving) to kill (ἀποκτείνω, AAInf., Culminative) Me (Acc. Dir. Obj.), a man (Acc. Appos.) who (Subj. Nom.) has communicated (λαλέω, Perf.AI1S, Intensive) the truth (Acc. Dir. Obj.) to you (Dat. Adv.), which (Acc. Gen. Ref.) I heard (ἀκούω, AA1S, Constative) in the presence of God (Prep. Gen.). Abraham (Subj. Nom.) did not (neg. adv.) do (ποιέω, AA1S, Constative) this (Acc. Dir. Obj.).

^{BGT} **John 8:40** νῦν δὲ ζητεῖτέ με ἀποκτείνειν ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα ἣν ἤκουσα παρὰ τοῦ θεοῦ· τοῦτο Ἀβραάμ οὐκ ἐποίησεν.

^{VUL} **John 8:40** nunc autem quaeritis me interficere hominem qui veritatem vobis locutus sum quam audivi a Deo hoc Abraham non fecit

LWB John 8:41 You are carrying out the works [murder] of your father [the devil]. They replied to Him: We were not born from illicit sexual intercourse [a slur against the doctrine of the virgin birth]. We have one Father - God.

^{KW} **John 8:41** As for you, you are doing the works of your father. They said to Him, As for us, we were not born of fornication. One father we have, God.

^{KJV} **John 8:41** Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, *even* God.

TRANSLATION HIGHLIGHTS

Jesus tells his angry audience that by plotting His murder they are carrying out the works of their father, the devil (Dramatic Present tense). He didn't have to use the word "devil" or "Satan," because they knew what He was referring to. They were from the physical seed of Abraham, but they were not his children. They insulted Him back, by alleging that He was born from illicit sexual activity (Dramatic Perfect tense). This was an obvious slur against the narrative of His virgin birth. They denied it outright, in preference for their own sordid tale. Then they announced to Him that they have one Father, and He is God. They are referring to Malachi 2:10, which says: "Have we not all one father? Has not one God created us?" Jesus has been telling them all along that He and the Father are One, but they do not worship either Him or the Father. It is their understanding that Jesus was basing His being in the presence of the Father with the absurd notion that He was born from a supernatural Father, rather than Joseph.

RELEVANT OPINIONS

The Jews were attempting to embarrass Christ by suggesting He was conceived out of wedlock. Rejecting the doctrine of the virgin birth, or anything supernatural about His birth, the Jews thought Jesus was born as the result of an immoral union. (E. Towns) Our spiritual descent is as pure as our historical descent. (H. Reynolds) But if Abraham is not the spiritual father of these

Jews, then who is? (R. Lenski) Jesus does not leave this question hanging. He answers it directly in verse 44, filling in the name of the devil only hinted at here. (LWB)

John 8:41 You (Subj. Nom.) are carrying out (ποιέω, PAI2P, Dramatic) the works (Acc. Dir. Obj.) of your (Gen. Rel.) father (Abl. Source; the devil). They replied (λέγω, AAI3P, Constativ) to Him (Dat. Ind. Obj.): We were not (neg. adv.) born (γεννάω, Perf.PI1P, Dramatic) from illicit sexual intercourse (Abl. Means). We have (έχω, PAI1P, Static) one (Acc. Measure) Father (Acc. Dir. Obj.): God (Acc. Appos.).

^{BGT} **John 8:41** ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. εἶπαν [οὖν] αὐτῷ· ἡμεῖς ἐκ πορνείας οὐ γεγενήμεθα, ἓνα πατέρα ἔχομεν τὸν θεόν.

^{VUL} **John 8:41** vos facitis opera patris vestri dixerunt itaque ei nos ex fornicatione non sumus nati unum patrem habemus Deum

LWB **John 8:42** **Jesus replied to them: If God was your Father [but He's not], you would love Me, for I descended from God [from heaven] and have arrived [on earth]. Indeed, neither did I come forward publicly on My own authority [self-determination], but rather He sent Me on a divine mission.**

^{KW} **John 8:42** Jesus said to them, If God had been your Father, in that case you would have loved me, for I came forth from God and am here, for I have not come of myself, but that One sent me on a mission.

^{KJV} **John 8:42** Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

TRANSLATION HIGHLIGHTS

Jesus understood the insult and replied to them: If God was your Father, you would love Me (Durative Imperfect tense), even though that love would be less than perfect in your case. Why would they love Him? Because He descended from the Father in heaven and has now arrived on earth in physical form. Jesus is describing His residence on earth in *hypostatic union*, God and man united in one person. He not only saw God and heard God, He descended from Him in the way the Jews descended from Abraham – the Holy Spirit providing the impregnation of Mary. This is a claim to deity. And the fact that He is now present on earth is obvious proof of His humanity and that He is fulfilling God's plan (Historical Present tense). He adds that His public ministry was not an idea that He came up with on His own. He was not a self-appointed, self-annointed messenger from God. No, God the Father sent Him to earth on a divine mission (Dramatic Aorist tense). Jesus doesn't plead with them to believe in Him, He merely states the facts. He isn't begging for converts; He just told them that the devil was their father, though in a somewhat couched manner. That's not what modern evangelists would call *evangelical protocol*.

RELEVANT OPINIONS

Jesus' premise was that the Jews were children of Satan. (E. Towns) Loving Him (the Father), they would also love His Son, Jesus. Him they hate; hence, they also hate the Father and are not His true children ... The Jews were always looking upon Jesus as a vain pretender, one who came forth of himself or of his own accord. (W. Hendriksen) It points to the momentous and unique fact of His incarnation, as the projection from the very essence of God involved in the essence of His being. The Father is the eternal Source of Christ's divine nature. (H. Reynolds)

John 8:42 Jesus (Subj. Nom.) replied (λέγω, AAI3S, Constative) to them (Dat. Ind. Obj.): if (protasis, 2nd class condition, "but He's not") God (Subj. Nom.) was (εἰμί, Imperf.AI3S, Descriptive) your (Gen. Rel.) Father (Pred. Nom.), you would love (ἀγαπάω, Imperf.AI2P, Durative) Me (Acc. Dir. Obj.), for (explanatory) I descended (ἐξέρχομαι, AAII1S, Dramatic, Deponent; proceeded out from) from God (Abl. Source) and (connective) have arrived (ἦκω, PAII1S, Historical). Indeed (emphatic & continuative), neither (neg. adv.) did I come forward publicly (ἔρχομαι, Perf.AII1S, Dramatic, Deponent) on My own authority (Gen. Agency; self-determination), but rather (contrast) He sent Me (Acc. Dir. Obj.) on a divine mission (ἀποστέλλω, AAI3S, Dramatic).

^{BGT} **John 8:42** εἶπεν αὐτοῖς ὁ Ἰησοῦς· εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν ἠγαπᾶτε ἂν ἐμέ, ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἦκω· οὐδὲ γὰρ ἀπ' ἐμαυτοῦ ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέστειλεν.

^{VUL} **John 8:42** dixit ergo eis Iesus si Deus pater vester esset diligeretis utique me ego enim ex Deo processi et veni neque enim a me ipso veni sed ille me misit

LWB John 8:43 Why do you not understand My speech? Because you do not have the power to hear My word [message].

^{KW} **John 8:43** Why do you not understand the mode of speech which is mine? Because you are not able to be hearing the word which is mine.

^{KJV} **John 8:43** Why do ye not understand my speech? *even* because ye cannot hear my word.

TRANSLATION HIGHLIGHTS

Jesus asks a rhetorical question and then gives the answer. Why do you not understand My speech (Perfective Present tense)? His entire manner of speaking, as well as the spiritual content of His message, is totally lost on them. The reason why is because they do not have the power (Gnomic Present tense) to hear His message (Result Infinitive). The ability to hear it spiritually has not been given to them because God is not their Father. As the next verse states, their father is the devil. The ability to hear and understand His message is something given by the grace of God, and He gives it only to His chosen people. He does not give this ability to the devil's people, and as a result, the devil's people cannot hear His message. The result of "hearing" is dependent on the "power" or "ability" to hear it spiritually. Everyone present could hear Him

speak audibly, but not everyone could hear His words spiritually (Perfective Present tense). This entire pericope is a statement of the doctrine of *unconditional election*. Jesus is not pleading with them to believe in Him. He is telling them they cannot because they do not have the power to do so. Jesus did not come to earth to save the entire world; He came to save God's elect - and those who did not understand His words or hear His message spiritually were not part of His elect.

RELEVANT OPINIONS

The word "hear" means to believe and receive. And why was it that these Jews could not "hear" His Word? It was because they were children in whom was no faith (Deut. 32:20). It was because they had no ear for God, no heart for His Word, no desire to learn His will. Proof positive was this that they were dead in trespasses and sins, and therefore not children of God. (A. Pink) How one goes from "no man is able" to "resulted from their own free choice" we honestly cannot say. (J. White) There is delicate subtle distinction between *lalia* and *logos*, corresponding to that between *laleo* and *lego*. The former word connotes the form, manner, and tone of utterance, and the latter its inner substance and power. (H. Reynolds) The inward organ of receptivity was lacking, and so the spiritual idiom in which He spoke was not spiritually understood. (H. Alford) They did not understand His outward speech (*lalia*), which the ear could pick up, because they did not hear the word (*logos*), the message it expressed, which could be apprehended only by the enlightened mind. (F. Bruce)

Surely if one's entire position is based on the assertion that *all* are able to believe, a clear Scriptural passage that speaks of *anyone's* inability to believe should receive a large amount of in-depth, contextual response ... Yes, they had been called upon to repent and believe. It does not follow, however, that they were able to do so when verse 39 says they were *not* able to do so. Here we have the plain assertion of Scripture being overturned [by Arminians] because it *can't* mean what it says. The assumption is that if God commands all men everywhere to repent, then that must mean that all men everywhere are morally neutral creatures with free wills who are not enslaved by sin. But this does not follow. God commands all men everywhere to love Him with all their heart, soul, and mind and strength, but sin does not allow any of the fallen sons of Adam to do so ... Jesus teaches that the Jews *cannot* (there's that word of *inability* again) hear His word and do *not* understand what He is saying. He is not saying they are confused: He is saying they lack the spiritual ability to appraise spiritual truths. Their nature is fleshly, natural, and in fact, demonic, in that they desire to do the desires of their father, the devil. (J. White)

Regeneration is not a product of the depraved human will, plus the work of the Holy Spirit. It is the creative act of God, sovereignly wrought, in a heart that is depraved and unwilling by nature. The new birth makes the unwilling, willing; and the whosoever won't becomes the whosoever will. (W. Best) All are in the same condition as far as God is concerned. They cannot choose Him. And none do choose Him until by grace God reaches down into the pit of human misery and sin, picks the sinner up, places him or her upon the edge of the pit once more and says, "Now this is the way, walk in it." His point in 8:43 was not that they were physically deaf, but that they were spiritually dead. They could hear but not with understanding. (J. Boice) Unable to hear means a *spiritual inability* to respond. (E. Blum) They were cheerful servants, voluntary slaves. (A. Pink)

John 8:43 Why (interrogative) do you not (neg. adv.) understand (γινώσκω, PAI2P, Perfective, Interrogative Ind.) My (Acc. Poss.) speech (Acc. Dir. Obj.; manner of speaking)? Because (causal) you do not (neg. adv.) have the power (δύναμαι, PMI2P, Gnostic, Deponent; ability) to hear (ἀκούω, PAInf., Perfective, Result) My (Acc. Poss.) word (Acc. Dir. Obj.; message).

^{BGT} **John 8:43** διὰ τί τὴν λαλιὰν τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν.

^{VUL} **John 8:43** quare loquellam meam non cognoscitis quia non potestis audire sermonem meum

^{LWB} **John 8:44** You [unbelieving Jews] are out from your father, the devil, and the lusts [legalistic and lascivious] of your father you continuously desire [non-stop] to keep on practicing [accomplishing]. He [the devil] was a murderer from the beginning [of human history] and he did not stand in the past and to this day he does not stand in the sphere of truth, because the truth [absolute divine viewpoint] does not exist in him. Every time that he speaks the lie [an intricate web of deceit], he is speaking from his own inner resources [evil motivations], because he is and always will be a liar and the father of it [the intricate web of deceit that maintains *cosmos diabolicus*].

^{KW} **John 8:44** As for you, out from your father, the devil, you are, and the passionate cravings of your father, you are desiring to be doing. That one was a manslayer from the beginning, and in the truth he did not maintain his standing, because truth does not exist in him. Whenever he is speaking the lie, out of the things which are his own private possessions he is speaking, because a liar he is and the father of it.

^{KJV} **John 8:44** Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

TRANSLATION HIGHLIGHTS

Before we start this verse, please keep something important in mind. Do not separate the people Jesus is talking to from their father, the devil. Just as the devil always was and always will be a liar (Gnostic Present tense), they too always have been and always will be liars (Gnostic Present tense). The devil is the father of his people, the non-elect. The non-elect will always do the bidding of their father. *There will never be a time when they will not draw their thoughts and execute their plans according to his evil motivations. They will always live the lie.* They will always desire (Durative Present tense) to practice his evil ways in thought and deed (Durative Present tense). Even when you meet a seemingly “nice person,” if they are unbelievers they are accomplishing the will and plan of their father, the devil. The devil likes to sugarcoat his activities; he’s an expert at cover-up. And he has taught and is still teaching his offspring to do the same. Even if the unbeliever adheres to establishment principles, that adherence will be

tainted in some way by their sinful flesh, the world system, and the possession or influence of their father, the devil.

This neverending life of deception and sinful activity is the non-stop *modus operandi* of both the devil and his supporting cast, both demonic and human. If you keep this important fact in mind, you will not be surprised when supposedly nice and intelligent people around you think and do horribly immoral and totally ignorant things. This is especially pronounced in today's political arena, where members of both parties are enmeshed in the deceit of the devil's system. They have been taught by "the" expert on how to cover their evil machinations with a thick coat of sugary syrup. They are totally encompassed in a web of deceitful philosophies and psychologies (that cannot be penetrated) which they daily try to perpetrate on us. The world in general does not believe the devil exists, but Jesus said he exists and that he exerts enormous influence on earth. He is also the father of disobedience and rebellion against God, as can be seen in his five "I wills" in Isaiah 14:12-17. Fortunately, the elect – all past, present, and future believers in the Lord Jesus Christ – are eventually delivered from this evil world system by the grace of God. God is the Father of the elect, just as the devil (Latin: *diabolos*) is the father of the non-elect. Who's your daddy?

The devil was a murderer (Latin: homicide) from the beginning of human history. There was never a time when he maintained the truth in all its glory (Intensive Perfect tense) and there will never be a time when he will start standing for the truth. It is always a combination of truth and deception with him. What he is (a murderer and a liar) determines how he talks and behaves. The same is true of his children. The truth, which is divine and absolute, is not present in him (Gnomic Present tense). Every time he speaks openly during his trial in heaven or silently to the minds of humanity on earth, he communicates lies and deceit (Gnomic Present tense). Even when he uses something in his message that contains an element of truth, it is always twisted in some way to deceive others or cover up his true motivation. He speaks "the lie." The emphasis on "the" lie rather than "a" lie is to point to an entire system or web of deceit that he continually spins. The devil is the ultimate spin-master. And this web of lies and deceit that he is constantly manufacturing on earth is communicated from his own inner resources of evil (Perfective Present tense). He doesn't need a training manual. He is the doctor of evil, the d-evil.

The devil will always be a liar (Gnomic & Futuristic Present tense). He is the father of lies and deceit, the first liar (Latin: *medacity*) to come forth from God's creation. He is the father of every demonic concept, every worldly philosophy or psychology, every political and economic panacea, and every fleshly sin that comes from his unseen world and our *cosmos diabolicus*. There is no political panacea, no system of worship outside Biblical Christianity, no anthropocentric academic speculation on how the world should be operated, that does not originate from the devil. He hates God and opposes divine standards and viewpoint every second of his existence. All unbelievers and reversionistic Christians are under his spell, whether they know it or not. The majority of the Jews that Jesus was addressing were under the control of the devil. They were boasting that Abraham was their father, but Jesus informed them in no uncertain terms that the devil was their father. Arminian evangelists would have a definite problem with this unyielding and insulting type of remark today, but what does our Saviour care about Arminian philosophy?

RELEVANT OPINIONS

The well-known imagery of the first promise, “I will put enmity between her seed and thy seed,” suggests the same thought. There is an awful significance in this power of the devil to sow his deadly seed in human life, and to produce thus, on the soil of human nature, “children of the wicked one.” (H. Reynolds) Jesus’ premise was that the Jews were children of Satan. This satanic fatherhood should not be limited only to Jews but be applied to all people. Outwardly they were religious, but inwardly they were follows of Satan. (E. Towns) Physically these Jews, to be sure, are children of Abraham; but spiritually and morally – and *that* was the issue – they are the children of the devil ... Identity of inner passions and desires establishes spiritual descent: they are constantly desiring to carry out the wishes of the devil, so he must be their father. The devil desires to *kill* and to *lie*, and so do they ... The fall of man together with all its results points back to him as its author. (W. Hendriksen) I tell you plainly that *you are from*, you are manifesting the very essence and substance of, the father who is the prime enemy of God and man ... He has engendered these very lusts within you. The paternity of your angry passions, your incapacity to see and accept My words, are both alike explained. There is no more terrible rebuke in the whole compass of revelation. (H. Reynolds)

Being uninformed and misinformed, people, to an appalling degree, become an easy prey to the power of the enemy of souls ... Satan’s wickedness is constructive and in line with vast undertakings and ideals which are evil because of their opposition to God ... Satan is a living personification of deception ... The chaos which is indicated in Genesis 1:2 was the direct result of Satan’s sin. Revelation concerning Satan begins with the dateless period between the creation of the heavens and the earth in that perfect form in which they first appeared (Gen. 1:1) and the desolating judgments which ended that period, when the earth became waste and empty ... By his sin he lost his original holiness and heavenly standing, but he retains his wisdom, and he has turned his surpassing abilities into ways of evil and his understanding has been prostituted to the level of lies, deceptions, snares, and wiles ... Untruth is a substitution of self for God and the assumption of a self-designed plan of life for that purposed by the Creator. This is *the lie*. It is such because it is antigod from every angle of consideration ... The *truth* is something to be done, and to fail to do the truth is to perform, or commit, a lie by action. In its mad adjustment to Satan’s philosophy of life and purpose apart from God, the whole world is enacting the lie, and their judgment must be that which falls on Satan and all who repudiate God. (L. Chafer)

An attentive consideration of the 186 uses of *cosmos*, where it is translated “world,” will reveal that in every instance where moral values are involved, the sphere of satanic influence and authority is indicated ... The *cosmos* is a vast order or system that Satan has promoted, which conforms to his ideals, aims, and methods. It is civilization now functioning apart from God – a civilization in which none of its promoters really expect God to share, who assign to God no consideration in respect to their projects; nor do they ascribe any causativity to Him. This system embraces its godless governments, conflicts, armaments, jealousies, its education, culture, religions of morality, and pride. It is that sphere in which man lives. It is what he sees, what he employs. To the uncounted multitude it is all they ever know so long as they live on this earth. It is properly styled *the satanic system*, which phrase is in many instances a justified interpretation

of the so-meaningful word, *cosmos*. It is literally a *cosmos diabolicus* ... Doubtless, if called to face the truth of the precise nature of Satan's sin, the man of the world would find little fault in him. It could not be otherwise since the worldling has himself adopted as his prototype the very evil ideals of Satan. (L. Chafer)

Satan has created nothing. The order and system of God's material creation are involved in the *cosmos* only as Satan has been permitted to assume authority and is misdirecting it. The *cosmos* manifestations are almost wholly those which arise from misguided, Satan-governed humanity in their blind subscription to principles of life and action which are outworkings of the original *lie*. ... To Christians who are taught of God and who, to some extent, have the mind of Christ, the *cosmos diabolicus* should appear in its essential, evil character to be the outworking of that lie which moves in independence of God and is opposed to the purposes of God. The whole truth regarding the nature and extent of this satanic *cosmos* or system, is found in the Scriptures wherein this system is mentioned ... Earthly governments are in the hands of Satan ... When God declares, as He does, that the *cosmos diabolicus* is to continue with increasing deception and to continue to the embodiment of the lie until it is crushed by the infinite power of the returning King, there is little ground for any attempts to save it or to transform it ... It is not the reason of man, but the revelation of God, which points out that governments, morals, education, art, commercialism, vast enterprises and organization, and much of religious activity are included in the *cosmos diabolicus*. That is, the system which Satan has constructed includes all the good which he can incorporate into it and be consistent in the thing he aims to accomplish. A serious question arises whether the presence of gross evil in the world is due to Satan's intention to have it so, or whether it indicates Satan's inability to execute all he has designed. (L. Chafer)

Satan's method is not one of eliminating all that is good ... Satan does incorporate into his vast system certain things which are good in themselves. Many humanitarian ideals, morals, and aspects of culture are consonant with spiritual realities, though resident in the *cosmos*. The root evil in the *cosmos* is that in it there is an all-comprehensive order or system which is methodized on a basis of complete independence of God. It is a manifestation of all that Satan can produce as a complete exhibition of that which enters into the original lie. It is the consummating display of that which the creature – both angelic and human – can produce, having embarked on an autonomous career. The *cosmos* is not a battleground whereon God is contending with Satan for supremacy; it is a thing which God has permitted, that the lie may have its fullest unveiling. It is reasonable to suppose that the *cosmos* represents the supreme effort of the supreme creature, and that as it began with the repudiation of God, it has maintained its intended segregation from the will and purpose of God. That things good in themselves are included in this great system is doubtless the occasion for many deceptions. (L. Chafer)

The lie must run its course that it may be judged, not as a mere hypothesis or incipient venture, but in the complete and final exhibition of its antigod character. The humanitarian enterprises, the culture, the laws, and religious forms of the *cosmos* constitute no evidence that God is recognized in His true position or honored. This is a Christ-rejecting *cosmos* ... Social ideals are borrowed from His teachings. His purity and grace are held forth as a pattern of life, but salvation through His blood is spurned. The independent, self-centered, self-satisfied, autonomous *cosmos* asks for no redemption since it recognizes no need ... It is to be judged and

completely destroyed. No attempt will be made to salvage anything out of it when its day of demolition arrives. False religious pretense and apostasy from the truth of God along with the *cosmos* itself must come into final judgment, before the King takes His throne to reign in righteousness over the whole earth ... All that is in the *cosmos* is of satanic origin and God intrudes only as a Restrainer until the day of His judgment arrives, to take out of the *cosmos diabolicus* those whom His sovereign elective purpose chooses to redeem. The presence of sin and suffering is not God's failure. They are the inevitable default and bankruptcy of *the lie*. There is but one lie. God either rules over His universe, or He does not. The *lie* declares that He does not; the *truth* declares that He does. (L. Chafer)

Those of the *cosmos* are influenced not at all by God's Word, nor are *cosmos-Christians* much impressed with the solemn truth God has spoken. Such is the far-reaching effect of the satanic deception ... Part-truth-ism has come into final conflict with whole-truth-ism, and woe to the soul that does not discern between them! ... The real Church has by no means lost her foes. These present enemies have taken shelter under her branches. They are officiating at her most sacred altars and conducting her institutions. These vultures are fed by a multitude, both in the church and out, who, in satanic blindness, are committed to the furtherance of any project or the acceptance of any theory that promises good to the world if it is apparently based on Scripture, little realizing that they are often really supporting the enemy of God ... Sad is the spectacle of churches meeting week after week to be beguiled by the philosophy of men ... There is a strange fascination about these undertakings which are humanitarian, and are religious only in form and title. And there is a strange attractiveness in the leader who announces that he is not concerned with the doctrines of the Bible, because the helping of humanity is his one passion and care. Who can be the god of these systems? The energizing power in these people? And the answerer of their prayers? Surely not the God of the Scriptures who cannot deny Himself, and whose Word cannot be made to pass away! (L. Chafer)

These Jews thought they were the children of God when they were actually the children of the Devil. We find the same idea today. This doctrine of the universal Fatherhood of God and the universal brotherhood of man has brought us into a lot of trouble. It has shaped the philosophy of our nation. We sit down at a conference table with the children of the Devil, and we call them children of God. I am afraid that our nation has been deceived by other nations of the world because our wise diplomats and smart politicians are simply working on the wrong premise. The Bible does not teach the universal Fatherhood of God and the universal brotherhood of man. Obviously Jesus did not teach the universal Fatherhood of God because He was saying to these religious rulers that they were children of the Devil. Apparently, there are some people who are not the children of God. (J. McGee) The devil was a murderer from the beginning – not from the beginning of time, for there was no man to slay during the first five days, but from the beginning of human history ... because by his wiles he brought death on our first parents. (A. Pink)

What Edwards detailed biblically, theologically, and philosophically in his great treatise, he preached constantly, "That wicked men are servants and slaves to sin" is the doctrine of Edwards's sermon on John 8:44. The text clearly indicates that men are bondservants of sin though they deny that they feel any such servitude. Edwards's answer to that is "you can't see that you are under slavery now because of your blindness which is one effect of your servitude."

Men are under Satan's bondage and therefore they have no satisfaction even if they had the whole world. They are utterly devoted to the commission of sin even though their personal interests suffer by it. They are obedient to the point of jumping into the pit at Satan's command. The bondage of their wills appears most clearly in the fact that men receive no advantage from their servitude. There is no happiness for them. Sin utterly kills. Man's whole heart is given up to sin. Satan will not allow him to see one truth. He can open his eyes only when sin allows. His senses are blindfolded. Sin makes him hate life itself. (T. Schreiner) Evil encompasses the policy, purpose, and *modus operandi* of Satan. Evil is Satan's thinking and reflects the subtlety of his genius; sin and human good are part of his policy. Satan uses evil to corrupt the human race in his attempt to control the world he now rules. (R.B. Thieme, Jr.)

Evil thinking leads to evil function, and such satanic doctrines as socialism, activism, and legalism lead people to sincerely pursue "noble" ends at the expense of divinely ordained human freedom, privacy, property, prosperity, and spiritual growth. Satan operates under the proposition that the end justifies the means; therefore he resorts to violence whenever necessary to accomplish his "good" ends ... Satan never plays by the rules unless doing so happens to further his own ends. He is the original murderer, determined to destroy man's volition if unable to control it. The justice of God must restrain Satan, and periodically God judges the accumulated results of all his varied activities. Satan's antithetical methods of operation are employed not only by his human emissaries but also by his vast, highly organized, well-led army of angelic subordinates known as demons. Satan orders some of his demons operating on the earth to be eloquent and magnetic in order to deceive people of culture and enlightenment. Many smart Germans who were not impressed, who were even repelled by the emotionalism of Hitler's National Socialist Party, were nonetheless drawn in by his *demonic charisma*. Other demon organizations are charged with confusing and enslaving the simple, the emotional, the ignorant. (R.B. Thieme, Jr.)

Jesus pointed out that God is interested in a spiritual relationship and that their actions indicated that they were actually children of the devil. In the same way, many people today think that they are right with God simply because they have been born of Christian parents or live in a so-called Christian country. But this saves no one. (J. Boice) Worldliness is what you *think* inside the cosmic system, not just what you *do*. Satan's ultimate weapon is evil thought – the subtle distortions, half truths, and lies he uses to control man's thinking. This ultimate weapon is called *demon influence*. When you embrace satanic ideas, you are the dupe of Satan. Your sincerity does not protect you; ignorance is no excuse. You become your own worst enemy. When you believe "the father of lies," the content of your own soul prevents spiritual growth and prohibits divine blessings. "Doctrines of demons" enter your inventory of ideas when your volition operates without truth – without divine establishment, the Gospel, and Bible doctrine. This absence of truth, this vacuum in the soul, is called in the Greek *matotes*, emptiness, vanity. The vacuum draws in false doctrines, filling your soul with arrogance and antagonism. (R.B. Thieme, Jr.)

John 8:44 You (Subj. Nom.) are (εἰμί, PAI2P, Gnostic; always have been and always will be) out from your (Gen. Rel.) father (Abl. Source), the devil (Gen. Appos.), and (continuative) the lusts

(Acc. Dir. Obj.; both ascetic and lascivious, eager desires, cravings) **of your** (Gen. Rel.) **father** (Poss. Gen.) **you continuously desire** (θέλω, PAI2P, Durative; non-stop, neverending) **to keep on practicing** (ποιέω, PAInf., Durative, Inf. As Dir. Obj. of Verb; accomplishing, performing). **He** (Subj. Nom.; that one: the devil) **was** (εἰμί, Imperf.AI3S, Gnostic; always) **a murderer** (Pred. Nom.) **from the beginning** (Adv. Gen. Time; when he was created) **and** (continuative) **he did not stand in the past and to this day he does not** (neg. adv.) **stand** (ἵστημι, Perf.AI3S, Intensive; exist, maintain himself) **in the sphere of truth** (Loc. Sph.), **because** (causal) **the truth** (Subj. Nom.) **does not exist** (εἰμί, PAI3S, Gnostic; is not present) **in him** (Loc. Sph.). **Every time that** (temporal; whenever) **he speaks** (λαλέω, PASubj.3S, Gnostic, Temporal) **the lie** (Acc. Dir. Obj.; an intricate web of deceit), **he is speaking** (λαλέω, PAI3S, Perfective) **from his own inner resources** (Abl. Source; supply of evil, deceitful motivations), **because** (causal) **he is and always will be** (εἰμί, PAI3S, Gnostic & Futuristic) **a liar** (Pred. Nom.) **and** (continuative) **the father** (Pred. Nom.) **of it** (Abl. Source).

^{BGT} **John 8:44** ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστὲ καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ’ ἀρχῆς καὶ ἐν τῇ ἀληθείᾳ οὐκ ἔστηκεν, ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. ὅταν λαλήῃ τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ, ὅτι ψεύστης ἐστὶν καὶ ὁ πατὴρ αὐτοῦ.

^{VUL} **John 8:44** vos ex patre diabolo estis et desideria patris vestri vultis facere ille homicida erat ab initio et in veritate non stetit quia non est veritas in eo cum loquitur mendacium ex propriis loquitur quia mendax est et pater eius

LWB **John 8:45** **But though I am speaking the truth, you will not believe Me.**

^{KW} **John 8:45** But as for myself, because I am speaking the truth, you are not believing me.

^{KJV} **John 8:45** And because I tell *you* the truth, ye believe me not.

TRANSLATION HIGHLIGHTS

Jesus is speaking the truth to his listeners (Perfective Present tense), but He knows that the children of the devil will not believe Him (Futuristic Present tense). In due time, all of God’s elect will come to believe in Him, but most of this Jewish crowd are not God’s chosen people. Children of *the lie* are not interested in the truth. They are only interested in the latest humanistic, cosmic panacea from their father - the devil.

RELEVANT OPINIONS

The term *the truth* is here used in the sense of that universe of ideas which corresponds with reality as revealed to the Son by the Father. It is the truth concerning spiritual matters, such as

man's total depravity and natural inability, the plan of God for his salvation, the sending of the Son to merit that salvation, the punishment for those who reject the Son, etc. Man's proud heart does not welcome this truth, for it reveals his damnable character and lost condition. Besides, it must be borne in mind that those addressed are the children of him who is called *the father of the lie*. Hence, because He speaks the truth He is rejected. (W. Hendriksen) Veracity means that God is absolute truth, the expression of His integrity. His veracity is manifest in His ways, His modus operandi, His works, and by His Word. (R.B. Thieme, Jr.) Jesus told the Jews that because they were children of their father, they didn't know what the truth was. They lived in a world of lies, distortion, and falseness. In a sense, truth was a foreign language to them; their native language was lies. (F. Gaebelain)

Truth is the domain in which he has not his footing; to him it is a foreign, heterogeneous sphere of life. The lie is the sphere in which he holds his place. (M. Vincent) God sends on them a working of delusion, to make them believe "the lie." (F. Bruce) Isn't it interesting that Jesus can tell people the truth and they will not believe. It arouses their intense antagonism. Yet people will believe the wildest rumors and the biggest lies. Dictators have learned that. Hitler was very frank about this in his book when he said that if a big lie is told again and again, finally the people will believe it. Today advertisers and the news media have learned this also. (J. McGee) The Jews' inability to hear the words of God in Jesus reveals their distance from the truth and hence from God. (G. O'Day) As sons of the father of lies their souls have an affinity only for lies. They believe (continuous conduct) only liars and lies. (R. Lenski) If he spake lies to them, they would greedily receive them. (H. Reynolds)

John 8:45 But (adversative) though (coordinating) I (Subj. Nom.) am speaking (λέγω, PAI1S, Perfective) the truth (Acc. Dir. Obj.), you will not (neg. adv.) believe (πιστεύω, PAI2P, Futuristic) Me (Dat. Disadv.).

^{BGT} **John 8:45** ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετε μοι.

^{VUL} **John 8:45** ego autem quia veritatem dico non creditis mihi

LWB John 8:46 Who among you convicts Me of sin? If I am speaking the truth [and I am], why don't you believe Me?

^{KW} **John 8:46** Who of you convicts me of sin? Since I am speaking truth, why are you not believing me?

^{KJV} **John 8:46** Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

TRANSLATION HIGHLIGHTS

Jesus knows the answer to these questions, but He asks them anyway because He is going to answer them Himself for their own benefit. Who among them can reprove Him of sin? The answer: None of them can, because He has never committed a sin! If He is communicating the truth to them, and He is (Perfective Present tense) according to the 1st class conditional clause,

then why don't they believe Him (Perfective Present tense)? It only stands to reason that if they were children of God, they would believe Him. But as He already stated, they are not children of God, but rather children of the devil.

RELEVANT OPINIONS

The question clearly implies that Jesus not only was not conscious of any sin in Himself but that He actually had no sin. The inescapable conclusion is, of course, that He ever speaks the truth. And if Jesus is sinless, His claims should be accepted. Any other course is positively wicked. (W. Hendriksen) The standard of Jesus is higher than that of any other, and He appears nevertheless absolutely without need of repentance, above the power of temptation, beyond the range of conviction. (H. Reynolds)

John 8:46 Who (Subj. Nom.) among you (Gen. Assoc., Partitive Abl.) convicts (ἐλέγχω, PAI3S, Static, Interrogative Ind.; reproves) Me (Acc. Dir. Obj.) of sin (Prep. Gen.)? If (protasis, 1st class condition, "and I am") I am speaking (λέγω, PAI1S, Perfective) the truth (Acc. Dir. Obj.), why (Interrogative Acc.) don't (neg. adv.) you believe (πιστεύω, PAI2P, Perfective, Interrogative Ind.) Me (Dat. Adv.)?

^{BGT} **John 8:46** τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; εἰ ἀλήθειαν λέγω, διὰ τί ὑμεῖς οὐ πιστεύετε μοι;

^{VUL} **John 8:46** quis ex vobis arguit me de peccato si veritatem dico quare vos non creditis mihi

LWB John 8:47 **The one who is out from God as a source [the Father's children] hears the words of God. According to this [doctrine of unconditional election], you do not hear because you [the devil's children] are not out from God as a source.**

^{KW} **John 8:47** The one who is of God hears the words of God. On this account you are not hearing them, because you are not of God.

^{KJV} **John 8:47** He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God.

TRANSLATION HIGHLIGHTS

First Jesus makes a declaration: The one who is out from God as a source hears the words of God (Perfective Present tense). Anyone who hears the gospel and believes, which is what "hears" means in this context, is automatically identified as being one of the elect. According to the doctrine of *unconditional election*, these Jews did not hear and believe in Him (Perfective Present tense) because they were not out from God as a source. In other words, they were non-elect. Their father was not God, but rather the devil. This should make you think of Genesis 3:15. There are only two manner of people in the world: the seed of the woman and the seed of the serpent. The seed of the woman is Christ and His elect; the seed of the serpent is the devil

and his children, the non-elect. Salvation is based on who your spiritual father is: God or the devil.

Notice the lack of begging and pleading on Jesus' part. He simply stated the facts. He did not try to coerce them or work them up into an emotional lather to get them to change their mind. He knew that if they were God's children the Holy Spirit would regenerate them and they would in turn hear His words and believe in Him. But the majority were not God's children. Notice He did not say, "You are not God's children because you will not hear or believe His Word." He said, "You do not hear God's Word because you are not of God." Big difference. Spiritually dead people cannot hear God's Word no matter how many times you preach it unless the Spirit first regenerates them. Evangelists and missionaries who plead, beg, and agonize over spiritually dead men are full of hot air. Do they think they can turn goats into sheep?

RELEVANT OPINIONS

Here Jesus speaks of the regenerated man, the true child of God, who has power to believe, who has come to the Father, being predestinated unto eternal life. (H. Reynolds) How often and how sharply does our Lord in this discourse draw the line of awful separation between those that are and those that are not of God. (R. Jamieson) The point is *not* that they are not His sheep because of their disbelief, but their disbelief is owing to the fact that they are not His sheep. (T. Schreiner) If Arminianism is true and the intent of the Atonement was unlimited, it would follow that millions for whom Christ died are lost and the salvation of God was enormously overpaid. Since far more appear to be lost than are saved (Matt. 22:14), the greater part of the Lord's suffering for man's sins was to no purpose. This is surely a poor semblance of triumph. (A. Custance)

Again He tells them that the reason for their refusal to accept the truth which He declares is that they are not children of the God of truth. Jesus' present words anticipate what He was to say later to Pilate: "Everyone who is on the side of the truth listens to My voice." (F. Bruce) Those who are not of the elect do not even *hear* His words, let alone seek to do God's will ... Jesus surely taught the absolute sovereignty of God, the inabilities of man, the unconditional election of a people unto salvation, the efficient grace of God that *infallibly* brings salvation to the elect, and the final perseverance of those elect into eternal life. (J. White) The reason you do not hear is that you do not belong to God. From a standpoint that stresses the autonomy of human will this logic is backward; Jesus should have said: The reason you do not belong to God is that you do not hear and believe. But Jesus furthers the motif, by now well established in John's Gospel, that human response to God owes its ultimate origin to God's elective grace. (T. Schreiner)

Whoever thus comes to birth does not by this dramatic experience become a child of God, but actually has already become a child of God (John 17:6) by a prior experience of supernatural conception. When he comes to birth, he has already been introduced into the family of God, and for this reason and for no other reason is able to hear God's words. We are thus quickened first and only then do we call upon His name for salvation (Psalm 80:18, Rom. 10:13). Were the grace of God not irresistible, none would be saved, for none would call upon His name. In a fallen world, and in the matter of man's salvation, either man or God must be free to have the

final word. Both cannot. If man is free, God is bound by man's freedom. If God is free, man must be bound by the will of God. Grace has to be irresistible. (A. Custance)

No one can become a child of God by mere volition. No one conceives or gives birth to himself. Nothing will make a person a child of God unless God Himself engenders spiritual life and brings about a new birth. Becoming a child of God is a matter of God's grace. We believe only because God has already taken the initiative to plant His divine life within us. People only believe because God has quickened them. New life comes before saving faith; it is never the other way around. (J. Boice) Just as those who are of the devil are inflamed with his lusts, so also those who are of God give heed to His utterances. The Jews, by not giving heed to them, also in this manner prove their spiritual kinship and descent. (W. Hendriksen) If they had been of God, they would have believed, but their unbelief demonstrated they were not of God. (E. Towns)

The Lord speaks these words that are normally turned completely upside down by Arminian interpreters. Jesus explains *why* these men do not "hear" His words. Now obviously, they could hear Him just fine. He was not speaking too softly to be heard. But they could not *hear* with understanding nor acceptance. The one who is "of God" hears His words: the one who is not does not. Jesus specifically says these Jews are not "of God," or as the NIV puts it, do not "belong to God." While Arminians would say "If you act upon what you hear you will become one that belongs to God," Jesus says just the opposite: until one "belongs to God" one will not "hear" the words of Jesus. As in John 6 we see that something must happen *before* a person can "hear" or believe in Christ: and this is the work of God in regenerating the natural man and bringing him to spiritual life. (J. White)

John 8:47 The one (Subj. Nom.) who is (εἰμί, PAPtc.NMS, Descriptive, Substantival) out from God as a source (Abl. Source) hears (ἀκούω, PAI3S, Perfective) the words (Acc. Dir. Obj.) of God (Poss. Gen.). According to this (Adv. Acc.; doctrine of unconditional election), you (Subj. Nom.) do not (neg. adv.) hear (ἀκούω, PAI2P, Perfective), because (causal) you are (εἰμί, PAI2P, Descriptive) not (neg. adv.) out from God as a source (Abl. Source).

^{BGT} **John 8:47** ὁ ὢν ἐκ τοῦ θεοῦ τὰ ῥήματα τοῦ θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστέ.

^{VUL} **John 8:47** qui est ex Deo verba Dei audit propterea vos non auditis quia ex Deo non estis

LWB John 8:48 The Jews replied with discernment and said to Him: Didn't we express it rather well, that you are a Samaritan and that you have a demon?

^{KW} **John 8:48** Answered the Jews and said to Him, Are we not expressing it beautifully when we say that you are a Samaritan, and that you have a demon?

^{KJV} **John 8:48** Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

TRANSLATION HIGHLIGHTS

If this dialogue wasn't between Jesus and some of the religious leaders of Israel, we might think it was just a bunch of people calling each other names. "Our father is Abraham." "You are of your father the devil." "You are a low-life Samaritan and you have a demon." The Jews thought they were winning this battle of words. They thought they had made their opinion of Him quite clear and in rather good insulting form. But the argument is not over yet.

RELEVANT OPINIONS

The animosity between the Jews and the Samaritans was so strong that to call someone a Samaritan was among the worst insults. (E. Towns) Unwilling to admit their defeat, the Jews now resort to vicious, stinging insults. (W. Hendriksen)

John 8:48 The Jews (Subj. Nom.) replied with discernment (ἀποκρίνομαι, API3P, Constativē, Deponent) and (continuative) said (λέγω, AAI3P, Constativē) to Him (Dat. Ind. Obj.): Didn't (neg. adv.) we (Subj. Nom.) express (λέγω, PAI1P, Dramatic, Interrogative Ind.) it (ellipsis) rather well (adv.), that (introductory) you are (εἰμί, PAI2S, Descriptive) a Samaritan (Pred. Nom.) and (connective) that (ellipsis) you have (ἔχω, PAI2S, Static) a demon (Acc. Dir. Obj.)?

^{BGT} **John 8:48** Ἀπεκρίθησαν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ· οὐ καλῶς λέγομεν ἡμεῖς ὅτι Σαμαρίτης εἶ σὺ καὶ δαιμόνιον ἔχεις;

^{VUL} **John 8:48** responderunt igitur Iudaei et dixerunt ei nonne bene dicimus nos quia Samaritanus es tu et daemonium habes

LWB John 8:49 **Jesus replied with discernment: I do not have a demon. On the contrary, I am honoring My Father, while you are dishonoring Me.**

^{KW} **John 8:49** Jesus answered, As for myself, I do not have a demon, but I honor my Father, and as for you, you are dishonoring me.

^{KJV} **John 8:49** Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.

TRANSLATION HIGHLIGHTS

Jesus reiterated to them that He is performing the will of His Father and is honoring Him by doing so. Meanwhile, they are dishonoring Him (Dramatic Aorist tense) while He is doing the service of the Father. If they really cared about spiritual matters, they would honor Him as a representative of God, rather than insult Him and seek for ways to have Him arrested and murdered. He is merely fulfilling His duty, while they are interfering - humanly speaking, of course.

RELEVANT OPINIONS

No strange or evil power haunts Me; I am perfectly clear in My consciousness. (H. Reynolds)
Indeed, He honors His Father most highly when He proves that these vicious Jews are certainly not the Father's children and when He tells them just what they are. A tongue governed by a demon would never speak so. (R. Lenski)

John 8:49 **Jesus** (Subj. Nom.) **replied with discernment** (ἀποκρίνομαι, API3S, Constativ, Deponent): **I** (Subj. Nom.) **do not** (neg. adv.) **have** (ἔχω, PAI1S, Static) **a demon** (Acc. Dir. Obj.). **On the contrary** (adversative), **I am honoring** (τιμάω, PAI1S, Perfective) **My** (Gen. Rel.) **Father** (Acc. Assoc.), **while** (coordinating, contrast) **you** (Subj. Nom.) **are dishonoring** (ἀτιμάζω, PAI2P, Dramatic) **Me** (Acc. Dir. Obj.).

^{BGT} **John 8:49** ἀπεκρίθη Ἰησοῦς· ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετε με.

^{VUL} **John 8:49** respondit Iesus ego daemonium non habeo sed honorifico Patrem meum et vos inhonoratis me

LWB **John 8:50** **Moreover, I do not desire to defend My own reputation. There is One [God the Father] who will examine and pass judgment.**

^{KW} **John 8:50** Moreover, I am not seeking My glory. There is One who seeks and judges.

^{KJV} **John 8:50** And I seek not mine own glory: there is one that seeketh and judgeth.

TRANSLATION HIGHLIGHTS

After being insulted, Jesus declines to defend His own reputation in public. It is not His desire to straighten things out or to correct their misconceptions. There is One who will examine and pass judgment (Futuristic Present tense) on all men. God the Father will examine Jesus' life for sin and demon influence and He will decide whether this is a fact or not. Obviously it's a false accusation from those who are naturally following the deceitful ways of their father, the devil. Jesus is well aware of the source of their insults, hatred, and murderous intent.

RELEVANT OPINIONS

It is not necessary for the Son to vindicate His own honor; the Father will take care of that and will judge a righteous judgment. (W. Hendriksen) A mighty Vindicator stands behind Jesus, whom He describes only most briefly. (R. Lenski)

John 8:50 **Moreover** (inferential), **I** (Subj. Nom.) **do not** (neg. adv.) **desire to defend** (ζητέω, PAI1S, Static; strive for) **My own**

(Poss. Gen.) reputation (Acc. Dir. Obj.). There is (εἰμί, PAI3S, Perfective) One (Pred. Nom.; God the Father) who will examine (ζητέω, PAptc.NMS, Futuristic, Substantival; investigates) and (connective) pass judgment (PAptc.NMS, Futuristic, Substantival).

^{BGT} **John 8:50** ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου· ἔστιν ὁ ζητῶν καὶ κρίνων.

^{VUL} **John 8:50** ego autem non quaero gloriam meam est qui quaerit et iudicat

LWB John 8:51 Most assuredly, I am saying: If someone [a believer] keeps My Word [follows or adheres to it on a daily basis], he will absolutely not experience [spiritual] death for a long period of time [a life on earth that is engulfed in spiritual blindness and impotence as if he were an unbeliever].

^{KW} **John 8:51** Most assuredly, I am saying to you, If anyone keeps my word, death he will never, positively not, look at with interest and attention.

^{KJV} **John 8:51** Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

TRANSLATION HIGHLIGHTS

The opposite of eternal life is eternal death. There is a positional and experiential side to both. Initial faith in Christ will provide the new believer with *positional* eternal life. Keeping or observing His Word in daily life (Potential Subjunctive mood) provides a believer with an *experiential* quality of eternal life in the present. The first is provided by God at the moment of belief in Christ, the second is provided by God as a believer follows or adhere to His Word in daily life. This passage is not referring to initial belief in Christ. Keeping, observing, guarding or watching-over in the perfective aorist is the culmination of continuous action – a lifetime of adherence - not a one-time decision. Jesus has already dispensed with the subject of “who is a child of God and who is a child of the devil.” Who a person is related to positionally has already been decided. This passage is directed to those who have believed in Him; they are now being encouraged to keep or observe His word on a daily basis and to do so throughout the course of their life. This is not an altar call to believe in Him; it is a call to live by His Word. A believer who keeps or adheres to His Word will absolutely not experience (Gnomic Aorist tense) eternal death on a daily basis.

Here’s where the confusion lies with most commentators. Eternal death is impossible *positionally* for a believer in Jesus Christ. However, it is possible for a believer to live his daily life in a state of *experiential* spiritual death if he does not adhere to the Word of Jesus. As a believer, what kind of life do you prefer? If you want to descend into reversionism and live a life of spiritual blindness and misery, which is the state of an unbeliever in spiritual death, then ignore the Word of Christ in your daily life. *Eternal* could (and should) be translated as *a long period of time* – in this case *the extent of one’s life on earth*. It is not necessary to reduce this term to a time in the future, i.e., the reductionist error. The world is full of Christians who believe in Christ at their appointed time, but then turn their back on His word and prefer to live like unbelievers. They possess eternal life *positionally*, but they live a life of spiritual death

experientially. Jesus explains this difference (and their confusion) between the positional and the experiential in verse 8:55 – “But I know Him *AND* I keep His Word.” These two aspects were so closely related in Jesus’ case that they would be considered *merged*.

RELEVANT OPINIONS

There will be no experience of spiritual death, or of eternal death; and physical death will be no penal evil, but robbed of its sting through Him who has given us the victory. (H. Reynolds) The death from which Christ promises exemption is not the death of the body, as was understood by the Jews; it is the spiritual death which is the effect of sin, and which consists in insensibility to everything Divine. This should be dreaded more than physical death. (J. Thomson) The promise relates to one who “keeps” the word of Jesus, i.e., who believes it, holds on to it, carries out its demands, and so lives by it; it is the equivalent to “abiding” in His Word and is common in Johannine writings. (G. Beasley-Murray) The primary reference is to spiritual death, and the promise is that the one who keeps Christ’s saying will never experience that final death which is the result of God’s judgment. (J. Boice) Except for believers alive at the Rapture of the church, all believers will die physically. However, no believer will experience spiritual death since the life Jesus gives is everlasting. (R. Wilkin)

John 8:51 Most assuredly (asseverative, emphatic “truly”), I am saying (λέγω, PAI1S, Static) to you (Dat. Adv.): If (protasis, 3rd class condition, “maybe he will, maybe he won’t”) someone (Subj. Nom.; restricted to believers only) keeps (τηρέω, AASubj.3S, Perfective, Potential; observes, guards, watches over) My (Abl. Source) Word (Acc. Dir. Obj.), he will absolutely not (neg. adv., neg. particle; double negative) experience (θεωρέω, AASubj.3S, Gnomic, Result; observe) death (Acc. Dir. Obj.; spiritual) for a long period of time (Acc. Extent of Time).

^{BGT} **John 8:51** ἀμὴν ἀμὴν λέγω ὑμῖν, εἰάν τις τὸν ἐμὸν λόγον τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα.

^{VUL} **John 8:51** amen amen dico vobis si quis sermonem meum servaverit mortem non videbit in aeternum

LWB John 8:52 Then the Jews replied to Him: Now we know for sure that You have a demon. Abraham died [physically], as well as the prophets, but You are saying: If anyone pays attention to My word [initial belief], he will absolutely never experience death [physically] into eternity [not now, not ever].

^{KW} **John 8:52** The Jews said to Him, Having come to know it perfectly before, we are now confirmed in our opinion that you have a demon. Abraham died, and the prophets. And as for you, you are saying, If a person keeps my word, he shall never, positively not, taste of death.

^{KJV} **John 8:52** Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

TRANSLATION HIGHLIGHTS

The religious Jews made five interpretive errors when it came to Jesus' statement. They didn't understand it one bit, but they replied to Him anyway (Constative Aorist tense) with continued ridicule. "Now we know for sure (Intensive Perfect tense) that you have (Perfective Present tense) a demon!" After all, everyone knows that both Abraham and the prophets all died (Culminative Aorist tense). They believed in God but they didn't live forever; they died like everyone else will die. But You, Jesus, are telling us something this is quite impossible (Iterative Present tense). You are telling us that if we pay attention to your word, that we will never experience death, not ever – not even into eternity! That's ridiculous. Only a person with a demon would say such a thing.

Their first error was to take the word *tis* and make it *anyone* (any unbeliever) rather than *someone* (any believer). They interpreted His true audience incorrectly. He was speaking to the few believers in the crowd, the children of God. He was not speaking directly to the unbelievers, the children of the devil. They took the *particularity* out of His statement. Second, they interpreted His statement about keeping His word *positionally* for unbelievers (pay attention to), instead of *experientially* for believers (keep or adhere to). They understood it as another evangelistic message, rather than a pastoral statement for His sheep. Third, they interpreted the double negative as something that could *never* occur, rather than as something that would not occur *if a lifetime of adherence was in place*.

Fourth, they interpreted death as physical death rather than spiritual death. Of course everyone dies physically, but not everyone dies spiritually. They even provided examples of great men who died physically, in an effort to ridicule what they did not understand. Fifth, they did not understand that *aiona* in Jesus' context meant a long life of continued adherence to His word. They interpreted it as eternity future, and made it sound like Jesus was denying that His followers would ever die physically – not only on earth, but for all eternity. Once a few interpretive errors were made, they completely changed the meaning of Jesus' words to something they could poke fun of in order to encourage His listeners to do the same.

RELEVANT OPINIONS

Again, as so often before, Christ's sublime saying is given a most literal, earthly interpretation, as if He had been talking about physical death. But Jesus had not been talking about physical death. (W. Hendriksen) They imply that He must be under some most bewildering hallucination. (H. Reynolds) No man in possession of his own sound mind would say a thing like this; a lying demon must rule his mind and his tongue. (R. Lenski)

John 8:52 Then (continuative, temporal) the Jews (Subj. Nom.) replied (λέγω, AAI3P, Constative) to Him (Dat. Ind. Obj.): Now (temporal) we know for sure (γινώσκω, Perf.AI1P, Intensive) that (inferential) you have (έχω, PAI2P, Perfective) a demon (Acc. Dir. Obj.). Abraham (Subj. Nom.) died (άποθνήσκω, AAI3S, Culminative), as well as (adjunctive; also) the prophets (Subj.

Nom.), **but** (adversative) **You** (Subj. Nom.) **are saying** (λέγω, PAI2S, Iterative): **If** (protasis, 3rd class condition, "maybe he will, maybe he won't") **anyone** (Subj. Nom.; error #1: not restricted to believers) **pays attention to** (τηρέω, AASubj.3S, Perfective, Potential; error #2: interprets it positionally instead of experientially) **My** (Abl. Source) **word** (Acc. Dir. Obj.), **he will absolutely never** (neg. adv., neg. particle; double negative; error #3: interprets it as an occurrence that could never happen) **experience** (θεωρέω, AASubj.3S, Gnostic, Result) **death** (Acc. Dir. Obj.; error #4: interprets it physically) **into eternity** (Acc. Extent of Time; error #5: in the future).

^{BGT} **John 8:52** εἶπον [οὖν] αὐτῷ οἱ Ἰουδαῖοι· νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις. Ἀβραὰμ ἀπέθανεν καὶ οἱ προφῆται, καὶ σὺ λέγεις· ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γεύσῃται θανάτου εἰς τὸν αἰῶνα.

^{VUL} **John 8:52** dixerunt ergo iudaei nunc cognovimus quia daemonium habes Abraham mortuus est et prophetae et tu dicis si quis sermonem meum servaverit non gustabit mortem in aeternum

LWB **John 8:53** **You are not greater than our ancestor, Abraham, who died, are you? Likewise, the prophets died. Whom are You claiming yourself to be?**

^{KW} **John 8:53** As for you, you are not greater than our father Abraham who was such that he died, are you? And the prophets died. Whom are you making yourself?

^{KJV} **John 8:53** Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

TRANSLATION HIGHLIGHTS

Repetition is the price of knowledge, unless you are a child of the devil. After everything Jesus has just said, they still reject who He says He is and they continue to ridicule Him by asking Him the same sarcastic questions. You aren't greater than our ancestor, Abraham, are you? Nobody is greater than Abraham, and he died. As a matter of fact, the prophets died as well (Culminative Aorist tense). So just who are you claiming yourself to be? Jesus has already told them once, but they want to hear Him say it again so they can continue to insult Him regarding His claim. The more He explained Himself, the more they rejected Him.

RELEVANT OPINIONS

In the original deduction that, since Abraham and the prophets are dead, a devil must wag a man's tongue if he talks of preventing death by his word, lies a second deduction, namely that the man who talks thus must imagine himself greater than even Abraham or the prophets ... That Jesus is greater, infinitely greater, than Abraham or any mere man these Jews will not believe, no matter what the evidence. All the previous proof Jesus has given them in regard to His deity is non-existent for them. (R. Lenski)

John 8:53 You (Subj. Nom.) are not (neg. particle) greater than (Comparative Nom.) our (Poss. Gen.) ancestor (Gen. Rel.), Abraham (Gen. Appos.), who (Subj. Nom.) died (ἀποθνήσκω, AAI3S, Culminative), are you (εἰμί, PAI2S, Descriptive, Interrogative Ind.)? Likewise (comparative), the prophets (Subj. Nom.) died (ἀποθνήσκω, AAI3S, Culminative). Whom (Acc. Gen. Ref.) are You claiming (ποιέω, PAI2S, Descriptive, Interrogative Ind.) yourself (Acc. Dir. Obj.) to be (ellipsis)?

^{BGT} **John 8:53** μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ἀπέθανεν; καὶ οἱ προφῆται ἀπέθανον. τίνα σεαυτὸν ποιεῖς;

^{VUL} **John 8:53** numquid tu maior es patre nostro Abraham qui mortuus est et prophetae mortui sunt quem te ipsum facis

LWB John 8:54 **Jesus answered with discernment: If I am magnifying Myself, My honor is worthless. It is My Father who honors Me, about Whom you claim that He is your God [If you won't take My word on it, how about the Father's witness?].**

^{KW} **John 8:54** Answered Jesus, If I glorify myself, my glory is nothing. There is my Father who glorifies me, concerning whom you are saying, He is our God.

^{KJV} **John 8:54** Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:

TRANSLATION HIGHLIGHTS

The Jews think Jesus is bragging, making Himself to be more famous than Abraham and the prophets. He knows they are rejecting His claims to deity and answers their insults appropriately (Constativ Aorist tense). Jesus makes a hypothetical statement to get them thinking. If I am magnifying or glorying in Myself (Potential Subjunctive mood), then My honor is worthless. The 3rd class condition means He is using their logical claim as a given for the sake of argument. He presents it to them as a “maybe I am, and maybe I’m not” magnifying Myself. But that is irrelevant at this point, because it is His Father in heaven Who is truly honoring Him (Dramatic Present tense). And His Father is the same God they are claiming to believe in! Jesus is basically saying, If you won't believe Me, how about the witness of My Father – Who just so happens to be the God you claim to worship.

RELEVANT OPINIONS

The glory of a vain pretender or usurper, a braggart or megalomaniac, is empty. It has no substance or merit. But Jesus definitely does not belong to this class ... The Father is ever engaged in the glorification of His Son. He does this by enabling the Son to perform mighty works, by causing His virtues to stand out in connection with His suffering and rewarding Him for it, and at times even by a direct voice from heaven. (W. Hendriksen) But they have not comprehended their own Scriptures nor God's providence, nor all the revelation which the

Father was making of Himself in the Son. (H. Reynolds) No matter how simply and plainly the truths of Scripture may be expounded, the unregenerate are unable to understand them. Unable because their interests are elsewhere. Unable because they will not humble themselves and cry unto God for light. Unable because their hearts are estranged from Him. Christian reader, what abundant reason have you to thank God for giving you an understanding! (A. Pink)

John 8:54 **Jesus** (Subj. Nom.) **answered with discernment** (ἀποκρίνομαι, API3S, Constativē, Deponent): **If** (protasis, 3rd class condition, "maybe I am, maybe I am not") **I** (Subj. Nom.) **am magnifying** (δοξάζω, AASubj.1S, Dramatic, Potential) **Myself** (Acc. Dir. Obj.), **My** (Poss. Gen.) **honor** (Subj. Nom.) **is** (εἰμί, PAI3S, Descriptive) **worthless** (Pred. Nom.). **It is** (εἰμί, PAI3S, Descriptive) **My** (Gen. Rel.) **Father** (Subj. Nom.) **who honors** (δοξάζω, PAPtc.NMS, Dramatic, Substantival) **Me** (Acc. Dir. Obj.), **about Whom** (Acc. Gen. Ref.) **you** (Subj. Nom.) **claim** (λέγω, PAI2P, Static) **that** (explanatory) **He is** (εἰμί, PAI3S, Descriptive) **your** (Gen. Rel.) **God** (Pred. Nom.).

^{BGT} **John 8:54** ἀπεκρίθη Ἰησοῦς· ἐὰν ἐγὼ δοξάσω ἑμαυτόν, ἡ δόξα μου οὐδὲν ἔστιν· ἔστιν ὁ πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε ὅτι θεὸς ἡμῶν ἔστιν,

^{VUL} **John 8:54** respondit Iesus si ego glorifico me ipsum gloria mea nihil est est Pater meus qui glorificat me quem vos dicitis quia Deus noster est

LWB John 8:55 **However, you have not known Him [the Father] in the past and you still do not know Him now. But I have known Him in the past and I continue to know Him now. In fact, if I should claim that I have not known Him in the past and still do not know Him now, I would be a liar like you. But I have known Him in the past and I continue to know Him now [positional truth], and I am keeping His Word [experiential truth].**

^{KW} **John 8:55** And you have not known Him in an experiential way, and do not know Him at present. But I know Him. And if I say that I do not know Him, I shall be like you, a liar. But I know Him, and His word I am keeping.

^{KJV} **John 8:55** Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

TRANSLATION HIGHLIGHTS

The series of intensive perfects in this passage all refer to a knowledge in the past that continues to the present. Jesus has known the Father in the past and still knows Him today. The Jews claimed to have this same knowledge of the Father, but they are deceived. Jesus informs them that their claim is false. He also calls them liars. And He defends Himself by insisting that He cannot pretend that He doesn't know the Father, or He would become a liar just like they are. There is a contrast, however, in the type of claim and lie that goes with it. They claim to know Him, but are lying because they don't. His claim not to know Him while He indeed does, would

be another category of lie. Jesus is unable to deny the truth. Not only has He known the Father in the past, but He continues to know Him in the present and He keeps His Word in daily life.

Knowing the Father is positional; adhering to His Word (Durative Present tense) is experiential. There are two Greek words for “knowing” Him in this passage: *ginosko* and *oida*. *Ginosko* in this context means the Jews had not come to know (initial faith) the Father at all. Their father was the devil; they had never come to know God the Father *positionally*. *Oida* in this context combines *positional* truth in the past with *experiential* truth in the present. Jesus had both kinds of knowledge, while the Jews had no knowledge of Him at all. He does not mince words. He states exactly what He knows about their lack of knowledge, and He refutes their claim to divine knowledge by calling them liars right to their face. By modern standards, Jesus would be considered ill-mannered, contentious, and politically incorrect; by divine standards, He spoke nothing but the truth.

RELEVANT OPINIONS

We cannot fail here again to observe the severity of Jesus as portrayed in this Gospel. No cowardly modesty is possible to Him. He cannot, dare not, be silent, or allow these bitter enemies, with their ready malice and perverse and continuous misinterpretation of His words, to be ignorant, either of the ground of His self-consciousness or His penetration of their flimsy excuses ... You do not know the only true God, you have not the knowledge which is life eternal. But I know Him, absolutely, intuitively, by the open eye of clearest consciousness, with invincible and perfect assent. The use and contrast of the two verbs *egnokate* and *oida*, here and elsewhere, is very striking. (H. Reynolds)

If we really know the Father it will be evidenced by our subjection to His Word. (A. Pink) Jesus knew (Gr. *oida*) God inherently and intuitively, but His critics did not know (Gr. *ginosko*) God by experience or observation. (T. Constable) *Ginosko* implies a knowledge of experience whereas *oida* implies the instinctive perception of a fact. (F. Gaebelein) Observe that by means of the conditional sentence, Jesus calls these men liars right to their face. (W. Hendriksen)

John 8:55 However (adversative), you have not (neg. adv.) known Him in the past and you still do not know Him now (Acc. Dir. Obj.) now (γινώσκω, Perf.AI2P, Intensive). But (contrast) I (Subj. Nom.) have known Him in the past and I continue to know Him now (Acc. Dir. Obj.) in the past and I continue to know Him now (οἶδα, Perf.AI1S, Intensive). In fact, if (subordinating, protasis, 3rd class condition, hypothetical) I should claim (λέγω, AASubj.1S, Constative, Potential) that (introductory) I have not (neg. adv.) known Him in the past and still do not know Him now (Acc. Dir. Obj.) now (οἶδα, Perf.AI1S, Intensive), I would be (εἰμί, FMI1S, Predictive) a liar (Pred. Nom.) like (Descr. Nom.) you (Dat. Disadv.). But (adversative) I have known Him in the past and I continue to know Him now (Acc. Dir. Obj.) in the past and I continue to know Him now (οἶδα, Perf.AI1S, Intensive), and (continuative) I am

keeping (τηρέω, PAIS, Gnostic & Durative; adhering to) **His** (Poss. Gen.) **Word** (Acc. Dir. Obj.).

^{BGT} **John 8:55** καὶ οὐκ ἐγνώκατε αὐτόν, ἐγὼ δὲ οἶδα αὐτόν. καὶν εἶπω ὅτι οὐκ οἶδα αὐτόν, ἔσομαι ὅμοιος ὑμῖν ψεύστης· ἀλλὰ οἶδα αὐτόν καὶ τὸν λόγον αὐτοῦ τηρῶ.

^{VUL} **John 8:55** et non cognovistis eum ego autem novi eum et si dixero quia non scio eum ero similis vobis mendax sed scio eum et sermonem eius servo

LWB **John 8:56** Abraham, your ancestor, was overjoyed that he would see My day [the future Messiah]. Moreover, he saw *it* [through the birth of Issac] and became extremely happy [knowing the prophecy would be fulfilled].

^{KW} **John 8:56** Abraham, you father, rejoiced to see the day which is mine, and he saw it and was glad.

^{KJV} **John 8:56** Your father Abraham rejoiced to see my day: and he saw *it*, and was glad.

TRANSLATION HIGHLIGHTS

Abraham knew the Messiah would come from his lineage. He looked forward in faith and was overjoyed (Dramatic Aorist tense) that he would see the day of the Messiah (Result Subjunctive mood). Genesis 12:3 predicted this event. And when his son Isaac was finally born, he knew the promise was being honored by the Father. When he saw the birth of Issac, he understood where the Messiah would come from and he became extremely happy (Culminative Aorist tense). This is corroborated by Genesis 17:17. He knew that the Messiah would come through his son, and this knowledge persuaded him that the Lord would take care of Issac even though he was commanded by God to offer him as a sacrifice on an altar. Somehow, in some way, God would bring Issac back from the dead, because the promise of the Messiah must come true. The veracity of God is never compromised.

RELEVANT OPINIONS

Faith has its degrees in beholding Christ. The ancient prophets beheld Christ at a distance, but not as present with them. (H. Reynolds) Abraham exultantly rejoiced when God promised to give him a son. He could hardly wait until the promise was fulfilled. And when for the centenarian the happy day actually arrived, the child was called Isaac, i.e., laughter. The promise of the birth of that son (and also the realization of that promise) meant everything to Abraham; for not only were many temporal blessings connected with it, but also the one great spiritual blessing, namely, that all the families of the earth would be blessed through this birth. (W. Hendriksen) Our imagination easily pictures Abraham in the sacred tumult of a blessed hope concerning that which was eventually realized in the Messianic glory of the Lord Jesus. (H. Reynolds) We believe that “day” is here to be understood in its dispensational sense, as signifying the entire dispensation of Christ, which embraces the two advents. (A. Pink)

John 8:56 Abraham (Subj. Nom.), your (Gen. Rel.) ancestor (Nom. Appos.), was overjoyed (ἀγαλλιάω, AMI3S, Dramatic) that (result) he would see (ὁράω, AASubj.3S, Ingressive, Result) My (Acc. Poss.) day (Acc. Extent of Time). Moreover (continuative), he saw (ὁράω, AAI3S, Culminative) it (ellipsis) and (connective) became extremely happy (χαίρω, API3S, Culminative).

^{BGT} **John 8:56** Ἀβραάμ ὁ πατὴρ ὑμῶν ἠγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμήν, καὶ εἶδεν καὶ ἐχάρη.

^{VUL} **John 8:56** Abraham pater vester exultavit ut videret diem meum et vidit et gavisus est

LWB John 8:57 Then the Jews said face-to-face to Him: You are not yet fifty years old, and yet you have seen Abraham?

^{KW} **John 8:57** Then the Jews said to Him, You are not yet fifty years old, and Abraham you have seen?

^{KJV} **John 8:57** Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

TRANSLATION HIGHLIGHTS

The Jews heard the claim of Jesus to have been in the presence of Abraham and they must have laughed. Jesus wasn't even fifty years old yet. Even if He was as old as Methuselah, He wouldn't have been around long enough for Abraham to have laid eyes upon Him. They ridiculed Jesus again by asking a sarcastic question. "You're not even fifty years old, and yet you have seen (Dramatic Aorist tense) Abraham?" What a joke! This is impossible!

RELEVANT OPINIONS

The Jews, with their materialistic, earthly, and literalistic bent of mind, were not able to figure out how there could ever have been any contact between Abraham and Jesus. The idea of a seeing (and greeting) from afar by faith was, of course, foreign to them ... To their infidel minds it was an absurdity that Jesus could have seen Abraham. (W. Hendriksen)

John 8:57 Then (inferential) the Jews (Subj. Nom.) said (λέγω, AAI3P, Constative) face-to-face to Him (Dat. Ind. Obj.): You are (ἔχω, PAI2S, Descriptive) not yet (Adv. Time) fifty (cardinal; the age of completed manhood) years old (Acc. Extent of Time), and yet (concessive) you have seen (ὁράω, Perf.AI3S, Dramatic, Interrogative Ind.) Abraham (Acc. Dir. Obj.)?

^{BGT} **John 8:57** εἶπον οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν· πεντήκοντα ἔτη οὕτω ἔχεις καὶ Ἀβραάμ ἐώρακας;

^{VUL} **John 8:57** dixerunt ergo Iudaei ad eum quinquaginta annos nondum habes et Abraham vidisti

LWB **John 8:58** Jesus replied to them: Most assuredly I am saying to you, Before Abraham came into existence [was born], I am [emphatic claim to deity].

^{KW} **John 8:58** Jesus said to them, Most assuredly I am saying to you, Before Abraham came into existence I AM.

^{KJV} **John 8:58** Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

TRANSLATION HIGHLIGHTS

Jesus replied to them with one of His “I am” passages, which is a claim to pre-existent deity. Before Abraham was born (Ingressive Aorist tense), Jesus is. There are so many ways to interpret this passage. It could be gnomic, meaning He has always existed and there never was a time that He did not exist. It could be historical, meaning He existed before Abraham was even born. It could be durative, meaning He was alive before Abraham was born and here He still stands before them. But the true emphasis behind this statement is His claim to transcend time. God is *transcendent* and not bound by time. Jesus is not bound by time because He is God. The Jews were thinking with human viewpoint; they would not accept His eternal existence. The use of the present rather than the aorist tense points to Jesus not having a beginning or ending, an attribute that is only possessed by God.

RELEVANT OPINIONS

Jesus reaffirms His eternal, timeless, absolute essence. Over against Abraham’s fleeting span of life, Jesus places His own timeless present. (W. Hendriksen) The whole tenor of the Gospel and the entire New Testament teaching are seen, more and more, to turn upon this fundamental position – that in Christ dwells all the fullness of the Godhead, that He had life in Himself, and eternity, and that the manhood has not only been lifted to the highest place in human remembrance, but to the midst of the throne. (H. Reynolds) The Lord does not conform to grammatical usage in saying *ego eimi* here. It is a meaningless phrase if limited to the human sphere. He could have said ‘Before Abraham came into existence I lived, or I was born, or even I existed’, and this would have been intelligible. It would certainly have proved His pre-existence, but that would be all. The Lord, therefore, intended something more than pre-existence. (J. Darby)

By the words “I AM” Jesus was identifying Himself with the Yahweh of the Old Testament. (E. Radmacher) He who was promised to Adam as the seed of the woman (Gen. 3:15) was declared to be the seed of Abraham (Gal. 3:16). The Scripture plainly states that it was not through the children of Abraham as a nation but through Christ that all the nations of the earth were to be blessed. Thus, Abraham saw the day of Christ and was glad. Jesus Christ said, “Before Abraham was, I am.” This proves that the Person predicted as the seed of the woman and the seed of Abraham – the One through whom redemption was to be accomplished – was to be both God and Man. He could not be the seed of Abraham if He was not a Man, and He could not be the

Savior of men unless He is God. (W. Best) Yes, Jesus has seen Abraham – the deduction of the Jews is right in every respect, only it should go much farther. (R. Lenski)

John 8:58 **Jesus** (Subj. Nom.) **replied** (λέγω, AAI3S, Constative) **to them** (Dat. Ind. Obj.): **Most assuredly** (asseverative; emphatic "truly") **I am saying** (λέγω, PAI1S, Static) **to you** (Dat. Adv.), **Before** (subordinating) **Abraham** (Subj. Nom.) **came into existence** (γίνομαι, AMInf., Ingressive, Temporal, Deponent), **I** (Subj. Nom.) **am** (εἰμί, PAI1S, Gnostic, Historical, Durative).

^{BGT} **John 8:58** εἶπεν αὐτοῖς Ἰησοῦς· ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι ἐγὼ εἰμί.

^{VUL} **John 8:58** dixit eis Iesus amen amen dico vobis antequam Abraham fieret ego sum

LWB John 8:59 **Then they picked up stones to throw at Him. But Jesus was concealed [divine cover] and exited the temple.**

^{KW} **John 8:59** Then they took up stones to throw at Him. But Jesus hid himself and went out of the temple.

^{KJV} **John 8:59** Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

TRANSLATION HIGHLIGHTS

This last claim to deity made the Jews furious. They picked up stones (Ingressive Aorist tense) to throw at Him (Dramatic Aorist tense) for His blasphemous claims, but to no avail. Jesus was supernaturally concealed from them so they could not find their target (Dramatic Aorist tense). He did not hide himself (middle voice), but was hidden from view by Another or others (passive voice). It was not His time to die, so the Father provided Him with divine cover. And yes, it is possible that He had followers there who were able to conceal him among the crowd. Whether He was concealed by God or by friends does not really matter. The point is, He quietly exited the temple and nobody was able to see Him leave.

RELEVANT OPINIONS

Unable to restrain themselves and their wrathful indignation any longer, and apparently viewing Christ's statement as horrible blasphemy which must be punished with death by stoning, the Jews run to a place in the large temple-area where building operations are still being carried on. Stones are lying all around. These they pick up in order to hurl them at Jesus, thus to put Him to death without due process of law or trial by court. (W. Hendriksen) Hence we infer how great is the madness of inconsiderate zeal; for they have no ears to know the cause, but they have their hands ready to commit murder. (J. Calvin) The Jews are driven from argument to vituperation and finally to desperate violence – their defeat is complete. (R. Lenski)

John 8:59 Then (inferential) they picked up (αἶρω, AAI3P, Ingressive) stones (Acc. Dir. Obj.) to throw (βάλλω, AASubj.3P, Dramatic, Purpose) at Him (Prep. Acc.). But (adversative) Jesus (Subj. Nom.) was concealed (κρύπτω, API3S, Dramatic; divine cover) and (continuative) exited (ἐξέρχομαι, AAI3S, Constative) the temple (Abl. Separation).

^{BGT} **John 8:59** ἦσαν οὖν λίθους ἵνα βάλωσιν ἐπ' αὐτόν. Ἰησοῦς δὲ ἐκρύβη καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ.

^{VUL} **John 8:59** tulerunt ergo lapides ut iacerent in eum Iesus autem abscondit se et exivit de templo

Chapter 9

LWB **John 9:1** Now as He passed by, He saw a man, blind [congenital] from birth.

^{KW} **John 9:1** And passing by, He saw a man whose blindness originated from his birth.

^{KJV} **John 9:1** And as *Jesus* passed by, he saw a man which was blind from *his* birth.

TRANSLATION HIGHLIGHTS

As Jesus was walking by (Temporal Participle), frustrating the efforts of the angry Jews to stone Him to death, He saw a man (Ingressive Aorist tense) who had been blind since birth (Latin: nativity). Alford sees the blind man as a talkative beggar, and I tend to agree. If he had not mentioned that he was born blind in some way when they walked by, how would they know that he was indeed born blind in the next passage? Most likely, as posited by Lenski, Jesus stopped when He saw this man and the man informed the group by way of personal testimony that he was born blind rather than suffered some accident since birth.

RELEVANT OPINIONS

The central truth of John 8 is the Light testing human responsibility; in John 9 the central truth is God acting in sovereign grace after *human* responsibility has failed ... In the one (8) we see the sin of man exposed; in the other (9) we behold the grace of God displayed ... The sovereignty of divine grace is exemplified at once in the actions of our Lord and in the character of the one upon whom His favors were bestowed. The Savior saw a certain man; the man did not see Him, for he had no capacity to do so, being blind. Nor did the blind man call upon Christ to have mercy upon him. The Lord was the one to take the initiative. It is ever thus when sovereign grace acts. (A. Pink)

In the 9th chapter we have light entering a darkened heart in order to give the knowledge of the grace of God. We have a blind man, and the light shined through his darkened lids and enlightened his natural eyes, as well as the eyes of his soul. (H. Ironside) That Jesus should even notice, let alone heal a blind beggar under such circumstances, may be thought by some as the real miracle in this chapter. (E. Towns) We must suppose Jesus is still in Jerusalem, presumably at some point between the Feast of Tabernacles and the Feast of Dedication. (D. Carson) While the Synoptics record several instances in which blind people received their sight, this is the only case of this happening to a man who was born blind. (T. Constable)

John 9:1 Now (transitional) as He passed by (παράγω, PAPTc.NMS, Pictorial, Temporal), He saw (ὄραω, AAI3S, Ingressive) a man (Acc. Dir. Obj.), blind (Acc. Gen. Ref., Non-complementary) from birth (Prep. Abl.).

^{BGT} **John 9:1** Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς.

^{VUL} **John 9:1** et praeteriens vidit hominem caecum a nativitate

LWB John 9:2 **And His disciples asked Him, inquiring: Master [rabbi], who sinned, this man or his parents, with the result that he was born blind?**

^{KW} **John 9:2** And His disciples asked Him, saying, Rabbi, who sinned, this man or his parents, with the result that he was born blind?

^{KJV} **John 9:2** And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

TRANSLATION HIGHLIGHTS

Jesus' disciples also saw the blind man and had an intriguing question to ask Him. Addressing Him as Master or Rabbi, they wanted to know who sinned (Dramatic Aorist tense) with the result that this man was born blind (Result Subjunctive mood). Was it the man himself, who somehow sinned at birth? Or more likely, did his parents sin and, according to some OT verses (Ex. 20:5, 34:7; Num. 14:18; Deut. 5:9; Jer. 31:29-30; Ezek. 18:2), with the result that they brought this blindness upon their son? I don't agree with some commentators who believe that the disciples were thinking about metempsychosis (the transmigration of the soul) or reincarnation. Nor do I agree with other commentators that his blindness was a case of sinning in the womb, since birth is unequivocally "out from" the womb and not "in" the womb according to the prepositions in Scripture – both in Hebrew and Greek. In other words, I am a creationist, not a traducianist. But the more remarkable thing that I see in this short passage is that His disciples seem to be more interested in carrying on a theological, hair-splitting debate than being concerned about the status of the blind man himself.

RELEVANT OPINIONS

To them this blind man presents a theological puzzle. They probably reasoned somewhat as follows: “Back of every physical affliction or defect lies a sin, generally the sin of the afflicted one. But how can this be true if the man is born with a defect? In that case he cannot have brought it upon himself through his own misconduct, can he? Is he being punished, then, for the sin of his parents? And if so, is this fair?” (W. Hendriksen) All men deserved the special fate of some. (H. Reynolds) It is well to look for human explanations, but it is better to receive, when they are afforded, such as are Divine. (J. Thomson) It was a common Jewish view that the merits or demerits of the parents would appear in the children, and that the thoughts of a mother might affect the moral state of her unborn offspring. The apostasy of one of the greatest Rabbis had, in popular belief, been caused by the sinful delight of his mother in passing through an idol grove. (M. Vincent) The rabbinical casuists loved to split hairs on this problem. (A. Robertson)

The Jews took it for granted, as many do today, that all evil comes from sin, and that every one is responsible for his own condition. This is absolutely false. Evil and sin are not outside of God’s plan. They are essential to the highest happiness of the creature and the greatest glory of the Creator. This man’s case was a concrete example. His healing was not because he was blind, but he was blind in order that he might recover sight, and thus God’s acts may be manifested and God Himself may become known. This is true of all evil and all sin. God has introduced it into the world in order that He may display His attributes in coping with it and in removing it when its mission has been accomplished. The experience of evil and sin is transient; the memory of it will never pass away, but will always remain as the essential background apart from which God’s goodness and grace never could be revealed. God’s heart would always remain hidden apart from evil and sin. (A. Knoch) This is a warning that we should not be too ready to regard every affliction as a Divine judgment. (H. Reynolds)

You know Mr. Conscience. He keeps a cat-o-nine-tails. When he is allowed to get to work, and he gets tight hold of a sinner who has long kept him under hatches, he says, “Now it is my turn.” And he lets you know it, believe me. Let a man once get conscience, with a cat-o-nine-tails, laying it on, and he will never forget it. Every stroke seems to tear off a thongful of his quivering flesh. (C. Spurgeon) While every man is ready to censure others with extreme bitterness, there are few who apply to themselves, as they ought to do, the same severity. If my brother meets with adversity, I instantly acknowledge the judgment of God; but if God chastises me with a heavier stroke, I wink at my sins. But in considering punishments, every man ought to begin with himself, and to spare himself as little as any other person. Wherefore, if we wish to be candid judges in this matter, let us learn to be quick in discerning our own evils rather than those of others. (J. Calvin)

John 9:2 And (continuative) His (Gen. Rel.) disciples (Subj. Nom.) asked (ἑρωτάω, AAI3P, Constative) Him (Acc. Dir. Obj.), inquiring (λέγω, PAPtc.NMP, Static, Modal): Master (Voc. Address; rabbi), who (Subj. Nom.; interrogative) sinned (ἁμαρτάνω, AAI3S, Dramatic), this man (Subj. Nom.; male person) or (disjunctive) his (Gen. Rel.) parents (Subj. Nom.), with the result that (subordinating) he was born (γεννάω, APSubj.3S, Dramatic, Result) blind (Pred. Nom.)?

^{BGT} **John 9:2** καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες· ῥαββί, τίς ἥμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῆι;

^{VUL} **John 9:2** et interrogaverunt eum discipuli sui rabbi quis peccavit hic aut parentes eius ut caecus nasceretur

LWB John 9:3 Jesus replied with discernment: Neither this man nor his parents sinned [as the cause for his congenital blindness], but in order that the works of God [attesting miracles] might be manifested.

^{KW} **John 9:3** Answered Jesus, Neither this man sinned nor his parents, but he was born blind in order that there might be openly shown the works of God in him.

^{KJV} **John 9:3** Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

TRANSLATION HIGHLIGHTS

Jesus understood that they were asking Him a confusing question, so He replied to them with discernment (Constative Aorist tense). Their question was: Who sinned to cause this man's blindness – his parents or he himself? The answer is: neither. Instead, this man's congenitally blind condition was going to be used by God to provide an attesting miracle (Dramatic Aorist tense) to the deity of His Son, Jesus Christ (Purpose Subjunctive mood). Nothing exists outside of God's control. This man's blindness was part of God's plan and would soon be used for an evangelical purpose. The disciples were correct in two things: (a) Sometimes a person's sin is the cause of an illness or malady, and (b) sometimes the sins of a child's parents are the cause of an illness or malady. But both of these possibilities are negated by Jesus. The Bible completely rejects anything that resembles Hindu *karma* or *metempsychosis* (pre-existence and transmigration of souls).

RELEVANT OPINIONS

All things – even afflictions and calamities – have as their ultimate purpose the glorification of God in Christ by means of the manifestation of His greatness. (W. Hendriksen) Our Lord does not assert in these words the sinlessness of these people, but severs the supposed link between their conduct and the specific affliction before them. (H. Reynolds) Jesus repudiates any notion that there is a direct causal connection between his blindness and some sin. The right attitude is to see in suffering not a reason for imputing guilt, but an occasion for the revealing of God's glory in the way it is dealt with. (D. Ellis) Rather than wasting time trying to figure out the root cause of suffering in a given instance, the important thing is to maintain a humble, repentant attitude, and, like Jesus, to see instances of suffering around us as opportunities for the work of God to be displayed in people's lives. To believe that good can come out of evil takes faith and defies the world's conventional wisdom that bad is bad no matter what. (A. Kostenberger)

The book of Job contains all sorts of wrong advice and incorrect conclusions as they come from the lips of Job's well-meaning "comforters," Bildad, Zophar, Eliphaz, and Elihu ... This

dialogue has a very important goal: to establish convincingly in the mind of the reader that what happens in life does not always happen because God desires it or because it is fair ... Job's colleagues say to Job that what happens to you in life – good or ill – is a *direct* result of whether you have pleased God or not. They are horrified when Job protests that he did nothing wrong to deserve the sorts of miseries (illness, bereavement, impoverishment, incapacitation) that have struck him. Their message is that when life goes well for a person, that is a sign that he or she has chosen to do what is good, but when things go badly, surely the person has sinned against God and God has responded by imposing affliction. Jesus' disciples were capable of this sort of logic, as are many Christians today ... We must remember, however, that the Scriptures do not teach us this. They teach rather that the world is fallen, corrupted by sin, and under the domination of Satan ... (G. Fee) Notice the positive viewpoint of Jesus. The disciples viewed the man's condition as an indication of divine displeasure, but Jesus saw it as an opportunity for divine grace. (T. Constable)

It is so easy to assume the role of judge and pass sentence upon another. This was the sin of Job's friends, recorded for our learning and warning. The same spirit is displayed among some of the "Faith-healing" sects of our day. With them the view largely obtains that sickness is due to some sin in the life, and that where healing is withheld it is because that sin is unconfessed. But this is a very harsh and censorious judgment, and must frequently be erroneous. Moreover, it tends strongly to foster pride. If I am enjoying better health than many of my fellows, the inference would be, it is because I am not so great a sinner as they! The Lord deliver us from such reprehensible Phariseism. (A. Pink) That suffering could be used for God's glory was difficult to believe, although it is inherent in the Christian approach to the problem ... Restored sight led to a developing faith. (D. Guthrie) It is wrong to conclude that every instance of suffering springs immediately from a particular act of sin. It is also wrong to conclude that God permits every instance of suffering because He intends to relieve it miraculously. Jesus was talking about that particular man's case. (T. Constable)

John 9:3 **Jesus** (Subj. Nom.) **replied with discernment** (ἀποκρίνομαι, API3S, Constative, Deponent): **Neither** (coordinating) **this man** (Subj. Nom.) **nor** (coordinating) **his** (Gen. Rel.) **parents** (Subj. Nom.) **sinned** (ἁμαρτάνω, AAI3S, Constative), **but** (adversative) **in order that** (purpose) **the works** (Subj. Nom.; practical proof) **of God** (Abl. Source) **might be manifested** (φανερῶω, APSubj.3S, Dramatic, Purpose; revealed) **in him** (Loc. Sph.).

^{BGT} **John 9:3** ἀπεκρίθη Ἰησοῦς· οὔτε οὗτος ἥμαρτεν οὔτε οἱ γονεῖς αὐτοῦ, ἀλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ.

^{VUL} **John 9:3** respondit Iesus neque hic peccavit neque parentes eius sed ut manifestetur opera Dei in illo

LWB John 9:4 **It is necessary for us [Jesus and His disciples] to keep on performing the works of Him [the Father] who sent Me [the Son] as long as it is daylight [the duration of His ministry on earth]. When night comes [the crucifixion], nobody will be able to continue working.**

^{KW} **John 9:4** As for us, it is a necessity in the nature of the case for us to be doing the works of Him who sent me as long as it is day.

^{KJV} **John 9:4** I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

TRANSLATION HIGHLIGHTS

Jesus is encouraging His disciples to continue performing the works of the Father (Iterative Present tense) as long as it is daylight. He doesn't just recommend it as sound advice; He tells them they *must* do it. "Daylight" in this instance refers to the dispensation of the Hypostatic Union – the time in which Jesus walked on earth. Night refers to the crucifixion, because that dark period in history brought the death of Jesus, which was followed by His resurrection and ascension to heaven. The time Jesus was on earth in hypostasis, and the transition period from His ascension to the initial years of the Church Age, was a time of sign-gifts and miracles. So how limited should the imagery of day and night be in this passage? The images of day and night, sight and blindness, life and death of the disciples, and Jesus on earth versus His departure to heaven, can all be seen. This verse could also be cited to encourage believers during the Church Age to keep on executing the protocol plan of God.

RELEVANT OPINIONS

The "we" refers, of course, to Jesus Himself and His disciples, the men who have just asked the question. (W. Hendriksen) The "works of Him" that sent Christ were not only works that were *pleasing* to God, but they were works which had been *predestined* by God. These works *must* be done because God had eternally decreed them. (A. Pink) Eternal purposes must be fulfilled. His own surety engagements must be honored. He had loved His own which were in the world, and He loved them so that He could not leave the world until all His work should be completely done, and He should be able to say, "It is finished." (C. Spurgeon) The collocation of plural and singular verbs is significant ... Jesus associates His disciples with Him in His mission in the present, as He will do in the future. (G. Beasley-Murray)

He employs the word *day* to denote the time which the Father had fixed, during which He must finish *the work* assigned Him; in the same manner as every man who has been called to some public office ought to be employed in what may be called his *daily* task, to perform what the nature of his office demands. Hence we too ought to deduce a universal rule, that to every man the course of his life may be called his *day*. (J. Calvin) The twilight of His career was beginning and the darkness would soon fall. As all the Gospels show, Jesus was working under the shadow of the coming cross. (F. Gaebelein) They are heaven-sent works that we must do. There is an urgency about the doing of them, for the opportunity will not always be present. (L. Morris)

A powerful message could focus on what exactly amounts to darkness in our own time. It is also darkness to refuse to hear the truth and to tolerate no teacher or preacher or politician who tells it ... It is to avoid any book or any speaker who shatters my illusions of innocence in this evil world. It is not to ask questions at work, at home, or at church because I prefer to let sleeping

dogs lie. It is to persuade myself that problems in the church, in the schools, in the neighborhood, in society at large are really none of my business. No wonder, then, that sermons on God's love for the world come into such darkness as judging light. (B. Witherinton, III)

John 9:4 It is necessary (δει, PAI3S, Gnostic) for us (Acc. Gen. Ref.; Jesus and His disciples) to keep on performing (ἐργάζομαι, PMInf., Iterative, Deponent; carry out, execute) the works (Acc. Dir. Obj.) of Him (Abl. Source; God the Father) who sent (πέμπω, AAPtc.GMS, Constatative, Substantival) Me (Acc. Dir. Obj.; the Son) as long as (temporal) it is (εἰμί, PAI3S, Descriptive) daylight (Pred. Nom.). When (temporal) night (Subj. Nom.) comes (έρχομαι, PMI3S, Static, Deponent), nobody (Subj. Nom.) will be able (δύναμαι, PMI3S, Futuristic, Deponent) to continue working (ἐργάζομαι, PMInf., Durative, Inf. As Dir. Obj. of Verb, Deponent).

^{BGT} **John 9:4** ἡμᾶς δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἕως ἡμέρα ἐστίν· ἔρχεται νύξ ὅτε οὐδεὶς δύναται ἐργάζεσθαι.

^{VUL} **John 9:4** me oportet operari opera eius qui misit me donec dies est venit nox quando nemo potest operari

LWB **John 9:5** As long as I am in the world, I am the light of the world.

^{KW} **John 9:5** When I am in the world, I am to light the world.

^{KJV} **John 9:5** As long as I am in the world, I am the light of the world.

TRANSLATION HIGHLIGHTS

During the dispensation of the Hypostatic Union, Jesus was the “light of the world.” After His ascension and the advent of the Holy Spirit, He began indwelling believers and *they* became the “light of the world.” Our light is obviously muted compared to His light, but it is a light nevertheless. But Jesus is referring to His earthly ministry in this passage (Temporal Subjunctive mood), in which He is the light of the world as long as He remains on planet earth (Durative Present tense). The figure of “light in the world” represents the attributes of Deity. Only God possesses the attribute of light - absolute holiness amidst the darkness of the world. Jesus Christ, God the Son, is the only light in a sinful world. For more on His being “the light of the world,” I refer you to my notes and quotes in 8:12.

RELEVANT OPINIONS

The cure of the man born blind, about to be related, is an illustration of what Jesus is constantly doing in His capacity as the light of the world. (W. Hendriksen) He was sublimely conscious of His power to do for the moral world what the sun was doing for the physical world. He was the Occasion of its life, the Condition of its activity, the Means of its instruction, the Source of all its beauty, its joy, and its progress. (H. Reynolds) Christ here teaches us by word and example the

importance of making the most of our present opportunities. His earthly ministry was completed in less than four years, and those were now rapidly drawing to a close. (A. Pink) When He was manifested in flesh, that was truly the time of the day-light of the world. (J. Calvin)

John 9:5 As long as (temporal) I am (εἰμί, PAsubj.1S, Durative, Temporal) in the world (Loc. Place), I am (εἰμί, PA1S, Descriptive) the light (Pred. Nom.) of the world (Adv. Gen. Ref.).

^{BGT} **John 9:5** ὅταν ἐν τῷ κόσμῳ ᾧ, φῶς εἰμι τοῦ κόσμου.

^{VUL} **John 9:5** quamdiu in mundo sum lux sum mundi

LWB John 9:6 After saying these things, He spat on the ground and made clay out of the saliva and smeared the clay upon his [the blind man's] eyes,

^{KW} **John 9:6** Having said these things, He spat on the ground and made clay of the saliva, and placed the clay upon His eyes,

^{KJV} **John 9:6** When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

TRANSLATION HIGHLIGHTS

After reminding His disciples that He was the light of the world (Culminative Aorist tense), He spat on the ground and made mud out of His saliva (Constative Aorist tense). Then He smeared the saliva-mud upon the eyes of the blind man. There were no magical qualities in His saliva; this method was just His choice to induce faith in the blind man. Fortunately, He used all of this saliva-mud on the blind man, or the Catholic church would probably be worshipping vials of the substance today as if there were supernatural qualities in it.

RELEVANT OPINIONS

Jesus is reminding them that man was originally made from the dust of the ground, and he owes all life to his Creator. (E. Towns) The curative effects of saliva are held in many places. The Jews held saliva efficacious for eye-trouble, but it was forbidden on the Sabbath. (A. Robertson)

John 9:6 After saying (λέγω, AAPtc.NMS, Culminative, Temporal) these things (Acc. Dir. Obj.), He spat (πτύω, AAI3S, Constative) on the ground (Adv. Place) and (continuative) made (ποιέω, AAI3S, Constative) clay (Acc. Dir. Obj.; mud) out of the saliva (Abl. Source) and (continuative) smeared (ἐπιχρίω, AAI3S, Constative) the clay (Acc. Dir. Obj.; mud) upon his (Poss. Gen.) eyes (Acc. Place),

^{BGT} **John 9:6** ταῦτα εἰπὼν ἔπτυσεν χαμαὶ καὶ ἐποίησεν πηλὸν ἐκ τοῦ πτύσματος καὶ ἐπέχρισεν αὐτοῦ τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς

^{VUL} **John 9:6** haec cum dixisset expuit in terram et fecit lutum ex sputo et linuit lutum super oculos eius

^{LWB} **John 9:7** And said to him: Go, start washing yourself in the pool of Siloam – which interpreted means: “Being sent on a mission.” Consequently, he departed and washed himself and came before the public, having sight.

^{KW} **John 9:7** And said to him, Be departing, wash in the pool of Siloam [which being interpreted means, having been sent off on a mission]. Therefore he went off and washed and came seeing.

^{KJV} **John 9:7** And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

TRANSLATION HIGHLIGHTS

Then Jesus told the blind man to go and start washing himself off in the pool of Siloam (Imperative of Command). The word Siloam, when translated, means “being sent on a mission.” The intensive perfect implies this mission is an important one. So the blind man departed as told and washed himself in the pool of Siloam (Constatative Aorist tense). And the next thing you know he came before the public for the first time in his life (Culminative Aorist tense) and he was able to see (Dramatic Present tense). But notice that the man was not cured of blindness on the spot. He had to travel by faith, either alone or with the help of friends, to the pool. Then he had to begin washing the mud from his eyes. What if he had said, “Forget that, why don’t I just wash the mud from my eyes without going to the pool as commanded?” Would his sight have been restored if he had not followed Jesus’ commands? Would he be able to see if he had followed his own plan instead of God’s plan? I think not. Any deviation from divine protocol would have proved useless. Also note that there is no promise of healing in Jesus’ words. That makes this man’s trip to the pool of Siloam all the more remarkable!

RELEVANT OPINIONS

This pool reminds one of the one at Bethzatha, but while the latter was located to the northeast of Jerusalem – see on 5:2 – the Siloam pool was just inside the southeast portion of the city wall. King Hezekiah had built a tunnel to carry the water of the Gibon Spring (now Virgin’s Fount), located outside the wall, in a south-southwest direction to just within the wall. The purpose had been to guarantee a water supply in case of a siege. The original name of the pool was probably Shiloah, a proper name derived from the Hebrew passive participle meaning “sent” or “conducted,” given to it because through its tunnel water was and is even today conducted from the intermittently flowing fountain to the pool, our word “aqueduct.” For spiritual cleansing one must go to the true Siloam, to the One who was sent by the Father to save sinners. (W. Hendriksen)

The healing took place only when the man washed in the pool of Siloam ... Obedience was rewarded with healing. (D. Guthrie) As man was at first made of *clay*, so in restoring the eyes Christ made use of *clay*, showing that He had the same power over a part of the body which the Father had displayed in forming the whole man. (J. Calvin) The trip the man made must have

been a venture of faith. Jesus had not even told him that he would be healed, but had merely commanded him to wash. (F. Gaebelin) Attempts to see in this washing an elaboration of baptism are far less convincing. (D. Carson) I would go beyond that statement and say those attempts are both laughable and tragic. (LWB)

John 9:7 And (continuative) said (λέγω, AAI3S, Constative) to him (Dat. Adv.): Go (ὑπάγω, PAImp.2S, Static, Command; depart), start washing yourself (νίπτω, AMImp.2S, Ingressive, Command) in the pool of Siloam (Gen. Spec.) - which (Nom. Appos.) interpreted means (ἐρμηνεύω, PPI3S, Perfective; translated, hermeneutics): Being sent on a mission (ἀποστέλλω, Perf.PPtc.NMS, Intensive, Modal). Consequently (inferential), he departed (ἀπέρχομαι, AAI3S, Constative, Deponent) and (continuative) washed himself (νίπτω, AMI3S, Constative) and (continuative) came before the public (ἔρχομαι, AAI3S, Culminative, Deponent), having sight (βλέπω, PAPtc.NMS, Descriptive & Dramatic, Result).

^{BGT} **John 9:7** καὶ εἶπεν αὐτῷ· ὕπαγε νίψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ (ὃ ἐρμηνεύεται ἀπεσταλμένος). ἀπῆλθεν οὖν καὶ ἐνίψατο καὶ ἦλθεν βλέπων.

^{VUL} **John 9:7** et dixit ei vade lava in natatoria Siloae quod interpretatur Missus abiit ergo et lavit et venit videns

LWB **John 9:8** **Consequently, neighbors and those who had formerly seen him – that he was blind – asked: Isn't this the man who is always sitting and begging?**

^{KW} **John 9:8** Therefore the neighbors and those who had formerly observed him carefully that he was a beggar were saying, Is not this man the one who customarily sat and begged?

^{KJV} **John 9:8** The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

TRANSLATION HIGHLIGHTS

The beggar made quite a public spectacle of himself after his blindness was cured. Who wouldn't if they had been blind from birth?! Some of his neighbors and others who passed by on the way to work had obviously noticed him day-by-day (Historical Present tense) and realized this was the man who had always been blind (Gnomic Imperfect tense). They were so amazed that they talked among themselves and asked each other publicly, "Isn't this the same man who has been sitting in this spot and begging for all these years?" He had been living this sad ritual for most of his life (gnomic) and had continued to do so (iterative) in order to survive. Now, for the first time in his life, he can see! And everybody wanted to know the details on how this had happened. His entire countenance would have changed dramatically from what they had seen all these years.

RELEVANT OPINIONS

He had his regular place and was a familiar figure, but now his eyes were wide open. (E. Towns) Upon the dark background of the Jew's hatred of Christ (chapter 8), we are now shown the Saviour ministering to one who strictly portrays the spiritual condition of each of God's elect when the Lord begins His distinguishing work of mercy upon him ... When a genuine work of grace has been wrought in a soul it is impossible to conceal it from our neighbors and acquaintances. At first they will talk among themselves and discuss with a good deal of curiosity and speculation what has happened. The unsaved are always skeptical of God's miracles. When one of their fellows is saved, they cannot deny that a radical change has taken place, though the nature of it they are completely at a loss to explain. They know not that the manifestation of Christ in the outward life of a quickened soul is due to Christ now dwelling within. Yet, even the unbelieving world is compelled to take note and indirectly acknowledge that regeneration is a real thing. Ah! Dear reader, if the Lord Jesus has lain His wondrous hand on you, then those with whom you come into daily contact will recognize the fact. They will see that it is not with thee as it used to be – that a real change has passed upon thee – that the tempers and lusts, habits and influences which once ruled thee with despotic power, now rule thee no longer – that though evil may occasionally break out, it does not habitually sway – that though it dwells within it does not reign – though it plagues it does not govern. (A. Pink)

John 9:8 **Consequently** (inferential), **neighbors** (Subj. Nom.) **and** (connective) **those** (Subj. Nom.) **who had formerly** (Acc. Extent of Time) **seen** (θεωρέω, PAPtc.NMP, Historical, Substantival; noticed) **him** (Acc. Dir. Obj.) – **that** (explanatory) **he was** (εἰμί, Imperf.AI3S, Descriptive & Gnostic; and always had been) **blind** (Pred. Nom.) – **asked** (λέγω, Imperf.AI3P, Descriptive): **Isn't** (εἰμί, PAI3S, Descriptive, Interrogative Indicative mood with neg. adv.) **this** (Subj. Nom.) **the man** (Nom. Appos.) **who is always sitting** (κάθημαι, PMPtc.NMS, Gnostic, Substantival) **and** (connective) **begging** (προσσιτέω, PAPtc.NMS, Gnostic & Iterative, Substantival)?

^{BGT} **John 9:8** Οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι προσαίτης ἦν ἔλεγον· οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ προσσιτῶν;

^{VUL} **John 9:8** itaque vicini et qui videbant eum prius quia mendicus erat dicebant nonne hic est qui sedebat et mendicabat alii dicebant quia hic est

LWB **John 9:9** **Some [probably neighbors] were saying: This is *the one*! Others were saying: Absolutely not, although he is similar to him [he's a close resemblance, but not the same man]. The man in question [the formerly blind beggar] kept on saying: I am the one!**

^{KW} **John 9:9** Some were saying, This is he. Others were saying, By no means, but he is like him. That one kept on saying, I am he.

^{KJV} **John 9:9** Some said, This is he: others *said*, He is like him: *but* he said, I am *he*.

TRANSLATION HIGHLIGHTS

Those who knew the man and could see that a miracle had indeed taken place, said: This is the one! This is the blind beggar we have walked by all these years. Others in the crowd who did not know the man and who did not believe a miracle had taken place, emphatically denied that he was the same man. They admitted that the man before them resembled the blind beggar in appearance, but they denied that it was the same man. To them, it was a case of mistaken identity. Meanwhile, the blind beggar who could now see for the first time in his life kept on claiming (Iterative Imperfect tense): I am that same man! I am the blind beggar that you have walked past so many years, and I have just received sight! The argument appears to have gone on for quite some time, with the healed man insisting that he was the same man.

RELEVANT OPINIONS

The difference in this man after he had received his sight was so great that some refused to believe he was the same man. The statement translated “he is like him” begins with the Greek negative *ouchi*, denoting a vigorous denial concerning the man’s identity. (E. Towns) No one bothered to ask the man whether he was the one who used to sit and beg. (C. Kruse) Look into the face of a person who has never seen the light of day, a person whose eyes are totally unsighted. Now imagine that face transformed with the joy and wonder of clear, sighted eyes – and it will be easy to understand that this man was so transformed by the miracle that those who had seen him on repeated occasions could not positively identify him as the blind beggar with whom they were reasonably familiar. (O. Greene) Evidently this man had been a beggar out of necessity rather than choice. He later demonstrated a sense of humor, a knowledge of history and Scripture, the ability to withstand intimidation, and facility in arguing logically (cf. vv. 27, 30-32). These traits show that he was far from mentally incompetent. (T. Constable)

John 9:9 Some (Subj. Nom.) were saying (λέγω, Imperf.AI3P, Descriptive): This (Subj. Nom.) is (εἰμί, PAI3S, Descriptive) the one (ellipsis, Dir. Obj. supplied)! Others (Subj. Nom.) were saying (λέγω, Imperf.AI3P, Descriptive): Absolutely not (negative adv.; by no means), although (concessive; and yet) he is (εἰμί, PAI3S, Descriptive) similar to (Comparative Nom.; resembles in appearance) him (Dat. Ind. Obj.). The man in question (Subj. Nom.) kept on saying (λέγω, Imperf.AI3P, Iterative): I am (Subj. Nom.) the one (Pred. Nom.)!

^{BGT} **John 9:9** ἄλλοι ἔλεγον ὅτι οὗτός ἐστιν, ἄλλοι ἔλεγον· οὐχί, ἀλλὰ ὅμοιος αὐτῷ ἐστιν. ἐκεῖνος ἔλεγεν ὅτι ἐγώ εἰμι.

^{VUL} **John 9:9** alii autem nequaquam sed similis est eius ille dicebat quia ego sum

LWB **John 9:10** In turn [after acknowledging his identity as the blind beggar], they asked him: How, then, were your eyes opened?

^{KW} **John 9:10** Then they began saying to him, How then were your eyes opened?

^{KJV} **John 9:10** Therefore said they unto him, How were thine eyes opened?

TRANSLATION HIGHLIGHTS

After repeated testimony from the former blind beggar and his supporting cast of neighbors, the crowd was forced to acknowledge that he was the man in question. So then they asked him: How were your eyes opened (Dramatic Aorist tense)? In other words, “Okay, we believe you are the blind beggar. So how did your eyes (Latin: ocular, Gk: ophthalmology) open after all these years?” They were not going to give Jesus the credit; they are going to interrogate the man and perhaps give credit to the magic waters of the pool of Siloam.

RELEVANT OPINIONS

The neighbors were no longer in doubt with reference to the identity of the man. (W. Hendriksen) Such wonders would certainly attract all who heard about it. They gathered around him and asked, “How were your eyes opened?” (O. Greene)

John 9:10 In turn (inferential), they asked (λέγω, Imperf.AI3P, Descriptive) him (Dat. Ind. Obj.): How (interrogative), then (inferential), were your (Poss. Gen.) eyes (Subj. Nom.) opened (ἀνοίγω, API3P, Dramatic, Interr. Ind.)?

^{BGT} **John 9:10** ἔλεγον οὖν αὐτῷ· πῶς [οὖν] ἠνεώχθησάν σου οἱ ὀφθαλμοί;

^{VUL} **John 9:10** dicebant ergo ei quomodo aperti sunt oculi tibi

LWB John 9:11 He replied with discernment: A man, named Jesus, made clay and spread it on my eyes, and said to me: Go to Siloam and start washing yourself. Consequently, after departing and washing myself, I could see.

^{KW} **John 9:11** That one answered, The man who is called Jesus made clay and spread it upon my eyes and said to me, Be departing to Siloam and wash. Therefore having gone off and having washed, I received my sight.

^{KJV} **John 9:11** He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

TRANSLATION HIGHLIGHTS

The formerly blind beggar knew this was more of an interrogation than a genuine request to hear his story, so he replied to them slowly and accurately, thinking about each and every word. His Reader’s Digest version of the story is as follows: A man named Jesus (Attributive Participle) made some clay (spittle mud) and spread it on my eyes (Constative Aorist tense). Then He told me to go to Siloam and start washing myself (Imperative of Command). According to His command, I departed and washed myself (Culminative Aorist tense). Immediately afterwards, I could see (Dramatic Aorist tense). It is interesting that he knows the name of the person who

healed him when giving his testimony in public, but he does not divulge the name of Jesus to the Jewish leaders when being interrogated a bit later in this narrative.

RELEVANT OPINIONS

The man gives a condensed account of what had happened, a report which was true in every detail. (W. Hendriksen) There is one little detail here which strikingly evidences the truthfulness of this narrative, and that is one little *omission* in this man's description of what the Saviour had done to him. It is to be noted that the beggar made no reference to Christ spitting on the ground and making clay of the spittle. Being blind he could not *see* what the Lord did, though he could *feel* what He *applied*! (A. Pink)

John 9:11 He (Subj. Nom.; the blind beggar) replied with discernment (ἀποκρίνομαι, API3S, Constativ, Deponent): A man (Subj. Nom.), named (λέγω, PPtc.NMS, Descriptive, Attributive) Jesus (Pred. Nom.), made (ποιέω, AAI3S, Constativ) clay (Acc. Dir. Obj.; mud) and (continuative) spread it on (ἐπιχρίω, AAI3S, Constativ) my (Poss. Gen.) eyes (Acc. Dir. Obj.), and (continuative) said (λέγω, AAI3S, Constativ) to me (Dat. Adv.): Go (ὑπάγω, PAImp.2S, Static, Command; depart) to Siloam (Acc. Place) and (continuative) start washing yourself (νίπτω, AMImp.2S, Ingressive, Command). Consequently (inferential), after departing (ἀπέρχομαι, AAPtc.NMS, Constativ, Temporal, Deponent) and (continuative) washing myself (νίπτω, AMPtc.NMS, Culminative, Temporal), I could see (ἀναβλέπω, AAII1S, Dramatic & Culminative).

^{BGT} **John 9:11** ἀπεκρίθη ἐκεῖνος· ὁ ἄνθρωπος ὁ λεγόμενος Ἰησοῦς πηλὸν ἐποίησεν καὶ ἐπέχρισέν μου τοὺς ὀφθαλμοὺς καὶ εἶπέν μοι ὅτι ὑπάγε εἰς τὸν Σιλωὰμ καὶ νίψαι· ἀπελθὼν οὖν καὶ νιψάμενος ἀνέβλεψα.

^{VUL} **John 9:11** respondit ille homo qui dicitur Iesus lutum fecit et unxit oculos meos et dixit mihi vade ad natatoriam Siloae et lava et abii et lavi et vidi

LWB **John 9:12** Then they asked: Where is this man? He replied: I do not know.

^{KW} **John 9:12** And they said to him, Where is that man? He says, I do not know.

^{KJV} **John 9:12** Then said they unto him, Where is he? He said, I know not.

TRANSLATION HIGHLIGHTS

Of course, they wanted to meet this man. So they asked him (interrogative): Where is he? But he didn't know (Intensive Perfect tense) where Jesus was, since Jesus apparently did not follow the blind beggar to the pool of Siloam. He was still avoiding overly crowded affairs.

RELEVANT OPINIONS

Equally commendable was the modesty of this man here. He acted up to the light that he had, but he did not go beyond it. He pretended not to possess a knowledge not yet his. O that we were all as simple and honest ... Christian reader, and especially the babe in Christ, hesitate not to avow your ignorance; when asked a question that you cannot answer, honestly reply, "I know not." Feign not a knowledge you do not possess, and have not recourse to speculation. (A. Pink)

John 9:12 Then (inferential) they asked (λέγω, AAI3P, Constative) him (Dat. Ind. Obj.): Where (interrogative) is (εἰμί, PAI3S, Static, Interr. Ind.) this man (Pred. Nom.)? He replied (λέγω, PAI3S, Aoristic): I do not (neg. adv.) know (οἶδα, Perf.AI1S, Intensive).

^{BGT} **John 9:12** καὶ εἶπαν αὐτῷ· ποῦ ἐστὶν ἐκεῖνος; λέγει· οὐκ οἶδα.

^{VUL} **John 9:12** dixerunt ei ubi est ille ait nescio

LWB **John 9:13** They brought the formerly blind man face-to-face before the Pharisees.

^{KW} **John 9:13** They bring him to the Pharisees, the once-blind man.

^{KJV} **John 9:13** They brought to the Pharisees him that aforetime was blind.

TRANSLATION HIGHLIGHTS

Since he couldn't identify Jesus by sight, having never seen Him, and didn't know where they could find Him, they brought the formerly blind beggar (Aoristic Present tense) before the Pharisees so they could interrogate him. After all, Jesus had just healed a blind man on the Sabbath. This violation of their laws required an official examination by the designated spiritual leaders of the city.

RELEVANT OPINIONS

To the Pharisees, healing (unless life was in danger) and making or kneading clay violated the Sabbath law. (E. Blum) These Pharisees do not act as a regular court ... they act only as an incidental gathering of men of the influential Jewish party, just Pharisees who are bent on making their superior influence felt. (R. Lenski)

John 9:13 They brought (ἄγω, PAI3P, Aoristic) the formerly (enclitic particle) blind man (Acc. Dir. Obj.) face-to-face before the Pharisees (Prep. Acc.).

^{BGT} **John 9:13** Ἄγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους τὸν ποτε τυφλόν.

^{VUL} **John 9:13** adducunt eum ad Pharisaeos qui caecus fuerat

LWB **John 9:14** Now it was a Sabbath on the day when Jesus made the clay and opened his [the formerly blind beggar's] eyes.

KW **John 9:14** Now, there was a Sabbath on the day that Jesus made the clay and opened his eyes.

KJV **John 9:14** And it was the sabbath day when Jesus made the clay, and opened his eyes.

TRANSLATION HIGHLIGHTS

Now it just so happened that it was a Sabbath on the day in which Jesus made the saliva-mud (Constative Aorist tense) and opened the eyes of the blind beggar (Dramatic Aorist tense) for the first time in his life. The Pharisees would have yet another case in which Jesus violated their rules on the Sabbath day. Even healing a blind man, which had never occurred before, would be considered a violation of their laws.

RELEVANT OPINIONS

It is clear from 1:24 that the Sanhedrin would at times delegate a group of Pharisees to examine matters touching those who by some of the people were regarded as the Messiah ... Let the man in question be brought before the Pharisaic judges, so that they can hear the story from his own lips. (W. Hendriksen) To the Pharisees this fact was a far more important matter than whether or how the thing was done. (A. Robertson)

John 9:14 Now (transitional) it was (εἰμί, Imperf.AI3S, Descriptive) a Sabbath (Pred. Nom.) on the day (Loc. Time) when (Dat. Ref.) Jesus (Subj. Nom.) made (ποιέω, AAI3S, Constative; formed) the clay (Acc. Dir. Obj.; saliva mud) and (continuative) opened (ἀνοίγω, AAI3S, Dramatic) his (Poss. Gen.; the former blind beggar) eyes (Acc. Dir. Obj.).

BGT **John 9:14** ἦν δὲ σάββατον ἐν ἧ ἡμέρᾳ τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς καὶ ἀνέωξεν αὐτοῦ τοὺς ὀφθαλμούς.

VUL **John 9:14** erat autem sabbatum quando lutum fecit Iesus et aperuit oculos eius

LWB **John 9:15** Then the Pharisees questioned [interrogated] him again, namely: How did he come to see? And he replied to them [with a shorter summarization]: He put clay upon my eyes and I washed myself and I can see.

KW **John 9:15** Therefore the Pharisees again went to questioning him with reference to how he had received his sight. He said to them, He placed clay upon my eyes, and I washed, and I am seeing.

KJV **John 9:15** Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

TRANSLATION HIGHLIGHTS

The Pharisees continued to interrogate (Iterative Present tense) the formerly blind beggar by waterboarding. Okay, the word “waterboarding” isn’t in the text, but the word “again” is. They didn’t like his first answer, so they were digging for something in his story that they could use to overturn the miracle Jesus had performed it with some naturalistic explanation or perhaps attribute it to the magical properties of the water without mentioning Jesus’ participation in the event at all. The question was the same: How did he come to see? (Ingressive Aorist tense) He replied to them in much the same way as before, but with an even shorter summarization. Jesus put clay on his eyes and he washed himself (Constative Aorist tense) and now he can see (Dramatic Aorist tense). Some of the details were omitted this time because he was probably tired of relating the story over and over again.

RELEVANT OPINIONS

Indeed, again, for this was not the first time the question had been asked. He had been bombarded with it ... Already the man appears to be wary. He weighs his words. Note how the report of the miracle is becoming more and more concise. (W. Hendriksen)

John 9:15 Then (transitional) the Pharisees (Subj. Nom.) questioned (ἑρωτάω, Imperf.AI3P, Inchoative & Iterative; interrogated) him (Acc. Dir. Obj.) again (adv.), namely (adv.; primarily): How (interrogative) did he come to see (ἀναβλέπω, AAI3S, Ingressive & Dramatic, Interr. Ind.)? And (adversative) he replied (λέγω, AAI3S, Constative) to them (Dat. Ind. Obj.): He put clay (Acc. Dir. Obj.; saliva mud) upon (ἐπιτίθημι, AAI3S, Constative) my (Gen. Poss.) eyes (Prep. Acc.) and (continuative) I washed myself (νίπτω, AMI1S, Constative) and (continuative) I can see (βλέπω, PAI1S, Dramatic).

^{BGT} **John 9:15** πάλιν οὖν ἠρώτων αὐτὸν καὶ οἱ Φαρισαῖοι πῶς ἀνέβλεψεν. ὁ δὲ εἶπεν αὐτοῖς· πηλὸν ἐπέθηκέν μου ἐπὶ τοὺς ὀφθαλμοὺς καὶ ἐνιψάμην καὶ βλέπω.

^{VUL} **John 9:15** iterum ergo interrogabant eum Pharisaei quomodo vidisset ille autem dixit eis lutum posuit mihi super oculos et lavi et video

LWB **John 9:16** **Consequently, some of the Pharisees maintained: This man [Jesus] is not from God because He does not keep the Sabbath [pay attention to their strict rules and regulations]. But others [Pharisees of a different mind] asked: How is a man such as this, one not careful in the observance of ceremonial duties [unobservant and irreligious by their standards], able to perform miraculous signs? And so there was a division among them.**

^{KW} **John 9:16** Therefore certain of the Pharisees were also saying, This man is not from God because he is not keeping the Sabbath. Others were saying, How is a man, a sinner, able to be performing such attesting miracles as these? And there was a division among them.

^{KJV} **John 9:16** Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

TRANSLATION HIGHLIGHTS

In spite of their repeated interrogations, the Pharisees were not able to trip-up the formerly blind beggar. His story had no gaps and was consistent each time he told it. This left the Pharisees as a whole in a quandary. Some of them believed that Jesus was not from God because He did not adhere to their rules and regulations regarding the Sabbath (Perfective Present tense). He repeatedly did things that were forbidden for a “religious man” to do on that day. Other Pharisees, however, came to a different conclusion. They asked: How can a man who is a sinner as you say He is, perform miracles (Dramatic Present tense)? Maybe He is not careful in the observance of our Sabbath laws (Latin: custodian), but if He was that irreligious of a person, how is it that He can perform miracles?

Note that miracles is in the plural, which means this group of people had either seen or heard of other miracles than this one. Unable to come to a consensus, the Pharisees were split (Latin: schism) over the man, Jesus. The conclusion is obvious to us: Only a man from God can perform such miracles such as curing a cripple and giving sight to a blind man. For those who did not believe Jesus was from God, they had to figure out a way to deny the validity of the miracles or deny that they happened as a result of something Jesus had done. In other words, their thinking was: There must be a *rational* explanation for what has happened, because we do not believe a miracle was performed.

RELEVANT OPINIONS

As the teachers of Israel, the Pharisees should have been able to provide spiritual answers. Rather than providing spiritual leadership, they stumbled over their own traditions and failed to recognize that Jesus was from God. Jesus had now broken their concept of the Sabbath law several times. He had healed a man on the Sabbath a year and a half earlier, and now He had made clay with spittle, anointed the eyes of a blind man, and healed him. These actions were normally forbidden on the Sabbath. The Pharisees could not offer a clear affirmative statement about who Jesus was, but they did deny that He was from God. The Pharisees were not unanimous in this conclusion. Some apparently were not ready to make a complete denial of Jesus in light of the growing evidence. (E. Towns) And yet the argument does not appear to be quite conclusive; for God sometimes permits false prophets to perform some miracles, and we know that Satan, like an ape, counterfeits the works of God so as to deceive the incautious. (J. Calvin)

This Jesus is making obstinate assault upon their prejudices. On seven distinct occasions the Lord chose to heal on the Sabbath, and thus to set the restrictions of august rabbis at defiance. But even in the great Sanhedrin, in the highest council of the nation, sat men of the character of Joseph, Nicodemus, and Gamaliel, who would get some idea of the Divine commission of Jesus from the simple fact of the miracles. In this smaller court the opponents of Christ ignore and doubt the miracle itself, on account of the unsabbatic heresy, while a few are convinced that signs of this kind were in themselves proof of Divine co-operation and approval. (H. Reynolds) “Major premise – all people from God keep the Sabbath. Minor premise – Jesus does not keep the Sabbath. Conclusion – Jesus is not from God.” Their false major premise kept people from coming to the true conclusion. “Major premise – only people from God can open the eyes of a man born blind. Minor premise – Jesus opened the eyes of the blind man. Conclusion – Jesus is from God.” (J. McGee)

Jesus' produced a division among the people again (cf. 7:40-43). Some of them, impressed with Jesus' violation of traditional Sabbath laws, concluded that He could not represent God who had given the Sabbath laws. Their argument was *a priori*, beginning with the law and working forward to Jesus' action. Others found the evidence of a supernatural cure more impressive and decided that Jesus must not be a common sinner but someone special who could do divine acts. Their argument was *a posteriori*, beginning with the facts and working back to Jesus' action. Ironically the second group had the weaker argument since miracles do not necessarily prove that the miracle-worker is from God. Still their conclusion was true whereas the conclusion of the first group with the stronger argument was false. (T. Constable) When man ceases work, then is the time for God to act. Man's struggles hinder His operations and obscure the glory which invests His deeds. (A. Knoch)

John 9:16 **Consequently** (transitional), **some** (Subj. Nom.) **of the Pharisees** (Abl. Whole, Partitive Gen.) **maintained** (λέγω, Imperf.AI3P, Descriptive): **This** (Nom. Spec.) **man** (Subj. Nom.) **is** (εἰμί, PAI3S, Static) **not** (neg. adv.) **from God** (Abl. Source) **because** (causal) **He does not** (neg. adv.) **keep** (τηρέω, PAI3S, Perfective; honor, preserve, pay attention to) **the Sabbath** (Acc. Dir. Obj.). **But** (contrast) **others** (Subj. Nom.; Pharisees of a different mind) **asked** (λέγω, Imperf.AI3P, Descriptive): **How** (interrogative) **is a man** (Subj. Nom.) **such as this** (Acc. Spec.), **one not careful in the observance of ceremonial duties** (Nom. Appos.; unobservant and irreligious), **able** (δύναμαι, PMI3S, Descriptive, Deponent, Interr. Ind.) **to perform** (ποιέω, PAInf., Dramatic, Inf. As Dir. Obj. of Verb) **miraculous signs** (Acc. Dir. Obj.)? **And so** (coordinating) **there was** (εἰμί, Imperf.AI3S, Static) **a division** (Pred. Nom.; split) **among them** (Dat. Assoc.).

^{BGT} **John 9:16** ἔλεγον οὖν ἐκ τῶν Φαρισαίων τινές· οὐκ ἔστιν οὗτος παρὰ θεοῦ ὁ ἄνθρωπος, ὅτι τὸ σάββατον οὐ τηρεῖ. ἄλλοι [δὲ] ἔλεγον· πῶς δύναται ἄνθρωπος ἁμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν; καὶ σχίσμα ἦν ἐν αὐτοῖς.

^{VUL} **John 9:16** dicebant ergo ex Pharisaeis quidam non est hic homo a Deo quia sabbatum non custodit alii dicebant quomodo potest homo peccator haec signa facere et scisma erat in eis

LWB **John 9:17** So they [the positive, minority contingent of the Pharisees] asked the blind man again: What do you say about Him, since He opened your eyes? And he replied: He is a prophet.

^{KW} **John 9:17** Therefore they say to the blind man again, As for you, what do you say concerning him in view of the fact that he opened your eyes? And he said, He is a prophet.

^{KJV} **John 9:17** They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

TRANSLATION HIGHLIGHTS

The majority of the Pharisees were opposed to Jesus and wanted to get rid of Him, regardless of the miracles performed. A small positive contingent of the Pharisees, however, believed He might be a highly spiritual man. This minority group of Pharisees decided to ask the formerly blind beggar what he thought of Him, since after all, Jesus had opened *his* eyes (Dramatic Aorist tense). Simply put, since the spiritual leaders could not come to an agreement, the minority faction sought support from the man who had actually been healed. The formerly blind beggar replied: He is a prophet. This was a rather courageous thing to say, in the face of a majority crowd that showed such animosity for Jesus. He may not have deduced that Jesus was the Messiah, but He had to be a prophet of God to perform such a miracle.

RELEVANT OPINIONS

The man is advancing in knowledge. He also shows courage. He knew that, through Jesus, God had revealed Himself to him by means of this miracle. (W. Hendriksen) The *epithet* “blind man” is still used of the man after his sight was restored. Compare verses 13 and 24. This is an example of an *ampliatio*, or adjournment – the retaining of an old Name after the reason for it is passed away. *Ampliatio* is thus a form of *epitheton*. The original meaning of the figure is what is called *permansive*: the name lives through the change which has taken place, and is still used, though in a new sense. (E. Bullinger)

What explanation hast thou to offer? What view doest thou entertain of the Man himself? Some of us think that his trifling with the sabbatic law puts out of court the idea of any Divine aid having enabled him to work this marvel. Other some, as you see, declare that the fact which has occurred is proof that Jesus must have had God’s approval, and be sustained by Divine grace. But what dost thou, the healed man, say? What conclusion hast thou adopted? (H. Reynolds) A prophet would be considered of greater importance than a Rabbi. (D. Guthrie)

John 9:17 So (inferential) they asked (λέγω, PAI3P, Static) the blind man (Dat. Ind. Obj.) again (adv.): What (interrogative) do you (Subj. Nom.) say (λέγω, PAI2S, Static, Interr. Ind.) about Him (Prep. Gen.), since (causal; in lieu of the fact that) He opened

(ἀνοίγω, AAI3S, Dramatic) your (Poss. Gen.) eyes (Acc. Dir. Obj.)? And (continuative) he replied (λέγω, AAI3S, Constative): He is (εἰμί, PAI3S, Descriptive) a prophet (Pred. Nom.).

^{BGT} **John 9:17** λέγουσιν οὖν τῷ τυφλῷ πάλιν· τί σὺ λέγεις περὶ αὐτοῦ, ὅτι ἤνέωξέν σου τοὺς ὀφθαλμούς; ὁ δὲ εἶπεν ὅτι προφήτης ἐστίν.

^{VUL} **John 9:17** dicunt ergo caeco iterum tu quid dicis de eo qui aperuit oculos tuos ille autem dixit quia propheta est

LWB John 9:18 However, the Jews [the negative, majority contingent of the Pharisees] did not give credence to the things [events] concerning him, that he had always been blind [congenital] and had just begun to see, until which time they summoned the parents of the man himself who had just begun to see,

^{KW} **John 9:18** However, the Jews did not believe concerning him that he was blind and had received his sight until which time they called the parents of the man himself who had received his sight,

^{KJV} **John 9:18** But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

TRANSLATION HIGHLIGHTS

The syntax of the imperfect tenses in this passage are crucial to understand where the skeptical Pharisees were really coming from. The majority of the Jews (Pharisees) did not believe the story of the blind beggar (Constative Aorist tense). They did not reject the idea that this man could see, but they did not believe he had always been blind. The durative imperfect means they thought he was born with sight, had lost it for some unknown reason, and had now regained it as a matter of coincidence. In other words, there was no true miracle performed. They also denied that he had just begun to see for the first time (Ingressive Aorist tense), preferring their own idea that he had only lost his sight temporarily because of some disease or physical malady. The durative and ingressive aorists describe their interpretation of events quite eloquently. The adverbial genitive of reference requires an elliptical “something” to fill in what the Jews did not believe: his story, account, or sequence of events. Who vetted this man before bringing him in?

However, this view they were leaning towards had a problem: the blind beggar’s parents were still alive and could provide testimony that their son was born blind. The unbelieving Jews thought they would close this ridiculous case once-and-for-all by obtaining evidence to the contrary from the blind man’s own parents. The temporal “until” and the adverbial genitive “which time” means they did not receive a contradictory story from the parents and were therefore forced into believing an actual miracle had occurred. They summoned the parents (Constative Aorist tense) of the blind beggar who alleged that he had just begun to see for the first time in his life (Ingressive Aorist tense), and in the next passage an interrogation of them ensued. These Pharisees thought they were being astute, but their background check backfired on

them. They will soon be as cornered as the man they have been trying to humiliate, because his medical records on the Israeli national health care web site would corroborate his story.

RELEVANT OPINIONS

The first act of “the Jews” in this chapter is to deny the man was ever blind at all. To prove this, they stop questioning the man and begin to investigate his background. (E. Towns) Just as one often believes what he wishes to believe, so also one often disbelieves what he wishes to disbelieve ... It is one thing to accept the fact that this man was cured of his blindness. It is another thing to ascribe this cure to Jesus. (W. Hendriksen) Either the whole story is a fabrication, they say, or else the man has confused the day on which he received his sight. (D. Ellis) The first tack attempted by Jesus’ enemies is that of discrediting the miracle. (L. Morris) Their second attempt at doing this was to discredit the witnesses, so to speak – his parents. They were not witnesses to his healing, but they were witnesses to his congenital blindness. (LWB)

John 9:18 However (adversative), the Jews (Subj. Nom.; majority of the Pharisees) did not (neg. adv.) give credence to (πιστεύω, AAI3P, Constativ; no trust or confidence) the things (ellipsis; story, events, account) concerning him (Adv. Gen. Ref.), that (subordinating) he had always been (εἰμί, Imperf.AI3S, Durative) blind (Pred. Nom.) and (continuative) had just begun to see (ἀναβλέπω, AAI3S, Ingressive), until (temporal) which time (Adv. Gen. Time) they summoned (φωνέω, AAI3P, Constativ) the parents (Acc. Dir. Obj.) of the man himself (Gen. Rel.) who had just begun to see (ἀναβλέπω, AAPtc.GMS, Ingressive, Substantival),

^{BGT} **John 9:18** Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι ἦν τυφλὸς καὶ ἀνέβλεψεν ἕως ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος

^{VUL} **John 9:18** non crediderunt ergo iudaei de illo quia caecus fuisset et vidisset donec vocaverunt parentes eius qui viderat

LWB **John 9:19** And they [Pharisees] asked them [parents], saying: This man, is he your son, whom you claim was born blind? How, then, can he now see?

^{KW} **John 9:19** And they asked them saying, This man, is he your son whom you say was born blind? How then does he now see?

^{KJV} **John 9:19** And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

TRANSLATION HIGHLIGHTS

After summoning the parents, the Pharisees began interrogating them in the same manner as they did the blind beggar. They asked: Is this man your son, the one whom you claim was born blind? The entire mode of questioning was meant to be sarcastic and intimidating. The Pharisees were

almost daring the parents to answer their questions honestly. I picture the lecherous faces of members of Congress that I recently saw on TV interrogating businessmen. Their sarcasm is seen in their second question: How, then, can he now see (Dramatic Aorist tense)? In other words, if he can now see, then your claim that he was born blind must be a lie. Visualize the sneers they must have presented to the parents as they questioned them (Latin: interrogate). They weren't really looking for answers; they were looking for a way to prove to others that the whole event was a fiction.

RELEVANT OPINIONS

In the Greek, these three questions are combined into one, perhaps in an attempt to confuse the parents into making a misstatement the Pharisees could use to minimize the miracle. They were looking for some loophole to deny the testimony of the blind man concerning Jesus. If their desire was devious, they failed to see it accomplished. (E. Towns) Verse 19 implies that the Jewish leaders had heard a rumour to the effect that these parents had been talking about the cure of their son. (W. Hendriksen)

John 9:19 And (continuative) they (Pharisees) asked (ἔρωτάω, AAI3P, Constative) them (Acc. Dir. Obj.; parents), saying (λέγω, PAPtc.NMP, Static, Modal): This man (Ind. Nom.), is he (εἰμί, PAI3S, Descriptive, Interr. Ind.) your (Gen. Rel.) son (Pred. Nom.), whom (Acc. Gen. Ref.) you (Subj. Nom.) claim (λέγω, PAI2P, Static) was born (γεννάω, API3S, Constative) blind (Pred. Nom.)? How (interrogative), then (inferential), can he now (adv. Immediate present) see (βλέπω, PAI3S, Dramatic, Interr. Ind.)?

^{BGT} **John 9:19** καὶ ἠρώτησαν αὐτοὺς λέγοντες· οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν βλέπει ἄρτι;

^{VUL} **John 9:19** et interrogaverunt eos dicentes hic est filius vester quem vos dicitis quia caecus natus est quomodo ergo nunc videt

LWB John 9:20 Then his parents replied with discernment and said: We know with a certainty that this is our son and that he was born blind.

^{KW} **John 9:20** Then his parents answered and said, We know positively that this is our son and that he was born blind.

^{KJV} **John 9:20** His parents answered them and said, We know that this is our son, and that he was born blind:

TRANSLATION HIGHLIGHTS

The Pharisees did not succeed in their attempts to intimidate the blind beggar's parents. They understood what was going on and answered accordingly, watching every word they spoke so nothing could be used against them or their son. They replied: We know beyond a shadow of a

doubt (Intensive Perfect tense) that this is our son (Gnomic Present tense) and that he was born blind. How could any parent not know something like this? A child born blind has to be taken care of every day of his/her life. This was an easy question for them to answer honestly.

RELEVANT OPINIONS

These parents are forcing the Jews to take that dreaded first step toward crediting Jesus with a remarkable miracle. (W. Hendriksen) Limited to matters of known fact as the parents' testimony was, it made unpalatable hearing for the interrogators: they confirmed that their son had been born blind, and since he had plainly recovered his sight, it was difficult to avoid the conclusion that a miracle had been performed. (F. Bruce)

John 9:20 Then (inferential) his (Gen. Rel.) parents (Subj. Nom.) replied with discernment (ἀποκρίνομαι, API3P, Constative, Deponent) and (connective) said (λέγω, AAI3P, Constative): We know with a certainty (οἶδα, Perf.AI1P, Intensive) that (introductory) this (Subj. Nom.) is (εἰμί, PAI1S, Gnomic) our (Gen. Rel.) son (Pred. Nom.) and (continative) that (introductory) he was born (γεννάω, API3S, Constative) blind (Pred. Nom.).

^{BGT} **John 9:20** ἀπεκρίθησαν οὖν οἱ γονεῖς αὐτοῦ καὶ εἶπαν· οἶδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν καὶ ὅτι τυφλὸς ἐγεννήθη·

^{VUL} **John 9:20** responderunt eis parentes eius et dixerunt scimus quia hic est filius noster et quia caecus natus est

LWB John 9:21 But how he now sees, we do not know for certain. Neither do we know for certain who opened his eyes. Ask him! He has attained maturity. He will speak on his own behalf.

^{KW} **John 9:21** But how he now sees, we do not know positively, or who opened his eyes we do not know positively. Ask him. He has attained maturity. He himself will speak in behalf of himself.

^{KJV} **John 9:21** But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

TRANSLATION HIGHLIGHTS

His parents were not present for the miracle, nor had they met Jesus. So they did not have to tell the Pharisees anything untrue to protect their son. They replied: How he sees (Dramatic Present tense) now we do not know for certain (Intensive Perfect tense). Neither do we know for certain (Intensive Perfect tense) who opened his eyes (Dramatic Aorist tense). Ask him! He's old enough to speak for himself, and indeed he will speak for himself (Predictive Future tense)! His parents were weary of this interrogation and a bit fearful in what the religious leaders might do to them if they did not like their answers. They probably knew that a miracle had occurred, but

they weren't present to witness it themselves, so they deferred the story to their son. They were getting tired of this deceitful questioning, laced with intimidation and an attempt at character assassination. Their son was an adult by Jewish standards, so ask him these questions! Why get the story secondhand from people who weren't there, when you can get the story from the person who was healed.

RELEVANT OPINIONS

The parents substantiated the essential facts of their son's condition but refused to comment on how the miracle occurred. (E. Towns) He is of age. At thirteen years and one day a Jew was considered of age. He will speak for himself. (W. Hendriksen) Each one has a witness to bear, a privilege to be prized no less than a duty to be discharged, because a gift you have received qualifies you for a service you are asked to render. Suppose that the soldier when he marched to battle were to say, "I need not load my gun; I need not fire in the day of battle, seeing that on the right and on the left there are good marksmen picking off the enemy." Yes, but when you are in full musketry-fire your bullet has got its billet and the billet for your bullet is not the billet for any other bullet, therefore let it go, let it go. We must all fire, brethren; not some, but all must fire, and our charge must be this, "One thing I know, whereas I was blind now I see. Therefore do I bear witness to my Lord. (C. Spurgeon) His parents, out of cowardice, "pass the buck" and will not take sides with their son. (P. Butler)

John 9:21 But (adversative) how (interrogative) he now (temporal) sees (βλέπω, PAI3S, Dramatic), we do not (neg. adv.) know for certain (οἶδα, Perf.AI1P, Intensive). Neither (disjunctive & neg. adv.) do we know for certain (οἶδα, Perf.AI1P, Intensive) who (Subj. Nom.) opened (ἀνοίγω, AAI3S, Dramatic) his (Poss. Gen.) eyes (Acc. Dir. Obj.). Ask (ἑρωτάω, AAImp.2P, Constativ, Entreaty) him (Acc. Dir. Obj.)! He has attained (ἔχω, PAI3S, Durative) maturity (Acc. Extent of Time). He will speak (λαλέω, FAI3S, Predictive) on his own behalf (Prep. Gen.).

^{BGT} **John 9:21** πῶς δὲ νῦν βλέπει οὐκ οἶδαμεν, ἢ τίς ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμοὺς ἡμεῖς οὐκ οἶδαμεν· αὐτὸν ἐρωτήσατε, ἡλικίαν ἔχει, αὐτὸς περὶ ἑαυτοῦ λαλήσει.

^{VUL} **John 9:21** quomodo autem nunc videat nescimus aut quis eius aperuit oculos nos nescimus ipsum interrogare aetatem habet ipse de se loquatur

LWB John 9:22 His parents said these things [evasive answers] because they were afraid of the Jews. For by this time, the Jews had agreed among themselves [political compact] that if anyone acknowledged Him [Jesus] as the Christ [Messiah], he would be expelled from the synagogue [excommunicated from Jewish life].

^{KW} **John 9:22** These things said his parents because they were fearing the Jews. For already the Jews had formed a compact to the effect that if anyone should confess Him as Christ, he would become one who is excluded from the synagogue.

^{KJV} **John 9:22** These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

TRANSLATION HIGHLIGHTS

The blind beggar's parents were not stupid. They could see that things were stacked against them and that the Pharisees were trying to trap them. They were powerless and they knew it, so they did not communicate any more than the bare minimum. They spoke this way, in couched terms and deferring the details to their son, because they were afraid of the Jewish leaders. By this time the Jews of the Sanhedrin had already formed a secret, political compact (Latin: conspiracy) among themselves (Intensive Perfect tense) to silence those who believed that Jesus was the Christ, the Messiah. If anyone declared publicly that they believed in Jesus (Potential Subjunctive mood), the Jewish leaders agreed that they would be physically removed from the synagogue (Dramatic Aorist tense). They would become, in fact, totally excommunicated from Jewish life (Result Subjunctive mood) as a consequence of their faith in Christ.

RELEVANT OPINIONS

The Jews had three kinds of excommunication. The first was called “rebuke” and lasted from seven to thirty days. The second was referred to as “casting out” and lasted at least thirty days and normally sixty days. It was usually accompanied by curses and sometimes proclaimed with the blasting of a horn. People would keep a distance of six to seven feet from one under this discipline, and stones were thrown on his coffin when he died. The third and most severe form was “cutting off.” The duration of this excommunication was indefinite, and the individual was treated as dead. (E. Towns) The one who was unsynagogued was virtually cut off from the religious and social life of Israel. From every point of view – social, economic, religious – the results were frightening, and this especially for people who were so poor that their son had to make his living by begging! Hence, although we cannot *justify* these parents in shirking their duty, we can *understand* them. (W. Hendriksen)

John 9:22 His (Gen. Rel.) parents (Subj. Nom.) said (λέγω, AAI3P, Constative) these things (Acc. Dir. Obj.) because (causal) they were afraid of (φοβέω, Imperf.MI3P, Descriptive) the Jews (Acc. Dir. Obj.). For (explanatory) by this time (temporal), the Jews (Subj. Nom.) had agreed among themselves (συντίθημι, Perf.MI3P, Intensive; compact) that (introductory) if (protasis, 3rd class condition, hypothetical: “maybe they would, maybe they wouldn’t”) anyone (Subj. Nom.) acknowledged (ὁμολογέω, AASubj.3S, Constative, Potential; confessed, declared publicly) Him (Acc. Dir. Obj.) as the Christ (Acc. Appos.; the Messiah), he would be (γίνομαι, AMSubj.3S, Dramatic, Result, Deponent) expelled from the synagogue (Pred. Nom.; excommunicated).

^{BGT} **John 9:22** ταῦτα εἶπαν οἱ γονεῖς αὐτοῦ ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους· ἤδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι ἵνα ἐάν τις αὐτὸν ὁμολογήσῃ χριστόν, ἀποσυνάγωγος γένηται.

^{VUL} **John 9:22** haec dixerunt parentes eius quia timebant Iudaeos iam enim conspiraverant Iudaei ut si quis eum confiteretur Christum extra synagogam fieret

LWB John 9:23 Because of this [fear of being ejected from the synagogue] his parents replied: He has attained maturity. Interrogate him.

^{KW} **John 9:23** Because of this his parents said, He has attained maturity. Inquire of him.

^{KJV} **John 9:23** Therefore said his parents, He is of age; ask him.

TRANSLATION HIGHLIGHTS

The blind beggar's parents were afraid of being excommunicated from church and social life, so they refused to provide any further details to the Jewish leaders. They implored them (Imperative of Entreaty) to question their son instead of them. He had attained the age of maturity (Durative Present tense). He was able to answer their questions firsthand.

RELEVANT OPINIONS

How often has courage been lacking in the case of those who should have shown it when the Sanhedrin or its equivalent under some other name threatened to put out those who were defending the truth of God. Church history is full of examples! (W. Hendriksen) The man's parents were sufficiently intimidated to keep their mouths shut and say nothing about Jesus, either good or bad. (F. Bruce) The Rabbinites enumerate 24 grounds for excommunication, of which more than one might serve the purpose of the Pharisees. But in general, to resist the authority of the Scribes, or any of their decrees, or to lead others either away from 'the commandments', or to what was regarded as profanation of the Divine Name, was sufficient to incur the ban, while it must be borne in mind that excommunication by the President of the Sandhedrin extended to all places and persons. (A. Edersheim)

This could only be pronounced in an assembly of ten for thirty days. It was accompanied by curses, and sometimes proclaimed with the blast of the horn. This excommunicated person would not be admitted into any assembly of ten men, nor to public prayer. People would keep at the distance of four cubits from him, as if he were a leper. Stones were to be cast on his coffin when dead, and mourning for him was forbidden. If all else failed, the third, or real excommunication was pronounced, the duration of which was indefinite. The man was to be as one dead. No intercourse was to be held with him; one must not show him the road, and though he might buy the necessities of life, it was forbidden to eat and drink with him. (M. Vincent) Disreputable things are sometimes disguised in words polite; so diffidence may be dastardly, and caution may be cowardly. Be thou valiant for the Lord and Master. (C. Spurgeon)

This man might well have expected his parents to be filled with gratitude at their son's eyes being opened, that they would perceive how God had wrought a miracle of mercy upon him, and that they would readily stand by and corroborate his witness before this unfriendly tribunal. But little help did he receive from them. The onus was thrown back upon himself. And this line in the picture is not without its due significance. The young believer might well expect his loved

ones to appreciate and rejoice over the blessed change they must see in him; but often times they are quite indifferent if not openly antagonistic. So too with our fellow Christians. If we look to *them* for help when we get in a tight place, they will generally fail us. And it is perhaps well that it should be so. Anything that really casts us *upon God Himself* is a blessing, even though it be disguised and appear to us a calamity at the time. Let us learn then to “have no confidence in the flesh” (Phil. 3:3), but let our expectation be in the Lord, who will fail us not. (A. Pink)

John 9:23 Because of this (Acc. Reason; for this reason) his (Gen. Rel.) parents (Subj. Nom.) replied (λέγω, AAI3P, Constative): He has attained (ἔχω, PAI3S, Durative) maturity (Acc. Extent of Time). Interrogate (ἐπερωτάω, AAImp.2P, Ingressive, Entreaty; ask, question) him (Acc. Dir. Obj.).

^{BGT} **John 9:23** διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπαν ὅτι ἡλικίαν ἔχει, αὐτὸν ἐπερωτήσατε.

^{VUL} **John 9:23** propterea parentes eius dixerunt quia aetatem habet ipsum interrogate

LWB John 9:24 Then they summoned the man who had been blind a second time [cross-examination] and said to him: Give glory to God [for the miracle]! We know for a certainty that this man [Jesus] is a sinner.

^{KW} **John 9:24** Then they called the man a second time who had been blind and said to him, Give glory to God. As for us, we know positively that this man is a sinner.

^{KJV} **John 9:24** Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

TRANSLATION HIGHLIGHTS

The Jewish leaders were trying every possible way to prove to the public that Jesus did not perform a miracle. His parents refused to help them discount their son’s testimony. The formerly blind man had obviously been the recipient of a great miracle. They summoned him to their committee for a second time (Constative Aorist tense) for a more thorough cross-examination. They commanded him (Imperative mood) to give God the glory (Constative Aorist tense) for the miracle. This is an idiomatic plea by the Jewish leaders that the man “tell the truth, the whole truth, and nothing but the truth, so help him God. “ Also, if there was a true miracle performed, God was the obvious source of the miracle, not this man named Jesus. Jesus may have put saliva mud on his eyes, but God would have to perform the miracle. They claimed to know for a fact that this man, Jesus, was a sinner (Intensive Perfect tense). Sinful men cannot perform miracles; only God can perform a miracle. In other words, they offer an alternate explanation for the miracle and hope that the healed man will agree with their premise – case closed.

RELEVANT OPINIONS

Let it be granted then, so reason these Pharisees, that Jesus did actually cover the eyes of this man with mud and that he sent him to Siloam. When the man came to Siloam and washed the

mud off his eyes, it was God – not Jesus – who performed the miracle. Hence, the man should give God the glory! (W. Hendriksen) They add, we know absolutely, on theologic grounds beyond the comprehension of the poor man, and we can sustain it with all the weight of our tradition and custom – we know that this Man is a sinner. They give no reference, and do not condescend to particulars. They would overawe the man with their assumption of superior knowledge. (H. Reynolds) *We know* contrasts with the man's *I know*. Their knowledge of Jesus was based on a technical breach of Sabbath regulations, but his on a personal experience. He cannot debate on the technical question, but he refuses to be put off on a matter of experience. (D. Guthrie)

These shameless inquisitors pretended that during his absence they had discovered something to the utter discredit of the Lord Jesus. Things had come to light, so they feigned, which proved Him to be more than an ordinary bad character – such is the force of the Greek word here for “sinner.” It is evident that the Sanhedrin would lead the beggar to believe that facts regarding his Benefactor had now come to their knowledge which showed He could not be the Divinely-directed author of his healing. Therefore, they now address him in a solemn formula ... They adjured him by the living God to tell the whole truth. They demanded that he forswear himself, and join with them in some formal statement which was dishonoring to Christ. It was a desperate and blasphemous effort at intimidation. (A. Pink) He gives glory to God – not by denial, but by fearlessly reiterating the truth that he knows and has experienced. (G. Beasley-Murray)

John 9:24 Then (inferential) they summoned (φωνέω, AAI3S, Constative) the man (Acc. Dir. Obj.) who (Subj. Nom.) had been (είμι, Imperf.AI3S, Historical) blind (Pred. Nom.) a second time (Gen. Measure, Time) and (continuative) said (λέγω, AAI3P, Constative) to him (Dat. Ind. Obj.): Give (δίδωμι, AAImp.2S, Constative, Command) glory (Acc. Dir. Obj.) to God (Dat. Adv.)! We (Subj. Nom.) know with a certainty (οἶδα, Perf.AI1P, Intensive) that (introductory) this (Nom. Spec.) man (Subj. Nom.) is (είμι, PAI3S, Gnostic) a sinner (Pred. Nom.).

^{BGT} **John 9:24** Ἐφώνησαν οὖν τὸν ἄνθρωπον ἐκ δευτέρου ὃς ἦν τυφλὸς καὶ εἶπαν αὐτῷ· δὸς δόξαν τῷ θεῷ· ἡμεῖς οἴδαμεν ὅτι οὗτος ὁ ἄνθρωπος ἁμαρτωλὸς ἐστίν.

^{VUL} **John 9:24** vocaverunt ergo rursum hominem qui fuerat caecus et dixerunt ei da gloriam Deo nos scimus quia hic homo peccator est

LWB John 9:25 Then he [the formerly blind beggar] replied with discernment: Whether He [Jesus] is a sinner I do not know for a certainty. One thing I know for sure: Although I was always blind [from birth], now I can see.

^{KW} **John 9:25** Then that one answered, Whether he is a sinner I do not know positively. One thing I know positively. Having been blind, now I am seeing.

^{KJV} **John 9:25** He answered and said, Whether he be a sinner *or no*, I know not: one thing I know, that, whereas I was blind, now I see.

TRANSLATION HIGHLIGHTS

The blind beggar could see through their attempts to explain the miracle without true input from Christ and replied to them with a discerning eye (Constative Aorist tense). Whether this man Jesus is a sinner or not (3rd class condition), I do not know for a certainty (Intensive Perfect tense). But one thing I do know for sure (Intensive Perfect tense): Although I have always been blind (Historical Present tense), now I can see (Dramatic Present tense). He admits to having been blind his entire life (Concessive Participle), but now he is miraculously able to see for the first time! He doesn't know anything about the man, Jesus, but he sure knows that he has received a miracle! He couldn't change his story under cross-examination, because it was the truth. They could come up with all kinds of alternate explanations for the miracle and who performed it, but he was sticking to his story. "It was the whole truth and nothing but the truth."

RELEVANT OPINIONS

As the story progresses it becomes increasingly clear that this man is not an ordinary individual. He is not easily shaken. Evidently the vaunted knowledge of these eminent judges has failed to impress him ... Facts are more stubborn than unsupportable opinions. (E. Towns) The plain consistent testimony of the man triumphs over their logic, which sought to bewilder his judgment. (H. Reynolds) It must be borne in mind that the man did not at this stage know who Jesus was and so had not yet taken Him as Saviour. (A. Robertson) It was frustrating for his interrogators that neither of these statements could be refuted: the former statement was confirmed by the evidence of the parents; the truth of the latter they could see for themselves. (F. Bruce) The healed man refused to speculate on Jesus' sinfulness. He left that to the theological heavyweights. However, he refused to back down and deny that Jesus had given him sight. (T. Constable)

John 9:25 Then (inferential) he (Subj. Nom.; the formerly blind beggar) replied with discernment (ἀποκρίνομαι, API3S, Constative, Deponent): Whether (indirect question, 3rd class, "maybe He is, maybe He isn't") He is (εἰμί, PAI3S, Descriptive) a sinner (Pred. Nom.) I do not (neg. adv.) know for a certainty (οἶδα, Perf.AI1S, Intensive). One thing (Acc. Dir. Obj.) I know for sure (οἶδα, Perf.AI1S, Intensive): Although I was always (εἰμί, PAPtc.NMS, Gnostic & Historical, Concessive; Temporal: while) blind (Pred. Nom.), now (adv.) I can see (βλέπω, PAI1S, Dramatic).

^{BGT} **John 9:25** ἀπεκρίθη οὖν ἐκεῖνος· εἰ ἁμαρτωλός ἐστιν οὐκ οἶδα· ἐν οἶδα ὅτι τυφλὸς ὦν ἄρτι βλέπω.

^{VUL} **John 9:25** dixit ergo ille si peccator est nescio unum scio quia caecus cum essem modo video

LWB John 9:26 Then they asked him: What did He do to you? How did He open your eyes?

^{KW} **John 9:26** Then they said to him, What did he do to you? How did he open your eyes?

^{KJV} **John 9:26** Then said they to him again, What did he to thee? how opened he thine eyes?

TRANSLATION HIGHLIGHTS

The cross-examination continues in spite of their lack of success. They asked him two questions (interrogatives), essentially wanting him to tell the story once again – and start at the beginning. What did He do to you (Dramatic Aorist tense)? How did He open your eyes (Dramatic Aorist tense)? They are probably frustrated at not getting him to change his story or slip-up by adding some detail they could grab hold of to denigrate either his testimony or the man, Jesus.

RELEVANT OPINIONS

It is also possible that they were trying by means of this procedure to weary the man, so that by forcing boredom upon him they might cause him, in an unguarded moment, to make an inconsistent statement. (W. Hendriksen) It is evident that their object in repeating this query was the hope that he would vary in his account and thus give them grounds for discrediting his testimony. They were seeking to “shake his evidence.” They hoped he would contradict himself. (A. Pink)

John 9:26 Then (inferential) they asked (λέγω, AAI3P, Constative) him (Dat. Ind. Obj.): What (interrogative) did He do (ποιέω, AAI3S, Dramatic, Interrog. Ind.) to you (Dat. Adv.)? How (interrogative) did He open (άνοίγω, AAI3S, Dramatic, Interrog. Ind.) your (Poss. Gen.) eyes (Acc. Dir. Obj.)?

^{BGT} **John 9:26** εἶπον οὖν αὐτῷ· τί ἐποίησέν σοι; πῶς ἤνοιξέν σου τοὺς ὀφθαλμούς;

^{VUL} **John 9:26** dixerunt ergo illi quid fecit tibi quomodo aperuit tibi oculos

LWB **John 9:27** **He answered them with discernment: I told you [my story] already, but you did not listen. Why do you want to hear *it* again, unless you also want to become His disciples?**

^{KW} **John 9:27** He answered them, I told you already, and you did not hear. Why do you desire again to be hearing it? As for you, you would not also desire to become his disciples, would you?

^{KJV} **John 9:27** He answered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples?

TRANSLATION HIGHLIGHTS

The former blind beggar answered them with discernment (Constative Aorist tense), realizing that there must be a reason why they kept questioning him about the miracle. He said, I told you my story already, but you were evidently not listening (Culminative Aorist tense). Why do you want (Tendential Present tense) to hear it again (Iterative Present tense)? Oh, now I get it ... Is it

because you also want to become His disciples (Tendential Present tense)? He infers that the purpose they had for continuing to interrogate him was that they might locate Jesus and as a result become His disciples (Culminative Aorist tense). Was this inference genuine or was it sarcasm? Commentators are of both opinions. If it's sarcasm, it's a classic case! But there is a chance, however slight in my opinion, that he thought they really wanted to become disciples. After all, why would they want to become disciples of a man they had just acknowledged with certainty as being a sinner?

RELEVANT OPINIONS

Clearly this man is losing his patience. He is becoming disgusted with this stalling procedure ... He had not inherited his parent's timidity. Moreover, he brandishes the weapon of irony – so delicious to him, but so distasteful to them – and he does it in such a manner that the intended victims would never forgive or forget ... If this is not scorching satire, it is at least the next thing to it. (W. Hendriksen) The healed man's final question cuts deep. (E. Towns) In a vein of keen irony he treats their questions as those of anxious enquirers, amost ready for discipleship! (R. Jamieson) What man is able to retain his patience with those who deliberately and continually refuse to admit that which is undeniable? (P. Butler)

John 9:27 He answered them (Dat. Ind. Obj.) with discernment (ἀποκρίνομαι, API3S, Constativ, Deponent): I told (λέγω, AAI1S, Constativ) you (Dat. Ind. Obj.) already (adv.), but (adversative) you did not (neg. adv.) listen (ἀκούω, AAI2P, Culminative). Why (interrogative) do you want (θέλω, PAI2P, Tendential, Interrog. Ind.) to hear (ἀκούω, PAInf., Iterative, Purpose) it (ellipsis) again (adv.), unless (conj.) you (Subj. Nom.) also (adjunctive) want (θέλω, PAI2P, Tendential) to become (γίνομαι, AMInf., Culminative, Result, Deponent) His (Gen. Rel.) disciples (Pred. Nom.)?

^{BGT} **John 9:27** ἀπεκρίθη αὐτοῖς· εἶπον ὑμῖν ἤδη καὶ οὐκ ἠκούσατε· τί πάλιν θέλετε ἀκούειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι;

^{VUL} **John 9:27** respondit eis dixi vobis iam et audistis quid iterum vultis audire numquid et vos vultis discipuli eius fieri

LWB **John 9:28** **But they scolded him with an abusive tone and replied: You may be His disciple, but we are disciples of Moses.**

^{KW} **John 9:28** And they railed upon him harshly with a scornful insolence and said, As for you, a disciple you are of that fellow. But as for us, of Moses we are disciples.

^{KJV} **John 9:28** Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

TRANSLATION HIGHLIGHTS

That did it. The formerly blind beggar sure knew how to yank their chains! His last comment made them so hostile that they railed upon him abusively (Dramatic Aorist tense). You may be His disciple (Tendential Present tense), but we certainly are not. We are disciples of Moses. How dare you even suggest that we might want to become disciples of this man! You insult our intelligence and our integrity. In their arrogance, they assume this man (Jesus) pales in comparison to Moses.

RELEVANT OPINIONS

The Jews were no longer civil in their response to the beggar. (E. Towns) Their legalistic position comes to the fore here. Moses to them is infinitely superior to Jesus. (D. Guthrie) Unable to fairly meet his challenge, unable to justify their course, they resort to villification. To have recourse to invectives is ever the last resort of a defeated opponent. Whenever you find men calling their opponents hard names, it is a sure sign that their own cause has been defeated. (A. Pink) Their esteemed Moses, great as he was, had never performed any such miracle as this – opening the eyes of one congenitally blind. (P. Butler)

John 9:28 But (adversative) they scolded him (Acc. Dir. Obj.) with an abusive tone (λοιδορέω, AAI3P, Dramatic) and (continuative) replied (λέγω, AAI3P, Constative): You (Subj. Nom.) may be (εἰμί, PAI2S, Tendential) His (Gen. Rel.) disciple (Pred. Nom.), but (contrast) we (Subj. Nom.) are (εἰμί, PAI1P, Descriptive) disciples (Pred. Nom.) of Moses (Gen. Rel.).

^{BGT} **John 9:28** καὶ ἐλοιδορήσαν αὐτὸν καὶ εἶπον· σὺ μαθητῆς εἶ ἐκείνου, ἡμεῖς δὲ τοῦ Μωϋσέως ἐσμὲν μαθηταί·

^{VUL} **John 9:28** maledixerunt ei et dixerunt tu discipulus illius es nos autem Mosi discipuli sumus

LWB John 9:29 We know with a certainty that God spoke to Moses, but this man, we do not know for sure where He came from.

^{KW} **John 9:29** As for us, we know positively that God has spoken to Moses, but this fellow, we do not know from where he is.

^{KJV} **John 9:29** We know that God spake unto Moses: *as for this fellow*, we know not from whence he is.

TRANSLATION HIGHLIGHTS

The Jewish leaders claim to be certain of some things, but not sure of another. They know for a fact (Intensive Perfect tense) that God spoke to Moses (Dramatic Aorist tense). But they did not know for sure (Intensive Perfect tense) where this man Jesus came from (Inceptive Present tense). In their mind, there is no comparison between the two. Of course, Jesus had told them that He came from the Father many times, but they had rejected Him each time.

RELEVANT OPINIONS

They know the divine origin of the laws and ordinances which Moses instituted. What they do not know is that the One whom they hate with such devilish hatred has the right to say, “Moses spoke of me.” (W. Hendriksen) It was firmly implanted in the Jewish mind that “God spoke unto Moses,” but they refused to believe that God had spoken to or through the Lord Jesus Christ. (O. Greene)

John 9:29 We (Subj. Nom.) know with a certainty (οἶδα, Perf.AI1P, Intensive) that (introductory) God (Subj. Nom.) spoke (λαλέω, Perf.AI3S, Dramatic) to Moses (Dat. Ind. Obj.), but (contrast) this man (Acc. Dir. Obj.), we do not (neg. adv.) know for sure (οἶδα, Perf.AI1P, Intensive) where (Adv. Place) He came from (εἰμί, PAI3S, Inceptive).

^{BGT} **John 9:29** ἡμεῖς οἶδαμεν ὅτι Μωϋσεὶ λελάληκεν ὁ θεός, τοῦτον δὲ οὐκ οἶδαμεν πόθεν ἐστίν.

^{VUL} **John 9:29** nos scimus quia Mosi locutus est Deus hunc autem nescimus unde sit

LWB John 9:30 The man [formerly blind beggar] replied with discernment and said to them: **Indeed, there is a remarkable thing in this [situation], that you do not know for sure where He came from, and yet He opened my eyes!**

^{KW} **John 9:30** The man answered and said to them, Why, in this very thing is the wonder, that you do not know from where he is, and yet he opened my eyes.

^{KJV} **John 9:30** The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

TRANSLATION HIGHLIGHTS

The formerly blind beggar has no fear of the Jewish leaders. I think he actually taunts them in this passage, poking fun of them with heavy sarcasm. Indeed, he replies with discernment (Constative Aorist tense), that there is a remarkable thing in this situation (Dramatic Present tense). The remarkable thing is that you men, our spiritual leaders, do not know for sure (Intensive Perfect tense) where He came from (Inceptive Present tense), and yet this same man opened my eyes (Dramatic Aorist tense). These know-it-alls didn't know everything after all, and especially this situation which was an obviously spiritual one to everyone else in public. This man Jesus had performed a miracle and they had no idea who He was or where He came from. This is indeed remarkable!

RELEVANT OPINIONS

The man born blind takes full advantage of the situation. To use a colloquialism, *he rubs it in!* (W. Hendriksen) The pronoun “you” is very strong here, meaning “YOU Pharisees, you who are rulers and learned people professing to be well versed in religion. YOU should know that no

ordinary man could open the eyes of one born blind. Such a thing has never happened before and therefore you should recognize this Man as from God. (O. Greene)

John 9:30 The man (Subj. Nom.; former blind beggar) replied with discernment (ἀποκρίνομαι, API3S, Constative, Deponent) and (connective) said (λέγω, AAI3S, Constative) to them (Dat. Ind. Obj.): Indeed (emphatic), there is (εἰμί, PAI3S, Dramatic) a remarkable thing (Pred. Nom.) in this (Prep. Loc.; situation), that (introductory) you do not (neg. adv.) know for sure (οἶδα, Perf.AI2P, Intensive) where (Adv. Place) He came from (εἰμί, PAI3S, Inceptive), and yet (connective, almost concessive) He opened (ἀνοίγω, AAI3S, Dramatic) my (Poss. Gen.) eyes (Acc. Dir. Obj.)!

^{BGT} **John 9:30** ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς· ἐν τούτῳ γὰρ τὸ θαυμαστόν ἐστιν, ὅτι ὑμεῖς οὐκ οἴδατε πόθεν ἐστίν, καὶ ἤνοιξέν μου τοὺς ὀφθαλμούς.

^{VUL} **John 9:30** respondit ille homo et dixit eis in hoc enim mirabile est quia vos nescitis unde sit et aperuit meos oculos

LWB John 9:31 We [the general public] know with a certainty that God does not listen to sinners, but if anyone is a worshipper of God and makes it a habit to execute His will, He [God] will listen to him.

^{KW} **John 9:31** We know positively that God does not hear sinners but if anyone be a worshipper of God and His will is habitually doing, this one He hears.

^{KJV} **John 9:31** Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

TRANSLATION HIGHLIGHTS

The formerly blind beggar explains his logic and amazement that they do not understand his thought process, being the spiritual giants they claim to be. The general public knows with a certainty (Intensive Perfect tense) that God does not listen to sinners (Gnomic Present tense). They may call on Him, but He pays them no never-mind. But if a person is a genuine worshipper of God (Potential Subjunctive mood) and makes it a habit to execute God's will in daily life (Iterative Present tense), God will listen to him/her (Futuristic Present tense). If this man Jesus was truly a sinner, God would not pay any attention to Him and He would not be able to perform a miracle. But since this man Jesus did perform a miracle, then perhaps He is not a terrible sinner because God obviously listens to Him and enables Him to do such things!

RELEVANT OPINIONS

Conclusion: This man is from God. If he were not, he could do nothing. He is definitely not a flagrant sinner. Notice that by speaking as he does this man is employing the Pharisaic type of argumentation. He is defeating the Pharisees with their own syllogistic reasoning. This in itself is

very remarkable ... The idea that God hears the prayers of the righteous but rejects the prayers of the wicked is found everywhere in the Bible. Moreover, miracles performed in answer to prayer and in order to display the works of God, do have evidential value. (W. Hendriksen) If Christ were an impostor as they avowed, then how came it that God has assisted Him to work this miracle? (A. Pink) I do not find many souls converted by bodies of divinity. We have received a great many into the church, but never received one who became converted by a profound theological discussion. (C. Spurgeon)

In ordinary conversion, we commonly equate evil and sin and employ the words more or less interchangeably. But in doing so we effectively conceal a distinction between the words as employed in Scripture, thereby creating problems in interpretation which are then resolved only by the very unsatisfactory method of assuming that the text cannot possibly mean what it says. When we learn that God does evil, appoints evil, intends evil, purposes evil, and even creates evil, we seem to be left with no alternative but to explain such passages away. And this we must do, of course, if evil and sin mean the same thing, for we cannot suppose that God is the author of sin. Indeed, we know He is not, for He refuses to listen to those who sin. (A. Cushman)

John 9:31 We know with a certainty (οἶδα, Perf.AI1P, Intensive) that (introductory) God (Subj. Nom.) does not (neg. adv.) listen to (ἀκούω, PAI3S, Gnostic; heed) sinners (Obj. Gen.), but (contrast) if (protasis, 3rd class condition, "maybe he is, maybe he isn't") anyone (Subj. Nom.) is (εἰμί, PASubj.3S, Descriptive, Potential) a worshipper of God (Pred. Nom.; devout follower) and (connective) makes it a habit to execute (ποιέω, PASubj.3S, Iterative, Potential) His (Poss. Gen.) will (Acc. Dir. Obj.), He (God) will listen to (ἀκούω, PAI3S, Futuristic) him (Obj. Gen.).

^{BGT} **John 9:31** οἶδαμεν ὅτι ἁμαρτωλῶν ὁ θεὸς οὐκ ἀκούει, ἀλλ' ἐάν τις θεοσεβῆς ἦ καὶ τὸ θέλημα αὐτοῦ ποιῆ τούτου ἀκούει.

^{VUL} **John 9:31** scimus autem quia peccatores Deus non audit sed si quis Dei cultor est et voluntatem eius facit hunc exaudit

LWB John 9:32 Since the world began, it has never been heard that anyone opened the eyes of one who was born blind.

^{KW} **John 9:32** From of old it has not been heard that anyone opened the eyes of one who has been born blind.

^{KJV} **John 9:32** Since the world began was it not heard that any man opened the eyes of one that was born blind.

TRANSLATION HIGHLIGHTS

The formerly blind beggar continues to use the logic of the Jewish leaders, proving to them that he has thought things through and has come to a completely different conclusion on the situation

than they have. His first point in the prior verse was that God does not answer the prayers of a sinful man, let alone perform miracles through such a person. His second point is an historical one: when was the last time you heard of a congenitally blind person being healed? Since the world began, nobody has ever heard (Constative Aorist tense) of anyone being able to open the eyes (Dramatic Aorist tense) of a person who was born blind. And yet that is exactly what has happened for the first time in history, as far as this man knows. Can the Jewish leaders provide an instance in history where this miracle has been done before? If not, maybe we should give more credence to this man Jesus and who He says He is, rather than dismiss His claims outright.

RELEVANT OPINIONS

By this time, the beggar *knows* that Jesus is not a sinner, but the recipient of God's favor in a very high degree. (W. Hendriksen) "If this man were not of God, he could do nothing." This beggar was now endowed with a wisdom to which these learned Pharisees were strangers. (A. Pink) In this case it was evidently the Lord Jesus who opened the man's eyes literally, and it is always his work by the Holy Spirit spiritually. He gives a man to know spiritual things and to embrace them by faith. No eye is ever opened to see Jesus except by Jesus. (C. Spurgeon)

John 9:32 Since the world began (Adv. Gen. Time; ages long past), it has never (neg. adv.; by no means) been heard (ἀκούω, API3S, Constative) that (introductory) anyone (Subj. Nom.) opened (ἀνοίγω, AAI3S, Dramatic) the eyes (Acc. Dir. Obj.) of one who was born (γεννάω, Perf.PPtc.GMS, Descriptive, Substantival) blind (Gen. Disadv.).

^{BGT} **John 9:32** ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη ὅτι ἠνέωξέν τις ὀφθαλμοὺς τυφλοῦ γεγεννημένου·

^{VUL} **John 9:32** a saeculo non est auditum quia aperuit quis oculos caeci nati

LWB **John 9:33** **If this man was not from God, He would not have the power to produce anything [sight out of blindness].**

^{KW} **John 9:33** Assuming that this man was not from God, he would not be able to be doing anything.

^{KJV} **John 9:33** If this man were not of God, he could do nothing.

TRANSLATION HIGHLIGHTS

Continuing with his logic, the formerly blind beggar states a negative hypothesis and then rejects it in true debater format. If this man was not from God - but He obviously is or He could not perform such a miracle – He would not have the power (Voluntative Imperfect tense) to produce a miracle such as this (Dramatic Present tense). This premise is a both a direct attack on the illogic of the Jewish leaders and a challenge to them to provide an historical example where this premise could be proven false. The 2nd class conditional clause means “if it is true, but it's not.” The premise that this man is not from God cannot be substantiated by the evidence.

RELEVANT OPINIONS

The logical conclusion of these facts was that the One who had given sight to the blind must be from God or He could do nothing. (E. Towns) The Pharisees have suffered a humiliating defeat. They have been driven into a corner. (W. Hendriksen) The man had scored with terrific power in his use of Scripture and logic. (A. Robertson) Does the All-merciful perform a miracle for *liars*? A later rabbi was asked: the answer was an emphatic No. (F. Bruce) The exigencies of some men's doctrinal systems require them to ascribe some measure of power to the sinner; but we know that he is dead in sin and altogether without strength. (C. Spurgeon)

John 9:33 If (protasis, 2nd class condition, negative hypothesis is rejected) this man (Subj. Nom.) was (εἰμί, Imperf.AI3S, Descriptive) not (neg. particle) from God (Abl. Source), He would not (neg. adv.) have the power (δύναμαι, Imperf.MI3S, Voluntative, Deponent) to produce (ποιέω, PAInf., Dramatic, Inf. As Dir. Obj. of Verb; sight out of blindness) anything (Acc. Dir. Obj.).

^{BGT} **John 9:33** εἰ μὴ ἦν οὗτος παρὰ θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν.

^{VUL} **John 9:33** nisi esset hic a Deo non poterat facere quicquam

LWB John 9:34 They answered with discernment and said: You were born under the influence of sins [your parents did something terrible], totally [it was so bad that it has affected all of you, including your reason], and yet you presume to teach us? Then [after their cross-examination had failed] they cast him outside.

^{KW} **John 9:34** They answered and said to him, As for you, in sins you were born, the whole of you, and are you teaching us? And they threw him outside.

^{KJV} **John 9:34** They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

TRANSLATION HIGHLIGHTS

The Jewish leaders realized they had been out-debated by a blind beggar. How humiliating! So they resorted to their only fall-back position: his parents did something terrible to bring his blindness on - which sins were so horrific that it even affected his ability to reason properly. Their response to his conclusions were illogical, but well thought out (Constative Aorist tense). The formerly blind beggar was born under the influence of his parent's or his own sins (Dramatic Aorist tense). What these terrible sins were, nobody may know – but they were so bad that it not only made this man blind but also affected his ability to think straight. He was totally corrupt, inside and out.

And then they added a note of self-righteous arrogance to their conclusion: And yet he has the presumption to teach them (Tendential Present tense), the spiritual giants of Israel? How dare

this miscreant tell them what to conclude and how to draw that conclusion! After their cross-examination failed, they expelled him from the chamber where they had been interrogating him (Culminative Aorist tense). They were getting nowhere and there was no point in continuing to question this man. The blind beggar was so thrilled to be able to see, that he would believe anything the man Jesus told him.

The first thing that comes to my mind is the arrogant interrogations some members of Congress have been conducting against certain businessmen. The evil policies of socialist and communist politicians created the economic crisis, and yet they have been conducting a mock-trial of the corporate leaders they have been colluding with to cause this crisis. The horribly corrupt politicians, trying to cover their guilt so they would not end up in prison, ascribed sins of thought and action to certain CEO's as their scapegoats. There is more than enough graft and other criminality to go around, but the primary perpetrators needed a public smokescreen.

RELEVANT OPINIONS

Having lost the argument, the Pharisees resort to arrogant, glaring abuse. But even this abuse contains the evidence of their defeat, for by implication they now admit that this man who stands before them clear-sighted was born blind. The position recorded in verse 18 (“Now the Jews did not believe concerning him that he had been blind and had received sight”) has been abandoned. The miracle had actually occurred. So much is now clear to all ... That such a base fellow would actually take it upon himself to teach such worthies as themselves is disgusting! (W. Hendriksen) Dost thou, with all this heritage and mark of separation from God, dare to instruct the chief pastors and teachers of Israel? (H. Reynolds)

The theologically-minded Jews at last see that they can make no headway with a man who can reason in such a manner and so they finally eject him. (D. Guthrie) The allusion to his being “born in sins” seems a tacit admission of his being blind from birth – the very thing they had been so unwilling to own. (R. Jamieson) The excommunication his parents had feared is precisely the outcome of his witness. (A. Lincoln) I don't see excommunication here. The Greek ἀποσυνάγωγος is not present as it was in verse 22. They merely got tired of questioning him and getting nowhere. Frustrated, they had him removed from the building. Had the healed man confessed the Jesus was the Messiah in their presence, then I would have expected excommunication to be administered. (LWB)

John 9:34 They answered with discernment (ἀποκρίνομαι, API3P, Constative, Deponent) and (connective) said (λέγω, AAI3P, Constative) to him (Dat. Disadv.): You (Subj. Nom.) were born (γεννάω, API2S, Dramatic) under the influence of sins (Prep. Loc.; with the help of, in the course of), totally (Nom. Measure; entirely, all of you without exception; including your thought process), and yet (coordinating) you (Subj. Nom.) presume to teach (διδάσκω, PAI2S, Tendential, Interrog. Ind.; attempting or trying to teach) us (Acc. Dir. Obj.)? Then (coordinating; after their cross-

examination had failed) **they cast** (ἐκβάλλω, AAI3P, Culminative; expel, evacuate) **him** (Acc. Dir. Obj.) **outside** (adv.).

^{BGT} **John 9:34** ἀπεκρίθησαν καὶ εἶπαν αὐτῷ· ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλος καὶ σὺ διδάσκεις ἡμᾶς; καὶ ἐξέβαλον αὐτὸν ἔξω.

^{VUL} **John 9:34** responderunt et dixerunt ei in peccatis natus es totus et tu doces nos et eiecerunt eum foras

LWB John 9:35 **Jesus heard that they had thrown him [the formerly blind beggar] outside, and after locating him, He asked: Do you believe in the Son of Man?**

^{KW} **John 9:35** Jesus heard that they had thrown him outside, and having found him, He said, As for you, do you believe on the Son of Man?

^{KJV} **John 9:35** Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

TRANSLATION HIGHLIGHTS

Jesus heard that the Jewish leaders had thrown the recently healed blind beggar out of the synagogue (Dramatic Aorist tense). He went looking for the man and when He found him, He asked him a direct question: Do you believe in the Son of Man (Perfective Present tense)? Jesus had not followed the man to the Pool of Siloam and had not taught him anything before he had left to wash the spittle-mud from his eyes. Now He had an opportunity to follow up His miracle with a personal Q&A session. Even after a miracle as dramatic as obtaining sight, there still has to be a message for the recipient to believe in order for salvation to occur.

RELEVANT OPINIONS

The man had physical sight but had not yet come to spiritual sight. (E. Towns) Do you trust Him, and do you entrust yourself wholly to Him with reference to the present and the future, for your physical and for your spiritual needs? (W. Hendriksen) The man has fallen under the ban for practically avowing in the most public way that Jesus was “the Prophet,” if not the Christ. (H.Reynolds) Both of our 3rd century papyrus Greek manuscripts of John’s Gospel, as well as our two 4th century manuscripts and two of the 5th century, have “Son of Man,” which is undoubtedly the correct reading. It is the title that Jesus regularly used for Himself (over 80 times), and it identified Him as the Messiah. Jesus was asking the healed man if he believed in Him as the promised Messiah of Israel. (R. Earle)

John 9:35 **Jesus** (Subj. Nom.) **heard** (ἀκούω, AAI3S, Constativ) **that** (introductory) **they had thrown** (ἐκβάλλω, AAI3P, Dramatic) **him** (Acc. Dir. Obj.; the formerly blind beggar) **outside** (Adv. Place), **and** (continuative) **after locating** (εὐρίσκω, AAPtc.NMS, Constativ, Temporal; finding) **him** (Acc. Dir. Obj.), **He asked** (λέγω, AAI3S, Constativ): **Do you** (Subj. Nom.) **believe** (πιστεύω, PAI2S,

Perfective, Interrogative Ind.) in the Son (Acc. Dir. Obj.) of Man (Gen. Spec.)?

^{BGT} **John 9:35** Ἦκουσεν Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω καὶ εὐρών αὐτὸν εἶπεν· σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ ἀνθρώπου;

^{VUL} **John 9:35** audivit Iesus quia eiecerunt eum foras et cum invenisset eum dixit ei tu credis in Filium Dei

LWB **John 9:36** **He answered with discernment and said: Who is he, sir, that I might come to believe in him?**

^{KW} **John 9:36** Answered that one and said, And who is he, Sir, in order that I may believe on him?

^{KJV} **John 9:36** He answered and said, Who is he, Lord, that I might believe on him?

TRANSLATION HIGHLIGHTS

The formerly blind beggar thought about the question a bit before answering, and before making a decision he wanted a crucial piece of information revealed to him. All of the Jewish leaders were arguing over the identity of the man, Jesus, and he was now more than curious himself. Who is he, sir, that I might come to believe (Ingressive Aorist tense) in him? In other words, he was only asking because he wanted to place his faith and trust on a noble person. Is the Son of Man a prophet? Is he the Messiah? Is he a healer? Tell me more about this man! The vocative is translated “sir” in this verse because the man has not yet decided who he is talking to. That will change in verse 38 when he recognizes Jesus as Lord.

RELEVANT OPINIONS

The man had not come to faith because he did not know what to believe. Jesus solved this problem by revealing His true identity. (E. Towns) After the man was excommunicated from the synagogue, Jesus Christ found him and interrogated him. He asked the man if he believed on the Son of God. No one can believe on the Son of God unless he has been quickened by the Spirit of God and given spiritual sight and hearing ears. The man’s answer to the question was, “Who is he, Lord, that I might believe on him? (W. Best)

John 9:36 **He answered with discernment** (ἀποκρίνομαι, API3S, Constative, Deponent) **and** (connective) **said** (λέγω, AAI3S, Constative): **Who** (Subj. Nom.) **is he** (εἰμί, PAI3S, Descriptive), **sir** (Voc. Address), **that** (introductory) **I might come to believe** (πιστεύω, AASubj.1S, Ingressive, Purpose) **in him** (Prep. Acc.)?

^{BGT} **John 9:36** ἀπεκρίθη ἐκεῖνος καὶ εἶπεν· καὶ τίς ἐστιν, κύριε, ἵνα πιστεύσω εἰς αὐτόν;

^{VUL} **John 9:36** respondit ille et dixit quis est Domine ut credam in eum

LWB **John 9:37** Jesus replied to him: As a matter of fact, you have seen Him. He is the One who is speaking to you even now!

KW **John 9:37** Jesus said to him, You have both seen Him and the One talking with you, that One is He.

KJV **John 9:37** And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

TRANSLATION HIGHLIGHTS

Jesus replied to the healed man: As a matter of fact, you have seen Him (Intensive Perfect tense). He is the very One who is speaking to you right now! In other words, since you asked with the sole purpose of knowing who to believe in, then I will tell you who the Son of Man is: It's Me!

RELEVANT OPINIONS

Jesus reveals Himself to this man as the true Messiah, even the Son of Man. (W. Hendriksen) In only one other instance (when He was dealing with the Samaritan woman at Jacob's well) did Jesus so clearly and unmistakably declare His divinity and messiahship. (O. Greene)

John 9:37 **Jesus** (Subj. Nom.) **replied** (λέγω, AAI3S, Constative) **to him** (Dat. Adv.): **As a matter of fact** (emphatic), **you have seen** (ὄραω, Perf.AI2S, Intensive) **Him** (Acc. Dir. Obj.). **He is** (εἰμί, PAI3S, Descriptive) **the One** (Pred. Nom., demonstrative) **Who is speaking** (λαλέω, PAPtc.NMS, Static, Substantival) **to you** (Gen. Adv.) **even now** (ascensive, adverbial use: temporal).

BGT **John 9:37** εἶπεν αὐτῷ ὁ Ἰησοῦς· καὶ ἑώρακας αὐτὸν καὶ ὁ λαλῶν μετὰ σοῦ ἐκεῖνός ἐστιν.

VUL **John 9:37** et dixit ei Iesus et vidisti eum et qui loquitur tecum ipse est

LWB **John 9:38** And he affirmed: I believe, Lord. And then he started worshipping Him.

KW **John 9:38** And he said, I believe, Lord. And he worshipped Him.

KJV **John 9:38** And he said, Lord, I believe. And he worshipped him.

TRANSLATION HIGHLIGHTS

Once the man realized who he was talking to, he affirmed his faith in Jesus (Culminative Aorist tense). He said, I believe (Perfective Present tense), Lord. This time the vocative is a recognition that he is addressing Deity. Then the formerly blind beggar started worshipping (Latin: adoration) the Messiah (Ingressive Aorist tense) who had healed him.

RELEVANT OPINIONS

The man falls down on his knees and renders religious worship – not merely respect or even reverence – to his Benefactor. (W. Hendriksen) The word *prosekunesen*, translated *worship*, literally means to fall down in reverence. John uses this verb exclusively to refer to the worship of God. (E. Towns) Denied the support of his parents, he is cast back the more upon God. Arraigned by the religious authorities, and boldly answering them according to the light he had, more was given him. Confounding his opponents, he is reviled by them. Confessing that Christ was of God, he is cast out of the religious systems of his day. Now sought out by the Saviour, he is taught the excellency of His person which results in him taking his place at the feet of the Son of God as a devoted worshipper. (A. Pink) This man was no longer welcome in his synagogue, but he took a new place of worship at Jesus' feet. (T. Constable)

“I only need information,” this man is saying. “I am ready to believe if you’ll just tell me who that Person is.” Our Lord’s answer is revelatory: “You have both seen Him and it is He who is talking with you.” The blind man’s response is immediate: “And he said, Lord I believe!” And he worshipped Him. It would be a true piece of theological casuistry to find repentance in a story like this. It simply is not there. Unlike the prodigal son who was drawn back to his father by his own empty life in the far country, the blind man is drawn to Jesus by sheer gratitude. Here was the Man who had opened his eyes. He was as ready to believe as a person can get. And when somebody is ready to believe, they can do so immediately. There is no need to preach repentance to such a person at that point. Like the former blind man, they should be invited to believe right then and there. (Z. Hodges)

John 9:38 And (continuative) he affirmed (φημί, AAI3S, Culminative): I believe (πιστεύω, PAI1S, Perfective), Lord (Voc. Address). And then (continuative) he started worshipping (προσκυνέω, AAI3S, Ingressive) Him (Dat. Adv.).

^{BGT} **John 9:38** ὁ δὲ ἔφη· πιστεύω, κύριε· καὶ προσεκύνησεν αὐτῷ.

^{VUL} **John 9:38** at ille ait credo Domine et procidens adoravit eum

LWB John 9:39 Then Jesus said: I came into this world for the purpose of judgment, so that those who do not see [little or no religious training, as represented by the blind beggar] might see [belief in Christ], and those who see [considerable religious training, as represented by the Jewish leaders] might become blind [disbelief in Christ].

^{KW} **John 9:39** And Jesus said, With a view to judgment into this world I came, in order that those who are not seeing may be seeing, and those who are seeing might become those who are blind.

^{KJV} **John 9:39** And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

TRANSLATION HIGHLIGHTS

Jesus now makes a statement that is directed not to the healed man, but to the crowd at large. I came into this world for the purpose of judgment (Ingressive Aorist tense). His *world* was in heaven, not on earth, so the *hypostatic union* was a profound event in history. Those who were expecting the Messiah were not looking so much for judgment as they were looking for deliverance and the establishment of the kingdom. What was the nature of this judgment going to be? He contrasts two types of people: one type represented by the healed and now believing blind beggar who is worshipping Him, and the other type represented by the Jewish leaders who thought they understood all things spiritual and yet refused to believe in Christ. The first category is “those who do not see” which is represented by the recently healed blind beggar. Part of the separation process is that this type of person might come to understand that Jesus is Lord and therefore “see” (Potential & Result Subjunctive mood).

The other part of the separation process is that those who are held in high esteem, those who see things spiritual, actually become blind and do not understand (Culminative Aorist tense) that Jesus is the Messiah. The subjunctive moods that accompany each group of people are both potential and result – potential from man’s point of view and result from God’s point of view. We do not know which group a person is in until we hear a confession of belief, and so all men and women are *potential* believers. But God knows at all times who His elect are, and when their time comes, they will come to believe as a *result* of sovereign grace. “Seeing” means to understand with one’s eyes open. “Not seeing” means to be blind like the beggar before he was healed. Another way of contrasting these groups of people is that there are two types of seed in the world: the seed of the woman and the seed of the serpent (Gen. 3:15). Or you could picture the separation and judgment as between the wheat and the tares.

RELEVANT OPINIONS

One of the purposes of Jesus was to sift the hearts of people and separate believers from those who reject Him. (E. Towns) Those who lack the light of salvation, and regretting their condition have by God’s preparatory grace been made anxious to receive the light ... Those who are constantly saying “we see,” but who deceive themselves by rejecting the light, may at last be completely separated from it. (W. Hendriksen) This statement in John 9:39 does not contradict John 3:17, which states that God did not send His Son into the world to judge the world. All contradictions are in the thinking of men and not in the Word of God. The same sun which melts wax hardens clay. The same principle applies to the gospel (2 Cor. 2:14-16). Christ’s coming, His life, and His proclamation of truth would result in the salvation of some, but also result in the hardening of others. Therefore, these Pharisees were judged as a result of His coming. (W. Best) The Pharisees were stone-blind to the world Jesus opened to them, because they thought that already they knew much more than He did. (W. Nicole) Jesus is the pivot on which all human destiny turns.³⁷¹ Jesus explained that what had happened to this man and the Pharisees was an example of what His whole ministry was about. (T. Constable)

God’s Son became incarnate for the purpose of bringing to light the hidden things of darkness. He came to expose these things, that those made conscious of their blindness might receive sight, but that they who had spiritual sight in their own estimation should be “made blind” – judicially abandoned to the pride of their evil hearts. The infatuated Pharisees had no desire for such an

experience. Denying their blindness, they were left in their sin. (A. Pink) The Pharisees possessed natural sight and thought they possessed spiritual sight, but their reaction to Jesus showed they were really spiritually blind. (D. Guthrie) Here there is an interchange between physical and spiritual sight. Jesus is more concerned with the latter, though the man just cured had received both. (D. Ellis) The judgment here is practically equivalent to the division which more than once developed among His hearers as they took sides over His claims. (F. Bruce) If you know the facts about Jesus Christ, the Light of the world, but you will not believe, then, my friend, you are spiritually blind and there is nothing else to offer you. (J. McGee)

John 9:39 Then (continuative) Jesus (Subj. Nom.) said (λέγω, AAI3S, Constativ): I (Subj. Nom.) came (ἔρχομαι, AAI1S, Ingressive, Deponent; entered) into this (Acc. Spec.) world (Acc. Place) for the purpose of judgment (Acc. Purpose), so that (Result) those (Subj. Nom.) who do not (neg. particle) see (βλέπω, PAPtc.NMP, Descriptive, Substantival) might see (βλέπω, PASubj.3P, Tential, Potential & Result), and (continuative) those (Subj. Nom.) who see (βλέπω, PAPtc.NMP, Descriptive, Substantival) might become (γίνομαι, AMSubj.3P, Culminative, Potential & Result, Deponent) blind (Pred. Nom.).

^{BGT} **John 9:39** Καὶ εἶπεν ὁ Ἰησοῦς· εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον, ἵνα οἱ μὴ βλέποντες βλέπωσιν καὶ οἱ βλέποντες τυφλοὶ γένωνται.

^{VUL} **John 9:39** dixit ei Iesus in iudicium ego in hunc mundum veni ut qui non vident videant et qui vident caeci fiant

LWB John 9:40 **Those of the Pharisees who were with Him [serving as journalistic spies] heard these things and asked: We are not also blind, are we?**

^{KW} **John 9:40** Those of the Pharisees who were with Him heard these things and said to Him, We also are not blind ones, are we?

^{KJV} **John 9:40** And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

TRANSLATION HIGHLIGHTS

There were a few Pharisees following Jesus everywhere he went, probably serving as spies for the Sanhedrin. They heard this last statement on judgment and that there were some people who thought they could see but who were really blind. They could not help but imagine that He might be referring to them! And they were right, because they were not following Him because they believed in Him, but because they were trying to “cover a story” like amateur journalists. They were experts on the law, held in high esteem by all the people. Surely, Jesus didn’t think they were blind like the average “Joseph” on the street. They asked Him: We are not also blind are we? You can’t include us in that category of people!

RELEVANT OPINIONS

Does Jesus mean to place them in the category of the accursed rabble that knows not the law? Are they, the devout disciples and interpreters of Moses, in a class with the people of the soil who know nothing? (W. Hendriksen) They evidenced that they did not have the grace of God. They were not justified before God because they were self-righteous. They, like the Laodiceans, boasted of themselves and their possessions, but the Lord said they were miserable, blind, and naked. No person can know he is blind and ignorant unless he is a recipient of the grace of God. (W. Best) It is too common a fault among those who are distinguished above others, that they are intoxicated with pride, and almost forget that they are men. (J. Calvin)

Had they lived in darkness and found no way out into the light, their plight would have been sad but no blame would have attached to them. Blame did attach to those who, while living in darkness, claimed to be able to see, like those religious leaders who were present and heard Jesus' pronouncement about the effect of His coming. To be so self-deceived as to shut one's eyes to the light is a desperate state to be in: the light is there, but if people refuse to avail themselves of it but rather deliberately reject it, how can they be enlightened? (F. Bruce) The mere thought that merely as Jesus' opponents they are "blind" is so absurd that they throw it, in the form of a question, back at Jesus. (H. Ridderbos)

John 9:40 Those (Subj. Nom.) of the Pharisees (Abl. Separation) who (Subj. Nom.) were (εἰμί, PAPtc.NMP, Descriptive, Substantival) with Him (Gen. Assoc.) heard (ἀκούω, AAI3P, Constative) these things (Acc. Dir. Obj.) and (connective) asked (λέγω, AAI3P, Constative) Him (Dat. Ind. Obj.): We are (εἰμί, PAI1P, Descriptive, Interrog. Ind.) not (neg. particle) also (adjunctive) blind (Pred. Nom.), are we (Subj. Nom.)?

^{BGT} **John 9:40** ἤκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ μετ' αὐτοῦ ὄντες καὶ εἶπον αὐτῷ· μὴ καὶ ἡμεῖς τυφλοὶ ἐσμεν;

^{VUL} **John 9:40** et audierunt ex Pharisaeis qui cum ipso erant et dixerunt ei numquid et nos caeci sumus

LWB **John 9:41** **Jesus replied to them: If you were blind ones, you would not in that case need to acknowledge sin. But now you are claiming: We can see. Your sin remains.**

^{KW} **John 9:41** Jesus said to them, If you were blind ones, you would in that case not have had sin. But now you are saying, We are seeing. Your sin remains.

^{KJV} **John 9:41** Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

TRANSLATION HIGHLIGHTS

Jesus replied to them, but not with the answer they had hoped to hear. If they were truly blind ones (in the 1st category of people), they would not in that case need to acknowledge sin

(Futuristic Imperfect tense). In other words, they would recognize that they were spiritually blind and would desire His light on the matter. Their recognition of spiritual blindness would be their unspoken acknowledgement of sin. They would not have to contemplate their status because they would automatically know they were spiritually blind and they would believe in Christ and confession of sin would not be an issue. However, they claim they are able to see (Perfective Present tense). By not admitting their spiritual blindness, they place themselves in the 2nd group of people who think they can truly see but are really blind. By their own admission, they think they can see; therefore, their sin of unbelief still remains (Durative Present tense) and they continue to abide in status quo spiritual blindness.

RELEVANT OPINIONS

If like the blind man, they had been willing to recognize Jesus as God, they could have resolved the sin problem once and for all. (E. Towns) If you were not only without the light (the true knowledge of God, holiness, righteousness, joy) but also conscious of this deplorable condition and anxiously yearning for God's salvation, no charge could be brought against you ... Your sin remains, for you have rejected God's salvation. (W. Hendriksen) *If you were blind* might be regarded as meaning 'If you were conscious of your blindness', with the implication that they would have responded and would therefore have been without guilt. (D. Guthrie) Jesus now shows them that their sin lies nevertheless in their possession of the truth without understanding it, whereas ignorance from blindness is teachable. And the fact that they insist that they can *see* makes their sin willful. (D. Ellis) Jesus' judgment of the whole incident is: the man spiritually blind, but willing to be taught, has gained spiritual vision; the Pharisees claiming to know, hence unwilling to be taught, have become blind spiritually. (A. Garvie) The story serves as a powerful appeal for faith, but also as a powerful indictment of the willfully disbelieving, who know but refuse to accept what they have heard and seen. The Pharisees have enough spiritual knowledge and insight to be held responsible for rejecting Jesus. Their sin remains, for they did not act on their best insights but acted like the blind. (B. Witherington, III)

John 9:41 **Jesus** (Subj. Nom.) **replied** (λέγω, AAI3S, Constative) **to them** (Dat. Ind. Obj.): **If** (protasis, 2nd class condition, "but they are not") **you were** (εἰμί, Imperf.AI2P, Descriptive) **blind ones** (Pred. Nom.), **you would not** (neg. adv.) **in that case need to** (rhetorical, potential particle) **acknowledge** (ἔχω, Imperf.AI2P, Futuristic; consider, contemplate) **sin** (Acc. Dir. Obj.). **But** (contrast) **now** (temporal adv.) **you are claiming** (λέγω, PAI2P, Static): **We can see** (βλέπω, PAI1P, Perfective; placing yourselves in the 2nd group which is in reality blind). **Your** (Poss. Gen.) **sin** (Subj. Nom.) **remains** (μένω, PAI3S, Durative; abides, persists).

^{BGT} **John 9:41** εἶπεν αὐτοῖς ὁ Ἰησοῦς· εἰ τυφλοὶ ἦτε, οὐκ ἂν εἶχετε ἁμαρτίαν· νῦν δὲ λέγετε ὅτι βλέπομεν, ἡ ἁμαρτία ὑμῶν μένει.

^{VUL} **John 9:41** dixit eis Iesus si caeci essetis non haberetis peccatum nunc vero dicitis quia videmus peccatum vestrum manet

Chapter 10

LWB John 10:1 Most assuredly I am saying to you: He [the Pharisee] who does not enter through the door [Jesus Christ] into the courtyard for the sheep [the formerly blind beggar and other believers], but instead climbs up by another way [his illegitimate use of law and works], that person [false shepherd] is a thief and a rustler.

KW John 10:1 Most assuredly, I am saying to you, He who does not go through the door into the walled-in enclosure for the sheep, but climbs up from some other quarter, that one is a thief and a robber.

KJV John 10:1 Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

TRANSLATION HIGHLIGHTS

Jesus expands the breadth of His audience to the general public gathered around Him. He begins a proverb using His traditional “Most assuredly I am saying to you.” A person who does not enter through the door (Perfective Present tense) into the courtyard for the sheep is a thief and a rustler. This person typically climbs up into the courtyard by another way, an illegitimate one at that (Dramatic Present tense). There is a difference between a thief and a rustler. A thief steals in secrecy while the owner is away or asleep. A rustler steals by using violence against the owner. In this proverb, Jesus is the Shepherd of His sheep as well as the Door to the courtyard where the sheep are sequestered for their own protection. Once the Shepherd has gathered His sheep into a corral or courtyard for the night, the Shepherd sleeps near by so He can come to the rescue of His sheep should a wild beast try to attack them or a thief or rustler try to steal them. The Shepherd always enters the corral or courtyard through the front entrance; a thief or rustler climbs over the protective barrier or finds a weak spot or rear entrance and comes in unawares.

Every item of a parable must be investigated and understood, but the dimensions of a proverb do not require such careful scrutiny. And contrary to most parables, one person can be two things at the same time, i.e., double reference: Jesus can be the Shepherd and the Door simultaneously. Jesus is the good Shepherd; the Pharisees/Sanhedrin are thieves and rustlers. Jesus cares for His sheep and gave His life for them. The sheep in this proverb are the elect citizens of Israel. The Pharisees use legal restrictions and violence against the sheep. The “other way” is the illegitimate use of the Law to exert control over the people and their reliance on good works instead of the sovereign grace of God to “get them into heaven.” Everything that the true Shepherd (Jesus) does right, the false shepherds (Pharisees) do wrong. The sheep are lost in the middle, not knowing where their true Shepherd is, and therefore being in constant danger from the influence of false shepherds. The Pharisees, as thieves and robbers, “avoided the door” (the Lord Jesus Christ), and “illegitimately tried to gain mastery over the people of Israel.”

RELEVANT OPINIONS

There is a door, a way of sure and divinely appointed admission to the “fold of the sheep,” through which the veritable Shepherd passes, bringing His flock with Him by well-known voice and manner ... The *kleptes* is one who is selfishly seeking his own ends, and would avoid detection; the *lestes* is one who would use violent means to secure his purpose. (H. Reynolds) Unlike the Synoptics, the Gospel of John has no parables ... The language of this proverb or allegory is deliberately indefinite, whereas a parable usually has definite characters, narration, and development of action. This proverb in John does not contain any narrative by the persons in the proverb, nor is there any unfolding action. (E. Towns) The door is Jesus Himself (1:7-9). The fold is the nation Israel (implied in 1:16). The sheep are those for whom Christ died, those destined to be saved, those who obtain eternal life, those who heed the voice of Jesus and follow Him. (W. Hendriksen) The double “Amen” of verse 1 (indeed and in truth) marks the transition from dialogue to monologue. (F. Bruce) The sheepfold represents the nation of Israel. (J. McGee) No plague is more destructive to the Church, than when wolves ravage under the garb of shepherds. (J. Calvin)

These men, claiming to be infallible guides of the ignorant, to be veritable shepherds of the flock of God, had ignored the advent of the true and good Shepherd, had opposed the divine call and supreme claim of the Messiah, had set themselves to disturb and dislocate the relations between Him and those who saw His glory and found in Him the consolation of Israel. (H. Reynolds) There is a climax in the order of the words *thief* and *robber*; one who will gain his end by *craft*, and, if that will not suffice, by *violence*. (M. Vincent) Eastern sheepfolds had only one door which was guarded by the shepherd. Those who entered by any other means were false, described in these verses both as thieves and robbers and also as strangers or aliens. (D. Guthrie) After reading this extended quote from the prophet Ezekiel (chapter 34), it will be clear that Jesus placed Himself squarely in the context of this messianic portrait. (A. Kostenberger) Heaven is not the sheepfold. Judaism was the sheepfold, and in the half-century before the appearing of our Lord Jesus Christ there were many who came pretending to be Messiahs, but they did not come in by the door – that is, according to Scripture ... He entered into the Jewish sheepfold to lead His Church outside of Judaism into the liberty of grace. (H. Ironside)

John 10:1 Most assuredly (asseverative; emphatic “truly”) I am saying (λέγω, PAI1S, Static) to you (Dat. Adv.; including everyone else in the periphery): He (Subj. Nom.; a Pharisee) who does not (neg. adv.) enter (εἰσέρχομαι, PMPTc.NMS, Perfective, Substantival, Deponent) through the door (Abl. Means; Jesus Christ) into the courtyard (Acc. Place; sheepfold) for the sheep (Obj. Gen.; the formerly blind beggar and other believers), but instead (adversative) climbs up (ἀναβαίνω, PAPtc.NMS, Dramatic, Modal) by another way (Adv. Means; illegitimate use of law and works), that person (Subj. Nom.; false shepherd) is (εἰμί, PAI3S, Descriptive) a thief (Pred. Nom.; uses stealth) and (connective) a rustler (Pred. Nom.; uses violence: bandit, insurrectionist, robber, revolutionary).

^{BGT} **John 10:1** Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλήν τῶν προβάτων ἀλλὰ ἀναβαίνων ἀλλαχόθεν ἐκεῖνος κλέπτης ἐστὶν καὶ ληστής·

^{VUL} **John 10:1** amen amen dico vobis qui non intrat per ostium in ovile ovium sed ascendit aliunde ille fur est et latro

LWB **John 10:2** **But He [Jesus Christ] who enters through the door is Shepherd of the sheep.**

^{KW} **John 10:2** But he who enters through the door is a shepherd of the sheep.

^{KJV} **John 10:2** But he that entereth in by the door is the shepherd of the sheep.

TRANSLATION HIGHLIGHTS

Jesus continues His proverb with a triple reference to Himself: (1) He is the one who enters through the door; (2) He is the door itself; (3) He is the Shepherd of the sheep. Jesus explains each of these symbols in this continuing narrative. I think there is some merit, perhaps by remote reference, in the idea that “he who enters through the door” might also be all legitimate pastors, teachers, and evangelists today. It is a natural tendency when reading this proverb that when Jesus mentions thieves and robbers (plural) that you would think of the opposite when you come to the shepherd reference – legitimate shepherds (plural) of the sheep. It is acceptable by way of *application*, in my opinion, to understand this proverb as having *immediate* and *remote* references.

For example, the obvious *immediate* or primary references are:

“He who enters through the door”	-	Jesus
“the door”	-	Jesus
“shepherd”	-	Jesus
“thieves and rustlers”	-	Pharisees

The possible *remote* or secondary references are:

“he who enters through the door”	-	all legitimate pastors, teachers, evangelists, etc.
“the door”	-	Jesus
“shepherd”	-	all legitimate pastors, teachers, evangelists, etc.
“thieves and rustlers”	-	all illegitimate (false) pastors, teachers, etc.

RELEVANT OPINIONS

In the abstract it is possible that the subject “he who enters by the door” has reference to *all* divinely appointed (hence, legitimate) ambassadors (prophets, apostles, ministers, etc.). Yet in His own explanation of this allegory Jesus refers only to Himself as the Shepherd (10:11, 14). Though He speaks of *many* thieves, robbers, etc., He refers to only *one* shepherd. It is for this reason that we explained verse 2 as we did. Though the underlying *symbol* may presuppose

several shepherds, each having his *own* sheep (10:3, 4), only *one* shepherd has symbolical meaning! Nevertheless, it is true that to a limited extent the work of *the chief shepherd* (1 Peter 5:4) is reflected in that of the under-shepherds (John 21:15-17) ... The religious leaders, hostile to Jesus, were trying illegitimately to gain the mastery over the people of Israel (10:16). They tried to gain the people through intimidation. They avoided *the door*, the Lord Jesus Christ (did not believe in Him, were not appointed by Him). By means of threats (expulsion from the synagogue) they wanted to deprive Jesus of His disciples. They were thieves and robbers, therefore. On the other hand, *Jesus*, who has been definitely appointed and sent by His heavenly Father, appears here in the quality of legitimate shepherd. (W. Hendriksen)

The shepherds toward evening were probably gathering their scattered flocks, according to Oriental custom, into their well-known enclosures, and Jesus with his audience might have seen them doing it if they grazed out from the courts of the temple over the neighboring hills. (H. Reynolds) At the door, the porter lay on guard through the night, ready to protect the sheep against thieves and robbers, or against wild animals which might scale the walls. In the morning the different shepherds returned. The porter would allow each one to enter through the door, calling by name the sheep which belonged to his flock. The sheep would respond to his voice, and he would lead them out to pasture. In the lesson before us this is what the Lord uses as a figure or proverb. (A. Pink)

John 10:2 But (contrast) He (Subj. Nom.; Jesus Christ) who enters (είσερχομαι, PMPTc.NMS, Static, Substantival, Deponent) through the door (Abl. Means) is (εἰμί, PAI3S, Descriptive) Shepherd (Pred. Nom.) of the sheep (Obj. Gen.).

^{BGT} **John 10:2** ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμὴν ἐστὶν τῶν προβάτων.

^{VUL} **John 10:2** qui autem intrat per ostium pastor est ovium

LWB John 10:3 **The Doorkeeper [Holy Spirit] opens for this One [Jesus Christ]. Moreover, His sheep [unconditional election] hear His voice. In fact, He [Jesus Christ] calls His own sheep by name [particular redemption] and leads them out.**

^{KW} **John 10:3** To this one the doorkeeper opens. And the sheep hear his voice, and he personally calls the sheep which are his private possession by name and leads them out.

^{KJV} **John 10:3** To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

TRANSLATION HIGHLIGHTS

The doorkeeper opens (Perfective Present tense) for this One. The *doorkeeper* is the Holy Spirit and “this One” is Jesus Christ. The doorkeeper recognizes Jesus as the true shepherd and opens the door or gate for Him and Him only. The doorkeeper (porter) does not open the door to thieves and rustlers. This is the first paragraph of our divine salvation insurance policy. Moreover, His sheep hears His voice (Perfective Present tense). God’s elect not only hear Jesus’

voice, they obey His command to follow Him when it is time to depart. This is the second paragraph of the divine salvation insurance policy. In fact, Jesus Christ calls His own elect sheep by name (Perfective Present tense) because each and every one of them belongs to Him. He calls them by name and leads them out (Perfective Present tense) – the third paragraph of the divine salvation insurance policy. These three paragraphs are a statement confirming the *eternal security* of the elect.

Jesus does not lead an amorphous flock of sheep through the gate; He leads each sheep individually by name. Salvation is definite and particular. Our Shepherd accomplishes exactly what He set out to accomplish, and the sheep He leads out are His sheep only. If somebody else's sheep are present, they will not be called by name and they will not be led out through the door. The hypothetical "somebody else" would, of course, be Satan. Sheep that do not belong to God belong to Satan. Satan's sheep will never hear the voice of Jesus, will never believe in Him, and will not be led by Him through the door. Not only is this a perfect illustration of *unconditional election* by God's sovereign grace, but it is a perfect illustration of *definite atonement* or *particular redemption* (as well as *reprobation*). The immediate reference is to the elect of Israel, but the remote reference is to the elect of God during the Church Age dispensation and the Tribulation. He has "other sheep that are not of this sheep pen" (John 10:16).

There is no chance that any of His sheep might be left behind. Jesus will not forget the name of one of His sheep. Neither is there any chance that a sheep that does not belong to Him will "sneak" through the gate and be led by Him. The non-elect or reprobate sheep will not slip through; they will not be given a second chance. They will be left behind with their false shepherd, Satan. Whether you believe in an active or passive reprobation is not the issue here, but it is a logical corollary – an opposite one – to the elect sheep hearing their name and being led out by Jesus Christ. There is also no mention of any sheep remaining in the corral, bleating that they do not want to be left behind. That is an Arminian heresy created by those who elevate the status of the sheep too high, and drag the status of our sovereign God to the level of fickle men. He intends to gather into one, not just Israel, but "the scattered children of God." (John 11:52) The "scattered children of God" does not include Satan's sheep.

I'm tempted to translate all of the verbs in this passage in the futuristic present tense – an eschatological interpretation, if you will: "The doorkeeper *will open* for this One. Moreover, His sheep *will hear* His voice. In fact, He *will call* His own sheep by name and He *will lead* them out." This futuristic translation would still adhere to the immediate reference to Israel and the remote reference to Church Age and Tribulation believers. I should also note that many commentators believe the "doorkeeper" refers to John the Baptist rather than to the Holy Spirit. If you interpret this passage solely as a reference to Israel, then perhaps John the Baptist is a better choice. But I find it difficult to ignore the remote reference, and therefore hold to my choice of the Holy Spirit. The Holy Spirit opens the door for Jesus, and by His regenerative work, He ensures that only God's sheep are led by Christ. Neither Satan nor any of his thieves and rustlers are allowed to interfere with the doorkeeper and allow non-elect sheep to pass.

RELEVANT OPINIONS

He calls them by name. This implies individual knowledge of all the sheep, whom He not merely marks, but actually names. Thus He denotes His property in them, His interest in their welfare. (H. Reynolds) Jesus, as the good shepherd, has an intimate, personal knowledge of all those whom He intends to save. And just as the shepherd leads his own sheep out of the fold, so also the tender and loving shepherd. (W. Hendriksen) When a shepherd approaches the door to fetch the folded sheep which belong to him, the porter opens that door for him ... The shepherd, by the mere call to his own sheep, would separate them from those which did not belong to him, and lead them forth to their pasture in the wilderness ... During the period of the old theocratic dispensation, many “thieves and robbers” made havoc of the flock; still there were prophetic and kingly men who, sent by God, found their way to the heart of Israel; many came to know that a prophet had been among them, and they followed him. (J. Thomson) The Holy Spirit, of course, does open the door of our hearts for Jesus through various agencies. (A. Robertson) During the night of Christ’s absence, the Holy Spirit has charge of God’s elect. (A. Pink)

An under-shepherd, to whose charge the sheep are committed after they have been folded for the night, and who opens the door upon the arrival of the shepherd in the morning. (M. Vincent) Jesus’ approach to evangelism is a personal one – He calls them by name, not by form letter or by appeal to an unknown television audience! (B. Witherington, III) The sheepfold is manifestly Judaism – in which some of God’s elect were then to be found ... In John 10 the “porter” refers, ultimately, to the Holy Spirit ... Who officially vouched for the credentials of the Messiah, and who now presents the Savior to each of God’s elect. (A. Pink) The porter is the Holy Spirit. The Spirit of God came upon Jesus, and everything that He did, He did by the power of the Spirit of God. The Holy Spirit was opening the ears of His sheep to hear His voice. His sheep have responded. (J. McGee) This is not an impersonal, still less an arbitrary decree, however, though some have changed this. It is a very personal thing, for Jesus says that the shepherd calls His own sheep *by name*. Being called by name, they follow Him. (J. Boice)

John 10:3 The Doorkeeper (Subj. Nom.; gatekeeper: Holy Spirit) opens (ἀνοίγω, PAI3S, Perfective) for this One (Dat. Adv.; Jesus). Moreover (continuative), His (Nom. Poss.) sheep (Subj. Nom.; God’s elect) hear (ἀκούω, PAI3S, Perfective) His (Gen. Poss.) voice (Obj. Gen.). In fact (emphatic), He calls (φωνέω, PAI3S, Perfective) His own (Acc. Poss.) sheep (Acc. Dir. Obj.) by name (Prep. Acc.) and (continuative) leads them (Acc. Dir. Obj.) out (ἐξάγω, PAI3S, Perfective).

^{BGT} **John 10:3** τούτῳ ὁ θυρωρὸς ἀνοίγει καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει καὶ τὰ ἴδια πρόβατα φωνεῖ κατ’ ὄνομα καὶ ἐξάγει αὐτά.

^{VUL} **John 10:3** huic ostiarius aperit et oves vocem eius audiunt et proprias oves vocat nominatim et educit eas

LWB **John 10:4** Whenever He [Jesus] leads all of His own [God’s elect] forward, He proceeds in front of them [spiritual leadership], and His sheep follow Him [irresistible grace] because they know His voice.

^{KW} **John 10:4** Whenever he puts forth all who are his very own, before them he proceeds, and the sheep follow with him because they know his voice.

^{KJV} **John 10:4** And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

TRANSLATION HIGHLIGHTS

Whenever the shepherd (Jesus) leads all of His own elect forward (Constativ Aorist tense), He proceeds in front of them (Perfective Present tense). Sheep are directionless creatures, so it is only natural that the shepherd functions as their spiritual leader. The shepherd “walks point” in front of His flock. And because His sheep recognize His voice (Intensive Perfect tense), they follow Him obediently (Gnomic Present tense). The possessive form of “*idia*” means the sheep who follow Him are His very own possession, peculiarly and particularly owned by Him and nobody else. Again, this points to four of the five doctrinal points of Calvinism: *unconditional election* (His sheep are given to Him by the Father), *particular redemption* (His sheep are known by name and nobody else’s sheep follow Him), *irresistible grace* (they *all* know His voice and they will *all* follow Him), and *eternal security* (they will *all* receive His protection as He proceeds in front of them). Every one of God’s elect sheep will respond. Every one of God’s elect sheep will be called by name. Every one of God’s sheep will recognize Jesus’ voice and will follow Him in protective custody. Sheep that belong to another shepherd (Satan) will not recognize His voice and will not respond.

RELEVANT OPINIONS

The blind beggar was a sample of the flock, for refusing to listen to the voice of strangers, he, nevertheless, knew the voice of the Shepherd, and drawn to Him, he found salvation, security, and sustenance. (A. Pink) The sheep might be mixed with other flocks in the fold but were gathered with their own flock when they responded to the voice of the shepherd ... If someone other than the shepherd were to call them, even by their own names, the sheep would not respond. (E. Towns) His own sheep, and they alone, would respond to his call. The others, belonging to other shepherds, would pay no attention. (W. Hendriksen) The shepherd calls from time to time to remind them of his presence. They know his voice and follow on; but if a stranger call, they stop, lift up their heads in alarm, and if the call is repeated, they turn and flee from him; for they know not the voice of strangers. This is not the fanciful costume of a parable; it is simple fact. I have made the experiment often. (M. Vincent, Thomson) This seems to indicate that for Jesus, the elect are supernaturally affected by the preached Word in such a way that they are especially enlightened to respond to it. In other words, God causes the elect to recognize their Savior in the gospel. (R. Wright)

His “own sheep” were those who had been given to Him by the Father from all eternity; and when He calls, *all* of these “sheep” must come to Him, for it is written, “*All that the Father gives me shall come to me*” (John 6:37). These “sheep,” then, were the elect of God among Israel. Not to the Nation at large was Christ’s real ministry; rather did He come unto “the lost sheep of the

house of Israel.” That these “lost sheep” were not coextensive with the whole Nation is clear from the 26th verse of this chapter, for there we find the Shepherd saying to unbelieving Israelites, “But you believe not, because you are not of my sheep.” The sheep, then, who Christ “called” during the days of His earthly ministry were the elect of God, whom He led out of Judaism ... It has been thus with God’s elect all down the ages. It is so today. There is a general “call” which goes forth to all who hear the Gospel, for “many are called,” though few are chosen (Matt. 20:16). But to each of Christ’s sheep there comes a particular, a special call. This call is inward and invincible, and therefore effectual. Proof of this is found in Romans 8:30 and many other scriptures. (A. Pink)

John 10:4 Whenever (temporal; at the time that, as often as) He leads all (Acc. Measure) of His (Acc. Poss.) own (Acc. Dir. Obj.; sheep, God’s elect) forward (ἐκβάλλω, AASubj.3S, Constative, Temporal; leads out), He proceeds (πορεύομαι, PMI3S, Perfective, Deponent) in front of (Prep. Gen.; before) them (Obj. Gen.), and (continuative) His (Nom. Poss.) sheep (Subj. Nom.) follow (ἀκολουθέω, PAI3S, Gnostic) Him (Dat. Adv.) because (causal) they know (οἶδα, Perf.AI3P, Intensive; recognize) His (Poss. Gen.) voice (Acc. Dir. Obj.).

^{BGT} **John 10:4** ὅταν τὰ ἴδια πάντα ἐκβάλῃ, ἔμπροσθεν αὐτῶν πορεύεται καὶ τὰ πρόβατα αὐτῶ ἀκολουθεῖ, ὅτι οἶδασιν τὴν φωνὴν αὐτοῦ.

^{VUL} **John 10:4** et cum proprias oves emiserit ante eas vadit et oves illum sequuntur quia sciunt vocem eius

LWB John 10:5 **But they [the elect sheep] will certainly not follow a hostile stranger [Satan], but will flee from him [positionally], because they do not recognize the voice of hostile strangers [Satan’s representatives].**

^{KW} **John 10:5** But one belonging to another flock they will positively not follow, but will run away from him because they do not know the voice of others.

^{KJV} **John 10:5** And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

TRANSLATION HIGHLIGHTS

Positionally, God’s elect sheep will never follow a hostile stranger (Gnostic Future tense). They belong to the Lord by name and they will always belong to Him by name. Because of sovereign grace, flowing from His divine omnipotence, there is no chance that Satan can steal them. As a hostile stranger, Satan will harass the elect sheep, but his only success will be in the experiential realm. Satan cannot remove a believer from God’s hands positionally, but he can upset their quality of spiritual life on earth by lies and deceit. Eternal security is guaranteed to every believer, but growing in grace and knowledge of the Lord Jesus Christ is not guaranteed.

The Lord's sheep will run away from Satan and his representatives when they call them out by name (Gnomic Future tense). An elect sheep does not recognize the voice of hostile strangers (Intensive Perfect tense). The double negative means positional truth is absolute and the sovereign power of God cannot be broken. Hostile stranger (Latin: aliens) in the singular refers directly to Satan, while in the plural it refers to his representatives in both the demonic and human realm. This passage is entirely positional, because we all know that sheep are stupid and can get lost experientially and end up following an illegitimate shepherd, i.e., the Pharisees.

RELEVANT OPINIONS

A normal sheep does not follow a stranger even though the latter may put on the shepherd's garb, and may try to imitate the shepherd's call. It has been tried again and again ... He is resolutely determined to follow only the one true shepherd, Jesus, as He speaks in His Word. All others he shuns; in fact, he runs away from them in horror. (W. Hendriksen) This effectual call from God is heard by each of the "sheep" because they are given "ears to hear." This effectual call comes to none but the sheep; the "goats" hear it not – "But you believe not, because you are not of my sheep." The elect of God recognize him as a Divinely appointed pastor. (A. Pink) Wherever we find people who are eager for the Word of God, we know they are His sheep. (J. McGee)

John 10:5 But (contrast) they (the elect sheep) will certainly not (neg. adv., neg. particle) follow (ἀκολουθέω, FAI3P, Gnomic) a hostile stranger (Dat. Disadv.; Satan), but (adversative) will flee (φεύγω, FAI3P, Gnomic; avoid, shun, run away) from him (Abl. Separation), because (causal) they do not (neg. adv.) recognize (οἶδα, Perf.AI3P, Intensive) the voice (Acc. Dir. Obj.) of hostile strangers (Poss. Gen.; Satan's representatives).

^{BGT} **John 10:5** ἀλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσουσιν, ἀλλὰ φεύξονται ἀπ' αὐτοῦ, ὅτι οὐκ οἶδασιν τῶν ἀλλοτρίων τὴν φωνήν.

^{VUL} **John 10:5** alienum autem non sequuntur sed fugient ab eo quia non noverunt vocem alienorum

LWB **John 10:6** Jesus gave this proverb to them verbally, but these [Jewish leaders] did not understand what it was [out-gathering of the remnant] that He was trying to communicate to them.

^{KW} **John 10:6** This illustration Jesus gave them. But those did not understand what things they were which He was speaking to them.

^{KJV} **John 10:6** This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

TRANSLATION HIGHLIGHTS

Jesus gave this illustration (Latin: proverb) to the Jewish leaders verbally (Constative Aorist tense), but they did not understand (Constative Aorist tense) what it was that He was trying to communicate to them (Tendential Imperfect tense). Of course, this would come as no surprise to the Lord. The handful of His sheep who were present would understand, while the Jewish leaders and other unbelievers present would not understand. This is true not only with reference to teaching on the *out-gathering of the remnant*, but also to the five points commonly referred to as Calvinism. Having read dozens of commentaries from all points of view, one conclusion stands out boldly to my way of thinking. If you are not a 5-point Calvinist, you will invariably not understand this portion of Scripture - you will either twist its meaning into something almost unrecognizable, or you will skim over these important biblical truths as if they are not there. Like the Pharisees, you will “not understand what it was that He was trying to communicate.”

RELEVANT OPINIONS

The out-gathering or election of a remnant is taught in many Old Testament passages ... In Micah 2:2 this out-gathering of the remnant is even associated with the idea of the shepherd. (W. Hendriksen) The Greek word here is *paroimia*. In 2 Peter 2:22 it means “proverb,” which was its common connotation in ancient Greek literature ... It is generally agreed that there are no parables in John’s Gospel. (R. Earle) The word parable represents not *parabole* but *paraimia*, meaning a proverb as in the OT book of Proverbs or a cryptic saying. (F. Bruce)

John 10:6 Jesus (Subj. Nom.) gave this (Acc. Spec.) proverb (Acc. Dir. Obj.) to them (Dat. Adv.) verbally (λέγω, AAI3S, Constative), but (adversative) these (Subj. Nom.; Jewish leaders) did not (neg. adv.) understand (γινώσκω, AAI3P, Constative) what (Pred. Nom.) it was (εἰμί, Imperf.AI3S, Descriptive) that (Acc. Gen. Ref.) He was trying to communicate (λαλέω, Imperf.AI3S, Tendential) to them (Dat. Ind. Obj.).

^{BGT} **John 10:6** Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς, ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα ἦν ἃ ἐλάλει αὐτοῖς.

^{VUL} **John 10:6** hoc proverbium dixit eis Iesus illi autem non cognoverunt quid loqueretur eis

LWB **John 10:7** Therefore Jesus said again: Most assuredly I am saying to you, I alone am the Door of the sheep.

^{KW} **John 10:7** Therefore Jesus said again, Most assuredly, I am saying to you, I alone, in contradistinction to all others, am the door belonging to the sheep.

^{KJV} **John 10:7** Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

TRANSLATION HIGHLIGHTS

Jesus said to them again: Most assuredly I am saying to you – “I alone am the door of the sheep.” There is only one way to get to heaven and that is through Jesus Christ. There are no other doors.

You cannot get there through Buddha, Joseph Smith, Muhammed, or the pope. The emphatic pronoun eliminates any other option you might come up with. He is the only true Shepherd and the only true Door of the sheep. This exclusivity is supported by the definite article “the” door as opposed to “a” door.

RELEVANT OPINIONS

Jesus emphasizes the exclusiveness of Himself as Savior by using the definite article (“*the* door”). He was not just another door or offering another way of salvation. (E. Towns) The parable as it stands refers to true and false teachers of the people, and to just and unjust claims to confer upon the sheep of God’s pasture safe and sure access to God, and all privileges of Divine life. (H. Reynold) He is the only Medium of admission to spiritual blessings. (B. Thomas)

John 10:7 Therefore (inferential) Jesus (Subj. Nom.) said (λέγω, AAI3S, Constative) again (adv.): Most assuredly (asseverative; emphatic “truly”) I am saying (λέγω, PAI1S, Static) to you (Dat. Adv.; including everyone else in the periphery), I alone (Subj. Nom., emphatic) am (εἰμί, PAI1S, Descriptive) the Door (Pred. Nom.) of the sheep (Gen. Rel.; could also be “for”).

^{BGT} **John 10:7** Εἶπεν οὖν πάλιν ὁ Ἰησοῦς· ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἐγώ εἰμι ἡ θύρα τῶν προβάτων.

^{VUL} **John 10:7** dixit ergo eis iterum Iesus amen amen dico vobis quia ego sum ostium ovium

LWB John 10:8 All [false shepherds] who came before Me were thieves and rustlers, nevertheless, My sheep did not listen to them.

^{KW} **John 10:8** All, as many as came before me, are thieves and robbers. But the sheep did not listen to them.

^{KJV} **John 10:8** All that ever came before me are thieves and robbers: but the sheep did not hear them.

TRANSLATION HIGHLIGHTS

All of the false shepherds, who came before Christ arrived on the scene (Constative Aorist tense), were thieves and robbers (Historical Present tense) or bandits. The use of the word “all” would naturally include the Pharisees. But the good news is, Jesus’ sheep did not listen to them (Culminative Aorist tense). Those that the Father gave to Him in eternity past were *positionally* protected from the false shepherds. They rejected the voice of the false shepherds and only believed in the voice of the true Shepherd.

RELEVANT OPINIONS

Without any question, it would seem to us, Jesus is thinking here of the men who are standing right in front of Him as He is speaking, namely, the religious leaders of the people, the members

of the Sanhedrin, Sadducees and Pharisees, but especially the latter. (W. Hendriksen) The “door of the sheep” was Christ Himself, by which the elect of Israel passed out of Judaism. The Lord had not come to restore Judaism, but to lead out His own unto Himself. (A. Pink) He contrasts all false doctrine, in general, with the Gospel, and all false prophets with faithful teachers ... According to the secret election of God, we are already sheep in His heart, before we are born; but we begin to be sheep in ourselves by the calling, by which He gathers us into His fold. (J. Calvin)

John 10:8 All (Nom. Measure; false shepherds) who (Subj. Nom.) came (ἔρχομαι, AAI3P, Constative, Deponent) before Me (Adv. Gen. Time; earlier than) were (εἰμί, PAI3P, Historical) thieves (Pred. Nom.) and (connective) rustlers (Pred. Nom.; bandits), nevertheless (adversative), My (Poss. Nom.) sheep (Subj. Nom.) did not (neg. adv.) listen to (ἀκούω, AAI3P, Culminative) them (Gen. Adv.).

^{BGT} **John 10:8** πάντες ὅσοι ἦλθον [πρὸ ἐμοῦ] κλέπται εἰσὶν καὶ λησταί, ἀλλ’ οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα.

^{VUL} **John 10:8** omnes quotquot venerunt fures sunt et latrones sed non audierunt eos oves

LWB John 10:9 I alone am the Door. If anyone enters through Me, he will be saved [positional guarantee]. In addition, he may repeatedly enter [through confession of sin] and repeatedly exit [by sin], but he will always find pasture [Bible doctrine as spiritual food].

^{KW} **John 10:9** I alone am the door. By means of me, if anyone enters, he shall be saved, and shall go in and shall go out and shall find food.

^{KJV} **John 10:9** I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

TRANSLATION HIGHLIGHTS

Jesus and Jesus alone is the Door. He is not *a* door; He is *the* Door. There is no decision between door #1, door #2, or door #3 like the Dating Game TV show. The emphatic pronoun, combined with the definite article, eliminates the possibility of any other legitimate door. If anyone enters through Jesus (Ingressive Aorist tense) - a one-time entrance - he will be saved. This is both predictive and gnomic – in effect, a guarantee that it will happen 100% of the time. There is no chance of failure in God’s perfect plan. The 3rd class condition with the subjunctive mood means “entering through Jesus” is a potential from man’s perspective. Maybe a man or woman will enter through Jesus and maybe he/she won’t. But if a person does enter through Jesus, the outcome is certain: he will be saved. The idea of *saved* is that the sheep is safe and secure positionally. Once you enter through the Door, there is no departure from His plan. You are allowed *experiential* ingress and egress (Latin words in 2nd half of passage), but *positionally* the Door is closed.

In addition to positional salvation (justification) obtained by an initial entrance through Jesus only, the believer-sheep is then allowed the privilege of coming and going freely. He has the freedom to enter and exit the *experiential care* of Jesus repeatedly (Potential Indicative mood). Once the believer has entered God's protocol plan, he is able to make positive and negative decisions to execute that protocol or not – spiritual *ingress* and *egress*. He can exit by sinning and reenter by confession of that sin. Due to the imputation of Adam's sin, all of us will eventually exit the divine system. But there will always be spiritual food available to us (Gnomic Future tense) if and when we return. Bible doctrine is always available. The pasture is open to us 24 hours a day, 365 days a week. Our Shepherd takes care of His sheep. The more times a sheep enters the pasture (through confession of sin) and the longer he stays in the pasture (feeding on the Word of God), the greater his spiritual growth may be (Progressive Future tense). This *feeding in the pasture* is the intake, metabolization, and application of Bible doctrine.

RELEVANT OPINIONS

The sheep will have food. They find the fullest satisfaction in Christ and in His salvation – words of faith and good doctrine, the wholesome words of Christ Jesus. (H. Reynolds) By way of application, Jesus is the Door to the fold of salvation. (E. Towns) One can call this narrow intolerance, if he will, but it is the narrowness of truth. If Jesus is the Son of God sent to earth for our salvation, He is the only way. (A. Robertson) Faith in Christ as the Son of God is the only entrance-door ... The pasture which the true sheep finds in the study of the Word is certainly included. (W. Hendriksen) “Go in and out” is a phrase frequently used “to denote the free use of an abode by one who is at home in the house.” The believer who enters into fellowship with God, and is “saved,” does not “go in and out” of that state. (H. Reynolds) Christ is the only Way into the security of the fold of God. But once entered the sheep enjoy complete freedom. (D. Ellis) The fullness of the Christian life is exhibited in its three elements – safety, liberty, support ... The believer goes in and goes out without endangering his position. He exercises the sum of all his powers, claiming his share in the inheritance of the world, secure in his home. And while he does he finds pasture. (B. Wescott)

To “go out and in” is the common O.T. expression to denote the free activity of daily life. (W. Nicole) To go “in and out” is a figurative way to express perfect freedom. This was something vastly different from the experiences of even saved Israelites under the law of Moses ... The fullness of this freedom is intercourse with other saints, and in deliverance from the yoke of the (ceremonial) laws (Acts 15:10), was only by degrees apprehended. That lesson, taught to Peter on the housetop at Joppa, was the first real step in the realization of that freedom. (A. Pink) The initial “going in” and the continuing “going in and out” may be compared with the *initial* believing and *continual* believing and an *initial* coming to Christ and a *continual* coming to Christ. (W. Best) “Come in and go out” is a general Semitic expression for the course of human life and does not refer in particular to the sheep going in and out of the sheepfold. (H. Ridderbos) We also enter into a life in which we are increasingly delivered from sin's power. The Bible calls this sanctification. (J. Boice) To “go in and out” signifies liberty such as we have in our own home, expressing the marvelous communion and happy fellowship the believer has with Christ. (O. Greene)

John 10:9 I alone (Subj. Nom., emphatic pronoun) am (εἰμί, PA1S, Descriptive) the Door (Pred. Nom.). If (protasis, 3rd class condition, “maybe he will, maybe he won’t”) anyone (Subj. Nom.) enters (εἰσέρχομαι, AASubj.3S, Ingressive, Potential, Deponent) through Me (Gen. Agency), he will be saved (σώζω, FPI3S, Predictive & Gnostic). In addition (adjunctive; moreover), he may repeatedly enter (εἰσέρχομαι, FMI3S, Progressive, Potential Ind., Deponent; rebound technique, ingress) and (connective) repeatedly exit (ἐξέρχομαι, FMI3S, Progressive, Potential Ind., Deponent; through sin, egress), but (adversative) he will always find (εὕρισκω, FAI3S, Gnostic) pasture (Acc. Dir. Obj.; spiritual food).

^{BGT} **John 10:9** ἐγὼ εἰμι ἡ θύρα· δι’ ἐμοῦ ἐάν τις εἰσέλθῃ σωθήσεται καὶ εἰσελεύσεται καὶ ἐξελεύσεται καὶ νομήν εὕρήσει.

^{VUL} **John 10:9** ego sum ostium per me si quis introierit salvabitur et ingredietur et egredietur et pascua inveniet

LWB John 10:10 The thief [Satan and his representatives] does not come except for the purpose of stealing and killing and destroying. I alone have come so that they [My sheep, God’s elect] may possess life [positional truth: justification salvation] and might possess it abundantly [experiential truth: sanctification salvation].

^{KW} **John 10:10** The thief does not come except to steal and to kill and to destroy. I alone came in order that they might be possessing life, and that they might be possessing it in superabundance.

^{KJV} **John 10:10** The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly.

TRANSLATION HIGHLIGHTS

The thief does not come except for the purpose of stealing and slaughtering (Dramatic Aorist tense) the sheep. The “thief” (Gk: *kleptomaniac*) represents Satan and his representatives on earth, in this case, the Pharisees and other Jewish leaders. The devil is not omnipresent; he cannot be in two places at the same time. So he has an organization of demonic and human subjects to do his dirty work. They are constantly at work to interfere with God’s plans on earth. Jesus Christ, and Him alone, came to earth for a *combined* purpose and result. He came so that His sheep, God’s elect, may possess eternal life (Aoristic Present tense). This life represents positional truth, the one-time reception of eternal life at the moment of regeneration. This is a *result* subjunctive because He will have a 100% success rate. Nothing can stop the sovereignty and omnipotence of God. Every one of His sheep will possess eternal life. But this *positional eternal life* that is equated with “having life” is not all that there is in life.

There is also a human side to this equation, a *purpose* beyond just saving His sheep and guaranteeing them entrance to heaven, a *potential* that requires positive volition from man. He

also came so that His sheep, once saved positionally (justification salvation), might possess life abundantly (sanctification salvation). Spiritual growth as believers is tendential, which means it depends on your daily decisions to execute the protocol plan of God for the Church Age dispensation. It will hopefully be progressive, meaning you will continue to grow in the grace and knowledge of our Lord Jesus Christ by the intake, metabolization and application of Bible doctrine. This is a *purpose* subjunctive because the success rate depends on each believer's experience. Believers are guaranteed eternal life in heaven, but they are not guaranteed that that life will be *abundantly lived* on earth. The former depends on God, the latter depends on man. Abundant life is dependent on your continued feeding in the pasture in verse 9.

RELEVANT OPINIONS

He makes provision for the expansion of this life, in all grace, blessing, joy, glory, and happiness hereafter. (H. Reynolds) That these religious leaders spiritually killed and destroyed the people whom they had stolen is clear from Matthew 23:15. The exact opposite of killing and destroying is *making alive*. And the exact opposite of the thief is the good shepherd, Christ ... These passages show that Jesus always provides an *overflowing* measure, a surplus. (W. Hendriksen) A terrible impeachment, this, of all who have not recognized the true Door into the sheepfold, who would shut up the way of life that they may exalt *their own order*, would diminish the chances of souls in order to secure their own position. (H. Reynolds) And if we are walking in fellowship with God we have that abundant life. A great many Christians have life, but they do not seem to have abundant life. (H. Ironside)

The life they already possessed by faith, could be possessed in the future even "more abundantly." Eternal life can be possessed in varying degrees: i.e., one may "have life" and one may also "have it more abundantly." (Z. Hodges) Verse 10 refers to a quality of life that can be enjoyed here now. In other words, God has not simply given us life extensively but life intensively. (E. Radmacher) Life in abundance may be viewed by making a comparative estimate of the loss and gain as we live out our lives here on the earth ... In our gain, we progress from the lower to the higher. There is no pressing to higher ground apart from study and growth in grace and knowledge of the Lord. (W. Best)

John 10:10 The thief (Subj. Nom.; Satan, the Pharisees) does not (neg. adv.) come (έρχομαι, PMI3S, Static, Deponent) except (conditional & negative particles) for the purpose of stealing (κλέπτω, AASubj.3S, Dramatic, Purpose) and (connective) killing (θύω, AASubj.3S, Dramatic, Purpose; slaughter) and (connective) destroying (ἀπόλλυμι, AASubj.3S, Dramatic, Purpose). I alone (Subj. Nom.) have come (έρχομαι, AAI1S, Constative) so that (result & purpose) they (My sheep, God's elect) may possess (έχω, PASubj.3P, Aoristic, Result) life (Acc. Dir. Obj.; positional) and (continuative) might possess (έχω, PASubj.3P, Progressive & Tendential, Purpose & Potential) it (ellipsis) abundantly (Acc. Degree, Measure).

^{BGT} **John 10:10** ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσιν καὶ περισσὸν ἔχωσιν.

^{VUL} **John 10:10** fur non venit nisi ut furetur et mactet et perdat ego veni ut vitam habeant et abundantius habeant

LWB John 10:11 I alone am the good Shepherd. The good Shepherd lays down His life [positionally and experientially] on behalf of His sheep [substitutionary atonement].

^{KW} **John 10:11** I alone am the shepherd, the good one. The shepherd, the good one, lays down his life on behalf of and instead of the sheep.

^{KJV} **John 10:11** I am the good shepherd: the good shepherd giveth his life for the sheep.

TRANSLATION HIGHLIGHTS

Jesus is the only good Shepherd. Representatively, there are no other good shepherds. Buddha, Mohammed, Lao Tze, Maharishi Mahesh Yogi and any other religious leader you can think of – they were all thieves and rustlers. The one and only good Shepherd, Jesus Christ, lays down His life (Dramatic Present tense) on behalf of His sheep. The genitive of substitution points to His death on the cross as a substitute for His sheep, God’s elect. This is, of course, a prediction of His coming spiritual and physical deaths. A regular, everyday shepherd might risk his life to defend his sheep from wolves and wild dogs, but he does not offer himself as a sacrifice for them in the manner in which Jesus was referring to. The word for life is *psuche*, which means His soul, His life principle, His inner person. Jesus gave His life (*psuche*) so that His sheep might possess life (*zoe*). *Zoe* incorporates both positional and experiential aspects of life in this context.

I can see two possibilities for this last phrase, if you agree with me that there is a combined positional and experiential emphasis in the prior verse. Not only did Jesus Christ lay down His life for His sheep on the cross (positional), but He also lays down His life daily for His sheep (experiential). The positional emphasis would be Dramatic and Aoristic while the experiential emphasis would be Iterative. The positional emphasis is a one-time occasion while the experiential is continuous action. The one-time, positional emphasis is on the cross; the continuous, experiential emphasis is on protection and blessing in the future. I’m hard-pressed to choose one or the other, so I will leave it as a combined, immediate and remote reference - both positional and experiential – with primary emphasis on the positional (cross).

Perhaps I can explain this further by showing you my interpretation of the context of this pericope, with emphasis on His concluding remarks in verse 17:

10:1	Thieves and rustlers not entering through the Door	positional
10:2	Jesus enters through the Door	positional
10:3	Jesus calls His sheep	positional
10:4	His sheep know His voice and follow Him	positional
10:5	His sheep will not heed the devil’s voice	positional
10:7	Jesus is the Door	positional

10:8	His sheep will not heed the devil's voice	positional
10:9	Enter the Door initially to be saved Enter and exit the Door repeatedly for spiritual food	positional experiential
10:10	Sheep may possess life Sheep may possess life <i>abundantly</i>	positional experiential
10:11	Jesus lays down His life for His sheep (death on the cross) Jesus lays down His life for His sheep (resurrection life)	positional experiential
10:12	Hired man abandons his sheep Hired man abandons his sheep	positional experiential
10:13	Hired man has no concern for his sheep Hired man has no concern for his sheep	positional experiential
10:14	Good Shepherd and His sheep know each other	positional
10:15	Jesus lays down His life for His sheep (death on the cross) Jesus lays down His life for His sheep (resurrection life)	positional experiential
10:16	Jesus' other sheep will hear His voice	positional
10:17	Jesus will lay down His life (death on the cross) Jesus will receive His life again (as a reward for obedience)	positional experiential

As I said earlier, I think the primary reference in this pericope is positional, pointing to the cross. But there are (in my opinion) unmistakable references to continuous, experiential blessing for His sheep as a result of His resurrection life. Resurrection life as a reward for obedience in verse 17 helps explain the experiential dimension for His sheep in the prior verses noted above.

RELEVANT OPINIONS

It is for *the sheep* – *only* for the sheep – that the good shepherd lays down his life. The design of the atonement is definitely restricted. Jesus died for those who had been given to Him by the Father, for the children of God, for true believers. This is the teaching of the Fourth Gospel throughout (3:16; 6:37, 39, 40, 44, 65; 10:11, 15, 29; 17:6, 9, 20, 21, 24). It is also the doctrine of the rest of Scripture. (W. Hendriksen) Notice that Christ twice (10:11, 15) uses the preposition *huper* (“on behalf of”) to describe the substitutional nature of His sacrificial death. (E. Towns) The Shepherd dies that the sheep may live. Elsewhere (Matt. 20:28) Jesus says, “The Son of man gives His life a ransom for many.” (H. Reynolds) Christ in His death had the salvation of a particular people in view. Redemption will not be universal in its consummation; for the redeemed will be out of every kindred, tongue, nation, and people; and therefore cannot include all in any of these divisions of mankind. And redemption cannot have been universal in its purpose; otherwise the purpose will fail to be accomplished, and all, for which the work of redemption was undertaken, will not be effected. (T. Nettles, Dagg)

I am come that they may have life (*zoe*). The good shepherd gives His life (*psyche*) for the sheep. The Lord Jesus did not give up His *zoe*, for that would be impossible, but He did give His *psyche* in death. (E. Radmacher) The truth of the matter is that the atoning work of Christ saves all whom it was designed to save; namely, all whom the Father had given Him (John 17:9), His people (Matt. 1:21), His sheep (John 10:11), His church (Acts 20:28), God's elect (Rom. 8:32-33). Not only did the Son of God merit salvation; He also bestows salvation. That blessed truth is

sometimes neglected. It is said that Christ by His saving work did no more than make salvation possible for all and that whether a given individual will actually be saved depends on the exercise by Him of His free will. That is a most serious error. It amounts to saying that Christ's saving work does not save. It denies the power of the atonement. It robs Christ of His honor as Saviour. By making man his own saviour it spurns salvation by grace. (R. Kuiper)

John 10:11 I alone (Subj. Nom.) am (εἰμί, PAI1S, Descriptive) the good (Descr. Nom.) Shepherd (Pred. Nom.). The good (Descr. Nom.) Shepherd (Subj. Nom.) lays down (τίθημι, PAI3S, Positional: Dramatic & Aoristic, Experiential: Iterative) His (Poss. Gen.) life (Acc. Dir. Obj.; soul) on behalf of His (Gen. Rel.) sheep (Gen. Substitution; instead of).

^{BGT} **John 10:11** Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός. ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων·

^{VUL} **John 10:11** ego sum pastor bonus bonus pastor animam suam dat pro ovibus

LWB John 10:12 **The one who is a hired man [Pharisee] and not a shepherd, whose sheep are not his own [personal property], sees a wolf [Satan] coming but abandons the sheep and runs away. Then the wolf drags them away and scatters them,**

^{KW} **John 10:12** The one who is a paid helper and not a shepherd, whose very own the sheep are not, watches with a discerning eye the wolf as he is coming, and sends away the sheep and flees, and the wolf snatches them and scatters them.

^{KJV} **John 10:12** But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

TRANSLATION HIGHLIGHTS

The good Shepherd, Jesus Christ, is the owner of His sheep. He takes care of His own. But a man who has been hired (Latin: mercenary) to tend sheep and is not a good shepherd – whose sheep are not his own property and are of relatively little concern to him – sees a wolf coming (Static Present tense) but instead of protecting them he abandons them (Dramatic Present tense) and seeks safety for his own skin by running away (Dramatic Present tense). The hired man who is not a good shepherd represents the Pharisees and other Jewish leaders. They are only concerned for their own prosperity, security and reputation. They care nothing about the sheep in their care. Like some mercenaries, their responsibility ends when they get paid. They invest very little in the sheep they are protecting. When times get tough, they get going! They generally require a huge bonus to work above-and-beyond the call of basic duty. With no protection, the wolf (Satan) drags off as many sheep as he can (Dramatic Present tense) and scatters the rest (Dramatic Present tense). The good Shepherd gathers, the bad hireling scatters (Latin: disperses). Satan's representatives – in this case the Pharisees – do not have the power to keep their sheep positionally. These sheep (unbelievers) will be abandoned to Satan both positionally (hell) and experientially (torment).

RELEVANT OPINIONS

The Pharisees were “wolves” from their rapacity, their falseness, and their temper of domination. (H. Reynolds) Like the hireling, the priests were the legitimate guardians of the sheep in the absence of the Shepherd. Unfortunately, like the hireling, the priests had abdicated their responsibility. (E. Towns) They are hirelings because they have no concern, no love, for the sheep. That is typical of the hireling. He is not the equivalent of any hired man. Some hired men have the shepherd’s heart. But these hirelings have not. They are merely working for wages. (W. Hendriksen) His shameless flight from danger may do as much harm to the flock as the thief and robber. (H. Reynolds)

The hireling is not malicious, as the thief or robber is, but he has not the personal care for the sheep that the true shepherd has. He looks after them for the wages he is paid; he does his duty well enough in normal times, but when danger draws near he is more concerned for his own safety than for theirs. He will not risk his life to defend them against the marauding wolf, as the true shepherd will. (F. Bruce) There was no door that swung on hinges and had a padlock to secure the sheepfold. The man who was guarding it slept across the doorway so that he himself was the door. (J. McGee)

John 10:12 The one (Subj. Nom.) who is (εἰμί, PAPtc.NMS, Descriptive, Substantival) a hired man (Pred. Nom.) and (connective) not (neg. adv.) a shepherd (Pred. Nom.), whose (Gen. Poss.) sheep (Subj. Nom.) are (εἰμί, PAI3S, Descriptive) not (neg. adv.) his own (Pred. Nom.; personal property), sees (θεωρέω, PAI3S, Static; catches sight of) a wolf (Acc. Dir. Obj.) coming (ἔρχομαι, PMPtc.AMS, Static, Modal, Deponent), but (adversative) abandons (ἀφίημι, PAI3S, Dramatic; sends away) the sheep (Acc. Dir. Obj.) and (continuative) runs away (φεύγω, PAI3S, Dramatic; flees, seeks safety in flight). Then (continuative) the wolf (Subj. Nom.) drags them (Acc. Dir. Obj.) away (PAI3S, Dramatic; snatches, seizes, carries off) and (continuative) scatters (σκορπίζω, PAI3S, Dramatic) them (ellipsis),

^{BGT} **John 10:12** ὁ μισθωτὸς καὶ οὐκ ὢν ποιμὴν, οὗ οὐκ ἔστιν τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον καὶ ἀφίησιν τὰ πρόβατα καὶ φεύγει- καὶ ὁ λύκος ἀρπάζει αὐτὰ καὶ σκορπίζει-

^{VUL} **John 10:12** mercennarius et qui non est pastor cuius non sunt oves propriae videt lupum venientem et dimittit oves et fugit et lupus rapit et dispergit oves

LWB **John 10:13** Because he [the guardian] is a hired man [mercenary] and it is not a concern to him [who cares?] regarding the sheep.

^{KW} **John 10:13** Because he is a paid helper and it is not a concern to him regarding the sheep.

^{KJV} **John 10:13** The hireling fleeth, because he is an hireling, and careth not for the sheep.

TRANSLATION HIGHLIGHTS

A hired man does not care about the sheep (Gnomic Present tense) like the Shepherd who owns them. If you hire someone to guard your possessions, they will never care for them as much as you do! They will usually do the absolute basics that are required of them to get their paycheck – no more. When serious trouble arrives, the hired man usually says, “Who cares?” Jesus is referring by context to the Pharisees and other Jewish leaders. He is the good Shepherd; His sheep belong to Him. The hired Pharisees will never care for His sheep like He does. As I stated in the previous passage, Satan’s representatives – in this case the mercenary Pharisees – do not have the power to keep their sheep positionally. These sheep (unbelievers) will be abandoned to Satan both positionally (hell) and experientially (torment).

RELEVANT OPINIONS

The hireling immediately forgets about the sheep. So he says to himself, “What do I care about the sheep, as long as they are not mine anyway?” So in the spirit of cold selfishness he flees ... That hireling, therefore, is the exact opposite of the good shepherd who takes care that no one ever snatches the sheep out of his hands. (W. Hendriksen) He wants to reap the personal advantage of his temporary office, and if his own interests are imperiled, he can leave them to any other hireling, or to the wolf. Melancholy picture this, of much deserted duty. (H. Reynolds)

John 10:13 Because (causal) he is (εἰμί, PAI3S, Descriptive; the guardian) a hired man (Pred. Nom.; mercenary) and (connective) it is not (neg. adv.) a concern (μέλω, PAI3S, Gnomic; never mind, who cares?) to him (Dat. Ind. Obj.) regarding the sheep (Adv. Gen. Ref.).

^{BGT} **John 10:13** ὅτι μισθωτός ἐστὶν καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων.

^{VUL} **John 10:13** mercennarius autem fugit quia mercennarius est et non pertinet ad eum de ovibus

LWB John 10:14 I alone am the good Shepherd and I know those [elect sheep] *who are mine*, and those *who are mine* [elect sheep] know Me,

^{KW} **John 10:14** I alone am the shepherd, the good one. And I know by experience those that are mine, and those that are mine know me by experience,

^{KJV} **John 10:14** I am the good shepherd, and know my *sheep*, and am known of mine.

TRANSLATION HIGHLIGHTS

The Pharisees are hired guardians. Jesus, and He alone, is the good Shepherd. He knows those that belong to Him, His elect sheep, by name (Perfective Present tense). Furthermore, those who are His elect sheep know Him (Perfective Present tense). The two verbs “who are” are

elliptically supplied to complement the possessive pronouns. Jesus recognizes His sheep, and they recognize Him. Most of the Pharisees, we may assume, were not His sheep. I do not see an experiential dimension to this passage, because many of His sheep do not follow Him after being saved. “Knowing Him” in this case is one-time and positional, not continuous and experiential.

RELEVANT OPINIONS

He knows the name and nature of each sheep, and the sheep have an experiential knowledge of their shepherd. (W. Hendriksen) Jesus has an individual knowledge of each member of His flock, as at once the choice and gift of His Father, and as His own purchase. The relation between Himself and His Father was the source and the pattern of this intimate relation with His sheep. (H. Reynolds) Not one of them is lost and overlooked in the crowd; each one is individually known and named. Throughout the long generations of human history, in all the lands where the Christian faith has been planted, the omniscient Shepherd and Bishop of souls has recognized and cared for every sheep of the flock ... The Lord knows them that are His; for they possess certain spiritual marks which indicate His property in them. (J. Thomson)

The Arminian view takes election out of the hands of God and puts it into the hands of man. This makes the purposes of Almighty God to be conditioned by the precarious wills of apostate men and makes temporal events to be the cause of His eternal acts. It means further that He has created a set of sovereign beings upon whom to a certain extent His will and actions are dependent. It represents God as a good old father who endeavors to get his children to do right, but who is usually defeated because of their perverse wills; nay, it represents Him as having evolved a plan which through the ages has been so generally defeated that it has sent innumerable more persons to hell than to heaven. A doctrine which leads to such absurdities is not only un-Scriptural but unreasonable and dishonoring to God. In contrast to all this, Calvinism offers us a great God who is infinite in His perfections, who dispenses mercy and justice as He sees best, and who actually rules in the affairs of men. (L. Boettner)

John 10:14 I alone (Subj. Nom.) am (εἰμί, PA11S, Descriptive) the good (Descr. Nom.) Shepherd (Pred. Nom.) and (continuative) I know (γινώσκω, PA11S, Perfective; recognition) those (Acc. Dir. Obj.; elect sheep) who are (ellipsis) mine (Acc. Poss.), and (continuative) those (Subj. Nom.) who are (ellipsis) mine (Nom. Poss., Pred.) know (γινώσκω, PA11S, Perfective; recognition) Me (Acc. Dir. Obj.),

^{BGT} **John 10:14** Ἐγὼ εἰμὶ ὁ ποιμὴν ὁ καλὸς καὶ γινώσκω τὰ ἐμὰ καὶ γινώσκουσί με τὰ ἐμὰ,

^{VUL} **John 10:14** ego sum pastor bonus et cognosco meas et cognoscunt me meae

LWB John 10:15 Just as the Father knows Me and likewise I know the Father. Moreover, I lay down My life [positionally and experientially] on behalf of My sheep [substitutionary atonement, particular redemption].

^{KW} **John 10:15** Just as the Father knows me and I know the Father. And my life I lay down on behalf of and instead of the sheep.

^{KJV} **John 10:15** As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

TRANSLATION HIGHLIGHTS

Jesus knows His sheep and His sheep know Him. In the same manner, the Father knows Jesus and Jesus knows the Father (Perfective Present tense). The intimate comparison cannot be missed. Furthermore, Jesus repeats His assertion that as their good Shepherd, He lays down His life (Dramatic Present tense) on behalf of His sheep. This is a confirmation of the doctrine of *substitutionary atonement*. The genitive of substitution points to His death on the cross as a substitute for His sheep, God's elect. The possessive "My sheep" points to His death on the cross as a *particular redemption* for a specific subset of people – no more, no less. I see both a one-time, positional reference and a continuous, experiential reference in the statement, similar to that in verse 11.

RELEVANT OPINIONS

His being thus a common person, arose chiefly from ... the sovereign grant, appointment, and design of the Father, giving and delivering the elect to Jesus Christ in this covenant, to be redeemed and reconciled to Himself. "Thine they were, and thou gavest them Me." (John 17:6) They were God's by eternal designation and election, and He gave them to Christ to be redeemed. Hence, before their calling or believing, He calls them His "sheep," laying down His life for them as such; and hence we are said to be "chosen in Christ" (Eph. 1:4), or designed to obtain all the fruits of the love of God by Christ, and committed into His hand for that end and purpose. (J. Owen) The mutual knowledge of Christ and His sheep, is like unto that which exists between the Father and the Son: it is a knowledge, an affection, so profound, so spiritual, so heavenly, so intimate, so blessed, that no other analogy was possible to do it justice. (A. Pink)

The atonement thus appears as *an effective propitiatory transaction that actually redeemed* – that is, *secured redemption* for – those *particular persons* for whom Jesus on the cross became the God-appointed substitute. Since the Bible rules out all thought of universal salvation, yet depicts the cross as effective for the salvation of those for whom it was endured, "particular" or "definite" redemption must be the true concept. (T. Schreiner) John 10 teaches that the Father selected a certain group of people out of the world as the particular persons whom the Son was to save. This is said not just once, but is repeated several times in this group of verses. (G. Clark) This is limited atonement. He lays down His life for His sheep, and His sheep alone. (E. Palmer)

God's choice of the sheep in Christ before the foundation of the world is election. Jesus Christ purchased salvation absolutely and perfectly for them. He did not provide salvation for everybody contingent upon the fact that they might or might not believe. Everyone for whom He died will, without loss of one, become a Christian ... When truth compromises with error, truth always suffers because error has no truth to surrender. (W. Best) What Jesus states in these

verses cannot mean that the fellowship which is found on earth (between good shepherd and sheep) is just as close as is that which is found in heaven (between the Father and the Son), but that the former is patterned after (is a reflection of) the latter. (W. Hendriksen)

John 10:15 Just as (comparative adv.) the Father (Subj. Nom.) knows (γινώσκω, PAI3S, Perfective) Me (Acc. Dir. Obj.) and likewise (adverbial) I know (γινώσκω, PAI1S, Perfective) the Father (Acc. Dir. Obj.). Moreover (continuative; moreover), I lay down (τίθημι, PAI3S, Positional: Dramatic & Aoristic; Experiential: Iterative) My (Poss. Gen.) life (Acc. Dir. Obj.; soul) on behalf of My (Gen. Rel.) sheep (Gen. Substitution; instead of).

^{BGT} **John 10:15** καθὼς γινώσκει με ὁ πατήρ καὶ γὰρ γινώσκω τὸν πατέρα, καὶ τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν προβάτων.

^{VUL} **John 10:15** sicut novit me Pater et ego agnosco Patrem et animam meam pono pro ovibus

LWB John 10:16 Furthermore, I have other sheep [believers in other dispensations, both Jews and Gentiles] which are not among this sheepfold [alive during the Hypostatic Union]. It will be necessary for Me to lead and bring *them* as well. So they will hear My voice [irresistible grace], and then one-flock/one-Shepherd will come into being [prior to the Millennial Reign of Christ].

^{KW} **John 10:16** And other sheep I have which are not of this sheepfold. Those also it is necessary in the nature of the case for me to lead, and my voice they shall listen to, and there shall come to be one flock, one shepherd.

^{KJV} **John 10:16** And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.

TRANSLATION HIGHLIGHTS

Jesus has other sheep that were not among the sheepfold (courtyard) during the Hypostatic Union. There were believers in the Messiah before Jesus was born who will be called to the heavenly flock during the Rapture. Those present when Jesus predicted this may not have understood Him completely, but He was extending His flock to include Gentiles as well as Jews. There will be Church Age believers, both dead and alive, who will be called to the heavenly flock during the Rapture. There will be believers during the Tribulation who will be called to the heavenly flock. All believers in all dispensations will be joined together in one flock under one Shepherd prior to the Millennial Reign of Christ (Predictive Future tense).

For this great flock to be gathered together, it will be necessary (Futuristic Present tense) for Jesus to lead and bring them into the flock as well (Dramatic Aorist tense). When the exact time in God's plan arrives, they will hear His voice (Predictive Future tense). There is no resisting this gracious calling. Every last one of His sheep, regardless of dispensation, will be gathered

into one flock. So there is one flock which is made up of multiple sheepfolds or courtyards. Their number is so great (multitudes) that one pen cannot hold them all! Jesus will proceed from one sheep pen to another sheep pen, calling out all of His sheep into one large flock.

RELEVANT OPINIONS

He laid down His life in order to break down the partition between Jew and Gentile, between God and man, and between man and man. “In Christ Jesus there is neither Jew nor Greek, male nor female, bond nor free.” Different nations, ages, times, and seasons may cause variations in these; but there is but one flock under the watchful guardianship of one Shepherd. (H. Reynolds) Not all sheep belong to the fold of Israel. The good shepherd also has other sheep. He *has* them even now because they have been given to Him by the Father in the decree of predestination from eternity. That is also the reason why even before they are gathered out they can be called His *sheep* ... This is the must of predestination, of prophecy, and of inner compulsion, rolled into one. (W. Hendriksen) The AV entirely ignores the distinction between fold (*aule*) and flock (*poimen*). The Jew and the Gentile are the two *folds* which Christ will gather into a single *flock*. (M. Vincent) The distinction between *fold* here and *flock* in the next sentence shows the variety which exists within the people of God. There are many *folds*, but one *flock*. (D. Guthrie)

Gentiles they may be, earnest souls of many a name, denomination, and profession, are, while he speaks, and even before the formation of His church, “His own.” Though they have never as yet heard His voice, they are His ... Our Lord foresees the hearty belief of the Gentiles in His Messiahship. He regards them as already His, for they are so from all eternity. He regards them as not “of this fold,” for they are as yet (Eph. 2:12) “aliens from the commonwealth of Israel, and strangers to the covenants of promise.” Yet they are to be brought out of the wilderness of the world to His heavenly kingdom and glory by their hearing His voice in the gospel. (H. Reynolds) The fold is a place open to the air, an uncovered space enclosed by a wall ... The low building on the hill-side which we have just passed, with arches in front, and its enclosure protected by a rubble wall and thorny hedge, is a sheepfold or *marah* – the *marahs* are generally built in a valley, or on the sunny side of a hill, where they are sheltered from the winter winds. (M. Vincent, Thomson)

It is clear that the Lord is here contemplating His elect among the Gentiles. Not only for the elect Jews would He lay down His life, but for the “children of God that were scattered abroad” (John 11:52) as well. But note Christ does not here say, “other sheep I shall have,” but “other sheep I have.” They were His even then; His because given to Him by the Father from all eternity. (A. Pink) There are two different Greek words here. The first is *aule*, which is correctly translated “fold,” or sheep pen. But the second is *poimne*, which means “flock.” Is this distinction important? It is! What Jesus said was that there would be one *flock*, His own sheep, though they belong to many denominational *folds*. (R. Earle) The ultimate vision held out here is for one flock to be produced of both Jewish and Gentile believers in Christ, a vision very similar to what we find in Pauline texts like Gal. 2:28 or Eph. 2. (B. Witherington, III) The AV “one fold” is an error going back to the Vulgate *unum ovile*, but King James’s revisers had the less excuse in that William Tyndale had got it right (one flock) in his versions of 1526 and 1534. (F. Bruce)

These “other sheep” Christ must bring because necessity was laid upon Him. He had covenanted with the Father to redeem them. And they would be brought, they would hear His voice, for there can be no failure with Him. The work which the Father gave His Son to do shall be perfectly performed and successfully accomplished. Neither man’s stubbornness nor the Devil’s malice can hinder Him. Not a single one of that favored company given to Christ by the Father shall perish. Each of these shall hear His voice, because they were predestinated so to do, and it is written, “As many as were ordained to eternal life believed” (Acts 13:48). “They shall hear my voice” was both a promise and a prophecy ... The “one flock” comprehends, we believe, the whole family of God, made up of believers before the nation Israel came into existence, of believing Israelites, of believing Gentiles, and of those who shall be saved. The “one flock” will have been gathered from various folds. (A. Pink) The pastoral office of Christ is not confined within the limits of Judea, but is far more extensive. (J. Calvin)

Who are these? Well, these “other sheep” were, first, His chosen; for He has a people whom He has chosen out of the world, and ordained unto eternal life. “You have not chosen me,” said He, “but I have chosen you,” – there is a people upon whom His sovereignty has fixed its loving choice from before the foundation of the world. And of these elect ones He says, “I have them.” His election of them is the basis of His property in them. These are also those whom the Father has given Him, of whom He says in another place, “All that the Father gives Me shall come to Me,” and again, “Of those whom thou has given Me I have lost none.” His Father’s eternal donation of them seals His title to them. These are the people for whom He peculiarly and especially laid down His life, that they might be the redeemed of the Lord ... Our Lord Jesus has an elect redeemed people all over the world at this time, though as yet they are not called by grace ... They must come, and we must fetch them. (C. Spurgeon)

God will see to it that His elect hear the invitation and respond the way they should. But He does not do this in a way that lessens our accountability to hear and believe. (J. Piper) If you die in unbelief, Christ did not die for you. (Ambrose) Christ died for no one in vain. (A. Custance) There is no such thing as God eternally electing some to be His own and not determining who they will be. The Lord knows them that are His ... The first instinct of depraved man is to rebel against God’s sovereignty. Nevertheless, election is unconditional, and its result is the unconditional surrender of the elect to the will of the sovereign God. This must never be expected apart from the grace of God. Power is necessary to save. Men who are dead in sin need power, not instruction. How can a dead man be instructed? The first act of grace is to make man alive. Then his understanding is enlightened that he might know the internal working of God’s mighty power. (W. Best) Judaism was a fold, a circumference without a center, but Christianity is a flock, where we have a center without a circumference. (H. Ironside)

It has been asked, for what purpose does God send His outward call to the non-elect, since it will be ineffectual, unless accompanied with His omnipotent grace. We might as well ask for what purpose does God give men His law, when they will not obey it; or why does He institute a moral government over them, when they will not submit to it. Instead of demanding God’s reasons for what He does, it becomes every man rather to inquire, what reason He can render to God, for violating His holy law, and rejecting the call of His gospel. We may be sure that God will do right, and will be able to vindicate His ways before the intelligent universe; and we

should regard our propensity to call in question the wisdom and righteousness of His procedure, as an alarming evidence of our want of submission to His will. (J. Dagg) Jesus infallibly secures all His sheep. Some belong to the flock already, others do not. Those that do not He will certainly bring into the fold. He does this by sending the Holy Spirit to work in their lives and to draw them irresistibly to the fold. Then there will be one flock and one Shepherd. (E. Palmer)

John 10:16 Furthermore (adjunctive; in addition), I have (ἔχω, PAI1S, Perfective) other (Acc. Spec.; of the same kind: Christians in other geographical locations and other dispensations) sheep (Acc. Dir. Obj.) which (Nom. Appos.) are (εἰμί, PAI3S, Descriptive) not (neg. adv.) among this (Gen. Spec.) sheepfold (Gen. Assoc.; courtyard). It will be necessary (δεῖ, PAI3S, Futuristic) for Me (Subj. Acc.) to lead and bring (ἄγω, AAInf., Dramatic & Culminative, Inf. As Dir. Obj. of Verb; guide) them (ellipsis) as well (adjunctive; also). So (inferential) they will hear (ἀκούω, FAI3P, Predictive) My (Poss. Gen.) voice (Obj. Gen.; irresistible grace), and then (temporal) one (Nom. Measure) flock (Subj. Nom.), one (Nom. Measure) Shepherd (Subj. Nom.) will come into being (γίνομαι, FMI3P, Gnostic & Predictive, Deponent; arise).

^{BGT} **John 10:16** καὶ ἄλλα πρόβατα ἔχω ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· κακείνα δεῖ με ἀγαγεῖν καὶ τῆς φωνῆς μου ἀκούσουσιν, καὶ γενήσονται μία ποίμνη, εἰς ποιμήν.

^{VUL} **John 10:16** et alias oves habeo quae non sunt ex hoc ovili et illas oportet me adducere et vocem meam audient et fiet *unum ovile* unus pastor

LWB John 10:17 **For this reason [superb care of His sheep], My Father loves Me, because I will lay down My life [voluntarily], with the result [reward] that I may receive it again [pointing to His resurrection].**

^{KW} **John 10:17** On this account my Father loves me, because I lay down my life in order that again I might take it.

^{KJV} **John 10:17** Therefore doth my Father love me, because I lay down my life, that I might take it again.

TRANSLATION HIGHLIGHTS

The Father loves Jesus for many reasons (Perfective Present tense), but in this specific instance it is because He is the good Shepherd who will lead and bring the elect sheep into the flock. Jesus then elaborates on the reason by including the fact that He has agreed to voluntarily lay down His life for His sheep (Futuristic Present tense). There was also a secondary result in God's plan and that is for Jesus to be resurrected on the third day, in effect, receiving His life back again (Dramatic Aorist tense). If Jesus was not willing to lay down His life as a substitute for His sheep, they would not be saved. If He was not willing to lay down His life, He would have been disobedient to the Father's plan and would not have been resurrected to life again. Because Jesus voluntarily leads and takes care of His sheep, and will lay down His life for them, the Father

loves Him and will reward Him with resurrection life. For the purpose of illustration, I see His death on the cross as positional, with His following resurrection life [as a result of obedience] as an experiential reward.

RELEVANT OPINIONS

When the proper moment arrives, Jesus will not try to cling to life, like the shepherd who, in his struggle with the wolf, tries to save himself ... The fact that Christ's death is an act of free volition must be stressed in order that when death occurs the enemies who have brought it about may have no right to boast as if this were *their* victory, and also in order that the disciples may have no reason to despair as if this were *His* defeat. (W. Hendriksen) It was not the nails, but the strength of His love to the Father and to His elect, which held Him to the cross. (A. Pink) We find every condition which was lacking to the human substitute beautifully fulfilled in the case of Christ. He was innocent, owing for Himself no debt of guilt. He gave His own free consent, a consent which His Godhead and autocracy of His own being entitled Him to give or to withhold. He could not be holden by death; but, after paying the penal debt of the world, He resumed a life more glorious, happy, and beneficent than before. He has power to work, and does work, true repentance and sanctity in every transgressor whom He justifies. (R. Dabney)

John 10:17 For this reason (Acc. Reason; because I am the good Shepherd who will lead and bring all of His sheep into the fold) **My** (Nom. Rel.) **Father** (Subj. Nom.) **loves** (ἀγαπάω, PAI3S, Perfective) **Me** (Acc. Dir. Obj.), **because** (causal) **I will lay down** (τίθημι, PAI1S, Futuristic) **My** (Poss. Gen.) **life** (Acc. Dir. Obj.) **with the result that** (result; reward) **I may receive** (λαμβάνω, AASubj.1S, Dramatic, Result) **it** (Acc. Dir. Obj.) **again** (adv.).

^{BGT} **John 10:17** Διὰ τοῦτό με ὁ πατήρ ἀγαπᾷ ὅτι ἐγὼ τίθημι τὴν ψυχὴν μου, ἵνα πάλιν λάβω αὐτήν.

^{VUL} **John 10:17** propterea me Pater diligit quia ego pono animam meam ut iterum sumam eam

LWB **John 10:18** **No one will take it [My life] from Me, but rather I alone will lay it down Myself. I have the authority to lay it down, and I have the authority to receive it again [two expressions of divine omnipotence]. I obtained this mandate [commission] from My Father.**

^{KW} **John 10:18** No one takes it from me, but I lay it down myself. Authority I have to lay it down, and authority I have again to take it. This commandment I received from my Father.

^{KJV} **John 10:18** No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

TRANSLATION HIGHLIGHTS

No one was able to take the life of Jesus (Futuristic Present tense) without His permission. He alone would lay down His life for His sheep (Futuristic Present tense). Jesus had the authority to

lay down His life and to receive it back again (Dramatic Aorist tense). As the Son of God, He possesses divine omnipotence to accomplish these things. Men may think they have the power to lay down their own lives, but they do not. They must have God's permission; it must be part of His plan and purpose. Jesus obtained the divine omnipotence and the divine commission to do these very things from God the Father (Constative Aorist tense). By voluntarily submitting to the Father's plan – that He suffer and die on the cross for His sheep - Jesus obtained everything required for His subsequent resurrection, ascension and session at the right hand of the Father. The Father, Son, and Spirit agreed to this plan in eternity past. Was it worth it? It sure was! And aren't you glad Jesus volunteered?!

RELEVANT OPINIONS

Not only does He affirm that men have no power to put Him to death, except so far as He permits them, but He declares that He is free from every violence of necessity. (J. Calvin) Jesus maintained control over His life, even in allowing it to be destroyed by the enemy. (E. Towns) The fact that Jesus has the *exousia* probably means that nothing in the realm of what is *proper* nor in the realm of what is *possible* could stop Him from doing what He wanted to do. He is *free* in every respect to do what He intends. (W. Hendriksen) "I am laying it down," not in consequence of my impotence before the powers of darkness, but "from myself." This proceeding is in perfect harmony with the will of God the Father; but it is Christ's free act notwithstanding, and of all things the most worthy of the Father's love. (H. Reynolds)

John 10:18 No one (Subj. Nom.) will take (αἴρω, PAI3S, Futuristic) it (Acc. Dir. Obj.; My life) from Me (Gen. Separation), but rather (contrast) I alone (Subj. Nom.) will lay it (Acc. Dir. Obj.) down (τίθημι, PAI1S, Futuristic) Myself (Gen. Appos.). I have (ἔχω, PAI1S, Gnostic) the authority (Acc. Dir. Obj.; power, might, divine omnipotence) to lay it (Acc. Dir. Obj.) down (τίθημι, AAInf., Dramatic, Inf. As Dir. Obj. of Verb), and (continuative) I have (ἔχω, PAI1S, Gnostic) the authority (Acc. Dir. Obj.; power, might, divine omnipotence) to receive (λαμβάνω, AAInf., Dramatic, Inf. As Dir. Obj. of Verb) it (Acc. Dir. Obj.) again (adv.). I obtained (λαμβάνω, AA1S, Constative) this (Acc. Spec.) mandate (Acc. Dir. Obj.) from My (Gen. Rel.) Father (Abl. Source).

^{BGT} **John 10:18** οὐδεὶς αἴρει αὐτὴν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι αὐτὴν ἀπ' ἐμαυτοῦ. ἐξουσίαν ἔχω θεῖναι αὐτὴν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτὴν ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρός μου.

^{VUL} **John 10:18** nemo tollit eam a me sed ego pono eam a me ipso potestatem habeo ponendi eam et potestatem habeo iterum sumendi eam hoc mandatum accepi a Patre meo

LWB **John 10:19** A division arose among the Jews again because of these statements.

^{KW} **John 10:19** A division again arose among the Jews because of these words.

^{KJV} **John 10:19** There was a division therefore again among the Jews for these sayings.

TRANSLATION HIGHLIGHTS

A division (Gk: schism, Latin: dissention) arose again among the Jews who were listening to Jesus. His most recent assertions infuriated some of the them. Others thought He might be telling the truth, since He performed miracles they could not explain. Still others thought he was crazy or possessed by demons.

RELEVANT OPINIONS

True, some people desire to commit suicide, but surely not with the intention of coming back to life once more even if they could. (W. Hendriksen) Some were listening with eager, bewildered excitement. They knew not what to think. Their nascent faith is rebuked by the authorities. (H. Reynolds)

John 10:19 A division (Subj. Nom.) arose (γίνομαι, AMI3S, Ingressive, Deponent) among the Jews (Dat. Assoc.) again (adv.) because of these (Acc. Spec.) statements (Causal Acc.).

^{BGT} **John 10:19** Σχίσμα πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοὺς λόγους τούτους.

^{VUL} **John 10:19** dissensio iterum facta est inter Iudaeos propter sermones hos

LWB John 10:20 **And many of them exclaimed: He has a demon and is insane. Why do you keep listening to Him?**

^{KW} **John 10:20** And many of them were saying, A demon he has and is raving mad. Why are you listening to him?

^{KJV} **John 10:20** And many of them said, He hath a devil, and is mad; why hear ye him?

TRANSLATION HIGHLIGHTS

Many of the unbelieving Jews publicly proclaimed that Jesus had a demon and was insane (Dramatic Aorist tense). The conjunction could be “or” (either He had a demon *or* He was insane, they weren’t for sure which one), or it could be “and” (He may have a demon *and* is also insane). Their question was derogatory in nature: Why do you keep listening to Him (Iterative Present tense)? Nobody in *their* right mind would listen to a man who is out of *his* mind.

RELEVANT OPINIONS

They did not mean to identify insanity with demon possession, but intended to convey the idea that Jesus, being definitely under the control of an evil spirit, was uttering sheer nonsense. (W. Hendriksen)

John 10:20 And (continuative) many (Subj. Nom.) of them (Abl. Separation) exclaimed (λέγω, Imperf.AI3P, Descriptive): He has (ἔχω, PAI3S, Dramatic; possesses) a demon (Acc. Dir. Obj.) and (connective) is insane (μαίνομαι, PPI3S, Dramatic, Deponent; out of his mind). Why (interrogative) do you keep listening (ἀκούω, PAI2P, Iterative, Interr. Ind.) to Him (Adv. Gen. Ref.)?

^{BGT} **John 10:20** ἔλεγον δὲ πολλοὶ ἐξ αὐτῶν· δαιμόνιον ἔχει καὶ μαίνεται· τί αὐτοῦ ἀκούετε;

^{VUL} **John 10:20** dicebant autem multi ex ipsis daemonium habet et insanit quid eum auditis

LWB John 10:21 Others [of the same kind: unbelieving Jews] said: These are not the words of one who is demon possessed. A demon is not able to open the eyes of a blind man, is he?

^{KW} **John 10:21** Others were saying, These words are not the words of one demonized. A demon is not able to open eyes of blind people, is he?

^{KJV} **John 10:21** Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

TRANSLATION HIGHLIGHTS

Other Jewish citizens who heard Jesus' words did not believe in Him, but they were not convinced that His words were the type that a demon possessed man would speak (Dramatic Present tense). The Greek word *allos* means "others of the same kind," in this case meaning they were also unbelievers. Still, they did not think a demon had the power (Gnomic Present tense) to open a blind man's eyes. They asked each other that question as a matter of conversation, but logically they already had their own answer to the question.

RELEVANT OPINIONS

The other group was reluctant to accept this appraisal of Christ. The logic of His teaching was inconsistent with the alleged theory of madness. The nature of His miracles hardly seemed the result of a demon. (E. Towns) It is not in the nature of a demon to heal disease, and pour light on sightless eyes. The goodness of the Lord triumphs over the vile insinuation. (H. Reynolds)

John 10:21 Others (Subj. Nom.; of the same kind: unbelievers) said (λέγω, Imperf.AI3P, Descriptive): These (Subj. Nom.) are (εἰμί, PAI3S, Descriptive) not (neg. adv.) the words (Pred. Nom.) of one who is demon possessed (δαιμονίζομαι, PPpTc.GMS, Dramatic, Substantival, Deponent). A demon (Subj. Nom.) is not (neg. particle) able (δύναμαι, PMI3S, Gnomic, Deponent; lacks the power) to open (ἀνοίγω, AAInf., Dramatic, Inf. As Dir. Obj. of Verb) the eyes (Acc. Dir. Obj.) of a blind man (Poss. Gen.), is he (Interrogative Ind.)?

^{BGT} **John 10:21** ἄλλοι ἔλεγον· ταῦτα τὰ ῥήματα οὐκ ἔστιν δαιμονιζομένου· μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς ἀνοίξει;

^{VUL} **John 10:21** alii dicebant haec verba non sunt daemonium habentis numquid daemonium potest caecorum oculos aperire

LWB John 10:22 At that time, the Festival of Dedication [Hanukkah] began to take place in Jerusalem. It was winter.

^{KW} **John 10:22** At that time there occurred the feast of the dedication in Jerusalem. It was winter.

^{KJV} **John 10:22** And it was at Jerusalem the feast of the dedication, and it was winter.

TRANSLATION HIGHLIGHTS

At this time, the Festival of Dedication had started (Ingressive Aorist tense) in Jerusalem. This festival is also known as Hanukkah and the Feast of Lights, to commemorate the rededication of the temple by Judas Maccabaeus on that date in 165 B.C. The temple was liberated and purified from the profane treatment of king Antiochus Epiphanes of Syria in 167 A.D. It was winter time in Israel, when rains and stormy weather were commonplace.

RELEVANT OPINIONS

This is the only mention of the mid-December Feast of the Dedication in Scripture ... One of the principal features of this eight-day celebration was the lighting of lights in the temple and in homes. (E. Towns) It occupied eight days, was distinguished by illumination of the city and temple and of other places throughout the land, and hence was called the "Feast of Lights." (H. Reynolds) The many church festivals of today are like the Dedications, without foundation in truth, however they may appeal to religious sentiment. God's festivals were filled with spiritual significance and force, which now demands the non-observance of days and set seasons. (A. Knoch)

John 10:22 At that time (temporal adv.), the Festival of Dedication (Subj. Nom.; Hanukkah and the Feast of Lights) began to take place (γίνομαι, AMI3S, Ingressive, Deponent) in Jerusalem (Loc. Place). It was (εἰμί, Imperf.AI3S, Descriptive) winter (Pred. Nom.).

^{BGT} **John 10:22** Ἐγένετο τότε τὰ ἐγκαίνια ἐν τοῖς Ἱεροσολύμοις, χειμῶν ἦν,

^{VUL} **John 10:22** facta sunt autem encenia in Hierosolymis et hiemps erat

LWB John 10:23 And Jesus was walking around in the temple under Solomon's colonnade [protected from the rain].

^{KW} **John 10:23** And Jesus was walking around in the temple in the covered colonnade of Solomon.

^{KJV} **John 10:23** And Jesus walked in the temple in Solomon's porch.

TRANSLATION HIGHLIGHTS

Jesus was walking around (Iterative Imperfect tense) in the temple under the roof of Solomon's porch. Depending on the translation of *keimon* in the prior verse, it was either winter time (general weather report) or it was raining during the winter season (more specific weather report). If it was raining at the time, then we have a picture of Jesus walking back-and-forth (Latin: ambulatory) under the portico protected from it.

RELEVANT OPINIONS

This particular part of Solomon's temple was left uninjured by the Babylonians and survived apparently till the destruction of the temple by Titus in A.D. 70. (A. Robertson) Solomon's Colonnade was located on the eastern side of the temple precincts, overlooking the Kidron valley. It was a covered area with a cedar-panelled ceiling spanning 49 feet supported by white marble columns 38 feet tall. It offered protection from cold winds and was used as a meeting place where people discussed Scripture after ceremonies in the temple. In Acts 5:12 we learn that early Christians used to meet in Solomon's Colonnade. (C. Kruse)

John 10:23 And (continuative) Jesus (Subj. Nom.) was walking around (περιπατέω, Imperf.AI3S, Iterative) in the temple (Loc. Place) under Solomon's (Descr., Gen. Spec.) colonnade (Loc. Place; portico).

^{BGT} **John 10:23** καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ τοῦ Σολομῶνος.

^{VUL} **John 10:23** et ambulabat Iesus in templo in porticu Salomonis

LWB John 10:24 According [since it was raining], the Jews surrounded Him [on the porch] and kept asking Him: How long are you going to keep our minds in suspense [impatience]? If you are the Messiah, tell us plainly.

^{KW} **John 10:24** Then the Jews encircled Him and were saying to Him, How long are you holding us in suspense? As for you, assuming that you are the Christ, tell us plainly.

^{KJV} **John 10:24** Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

TRANSLATION HIGHLIGHTS

The Jews saw Jesus walking around under the roof of the porch. It was probably raining, so they saw an opportunity to corner Him on the porch and did so promptly (Constative Aorist tense).

Then they asked Him over-and-over again (Iterative Imperfect tense): How long are You going to keep our minds in suspense (Durative Present tense)? If you are the Messiah, tell us plainly (Imperative of Command). They were tired of His indirect proverbs with terms like sheep, shepherds, thieves, and robbers. They wanted Him to just come out and say it directly: “I am the Messiah.” Of course, He had already told some of them that He was the Messiah, back in 8:23-25. But they would not believe it.

RELEVANT OPINIONS

They asked Christ for a clear statement concerning His identity, particularly as it related to “the Christ.” The question was probably asked by some in an effort to trap Christ into making a statement that could be construed as blasphemy, but for some of the questioners there may have been an element of sincerity. (E. Towns) To the mind of the Jews (particularly, the Jewish religious leaders, hostile to Jesus) *being the Christ* meant being *the political* (even more than spiritual) *king of Israel, in rebellion against the Roman government*. Had Jesus used the plain language which they now demanded, it would have been completely misunderstood. (W. Hendriksen) Clearly the Jews mean to imply doubt and suspense. The next remark makes it clear. The condition of the first class is assumed to be true for the sake of argument. (A. Robertson) It was another attempt to get Jesus to say something what would incriminate Him. (C. Kruse)

“How long do you make us to doubt?” was inexcusable wickedness. They were seeking to transfer to Him the onus of their unbelief. They argued that He was responsible for the unreasonable and God-dishonoring doubting. This is ever the way with the unregenerate ... Instead of tracing the cause of unbelief to his own evil heart, the sinner blames God for the insufficiency of convincing evidence. (A. Pink) The Jews see their opportunity and embrace it. Here Jesus suddenly again appears in their midst; He is alone except for His disciples; now they can have it out with Him. By a concerted action they surround and enclose Him, meaning that He shall not get away again. No friendly multitude is at hand to support Him and to stay their hand. Jesus is suddenly face-to-face with His bitter enemies, who are now bound to force the issue. The moment is charged with the gravest potentialities. The passion of the Jews flares out in their accusing question coupled with the decisive command. (R. Lenski)

John 10:24 **Accordingly** (inferential; since they had Him cornered on the porch and He could not escape them because it was raining), **the Jews** (Subj. Nom.) **surrounded** (κυκλώω, AAI3P, Constative) **Him** (Acc. Dir. Obj.) **and** (continuative) **kept asking** (λέγω, Imperf.AI3P, Iterative) **Him** (Dat. Ind. Obj.): **How** (interrogative) **long** (temporal) **are You going to keep our** (Poss. Gen.) **minds** (Acc. Dir. Obj.) **in suspense** (αἴρω, PAI2S, Durative)? **If** (protasis, 1st class condition, “and it’s true”) **you** (Subj. Nom.) **are** (εἰμί, PAI2S, Descriptive) **the Messiah** (Pred. Nom.; Christ), **tell** (λέγω, AAImp.2S, Constative, Command) **us** (Dat. Adv.) **plainly** (Instr. Manner; openly, publicly).

^{BGT} **John 10:24** ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι καὶ ἔλεγον αὐτῷ· ἕως πότε τὴν ψυχὴν ἡμῶν αἴρεις; εἰ σὺ εἶ ὁ χριστός, εἰπὲ ἡμῖν παρρησίᾳ.

^{VUL} **John 10:24** circumdederunt ergo eum Iudaei et dicebant ei quousque animam nostram tollis si tu es Christus dic nobis palam

LWB John 10:25 Jesus answered them with discernment: I did tell you, but you did not believe. The works which I am doing [performing miracles] in My Father's name, they provide testimony concerning Me [proof of His deity].

^{KW} **John 10:25** Answered them Jesus, I told you and you are not believing. The works which I am constantly doing in the Name of my Father, these are bearing testimony concerning me.

^{KJV} **John 10:25** Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

TRANSLATION HIGHLIGHTS

Jesus answered them with discernment, realizing some of them wanted to trap Him (Constative Aorist tense). I told you (back in 8:23-25), but you did not believe (Aoristic Present tense). In other words, He already told them once and they didn't believe Him, so what's the point in telling them again? He also told them who He was in 5:17-47, 6:29, 6:35, 6:51-65, 7:37-39, 8:12-20, 8:28-29, 8:42, and 8:56-58. The works which I am doing (Dramatic Present tense) - referring to the miracles He had performed – they are providing ample testimony (Perfective Present tense) to My deity. He tells them plainly, on many occasions: they do not believe Him. He performs miracles never seen before on earth which prove His deity: they still do not believe Him. He tells them using proverbs: an explanation using pictorials does not lead them to believe Him. His sheep hear Him, but the rest of the Jews do not hear Him, because they are not His sheep.

RELEVANT OPINIONS

Jesus explains that unbelief has a blinding and stultifying effect: lack of faith (resulting from ill-will toward Jesus) means lack of spiritual understanding. In 8:43 the Lord expressed the same idea in these words: “Why do you not understand my utterance? It is because you cannot (bear to) hear My word.” (W. Hendriksen) The land was filled with will-worship, and that is one great and growing hindrance nowadays ... It was a day when there was the most fierce opposition to the real truth of God. (C. Spurgeon) Arminians say that all men can believe, but the Bible teaches that they cannot believe unless they are Christ's sheep. Arminians assert that all men can come to Christ, but the Bible teaches “No man can come to me, except the Father which has sent me draw him.” (W. Best)

John 10:25 Jesus (Subj. Nom.) answered them (Dat. Ind. Obj.) with discernment (ἀποκρίνομαι, API3S, Constative, Deponent): I did tell (λέγω, AAI1S, Constative) you (Dat. Adv.), but (adversative) you did not (neg. adv.) believe (πιστεύω, PAI2P, Aoristic). The works

(Subj. Nom.; deeds) **which** (Acc. Appos.) **I** (Subj. Nom.) **am doing** (ποιέω, PAI2S, Dramatic; performing) **in My** (Gen. Rel.) **Father's** (Poss. Gen.) **name** (Loc. Sph.), **they** (Nom. Appos.) **provide** **testimony** (μαρτυρέω, PAI3S, Perfective) **concerning Me** (Prep. Gen.).

^{BGT} **John 10:25** ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· εἶπον ὑμῖν καὶ οὐ πιστεύετε· τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρὸς μου ταῦτα μαρτυρεῖ περὶ ἐμοῦ·

^{VUL} **John 10:25** respondit eis Iesus loquor vobis et non creditis opera quae ego facio in nomine Patris mei haec testimonium perhibent de me

LWB **John 10:26** **But you do not believe now and never will believe [persistent to the end], because you are not part of My sheep [not given to Him by the Father].**

^{KW} **John 10:26** But as for you, you are not believing because you are not of the sheep which are mine.

^{KJV} **John 10:26** But ye believe not, because ye are not of my sheep, as I said unto you.

TRANSLATION HIGHLIGHTS

There is a good reason why these Jews have heard Jesus testify to His deity, and have seen His miracles, but still do not believe what He says. They do not believe Him now and will never believe (Gnomic Present Futuristic tense) because they are not His sheep. Jesus is not their Shepherd; their shepherd is the devil. They do not belong to God the Father; they belong to Satan. Nothing that Jesus says or does will ever change their mind. They are not among those sheep that the Father has given to Jesus; they are not one of His elect. The only shepherd whose voice they will hear is Satan. The finality of this statement is unmistakable. Jesus does not give them another chance. He does not beg them to believe in Him. He does not give another altar call. As deity, He could look out over humanity and know exactly, by name, which individuals were His sheep and which ones were not. It is a mystery to us as humans, but it was not a mystery to Jesus.

RELEVANT OPINIONS

That failure to believe, that open hostility, is *their sin*. For this they – *and they alone* – are fully responsible. Nevertheless, there is also the factor of divine predestination ... To deny either is foolish ... The factor of divine predestination is more basic than that of human responsibility; more basic in the sense, that those who listen to Christ's voice and follow Him (trust in Him and obey Him), do so *because* they were *given* and *drawn*; and those who are not able to listen to Him and to follow Him remain in this state of inability *because* it has not pleased God to rescue them from the condition in which they, by their own guilt, have plunged themselves ... Hence, in this entire representation God remains holy as well as sovereign, and it is man upon whom all the blame rests. (W. Hendriksen) Only Christ's own sheep know His voice, and distinguish it as the Divine voice from the voice of strangers. These only "follow" Him, and accordingly have every

opportunity of acquainting themselves with His character and the manifestations of His purposes. (J. Thomson) The seed of the serpent is manifested in Scripture near the end of the OT dispensation in the words of the Lord when He told the reprobate Pharisees, “you are of your father the devil” (John 8:44), and “you believe not, because you are not of My sheep.” (G. Long)

Commentators understand the “sheep” to be nothing more than a synonym for born-again and justified persons, whereas in fact it is equivalent to God’s elect, as the 16th verse of this chapter clearly shows. The Lord did not say “Because you are not of my sheep you believe not,” but “You believe not, because you are not of my sheep.” Man always turns the things of God upside down. When he comes to something in the Word which is peculiarly distasteful, instead of meekly submitting to it and receiving it in simple faith because God says it, he resorts to every imaginable device to make it mean something else. Here Christ is not only charging these Jews with unbelief, but He also explains why faith had not been granted to them – they were not “of his sheep”: they were not among the favored number of God’s elect. If further proof be required for the correctness of this interpretation, it is furnished below. A man does not have to believe to become one of Christ’s sheep: he believes *because he is* one of His sheep. (A. Pink) If Jesus were an Arminian, he would have said: “You are not of my sheep because you do not believe.” The condition that the Arminian would have the believer supply is expressly excluded in verses such as John 10:26. (R. Wright)

Faith is not an activity generated by some human will to believe. It comes about because God first works in a man. (L. Morris) They “heard not” *because* they were not *of* God: they “believed not” *because* they were not *of* His sheep. In each instance He gives as the reason why they received Him not the solemn fact that they belonged not to God’s elect: they were numbered among the reprobates. (A. Pink) Jesus follows His statements about dying for His sheep by a stark denial that some are His sheep. It would be difficult to maintain that He lays down His life to save them, for He just excluded them from the number of His sheep. Exclusions also appear in John 17 ... We hold to *definite atonement* because sometimes when the Bible speaks of Christ’s saving death, it excludes some persons. We teach *limited atonement* because Scripture describes the cross as effective, not making salvation possible for all, but actually securing salvation (Rev. 5:9, 1 Peter 1:18-19) for multitudes ... By contrast, unlimited atonement disrupts the harmony of the Trinity, cannot accommodate places where the Bible excludes some from the atonement, and affirms a potential, rather than an effective, atonement. (R. Peterson) They were not included in His flock, for whom He had said earlier, He would lay down His life. That is limited atonement. (E. Palmer)

If attention is paid to the relations which Christ sustained to those in whose stead He obeyed and suffered, it at once appears that His work was no mere indefinite and general one, but had a particular and restricted design. He transacted as a Shepherd on behalf of His sheep. If He died also for the goats and the wolves, then there was no point in saying He laid down His life for the sheep. He served in the relation of a Husband, showing singleness of affection, the exclusiveness of conjugal love! He sustained the relation of Head to His beneficiaries, there being a federal and legal unity between them. (A. Pink) Reprobation is taught in this verse of Scripture. These Jews were not believing because they were not from God’s people whom He already possessed in covenant relationship. (W. Best) Belonging to the sheep is not dependent on believing. It’s the

other way around. Believing is dependent on being a sheep. Belonging to the sheep enables a person to believe. (J. Piper) We are not saved because we believe, but we believe because we are His sheep. (A. Custance) He identifies His sheep with the final elected saints. (R. Wright) Is the condition for man to believe within the power of man to do of himself? If it is, then do all men have power to believe? To say yes is to deny the teaching of Scripture - John 6:44, 65, 10:26, Eph. 2:1. (G. Long)

John 10:26 But (adversative) you (Subj. Nom.) do not (neg. adv.) believe now and never will believe (πιστεύω, PAI2P, Gnostic), because (causal) you are (εἰμί, PAI2P, Descriptive) not (neg. adv.) part of My (Gen. Poss.) sheep (Partitive Abl.).

^{BGT} **John 10:26** ἀλλὰ ὑμεῖς οὐ πιστεύετε, ὅτι οὐκ ἐστὲ ἐκ τῶν προβάτων τῶν ἐμῶν.

^{VUL} **John 10:26** sed vos non creditis quia non estis ex ovibus meis

LWB John 10:27 My sheep will hear My voice [mutual recognition], that is, I will choose them [intimate selection] and they will follow Me [reciprocal activity],

^{KW} **John 10:27** The sheep which are mine are in the habit of listening to my voice, and I know them by experience, and they take the same road that I take with me,

^{KJV} **John 10:27** My sheep hear my voice, and I know them, and they follow me:

TRANSLATION HIGHLIGHTS

The sheep that belong to Jesus will hear His voice (Futuristic Present tense). This could also be gnomic, since it will happen 100% of the time (always) without fail. What exactly does Jesus mean by this statement? He elaborates on it. Jesus will select them from His intimate and omniscient knowledge (Futuristic Present tense) and they will follow Him (Futuristic Present tense). This is a prophetic statement for those in the crowd that were to become His sheep, and a slap in the face of those who were plotting evil designs against Him. The Greek word *ginosko* in this passage refers not to a general knowledge of who they are, but an intimate knowledge followed by His selection of them. The Father identified His sheep in eternity past; the Son calls them as their Shepherd in time by means of His message and deeds; the Holy Spirit regenerates them so they will hear His voice and respond with belief.

RELEVANT OPINIONS

Here the Lord contrasts the elect from the non-elect. God's elect *hear* the voice of the Son: *they* hear the voice of the Shepherd because they belong to His sheep: they "hear" because a sovereign God imparts *to them* the capacity to hear, for "The hearing ear and the seeing eye, the Lord has made even both of them" (Proverbs 20:12). Each of the sheep "hear" when the irresistible call comes to them, just as Lazarus in the grave heard when Christ called him. (A. Pink) To Him belonged the sovereign prerogative that He might have mercy on whom He would have mercy; and He, out of His own absolute will, and according to the counsel of His own good

pleasure, made choice severally and individually of certain persons, and He said, “These are mine.” The names were written in His book: they became His portion and His heritage. Having chosen them of old so many ages ago, assured He will not lose them now. (C. Spurgeon) Very clearly, people cannot make themselves sheep; sheep do not hear a voice unless that voice has gone forth first of all; and sheep do not follow unless the shepherd has first pushed them out of the fold and has gone on ahead of them. (W. Hendriksen) John 10:27-30 is significant for our purposes because these verses touch on nearly all five points of Calvinism. (J. Boice)

Election seems to heat the blood and fire the wrath of many. Not that they care to be chosen of God themselves; but, like the dog in the manger, they would keep other people out of the privilege. Not even to prevent these displays of bad temper did our Lord keep back the discriminating truths of the Word. Here, when addressing the Jews, He did not hesitate to speak, even to a rude rabble, concerning that glorious doctrine. He says, “You believe not, because you are not of my sheep, as I said unto you.” He does not lower the standard of doctrine; but He holds His ground, and carries the war into the enemy’s camp. The notion that certain truths are not fit to be preached to a general assembly, but are to be kept for the special gathering of the saints, is, I believe, horribly mischievous. Christ has not commanded us to keep a part of our teaching sub rosa; reserved from the common folk, and set aside for the priests alone. He is for openly proclaiming all truth. There is no truth that we need be ashamed of, and there is no truth that will do any harm ... Even to His brutish opponents He exhibited but little reserve. He flashed in the faces of His adversaries this grand, but humbling truth, “You believe not, because you are not of my sheep.” Your unbelief is just an evidence that you were not chosen, that you have not been called by the Spirit of God, and that you are still in your sins. (C. Spurgeon)

God effectually calls all whom He has elected, so that the sheep of Christ are proved by their faith. And, indeed, the reason why the name of sheep is applied to believers is, that they surrender themselves to God, to be governed by the hand of the Chief Shepherd, and, laying aside the fierceness of their nature, become mild and teachable. (J. Calvin) Jesus does not say, “You do not belong to my sheep because you do not believe.” Belonging to the sheep, in this text, is not dependent on believing. It’s the other way around. Believing is dependent on being a sheep. Belonging to the sheep enables a person to believe. So Jesus says, “The reason you don’t believe is that you don’t belong to my sheep.” The covenant love of God is not only a response to our faith, but a resurrecting power of grace that made us alive when we were dead and could not yet exert faith. (J. Piper) In contrast to the reprobates, Christ’s sheep hear His voice, He knows them, and they follow Him. Election is taught in this verse of Scripture. The sheep are Christ’s by the Father’s choice. Election is the first moving cause of God’s grace looking to salvation. This grace was given the elect in Christ before the world began. Irresistible grace will seek, find, and save all the chosen ones. The only person who seeks God is one who has been regenerated. (W. Best)

John 10:27 **My** (Nom. Poss.) **sheep** (Subj. Nom.) **will hear** (ἀκούω, PAI3P, Futuristic) **My** (Poss. Gen.) **voice** (Obj. Gen.; mutual recognition), **that is** (explanatory), **I will choose** (γινώσκω, PAI1S, Futuristic; intimate selection) **them** (Acc. Dir. Obj.) **and**

(continuative) **they will follow** (ἀκολουθέω, PAI3P, Futuristic) **Me** (Dat. Adv.; reciprocal activity),

^{BGT} **John 10:27** τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούουσιν, κἀγὼ γινώσκω αὐτὰ καὶ ἀκολουθοῦσίν μοι,

^{VUL} **John 10:27** oves meae vocem meam audiunt et ego cognosco eas et sequuntur me

LWB John 10:28 And I will also give to them life eternal. Furthermore, they will never as a result ever perish in eternity [authoritative assurance] and no one will snatch them out of My hand [eternal security].

^{KW} **John 10:28** And I give to them life eternal. And they shall positively not perish, never. And no one shall snatch them by force out of my hand.

^{KJV} **John 10:28** And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.

TRANSLATION HIGHLIGHTS

Jesus will give eternal life to all of His sheep (Futuristic Present tense). Furthermore, they will never, ever perish – not even in eternity (Gnomic Aorist tense). This is an absolute promise that will be upheld by His omnipotent power. And this promise is not just for their lifespan on earth; it extends into eternity future. In addition, no one will be able to snatch them out of His hand (Predictive Future tense). None of His sheep can be seized or stolen from Him by any human or demonic entity. They are protected (eternal security, perseverance of the saints) by the Shepherd forever. The Father gave His elect to the Son, and the Son is not going to lose any of them.

RELEVANT OPINIONS

The sheep shall certainly never perish; i.e., they shall never enter the state of wrath, the condition of being banished forever from the presence of the God of love ... It must be borne in mind, as has been shown previously, that in the Fourth Gospel the idea of predestination (and at times also its corollary: the perseverance of the saints, their being guarded by the power of God, so that they keep clinging to Him to the very end) is constantly stressed. Hence, it is utterly futile to deny this or to seek refuge in a passage which, considered merely on the surface, may seem to be in conflict with this consistent teaching. The basis of man's salvation rests forever in God, not in man! That point is not grasped by those who teach that man is able, after all, to tear himself loose from the power of God. Thus, in essence, God is dethroned, and the comfort of the assurance of salvation is lost. (W. Hendriksen) Here the doctrine of final preservation of the saints is tied not only to effectual call but also to particular atonement. (T. Nettles)

I do not know in what other way to preach from this text than the one in which I am preaching from it. Somebody says, "Oh, that is Calvinism!" I do not care what it is. It is Scriptural. I have this inspired Book before me, and I cannot see any meaning in the words before me, if they do not mean that those who have received life from the Lord Jesus have an endless inheritance. I

cannot make them mean anything else. “I give unto my sheep eternal life,” must mean that believers are eternally secure. “It is dangerous doctrine,” cries one. I have not found it dangerous, and I have tried it these many years. I conceive that it would be far more dangerous to tell people that they could be truly converted, and yet the work of grace would end in six months, and then they could come back again, and begin again, and do so as many times as they liked; whereas the Word of God tells them that if they shall fall away, it is impossible to renew them again unto repentance. (C. Spurgeon)

If particular election and final perseverance are not contained in these passages, I know not what can be intended therein. (I. Backus) Election is to salvation and not to mere external privileges. (J. Boyce) I believe that this faith is effectually wrought in none, but those which before the world were appointed unto glory. I believe that election is free and permanent, being founded in grace, in the unchangeable will of God. (J. Bunyan) Election is accomplished by means. The fact that God determines He should do something does not diminish the necessity of the means by which He chooses to do it. (T. Nettles) The end which God had in view, and has fixed, with respect to His people, is the salvation of them; and it can never be consistent with His wisdom to appoint insufficient means, or not make those means effectual, which it is in His power to do; which must be the case, if any of those He has appointed to salvation should perish. (J. Gill)

At the moment of regeneration (new birth), the saints receive everlasting life as a present possession. This must be understood as referring not to an eternal duration or quantity of life but to experiencing an endless and abundant quality of life, i.e., a life of satisfaction and joy. (R. Morey) Calvinism holds that divine love does not stop short at graciously inviting, but that the triune God takes gracious action to ensure that the elect respond. (T. Schreiner) The wolves may scatter, but they cannot seize. They cannot by force take the elect out of the crucified and omnipotent hand of the sovereign God. (W. Best) Jesus’ words divide His hearers into two categories: sheep and those who are not sheep (we’ll call them goats). People have one of these two identities, and Jesus implies that they are sheep or goats *before* they respond to Him. Their response of belief or unbelief doesn’t cause them to become either sheep or goats. Instead, their responses *reveal* their prior identities. (R. Peterson)

John 10:28 And I will also (adjunctive) give (δίδωμι, PA11S, Futuristic) to them (Dat. Adv.) life (Acc. Dir. Obj.) eternal (Acc. Extent of Time). Furthermore (adjunctive), they will never as a result (neg. adv., neg. particle) ever perish (ἀπόλλυμι, AMSubj.3P, Gnostic, Result; authoritative assurance) in eternity (Acc. Extent of Time; the future, perpetuity) and (connective) no (neg. adv.) one (Subj. Nom.) will snatch (ἄρπάζω, FAI3S, Predictive; drag away, steal, seize) them (Acc. Dir. Obj.) out of My (Poss. Gen.) hand (Abl. Separation; anthropomorphism).

^{BGT} **John 10:28** καὶ γὰρ δίδωμι αὐτοῖς ζωὴν αἰώνιον καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα καὶ οὐχ ἄρπάσει τις αὐτὰ ἐκ τῆς χειρὸς μου.

^{VUL} **John 10:28** et ego vitam aeternam do eis et non peribunt in aeternum et non rapiet eas quisquam de manu mea

LWB **John 10:29** My Father who gave *them* [the elect sheep] to Me is greater than [divine omnipotence] all [human or demonic entities]. Furthermore, no one is able to snatch *them* out of My Father's hand [eternal security].

^{KW} **John 10:29** My Father who gave them to me as a permanent gift is greater than all. And no one is able to be snatching them by force out of the hand of my Father.

^{KJV} **John 10:29** My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand.

TRANSLATION HIGHLIGHTS

God the Father, who gave His elect sheep to Jesus (Intensive Perfect tense), is greater than all human or demonic forces (Gnomic Present tense). His divine omnipotence overrules any attempt by mere mortals or Satan's emissaries to harm His sheep. Furthermore, no one – human or demonic – has the power (Gnomic Present tense) to snatch any of His elect sheep (Dramatic Present tense) out of the Father's hand. It is utterly impossible. This is a simple statement of the doctrine of *eternal security* or the *perseverance of the saints*. Once a sheep, always a sheep – and nothing can be done by anybody to change that eternal status once it is given. For those who are studying the variant readings of this verse in the Greek, this is one of the rare occasions where the best Greek text is actually complimented by the Latin Vulgate.

RELEVANT OPINIONS

What the Father gave to the Son *remains the possession of the Father*. This gift, then, being more excellent (literally, *greater*; hence, more precious) than all other creatures can never perish. True believers are never lost. They are the object of God's very special care, which rests upon His predestinating love ... Neither Satan, nor the clever false prophet, nor the powerful persecutor, nor anyone else shall ever be able to snatch any sheep of the flock out of the hand of the Father! (W. Hendriksen) The sheep are placed in Christ's hands by the Father, for they are "the sheep of His hand." The power, the wisdom, the love of Jesus secure the final salvation of His sheep. (H. Reynolds) Along with God's sovereign *purpose* to present every believer to the praise of His glory, He has the *power* to carry out that purpose ... How marvelous to contemplate, that Jesus Christ views each believer as a personal gift from the Father! (E. Radmacher)

There is a specialty of character about them. They are "my sheep." They are dependent, timid, trembling, obedient, teachable; they are made sheep by His own Spirit. They have received a nature which is not that of the doggish world, nor that of the swinish multitude, nor that of the wolfish persecutor; but that of men indwelt of the Spirit of God, who are therefore clean, gentle, loving, gracious. (C. Spurgeon) We have a *complete and perfect record* in the Word of God that is forever settled in heaven, of the salvation the believer is given, a *complete and perfect salvation* given the believer, and the believer's *complete and perfect retention* of the same for

time and eternity. Observe how the use of the perfect tense in Scripture is in accord with the doctrine of the security of the believer as stated in such passages as John 10:27-29. (K. Wuest)

Now that God has taken my salvation out of the control of my own will, and put it under the control of His, and promised to save me, not according to my working or running, but according to His own grace and mercy, I have the comfortable certainty that He is faithful and will not lie to me, and that He is also great and powerful, so that no devils or opposition can break Him or pluck me from Him. (M. Luther) How could Jesus make His preservation of us any clearer than to say categorically we will never perish and to promise us the protection of Himself and the Father? (R. Peterson) If Jesus intended in John 10 to give an explicit statement designed to refute Arminianism, He could hardly have made it clearer. In fact, in order to absolutely exclude free will as the spontaneous cause of His people's coming to and believing on Him, He explains to His unbelieving enemies that the reason they did not believe in Him was that they were not in the category of His sheep. (R. Wright)

It is hard to believe Satan has been allowed largely to defeat God's intentions. Christ did not die to make the salvation of all men possible; He died to make the salvation of the elect certain, and this will be demonstrated in due time. None of them will be lost. Such is the basis of our eternal security. There was no limit to the worth of His atonement, but in God's intention there was to be no waste either. The Lord did all that was necessary for the salvation of an elect number whose response was guaranteed by the Father. The original design was and will be entirely fulfilled. The Lord's victory is complete. The completeness of this victory is not dependent upon man's natural inclination to respond to the offer of salvation, but to God's sovereign grace in conferring upon the elect the necessary saving faith. (A. Custance)

John 10:29 My (Gen. Rel.) Father (Subj. Nom.) who (Acc. Appos.) gave (δίδωμι, Perf.AI3S, Intensive) them (ellipsis; the elect sheep) to Me (Dat. Adv.) is (εἰμί, PAI3S, Gnostic) greater than (Pred. Nom.) all (Obj. Gen.; human or demonic). Furthermore (continuative), no one (Subj. Nom.) is able (δύναμαι, PMI3S, Gnostic; has the power) to snatch (ἄρπάζω, PAInf., Dramatic, Inf. As Dir. Obj. of Verb) them (ellipsis) out of My (Gen. Rel.) Father's (Gen. Poss.) hand (Abl. Separation).

^{BGT} **John 10:29** ὁ πατήρ μου ὃ δέδωκέν μοι πάντων μείζον ἐστίν, καὶ οὐδεὶς δύναται ἄρπάζειν ἐκ τῆς χειρὸς τοῦ πατρός.

^{VUL} **John 10:29** Pater meus quod dedit mihi maius omnibus est et nemo potest rapere de manu Patris mei

LWB **John 10:30** The Father and I are one [united in will and purpose].

^{KW} **John 10:30** I and the Father are one in essence.

^{KJV} **John 10:30** I and my Father are one.

TRANSLATION HIGHLIGHTS

The Father and the Son are indeed united in essence, and this may be understood as a secondary principle here, but the neuter “one” rather emphasizes their common will and purpose (works). This has always been true and always will be true (Gnomic Present tense). Their separate *persons* are emphasized by the singular nouns (Father, I) while their unity in purpose is emphasized by a plural verb (we are). Now if we are brought into union with Christ by the Holy Spirit, then it also stands to reason that we are brought into union with God the Father. Therefore we are united with the Trinity positionally, and may have fellowship with the Trinity experientially by following appropriate protocol for Church Age believers.

RELEVANT OPINIONS

The Lord declares that He can bestow eternal life and blessedness upon those who stand in close living relation with Himself, and between whom and Himself there is mutual recognition and the interchanges of love and trust. He bases the claim on the fact that the Father’s hands are behind His, and that the Father’s eternal power and Godhead sustain His mediatorial functions and, more than all, that the Father’s Personality and His own Personality are merged in one essence and entity. (H. Reynolds) Thus in this passage Jesus affirms His complete equality with the Father. (W. Hendriksen) Christ and the Father are one in essence primarily, but therefore also one in working, and power, and will. (H. Alford)

When divine persons are the subject, God is revealed in three separate and distinct persons who are distinguished throughout Scripture. The word “Trinity” is used to express three persons in one Godhead. In the Trinity, there are three coequal, coinfinite, coeternal persons in one essence: the Father, the Son, and the Holy Spirit. (R.B. Thieme, Jr.) The Lord is conscious of His own Personality as distinct from that of the Father, and yet He asserts a fundamental unity. But what kind of unity is it? Is it a unity of wish, emotion, sentiment, only? On the contrary, it is a oneness of redemptive power. (H. Reynolds)

To deny that equality of power is here expressed is to deny just what is asserted. (R. Lenski) Therefore, to say that Christ’s death was designed to be redemptive in the sense of actually providing salvation for all mankind without exception is to destroy the oneness between the Father and the Son. Furthermore, it introduces an intolerable disjunction in the divine purpose. And such a disjunction, if it were true, would threaten the unity of the Trinitarian relationship “for it would show Christ intending to die for those whom the Father has not given to Him, and for those whom the Holy Spirit will not regenerate.” (G. Long, R. Nicole)

John 10:30 The Father (Subj. Nom.) and (connective) I (Subj. Nom.) are (εἰμί, PAIIP, Descriptive & Gnomic) one (Pred. Nom.).

^{BGT} **John 10:30** ἐγὼ καὶ ὁ πατήρ ἓν ἐσμεν.

^{VUL} **John 10:30** ego et Pater unum sumus

LWB **John 10:31** **Again the Jews picked up stones so that they might stone Him.**

^{KW} **John 10:31** Again the Jews picked up stones and brought them in order that they might stone Him.

^{KJV} **John 10:31** Then the Jews took up stones again to stone him.

TRANSLATION HIGHLIGHTS

The Jewish leaders and some of their followers were so angry at Jesus that once again they picked up stones (Constative Aorist tense) so they might stone Him (Dramatic Aorist tense). These stones were likely large chunks of marble lying around as the result of a construction project, not tiny rocks. He spoke plainly to them and they understood Him perfectly. The potential subjunctive points to the murderous intention in their hearts as it expressed itself in outward activity. They had become a lynch mob. But as we shall see in the next verse, they were unable to execute Him.

RELEVANT OPINIONS

Their reasoning may be expressed in the form of a syllogism, as follows:

Major premise: A blasphemer must be stoned to death.

Minor premise: This man is a blasphemer.

Conclusion: This man must be stoned to death.

The reasoning was very logical, but the minor premise was wrong! Hence the conclusion was wrong and wicked ... It was wicked because Jesus had furnished abundant proof of His divine Sonship. (W. Hendriksen)

The act of sudden rage implied that they understand our Lord to claim supreme Deity. (H. Reynolds) These Jews had no difficulty in perceiving the force of what our Lord had just said to them. They instantly recognized that He had claimed absolute equality with the Father, and to their ears this was blasphemy. (A. Pink) They picked them up where the building operations of reconstructing parts of the Temple were going on and brought them to the Porch of Solomon as they had done before in 8:59. This their action is their answer. (R. Lenski)

John 10:31 Again (adv.) the Jews (Subj. Nom.) picked up (βαστάζω, AAI3P, Constative) stones (Acc. Dir. Obj.) so that (purpose) they might stone (λιθάζω, AASubj.3P, Dramatic, Potential) Him (Acc. Dir. Obj.).

^{BGT} **John 10:31** Ἐβάστασαν πάλιν λίθους οἱ Ἰουδαῖοι ἵνα λιθάσωσιν αὐτόν.

^{VUL} **John 10:31** sustulerunt lapides Iudaei ut lapidarent eum

LWB John 10:32 Jesus asked them with discernment: I have showed you many good works from My Father. For which of these works do you intend to stone Me?

^{KW} **John 10:32** Jesus answered them, Many works I showed you as evidence, beautiful, noble works, from my Father. What is the character of that particular work among these on account of which you are purposing to stone me?

^{KJV} **John 10:32** Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

TRANSLATION HIGHLIGHTS

Jesus knew what they were thinking and He asked them a pointed question to get them thinking (Constative Aorist tense). He had performed many good works (Dramatic Aorist tense) that came directly from the will and purpose of God the Father. For which of these good works did they intend to stone Him (Tendential Present tense)? He knew the answer, of course, but He wanted them to state it openly for the benefit of everyone present. He also made it quite clear that these works were done according to the Father, a fact which must have made a few of them think again. Could anyone perform such miracles and not come from God?

RELEVANT OPINIONS

The works which Jesus had performed, being works from the Father, showed that Jesus and the Father are one; hence, that He is not a blasphemer, and should not be stoned but worshipped. (W. Hendriksen) When He terms these works as “from the Father” He means not only that they met with the Father’s full approval, but that they had been done by His authority and command. (A. Pink)

John 10:32 Jesus (Subj. Nom.) asked them (Dat. Ind. Obj.) with discernment (ἀποκρίνομαι, API3S, Constative, Deponent): I have showed (δείκνυμι, AAI1S, Dramatic) you (Dat. Adv.) many (Acc. Measure) good (Compl. Acc.) works (Acc. Dir. Obj.) from My (Gen. Rel.) Father (Abl. Source). For which (Acc. Gen. Ref., interrogative) of these (Gen. Spec.) works (Acc. Dir. Obj.) do you intend to stone (PAI2P, Tendential, Interrogative Ind.) Me (Acc. Dir. Obj.)?

^{BGT} **John 10:32** ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· πολλὰ ἔργα καλὰ ἔδειξα ὑμῖν ἐκ τοῦ πατρός· διὰ ποῖον αὐτῶν ἔργον ἐμὲ λιθάζετε;

^{VUL} **John 10:32** respondit eis Iesus multa opera bona ostendi vobis ex Patre meo propter quod eorum opus me lapidatis

LWB John 10:33 **The Jews answered Him with discernment: We are not planning to stone You because of a good work, but because of blasphemy, because You, being a human being, claim that you yourself are God.**

^{KW} **John 10:33** The Jews answered Him, For a noble work we are not purposing to stone you, but for a blasphemy, and because you, being a human being, are deifying yourself.

^{KJV} **John 10:33** The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

TRANSLATION HIGHLIGHTS

The Jewish leaders understood that Jesus was tripping them up by questioning their evil motivation (Constative Aorist tense). They claimed that they were not planning to stone Him (Tendential Present tense) because of a good work, but because of blasphemy. In other words, they weren't falling for His debating trick. They knew they couldn't stone a man for good works, but they were commanded to stone a man to death for blasphemy. And they had their proof in His last words. He was a mere human being just like them, but He had just claimed (Dramatic Present tense) that He was God. He ascribed deity to Himself, as well as equality with the Father. This was blasphemous and to their way of thinking He deserved to be stoned to death. They weren't interested in His works or where He claimed they came from. They were honed-in on His words.

RELEVANT OPINIONS

To them what Jesus *said* in 8:30 was far more important than what He *did*. (W. Hendriksen) The Jews were in one sense right. He had declared His essential unity with the Father; He had made Himself, represented Himself, as equal with God. In the opinion of His hearers, He conveyed the idea that He possessed and was wielding Divine powers. He was making Himself to be God. Good works by the score were no vindication of one who dishonored the Name of God by claiming equality with Him. (H. Reynolds) Though wicked men carry on open war with God, yet they never wish to sin without some plausible pretence. The consequence is, that when they rage against the Son of God, they are not content with this cruelty, but bring an unprovoked accusation against Him, and constitute themselves advocates and defenders of the glory of God. (J. Calvin) The word *blasphemy*, which among profane authors denotes generally every kind of reproach, Scripture refers to God, when His majesty is offended and insulted. (J. Calvin)

John 10:33 The Jews (Subj. Nom.) answered Him (Dat. Ind. Obj.) with discernment (ἀποκρίνομαι, API3P, Constative, Deponent): We are not (neg. adv.) planning to stone (λιθάζω, PAI1P, Tendential) You (Acc. Dir. Obj.) because of a good (Descr. Gen.) work (Prep. Gen.), but (contrast) because of blasphemy (Prep. Gen.), because (causal) You (Subj. Nom.), being (εἰμί, PAPtc.NMS, Descriptive, Attributive) a human being (Pred. Nom.), claim (ποιέω, PAI2S, Dramatic) that (introductory) you yourself (Subj. Acc.) are (ellipsis) God (Pred. Acc.).

^{BGT} **John 10:33** ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι· περὶ καλοῦ ἔργου οὐ λιθάζομέν σε ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ὦν ποιεῖς σεαυτὸν θεόν.

^{VUL} **John 10:33** responderunt ei iudaei de bono opere non lapidamus te sed de blasphemia et quia tu homo cum sis facis te ipsum Deum

LWB **John 10:34** Jesus asked them with discernment: Is it not written in your law [Psalm 82:6]: I have declared, you are gods [judges representing God’s authority on earth]?

KW **John 10:34** Jesus answered them, Does it not stand written in your law, I said, You are gods?

KJV **John 10:34** Jesus answered them, Is it not written in your law, I said, Ye are gods?

TRANSLATION HIGHLIGHTS

Jesus continued this debate by reminding them of something in their law (Constative Aorist tense). The repeated use of *apokrinomai* points to this discussion being pointed, inquisitive, discerning and antagonistic. Is it not written in Psalm 82:6 (Intensive Perfect tense) that “I have said, You are gods, and all of you are children of the Most High”? Jesus only quoted the first phrase of the passage for His purposes. This verse refers to judges as though they were delegated authority as “gods.” They executed divine justice as His representatives on earth. You might say that Jesus was defending Himself by using this verse as a *technicality*. The question is, Would the Jewish leaders accept it and reverse their intended course of action?

RELEVANT OPINIONS

Scripture gives the name of *gods* to those on whom God has conferred an honorable office. He whom God has separated, to be distinguished above all others, is far more worthy of this honorable title ... In Psalm 82:6, God expostulates with the kings and judges of the earth, who tyrannically abuse their authority and power for their own sinful passions, for oppressing the poor, and for every evil action. He reproaches them that, unmindful of Him from whom they received so great dignity, they profane the name of God. Christ applies this to the case in hand, that they receive the name of *gods*, because they are God’s ministers for governing the world. (J. Calvin)

In Psalm 82 the judges of Israel are rebuked for abusing their office; and God is represented as saying: “ I said, You are gods, and all of you are children of the Most High.” The a fortiori element in the argument lies in this, that the judges were made “gods” by the coming to them of God’s commission, which found them engaged otherwise and itself raised them to their new rank, whereas Jesus was set apart by the Father and sent into the world for the sole object of representing the Father. If the former might be legitimately called “gods,” the latter may well claim to be God’s Son. (W. Nicole)

His argument was that God inspired the psalmist to call Israel’s leaders “gods.” This phrase, “you are gods,” recognized the leaders’ authority to require obedience and execute justice. Jesus was therefore not guilty of blasphemy by simply calling Himself “the Son of God.” He was using Scripture the way they used Scripture, looking for the smallest detail to prove their point. As a Jew and messenger from God, Jesus was claiming what God Himself had declared true. (E. Towns)

John 10:34 Jesus (Subj. Nom.) asked them (Dat. Ind. Obj.) with discernment (ἀποκρίνομαι, API3S, Constativē, Deponent): Is it (εἰμί, PAI3S, Descriptive, Interrogative Ind.) not (neg. adv.) written (γράφω, Perf.PPtc.NNS, Intensive) in your (Poss. Gen.) law (Loc. Place): I (Subj. Nom.) have declared (λέγω, AAI1S, Constativē; proclaim), you are (εἰμί, PAI2P, Descriptive) gods (Pred. Nom.)?

^{BGT} **John 10:34** ἀπεκρίθη αὐτοῖς [ὁ] Ἰησοῦς· οὐκ ἔστιν γεγραμμένον ἐν τῷ νόμῳ ὑμῶν ὅτι ἐγὼ εἶπα· θεοὶ ἐστε;

^{VUL} **John 10:34** respondit eis Iesus nonne scriptum est in lege vestra quia ego dixi dii estis

LWB John 10:35 **If He called them gods, to whom the Word of God came – and the Scripture can not be broken -**

^{KW} **John 10:35** Since He called those gods to whom the word of God came – and the Scripture is unable to be broken -

^{KJV} **John 10:35** If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

TRANSLATION HIGHLIGHTS

Jesus continues His reasoning on Psalm 82:6. If the Father called them “gods” - and the first class condition says He did indeed – then why can’t I use the term without being called a blasphemer? To these delegated authorities on earth the Word of God came (Constativē Aorist tense). Jesus is simply claiming the same prerogative that they did. This is simple logic that anyone with a measure of objectivity could understand. But Jesus inserts a timely warning: The Scripture cannot be broken (Infinitivē Absolute). This essentially means: “You guys cannot simply ignore this Scripture; you can’t pretend it doesn’t exist and deny Me the right to use it to defend Myself.”

RELEVANT OPINIONS

You have never protested this use of the term. You have never said that God (or Asaph) committed an error by calling these judges *gods*. Then all the more (the argument proceeds from the less to the greater, from the minor to the major) you should refrain from protesting when I call myself the Son of God. (W. Hendriksen) This demonstrates Jesus’ attitude toward inerrancy. (E. Towns) A fine testimony to the confidence which our Lord exercised in the Holy Scripture. He was accustomed to educe principles of life from its inward structure, from its concealed framework, from its underlying verities. (H. Reynolds)

John 10:35 If (protasis, 1st class condition, “and it’s true”) He called (λέγω, AAI3S, Constativē) them (Acc. Dir. Obj.) gods (Acc. Appos.), to whom (Acc. Appos.) the Word (Subj. Nom.) of God (Abl. Source) came (γίνομαι, AMI3S, Constativē, Deponent) – and

(continuative) **the Scripture** (Subj. Nom.) **can** (δύναμαι, PMI3S, Gnostic, Deponent; able) **not** (neg. adv.) **be broken** (λύω, APInf., Gnostic, Absolute) -

^{BGT} **John 10:35** εἰ ἐκείνους εἶπεν θεοὺς πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγένετο, καὶ οὐ δύναται λυθῆναι ἡ γραφή,

^{VUL} **John 10:35** si illos dixit deos ad quos sermo Dei factus est et non potest solvi scriptura

LWB John 10:36 Concerning Him [Jesus as compared to the judges in Psalm 82:6] whom the Father consecrated and sent on a mission into the world – are you saying: “You are blaspheming,” because I have asserted: “I am the Son of God”?

^{KW} **John 10:36** Concerning Him whom the Father consecrated and sent on a mission into the world, are you saying, You are blaspheming, because I said, By nature, Son of God I am?

^{KJV} **John 10:36** Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

TRANSLATION HIGHLIGHTS

Jesus inserts a second parenthesis to His logic, this time pointing to His consecration by the Father (Dramatic Aorist tense) and His being sent on a mission into the world by the Father (Dramatic Aorist tense). In a way, this parenthetical is a comparison of His authority and ministry to the historical judges of Israel. There are obvious differences between the two, however, since Jesus is deity and He came from heaven and entered the human realm on earth in Hypostatic Union. What Jesus is stating is twofold: He is using the word “gods” as used in Psalm 82:6 to describe human judges with delegated authority from God on earth, and is showing how His particular purpose on earth is much higher than any of those human judges. They had an important function to perform, but they were not consecrated (Latin: sanctified) by God. They served as judicial *gods* over men, but He was the only Son of God. And He asks the Jewish leaders in a rather sarcastic manner, “Are you calling Me a blasphemer because I have taken the very words of this Scripture and have applied them legitimately to Myself? In essence, He uses this verse to defend Himself, but then reasserts His deity as the Son of God again.

RELEVANT OPINIONS

The judges were sons of God in a general sense only; Jesus is God’s only-begotten. (W. Hendriksen) It is an argument from the lesser to the greater: if those whom the law was given can be called “gods,” then surely the one whom God has commissioned and sent into the world can call Himself “the Son of God” without being guilty of blasphemy. Jesus used the exegetical methods of His opponents to show they had no grounds for accusing Him of blasphemy. (C. Kruse)

John 10:36 Concerning Him (Acc. Gen. Ref.) **whom** (Nom. Appos.) **the Father** (Subj. Nom.) **consecrated** (ἀγιάζω, AAI3S, Dramatic; made

holy) and (connective) sent on a mission (ἀποστέλλω, AAI3S, Dramatic) into the world (Acc. Place) - are you (Subj. Nom.) saying (λέγω, PAI2P, Static, Interrogative Ind.): "You are blaspheming (βλασφημέω, PAI2S, Dramatic)," because (causal) I have asserted (λέγω, AAI1S, Constative): "I am (εἰμί, PAI1S, Descriptive) the Son (Pred. Nom.) of God (Gen. Rel.)?"

^{BGT} **John 10:36** ὃν ὁ πατήρ ἡγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον ὑμεῖς λέγετε ὅτι βλασφημεῖς, ὅτι εἶπον· υἱὸς τοῦ θεοῦ εἰμι;

^{VUL} **John 10:36** quem Pater sanctificavit et misit in mundum vos dicitis quia blasphemas quia dixi Filius Dei sum

LWB **John 10:37** **If you assume that I am not doing the works of My Father, then you may stop believing Me.**

^{KW} **John 10:37** Assuming that I am not doing the works of my Father, stop believing me.

^{KJV} **John 10:37** If I do not the works of my Father, believe me not.

TRANSLATION HIGHLIGHTS

For the sake of argument, Jesus allows them to reject His claims. Let's just assume that He is not performing the works of the Father (Dramatic Present tense). If that assumption is true, then they can stop believing Him (Imperative of Prohibition). The tendential present means some of them were uncertain as to what they believed; some were inclined to believe Him, but others were not. If He is not doing the works of the Father, then He agrees that they should not believe in Him.

RELEVANT OPINIONS

It must be borne in mind that even among the present enemies God in all probability has His elect who will ultimately turn to Him. (W. Hendriksen) He is content to leave the question as to whether he be a blasphemer or one with the Father, a sinner of sinners or Son of God, on the evidence of His works – on the God-like, Father-like character of His entire ministry. (H. Reynolds)

John 10:37 If you assume that (protasis, 1st class condition, "if and it's true") I am not (neg. adv.) doing (ποιέω, PAI1S, Dramatic; executing, performing) the works (Acc. Dir. Obj.) of My (Gen. Rel.) Father (Abl. Source), then (apodosis supplied) stop (neg. particle) believing (πιστεύω, PAImp.2P, Tendential, Prohibition) Me (Dat. Ind. Obj.).

^{BGT} **John 10:37** εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρός μου, μὴ πιστεύετε μοι·

^{VUL} **John 10:37** si non facio opera Patris mei nolite credere mihi

LWB **John 10:38** But since I am doing *the works*, even if you do not believe Me, believe the works, so that you may come to know [initial faith] and keep on knowing [experiential sanctification] that the Father *is* in Me and I *am* in the Father [identical essence].

KW **John 10:38** But since I am doing the works, even if you are not believing me, the works be believing, in order that you may come to know by experience and continue knowing that in me the Father is and I in the Father.

KJV **John 10:38** But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father *is* in me, and I in him.

TRANSLATION HIGHLIGHTS

Jesus continues with the other half of His “deal” with the Jewish leaders. They can reject Him if He does not do the works of the Father, but (and here’s the kicker) since He is in fact doing the works of the Father (Perfective Present tense), they must at least believe in them (Imperative of Command). He wants them to agree with this, even though they do not believe in Him personally (Tendential Present tense). The potential subjunctive is used to allow latitude for those in the crowd who already believe in Him or are beginning to believe in Him. The idea is, as He continues, that if they believe in the works which can be objectively verified, they will eventually come to know Him personally (Ingressive Aorist tense). This is the same thing as initial faith in Christ, what could occur as the result of believing in the works.

Then He adds as a second result (Potential Subjunctive mood), the possibility that they might keep on learning about Him and knowing Him after their initial faith (Iterative Present tense). This is addressed to those Jewish leaders and other in the crowd who are among God’s elect. This is not an altar call. He knows which men and women will believe in Him and which ones will not. The content of this *continuous knowledge* is explained a bit further: that they would understand that the Father is in Him and He in the Father. The verbs are added elliptically. The idea behind the phrase is that He and the Father are identical in essence, yet another statement affirming that He is deity. The Lord does not back off from the crowd one bit. Even as they are picking up stones to murder Him, He continues to carry on a Q&A session with them.

RELEVANT OPINIONS

There is identity of works; for there is one essence; and the persons exist in and through each other (glorious reciprocal relationship!) as moments in one divine, self-conscious life. The Father is not subordinate to the Son, and the Son is not subordinate to the Father. They are identical *in essence*, yet distinct *in person*. (W. Hendriksen) But if I do – if I am performing the works of My Father, if these acts of healing and helping, of mighty consolation and symbolic grace, are obviously such as you can recognize as the Father’s, believe them. (H. Reynolds)

John 10:38 But (contrast) since (protasis, 1st class condition, “and it’s true”) I am doing (ποιέω, PAI1S, Perfective) the works (ellipsis), even (ascensive) if (protasis, 3rd class condition,

"maybe you do, maybe you don't") you do not (neg. particle) believe (πιστεύω, PASubj.2P, Tential, Potential) Me (Dat. Ind. Obj.), believe (πιστεύω, PAImp.2P, Static, Command) the works (Dat. Ind. Obj.), so that (purpose) you may come to know (γινώσκω, AASubj.2P, Ingressive, Result; initial faith) and (continuative) keep on knowing (γινώσκω, PASubj.2P, Iterative, Potential; continuing faith) that (introductory) the Father (Subj. Nom.) is (ellipsis) in Me (Loc. Sph.) and (continative) I (Subj. Nom.) am (ellipsis) in the Father (Loc. Sph.).

^{BGT} **John 10:38** εἰ δὲ ποιῶ, κἄν ἐμοὶ μὴ πιστεύητε, τοῖς ἔργοις πιστεύετε, ἵνα γινώτε καὶ γινώσκητε ὅτι ἐν ἐμοὶ ὁ πατὴρ κἀγὼ ἐν τῷ πατρὶ.

^{VUL} **John 10:38** si autem facio et si mihi non vultis credere operibus credite ut cognoscatis et credatis quia in me est Pater et ego in Patre

LWB **John 10:39** Consequently [after His affirmation of deity again], they sought again to take Him into custody, but He departed from their hand [slipped through their fingers].

^{KW} **John 10:39** Thereupon they kept on seeking again to seize Him. And He went forth out of their hand.

^{KJV} **John 10:39** Therefore they sought again to take him: but he escaped out of their hand,

TRANSLATION HIGHLIGHTS

He just affirmed His deity and equality with God again. Now they were really angry. But instead of continuing with their plans to stone Him, they sought again to take Him into custody (Dramatic Aorist tense). Apparently, they had already begun to think about some of Jesus' words. He was one smart cookie. So rather than throwing stones at Him, they entertained the idea of arresting Him again. However, before they could lay a collective hand on Him, He departed (Dramatic Aorist tense). As we would say, He slipped through their fingers.

RELEVANT OPINIONS

They now try to arrest Him, in order to deliver Him to the Sanhedrin for condemnation and punishment. (W. Hendriksen) His escape was facilitated by the strange moral power He could exert to render their assaults upon Him vain. They stretched out hands which dropped harmlessly at their side – another confirmation of the solemn statement of verse 18. (H. Reynolds) Soon He would deliver Himself into their hands, but until the appointed hour arrived they might as well attempt to harness the wind as lay hands on the Almighty. (A. Pink)

John 10:39 Consequently (inferential; after His affirmation of deity again), they sought (ζητέω, Imperf.AI3P, Descriptive) again (adv.) to take Him (Acc. Dir. Obj.) into custody (πιάζω, AAInf., Dramatic, Inf. As Dir. Obj. of Verb), but (adversative) He

departed (ἐξέρχομαι, AAI3S, Dramatic, Deponent; exited, escaped)
from their (Poss. Gen.) **hand** (Abl. Separation).

^{BGT} **John 10:39** Ἐζήτουν [οὖν] αὐτὸν πάλιν πιάσαι, καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.

^{VUL} **John 10:39** quaerebant ergo eum prendere et exivit de manibus eorum

LWB John 10:40 Then He departed again to the other side of the Jordan [strategic retreat] to the place where John was first baptizing, and He remained there.

^{KW} **John 10:40** And He went off again to the other side of the Jordan to the place where John at the first was baptizing. And He was dwelling there.

^{KJV} **John 10:40** And went away again beyond Jordan into the place where John at first baptized; and there he abode.

TRANSLATION HIGHLIGHTS

Jesus departed again to the other side of the Jordan (Constative Aorist tense), to the place where John initially baptized many believers (Aoristic Present tense). This was a place where He had many followers, so He remained there for awhile. Even Jesus appreciated a little R&R, a testimony to His humanity. He knew His time on earth was short.

RELEVANT OPINIONS

Jesus left Jerusalem to spend much of the remaining months of His life in the region of Perea, particularly in the area of Bethany. It was in this area about three years earlier that Jesus had begun to gather His disciples. It had also been one of John the Baptist's principal centers of ministry. (E. Towns) There He had gathered round Him His most susceptible and appreciative hearers ... There the first intuition of His Messiahship dawned on the noblest of His followers. (H. Reynolds) Jesus now left Jerusalem, which He was not to visit again until Palm Sunday, between three and four months later. He went to Bethany beyond Jordan, where John had borne witness to Him in the early days, before the beginning of Jesus' public ministry. (F. Bruce) The last half of John 10 closes the first great section of John's Gospel, a section which has to do with the *public* ministry of Christ. The second section of this Gospel records His *private* ministry, concluding with His death and resurrection. (A. Pink)

John 10:40 **Then** (temporal) **He departed** (ἀπέρχομαι, AAI3S, Constative, Deponent) **again** (adv.) **to the other side** (Prep. Gen.) **of the Jordan** (Gen. Place) **to the place** (Acc. Place) **where** (subordinating particle) **John** (Subj. Nom.) **was first** (Acc. Order; initially) **baptizing** (βαπτίζω, PAPtc.NMS, Aoristic, Circumstantial), **and** (continuative) **He remained** (μένω, AAI3S, Constative; lived, abode) **there** (Adv. Place).

^{BGT} **John 10:40** Καὶ ἀπῆλθεν πάλιν πέραν τοῦ Ἰορδάνου εἰς τὸν τόπον ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων καὶ ἔμεινεν ἐκεῖ.

^{VUL} **John 10:40** et abiit iterum trans Iordanen in eum locum ubi erat Iohannes baptizans primum et mansit illic

LWB **John 10:41** **And many came face-to-face to Him and said: On the one hand, John performed no miracle, but on the other hand, all things that John spoke about this One [Jesus] were true.**

^{KW} **John 10:41** And many came to Him and were saying, John did not perform even one attesting miracle. But all things, as many as John spoke concerning this one, were true.

^{KJV} **John 10:41** And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

TRANSLATION HIGHLIGHTS

Many people came to see Jesus at His new location on the far side of the Jordan. Some of them remembered John, but realized that John himself had never performed a single miracle (Dramatic Aorist tense). But on the other hand, everything that John had ever said about Jesus was absolutely true. They were impressed with Jesus, to say the least. He had the opposite effect on the people of this community than He did with the Jewish leaders in Jerusalem.

RELEVANT OPINIONS

They could not help but draw comparisons between Jesus and the former prophet of this region. And the comparisons were for the most part favorable. (E. Towns) The absence of the miraculous nimbus from the record of John's ministry is one of the subsidiary evidences we possess of the supernatural power wielded by our Lord Jesus Christ. (H. Reynolds)

John 10:41 And (continuative) many (Subj. Nom.) came (ἔρχομαι, AAI3P, Constative, Deponent) face-to-face to Him (Prep. Acc.) and (connective) said (λέγω, Imperf.AI3P, Aoristic): On the one hand (correlative), John (Subj. Nom.) performed (ποιέω, AAI3S, Dramatic) no (Acc. Measure) miracle (Acc. Dir. Obj.), but on the other hand (contrast), all things (Subj. Nom.) that (Acc. Gen. Ref.) John (Subj. Nom.) spoke (λέγω, AAI3S, Constative) about this One (Prep. Gen.; Jesus) were (εἰμί, Imperf.AI3S, Gnostic) true (Pred. Nom.).

^{BGT} **John 10:41** καὶ πολλοὶ ἦλθον πρὸς αὐτὸν καὶ ἔλεγον ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδέν, πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ τούτου ἀληθῆ ἦν.

^{VUL} **John 10:41** et multi venerunt ad eum et dicebant quia Iohannes quidem signum fecit nullum

LWB **John 10:42** And many came to believe [initial faith] in Him there [continued advance].

KW **John 10:42** And many believed in Him there.

KJV **John 10:42** And many believed on him there.

TRANSLATION HIGHLIGHTS

Many came to believe in Christ there. The ingressive aorist points to this belief as *initial* faith. They followed John when he was alive; now they will follow Jesus. I like the two-pronged approach that Don Carson has for these last few verses. Verse 40 is His *strategic retreat*, so that verse 42 can provide for His *continued advance*. Jesus was not running away from the Jewish leaders in Jerusalem. He was fulfilling a larger plan.

RELEVANT OPINIONS

Although John had no miracles authenticating his ministry, the people recognized the fulfillment of John's prophecy in the life of the One he had identified as "the Lamb of God." (E. Towns)
Their faith was an unwitting attestation of the fruitfulness of the Baptist's witness. (D. Carson)

John 10:42 And (continuative) many (Subj. Nom.) came to believe (πιστεύω, ΑΑΙ3Ρ, Ingressive) in Him (Prep. Acc.) there (Adv. Place).

BGT **John 10:42** καὶ πολλοὶ ἐπίστευσαν εἰς αὐτὸν ἐκεῖ.

VUL **John 10:42** omnia autem quaecumque dixit Iohannes de hoc vera erant et multi crediderunt in eum

Chapter 11

LWB **John 11:1** Now there was a certain person who was sick, Lazarus, from Bethany, from the small town of Mary and Martha, her sister.

KW **John 11:1** Now, there was a certain one sick, Lazarus from Bethany, from the village of Mary and Martha, her sister.

KJV **John 11:1** Now a certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her sister Martha.

TRANSLATION HIGHLIGHTS

There was a man from Bethany who was very sick. His name was Lazarus and he had two sisters, Mary and Martha, that became avid followers of Jesus. Lazarus' death became the first crisis in Bethany that the Lord dealt with at the beginning of His *private* ministry outside of Jerusalem. His R&R had barely begun when the message of Lazarus' illness reached Him. But this was not the first time Jesus would resuscitate the dead. He resuscitated Jairus' daughter in Luke, but in that case she had just died. He resuscitated the widow's son of Nain, but he had not yet been buried. This case is more pronounced because Lazarus was already buried and his corpse had begun the process of putrification.

RELEVANT OPINIONS

Earlier in His ministry, Jesus had spent a great deal of time with this family, but the memory of the recent attempts to stone Jesus in Jerusalem would have been as fresh in Jesus' mind as they were in the minds of His disciples. (E. Towns) This chapter is a kind of intermission. His public ministry is over and He retires into a private ministry. Centering Himself on individuals, He no longer is reaching out to the nation. The events of this chapter occur between the Feast of Dedication and the Passover which would be sometime between December and April. (J. McGee)

The Bethany mentioned here is not the Peraean Bethany to which Jesus retreated in 10:40; it is a Judean town in close proximity to Jerusalem. (G. O'Day) This episode contains a strong personal command to believe in Jesus in a crisis, when such belief would be most difficult. (F. Gaebelain) The public ministry of Jesus is fast drawing to a close; only about three and a half months are left. (R. Lenski) "Lazarus" probably is a variant of "Eleazar" meaning "God helps." The Synoptic writers did not mention him, which is probably why John described him as Mary and Martha's brother. (T. Constable)

John 11:1 **Now** (transitional) **there was** (εἶμί, Imperf.AI3S, Descriptive) **a certain person** (Pred. Nom.) **who was sick** (ἀσθενέω, PAptc.NMS, Descriptive, Substantival), **Lazarus** (Nom. Appos.) **from Bethany** (Gen. Place), **from the small town** (Abl. Source) **of Mary** (Gen. Assoc.) **and** (connective) **Martha** (Gen. Assoc.), **her** (Gen. Rel.) **sister** (Gen. Appos.).

^{BGT} **John 11:1** Ἦν δέ τις ἀσθενῶν, Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς.

^{VUL} **John 11:1** erat autem quidam languens Lazarus a Bethania de castello Mariae et Marthae sororis eius

LWB **John 11:2** **Now it was Mary, who anointed the Lord with perfumed ointment and wiped His feet with her hair, whose brother Lazarus was sick.**

^{KW} **John 11:2** Now, it was Mary, she who anointed the Lord with ointment and who wiped dry His feet with her hair, whose brother Lazarus was sick.

^{KJV} **John 11:2** (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

TRANSLATION HIGHLIGHTS

There is a story of a woman in Mark 14:3-9 and Matthew 26:6-13 who poured ointment on Jesus' head. This was not the anointing John referred to here, because the ointment was poured on His head and not His feet. Unless this anointment included both head and feet, I think they are different events. In Luke 7:37-38 a woman poured ointment on His feet, but this was "a sinful woman" and not Mary. The woman who anointed the Lord's feet with perfumed ointment and wiped them clean afterwards with her hair (Constative Aorist tense) in *this* passage was Mary, sister of Martha. She will anoint the Lord's feet in 12:3, the third such anointment recorded in Scripture. John will give his rendition of this gracious service performed by Mary in the next chapter. John cites the name of Mary to distinguish whose brother it was that was sick (Latin: infirm). By the time John wrote his narrative, everyone knew who Mary was; she had become somewhat of a celebrity.

RELEVANT OPINIONS

It was the home of Martha. Our Lord had visited there before. Martha had been *cumbered* and frustrated with her preparations for dinner. Jesus had told her that to sit at His feet and learn of Him is better than being too busy with service. (J. McGee) The word "cumbered" means "weighted down." She was burdened by her "much serving." Alas, how many there are like her among the Lord's people today. It is largely due to the over-emphasis which has been placed upon "Christian service" – much of which is, we fear, but the feverish energy of the flesh. It is not that service is wrong, but it becomes a snare and an evil if it be allowed to crowd out worship and the cultivation of one's own spiritual life. (A. Pink) The description of her anointing of Jesus' feet and drying them with her hair is not a reminiscence of the sinful woman in Luke 7:37-38, but an anticipation of 12:3. (R. Schnackenburg)

In Luke 10:41, "Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things." This is very solemn. The Lord did not commend Martha for her "much serving." Instead, He reproved her. He tells her she was distracted and worried because she had given her attention to "many things." She was attempting more than God had called her to do ... When any Christian feels as Martha here felt, he may know that he has undertaken to do more than the Lord has appointed ... We must first be ministered unto before we are qualified to minister unto others. We must be *receivers*, before we can give out. The vessel must be filled, before it can overflow. The difference then between Martha and Mary is this: the one ministered *unto* Christ, the other received *from* Him, and of the latter He declared, she "has chosen that good part which shall not be taken away from her." (A. Pink)

In Luke 10:38-42 it is Mary in distinction from Martha; but see especially Matthew 26:13. Moreover, it is not improbable that it was the raising of Lazarus, recorded here in John 11, which led to Mary's deed of gratitude in chapter 12. (W. Hendriksen) It is certain that there were at least two anointings, and it seems probable that there were three. In the Gospel of Mark (chapter

14) we read that a woman anointed Jesus two days before the Passover, and on this occasion she poured the ointment on His head. John tells us that He was anointed six days before the Passover, and that the ointment was poured on His feet. If we agree that the Lord was anointed twice during His last week on earth before His crucifixion – then we have no difficulty to overcome; and the anointing of Luke 7:37-38 by the woman “which was a sinner” makes the third anointing. (O. Greene)

John 11:2 **Now** (transitional) **it was** (εἰμί, Imperf.AI3S, Descriptive) **Mary** (Pred. Nom.), **who anointed** (ἀλείφω, AAPtc.NFS, Constative, Substantival, Articular) **the Lord** (Acc. Dir. Obj.) **with perfumed ointment** (Instr. Means) **and** (connective) **wiped** (ἐκμάσσω, AAPtc.NFS, Constative, Substantival) **His** (Poss. Gen.) **feet** (Acc. Dir. Obj.) **with her** (Poss. Gen.) **hair** (Instr. Manner), **whose** (Gen. Rel.) **brother** (Subj. Nom.) **Lazarus** (Nom. Appos.) **was sick** (ἀσθενέω, Imperf.AI3S, Descriptive).

^{BGT} **John 11:2** ἦν δὲ Μαριάμ ἡ ἀλείψασα τὸν κύριον μύρω καὶ ἐκμάσασα τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος ἦσθένει.

^{VUL} **John 11:2** Maria autem erat quae unxit Dominum unguento et extersit pedes eius capillis suis cuius frater Lazarus infirmabatur

LWB John 11:3 **Consequently, the sisters sent a message face-to-face to Him, saying: Lord, be aware of this – he whom you love like a brother [Lazarus] is sick.**

^{KW} **John 11:3** Therefore, the sisters sent word to Him saying, Lord, behold, he of whom you are fond of is sick.

^{KJV} **John 11:3** Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

TRANSLATION HIGHLIGHTS

The sisters of Lazarus sent a message directly to Jesus (Constative Aorist tense) which said: Lord, be aware of this (Imperative of Entreaty): The man whom you love like a brother (Perfective Present tense) is sick. The ingressive aorist means they assumed Jesus did not know about Lazarus’ serious condition and their message would be the first time he heard about it. The Greek word *phileo* refers to brotherly love, affection for a close friend. Jesus and Lazarus were good friends. The Greek word *apostello* implies that a message was sent to Jesus through a third party and the preposition *pros* means this person delivered the message to Him personally. Even though the sisters were bereaved, they still reached out to Jesus in their time of sadness. “God is our refuge and strength, a very present help in trouble.” (Psalm 46:1)

RELEVANT OPINIONS

Bethany was but a village, yet had it been marked out in the eternal counsels of God as the place which was to witness the greatest and most public miraculous attestation of the Deity of Christ.

(A. Pink) Those whom Christ loves are no more exempt than others from their share of earthly trouble and anguish; rather are they bound over to it more surely. (Trench) The sisters were confident Jesus would help when informed of the need. (E. Towns) In this frame of mind it is altogether natural that they dispatch a messenger to Jesus. How long it took Him to reach His destination we do not know. (W. Hendriksen) Lazarus is the only male disciple singled out by name in this Gospel as one whom Jesus loved. (B. Witherington, III)

John 11:3 Consequently (inferential), the sisters (Subj. Nom.) sent a message (ἀποστέλλω, AAI3P, Constativ) face-to-face to Him (Prep. Acc.), saying (λέγω, PAptc.NFP, Static, Circumstantial): Lord (Voc. Address), be aware of this (ὁράω, AAImp.2S, Ingressive, Entreaty; consider, understand) - he whom (Acc. Dir. Obj.; Lazarus) you love like a brother (φιλέω, PAI2S, Perfective; affection) is sick (ἀσθενέω, PAI3S, Descriptive).

^{BGT} **John 11:3** ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγουσαι· κύριε, ἴδε ὃν φιλεῖς ἀσθενεῖ.

^{VUL} **John 11:3** miserunt ergo sorores ad eum dicentes Domine ecce quem amas infirmatur

^{LWB} **John 11:4** **And Jesus, having heard the report, replied: This sickness will not be face-to-face with death [ultimate physical death], but to reveal the glory of God, so that the Son of God may be glorified through it [Jesus is predicting a miracle of resuscitation].**

^{KW} **John 11:4** And Jesus, having heard, said, This sickness is not with reference to death but for the sake of the glory of God, in order that the Son of God might be glorified through it.

^{KJV} **John 11:4** When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

TRANSLATION HIGHLIGHTS

Jesus received the message about Lazarus from the sisters and He sent a message back to them. The sickness which had engulfed Lazarus would not bring him to ultimate physical death (Futuristic Present tense), but would be used to reveal the glory of God. There was a purpose behind his being sick, and a perfect timing related to Jesus being too far away to get there in time. Lazarus was to die and be buried before Jesus was able to get there. That would provide an opportunity for a spectacular miracle to be performed by Jesus (Culminative Aorist tense) so that He, being the Son of God, would be glorified as such (Result Subjunctive mood). Lazarus would die, but in a matter of days, Jesus would resuscitate him *post mortem*.

I'm sure the sisters were beside themselves when the message from Jesus arrived. Lazarus was already dead. Was Jesus, their Lord, crazy for saying he would not die? Or did His words fan a spark of hope back to life that Jesus might change the course of events when He returned to Bethany? As we shall see in subsequent verses, Lazarus had indeed died. But he would be resuscitated and years later would die again. Resuscitation is a temporary restoration of life, while resurrection is a permanent restoration of life. In the special case of Lazarus, he will

eventually experience both! He experienced resuscitation when Jesus brought him back to life, and he will experience resurrection from the dead in the future.

RELEVANT OPINIONS

But why did He not tell the exercised sisters plainly that their brother would die, and that He would raise him from the dead? Ah! That is not God's way; He would keep *faith* in exercise, have *patience* developed, and so order things that we are constantly driven to our knees! The Lord said sufficient on this occasion to encourage hope in Martha and Mary, but not enough to make them leave off seeking God's help. (A. Pink) As Bethany was a day's journey away, Lazarus was probably dead before Jesus received the message. His statement concerning the sickness not being unto death obviously did not mean Lazarus would not die, only that death would not be the final result of the sickness. (E. Towns) These sisters, I fancy, watched for the Lord every moment after they thought the message had had time to reach Him, but hour after hour went by, even day after day, and still Jesus did not come ... It requires more faith to wait for God. After you have presented your petition to God, just leave everything in His hands, assured that in His own good time, He will act in the way that is best. (H. Ironside)

Sickness is not a sign that God does not love you ... You cannot tell by the circumstances of a man whether God loves him or not. You have no right to judge ... Jesus loved Lazarus when he was sick. Not only that, Jesus will let Lazarus die – but He still loves him. (J. McGee) All these statements – and John's gospel contains others like them – point to God's elective prerogative in bringing about His redemptive ends. (T. Schreiner) Nothing is more healthful than to be emptied of self-sufficiency. The sooner we reach this place the better. The quicker we are made to realize our own helplessness, the more likely we are to seek help from God. The sooner we recognize that “the flesh profiteth nothing,” the readier shall we be to cry unto God for His all-sufficient grace. It is not until we cease to depend upon ourselves that we begin to depend upon God. Here, then, is where light breaks in. Here is where the “glory of God” shines forth. (A. Pink)

John 11:4 And (continuative) Jesus (Subj. Nom.), having heard the report (ἀκούω, AAPTc.NMS, Constative, Circumstantial), replied (λέγω, AAI3S, Constative): This (Nom. Spec.) sickness (Subj. Nom.) will not (neg. adv.) be (εἰμί, PAI3S, Futuristic) face-to-face with death (Prep. Acc.; ultimate physical death), but (contrast) to reveal the glory (Prep. Gen.) of God (Gen. Poss.), so that (purpose) the Son (Obj. Gen.) of God (Abl. Source) may be glorified (δοξάζω, APSubj.3S, Culminative, Result; magnified) through it (Abl. Means).

^{BGT} **John 11:4** ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν· αὕτη ἡ ἀσθένεια οὐκ ἔστιν πρὸς θάνατον ἀλλ' ὑπὲρ τῆς δόξης τοῦ θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ θεοῦ δι' αὐτῆς.

^{VUL} **John 11:4** audiens autem Iesus dixit eis infirmitas haec non est ad mortem sed pro gloria Dei ut glorificetur Filius Dei per eam

LWB **John 11:5** Now Jesus loved [virtue love] Martha and her sister [Mary] and Lazarus.

^{KW} **John 11:5** Now Jesus was loving Martha and her sister and Lazarus with a love divine in its essence and self-sacrificial in its nature.

^{KJV} **John 11:5** Now Jesus loved Martha, and her sister, and Lazarus.

TRANSLATION HIGHLIGHTS

Jesus loved Martha, Mary and Lazarus (Durative Imperfect tense) with virtue love. Virtue love is dependent on the subject, not the object - which emphasizes its continuous action in spite of anything the object might say or do. This is *agape* love from His personal integrity, not *phileo* love related to friendship or *eros* love related to physical intimacy. John used *phileo* in verse 3 to emphasize their mutual friendship, but here he focuses on the virtue love of Christ.

RELEVANT OPINIONS

The Lord knows best at what time to relieve His suffering people. There was no coldness in His affection for those tried sisters, but the right moment for Him to act had not then come. Things were allowed to become more grievous: the sick one died, and still the Master tarried. Things had to get worse at Bethany before He intervened. Ofttimes God brings man to the end of himself before He comes to his relief. There is much truth in the old proverb that “Man’s extremity is God’s opportunity.” (A. Pink) They base their plea not on their brother’s love or their own love for the Lord, but only on the Lord’s love for their brother. They know [from the use of *phileo* in verse 3] that in the heart of Jesus there is a warm, personal affection for Lazarus. (W. Hendriksen) Not all believers display the same emotions under like circumstances. Some are active-minded while others are quiet. Sometimes, when a loved one departs this life, one member of the family will weep until he can weep no more, while another member of that family may not shed a tear. Yet the one who does not weep may feel as much or more sorrow than the one who weeps. We cannot judge people by their emotional demonstrations. (O. Greene)

John 11:5 Now (transitional) Jesus (Subj. Nom.) loved (*ἀγαπάω*, Imperf.AI3S, Durative; virtue love) Martha (Acc. Dir. Obj.) and (connective) her (Gen. Rel.) sister (Acc. Dir. Obj.; Mary) and (connective) Lazarus (Acc. Dir. Obj.).

^{BGT} **John 11:5** ἡγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον.

^{VUL} **John 11:5** diligebat autem Iesus Martham et sororem eius Mariam et Lazarum

LWB John 11:6 Then, when He heard that he [Lazarus] was sick, He [Jesus] remained for the time being in the place where He was residing for two days.

^{KW} **John 11:6** Therefore, when He heard that he was ill, at that time He remained in the place where He was, two days.

^{KJV} **John 11:6** When he had heard therefore that he was sick, he abode two days still in the same place where he was.

TRANSLATION HIGHLIGHTS

When Jesus received the message that Lazarus was sick, He did not pick up His backpack and hurry to Bethany to see him. Instead, He remained right where He was (Descriptive Imperfect tense) for the time being, as if nothing was happening. As a matter of fact, He stayed there for two entire days (Constative Aorist tense)! When somebody we are very close to is on his/her deathbed, we usually drop everything and rush to be there with them. Jesus obviously knew something that nobody else knew, because He was not an uncaring person. After all, we just learned in the prior verse that He loved Lazarus.

RELEVANT OPINIONS

When circumstances look dark, our hearts begin to question the love of the One who permits such to befall us ... Grasp this. Never try to interpret love by its manifestations. How often our Father sends chastisement, sorrow, bereavement, pressure! How well He could take me out of it all – in a moment – He has the power, but He leaves me there ... But why did Christ abide two days still in the same place where He was? To test the faith of the sisters, to develop their patience, to heighten their joy in the happy sequel. (A. Pink) He did not want to arrive in Judean Bethany until Lazarus had been in the grave four days, in order that the miracle and the glory might be all the greater. (W. Hendriksen) His deliberate delay, incomprehensible for normal human timetables, is to be understood, in line with similar responses to His own mother and brothers in 2:4 and 7:6-8, as an indication that Jesus is operating according to a divine timetable and plan for His mission that involves His and the Father's glory. (A. Lincoln)

When we have prayed to Him, He often delays His assistance, either that He may increase still more our ardour in prayer, or that He may exercise our patience, and, at the same time, accustom us to obedience. Let believers then implore the assistance of God, but let them also learn to suspend their desires, if He does not stretch out His hand for their assistance as soon as they may think that necessity requires; for, whatever may be His delay, He never sleeps, and never forgets His people. (J. Calvin) Delayed help always comes at the right time ... God is never in haste. He never comes too soon or too late. "The Lord shall help them, and that right early." We ask for some things in which God delays. He delays guidance, healing, the changing of circumstances, and so on. But in the most important things – those which concern spiritual help, growth, salvation, and blessing – there is no delay. Rather in these help comes instantly. (J. Boice) What majestic calm, what Self-restraint of Human affections and sublime consciousness of Divine Power in this delay. (A. Edersheim)

John 11:6 Then (transitional), when (temporal) He heard (ἀκούω, AAI3S, Constative) that (introductory) he was sick (ἀσθενέω, PAI3S, Descriptive; Lazarus), He remained (μένω, AAI3S, Constative) for the time being (temporal) in the place (Loc. Place) where (Dat.

Appos.) **He was residing** (εἰμί@, Imperf.AI3S, Descriptive) **for two** (Acc. Measure) **days** (Acc. Extent of Time).

^{BGT} **John 11:6** ὡς οὖν ἤκουσεν ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπῳ δύο ἡμέρας,

^{VUL} **John 11:6** ut ergo audivit quia infirmabatur tunc quidem mansit in eodem loco duobus diebus

LWB **John 11:7** Then after this [two day R&R in the perimeter], He said to the disciples: Let us go into Judea again [no-man's land].

^{KW} **John 11:7** Then after this He says to the disciples, Let us be going into Judea again.

^{KJV} **John 11:7** Then after that saith he to *his* disciples, Let us go into Judaea again.

TRANSLATION HIGHLIGHTS

After waiting for two days, Jesus said to the disciples (Aoristic Present tense): Let's go into Judea again (Hortatory Subjunctive mood). The time was now perfect for His departure, whereas an earlier departure would have reduced the effect of the upcoming miracle of resuscitation. The time of their R&R in the perimeter was over and now it was time to return to no-man's land.

RELEVANT OPINIONS

The Transjordan district where they were at that time was less hostile than Judea. No doubt the disciples were relieved that Jesus delayed His journey and appear to have hoped that He would abandon it altogether. (D. Guthrie) They, certain that Lazarus is on the way to a recovery, wonder whether the Lord intends to enter upon a new task in the province of His most bitter enemies. (W. Hendriksen) Christ was never in haste, because He was always sure. The silences of Scripture and the waitings of God are often without explanation. The event proves that deep purpose presided over them. (H. Reynolds) It is not the smooth and easy-going path which He selects for us. When we are led by Him it is usually into the place of testing and trial, the place which the flesh ever shrinks from. (A. Pink)

John 11:7 **Then** (continuative) **after this** (Acc. Extent of Time; two day wait), **He said** (λέγω, PAI3S, Aoristic) **to the disciples** (Dat. Ind. Obj.): **Let us go** (ἄγω, PASubj.1P, Perfective, Hortatory) **into Judea** (Acc. Place) **again** (adv.).

^{BGT} **John 11:7** ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς· ἄγωμεν εἰς τὴν Ἰουδαίαν πάλιν.

^{VUL} **John 11:7** deinde post haec dicit discipulis suis eamus in Iudaeam iterum

LWB **John 11:8** His disciples ask Him [for clarification and confirmation]: Master, the Jews were just now trying to stone you, and yet [are you sure] you are going to return there again?

^{KW} **John 11:8** The disciples say to Him, Rabbi, the Jews were but now seeking to stone you, and again are you going there?

^{KJV} **John 11:8** His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

TRANSLATION HIGHLIGHTS

The disciples are incredulous. The Jewish leaders had just tried to stone Jesus (Dramatic Aorist tense) and yet He was determined to go back there again (Dramatic Present tense). They addressed Him as “Master” (Rabbi) to show respect, but they had an important question. Are you sure you want to go back there again? To their way of thinking, this was not a good idea! The last confrontation was not pleasant and they barely escaped in one piece. Why go back into the “belly of the beast” and give them another opportunity to arrest or stone Him?

RELEVANT OPINIONS

The attempt of His enemies to stone Christ was still present before the eyes of the disciples, though they had now been some little time at Bethabara. The disciples could see neither the need nor the prudence of such a step. How strange the Lord’s ways seem to His short-sighted people; how incapable is our natural intelligence to understand them! God often leads His own into places which are puzzling and perplexing and where we are quite unable to perceive His purpose and object. (A. Pink) The disciples recalled the recent attempts to stone Jesus in Jerusalem and could think of no valid reason for taking such a risk in entering that dangerous territory. (E. Towns) It seemed suicidal madness to go back now. (A. Robertson)

John 11:8 His (Nom. Rel.) disciples (Subj. Nom.) ask (λέγω, PAI3P, Static) Him (Dat. Ind. Obj.): Master (Voc. Address; rabbi), the Jews (Subj. Nom.; religious leaders) were just now (Adv. Time) trying (ζητέω, Imperf.AI3P, Iterative; seeking, wanting, desiring) to stone (λιθάζω, AAIInf., Dramatic, Purpose) you (Acc. Dir. Obj.), and yet (ascensive) you are going to return (υπάγω, PAI2P, Dramatic, Interrogative Ind.; go back) there (Adv. Place) again (temporal)?

^{BGT} **John 11:8** λέγουσιν αὐτῷ οἱ μαθηταί· ῥαββί, νῦν ἐζήτουν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις ἐκεῖ;

^{VUL} **John 11:8** dicunt ei discipuli rabbi nunc quaerebant te iudaei lapidare et iterum vadis illuc

LWB John 11:9 Jesus replied with discernment: Are there not twelve hours of daylight? When someone is walking in the daylight, he does not stumble [has no fear], because he can see the light of this world [Jesus is the Light of this world].

^{KW} **John 11:9** Answered Jesus, Are there not twelve hours of daytime? If a person is walking about in the day he does not stumble because the light of this world he sees.

^{KJV} **John 11:9** Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

TRANSLATION HIGHLIGHTS

Jesus knew exactly what they were thinking and he answered them with discernment (Constativ Aorist tense). Are there not twelve hours of daylight in an average day? In one sense, there is still enough time to walk to Jerusalem in the daylight. In another sense, there is still work to be done and there was a lot of daylight left on that particular day. This might sound like an agricultural expression used by farmers and ranchers today: “We’re burning daylight.” The next phrase elaborates on His meaning. When a person is walking somewhere in the daylight (Temporal Subjunctive mood), he does not stumble on the street or path before him (Gnomic Present tense), because he is able to see what is in front of him (Perfective Present tense). In this case, the ‘light of this world’ is the sun which illuminates his path.

What should obviously come to mind is that if a person is walking in the evening, it would be dark and he stands a good chance of stumbling over something because he can’t see the path in front of him. What Jesus is really emphasizing, however, is that there are only so many hours of daylight ordained for His earthly ministry. He does not have time to waste; they must be going. He also has a plan to fulfill for the Father, regardless of what earthly impediment is in front of Him. The angry Jewish mob is not going to distract Him from His goal. He is going to follow this plan no matter what obstacles present themselves, and if they follow in His light, they will not stumble either. Jesus is the Light of this world. They have nothing to fear if they follow Him. In essence, He is giving them a divine pep talk.

RELEVANT OPINIONS

Has not the “day” a definitely allotted time? The span of the day is measured, and expires not before the number of hours by which it is measured have completed their course. The night comes not until the clock has ticked off each of the hours assigned to the day ... A work had been given Him to do by the Father, and that work He would finish, and it was impossible that His enemies should take His life before its completion ... What the Lord here assures His disciples, is, that His death could not take place before the time appointed by the Father. (A. Pink) As the sun is the light of the world during the twelve hours of daylight, Jesus is the Light of the World for every hour of our lives. (E. Towns)

There is a deeper meaning, where the true light of the world and not the light of this world is involved: one who shuts his eyes to the true light not only “has no light” but “the light is not in him.” The light of the sun shines from the sky; the true light shines within (1 John 2:8). In the present context, Jesus must follow the path of the Father’s will while life lasts; it may be the 11th hour of daylight, but that is no reason for staying in retirement. (F. Bruce) The conclusion to be drawn from this truth is that we need not be frantic. We are a fairly frantic people, we Americans. Work seems pressing. Necessities crowd in upon us. Time seems to be slipping

away. It is a common picture, as we all know. But it is a picture we have painted for ourselves – this is my point. It is not of God. And since it is not of God, we do not have to be in it. (J. Boice)

John 11:9 **Jesus** (Subj. Nom.) **replied with discernment** (ἀποκρίνομαι, API3S, Constatative, Deponent): **Are there** (εἰμί, PAI3P, Descriptive, Interrogative Ind.) **not** (neg. adv.) **twelve** (numeral) **hours** (Pred. Nom.) **of daylight** (Adv. Gen. Time)? **When** (conditional, hypothetical) **someone** (Subj. Nom.) **is walking** (περιπατέω, PASubj.3S, Iterative & Pictorial, Temporal) **in the daylight** (Loc. Time), **he does not** (neg. adv.) **stumble** (προσκόπτω, PAI3S, Gnostic), **because** (causal) **he can see** (βλέπω, PAI3S, Perfective; perceive) **the light** (Acc. Dir. Obj.) **of this** (Gen. Spec.) **world** (Adv. Gen. Ref.).

^{BGT} **John 11:9** ἀπεκρίθη Ἰησοῦς· οὐχὶ δώδεκα ὥραι εἰσὶν τῆς ἡμέρας; εἴαν τις περιπατῆ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει·

^{VUL} **John 11:9** respondit Iesus nonne duodecim horae sunt diei si quis ambulaverit in die non offendit quia lucem huius mundi videt

LWB John 11:10 **But when someone is walking in the night [without God’s plan], he stumbles, because the light [of this world] is not in him.**

^{KW} **John 11:10** But if a person is walking about in the night, he stumbles, because the light just mentioned is not in him.

^{KJV} **John 11:10** But if a man walk in the night, he stumbleth, because there is no light in him.

TRANSLATION HIGHLIGHTS

Jesus contrasts the person who walks in the daylight with the person who walks in the night. The former does not stumble, but the latter does. When someone is walking in the night (Temporal Subjunctive mood), he stumbles (Gnostic Present tense), because the light is not in him. Walking in the night is walking in darkness, because the picture is of a person who does not know or care about God’s plan. “Onward through the fog” would be a contemporary statement of the same type of scenario. When there is no light to guide a person’s journey, he is certain to stumble over many obstacles in his path. Walking in the daylight is knowing and trusting in God’s plan while living on planet earth. Walking in the night is rejecting God’s plan while living on planet earth and attempting to live by your own wits instead of by God’s grace and dispensational mandates. Jesus Christ was and is the embodiment of God’s plan.

I tend to apply this verse as a Church Age believer might apply it, as a picture of walking in the Spirit or walking in darkness. If Jesus is seen as the Light, then the final phrase could be translated as “with him” (Dative of Accompaniment) as opposed to “in him” (Locative of Sphere). The indwelling of Jesus Christ did not exist at the time Jesus spoke this phrase. However, a parallel by way of application does exist for believers that both Paul and John often used to describe experiential sanctification. Light and dark in this case are seen as two separate

spheres of existence. A believer who is faithful to acknowledge his sins to the Father as commanded in 1 John 1:9 will remain filled with the Holy Spirit (light), while a believer who does not acknowledge his sins on a regular basis will walk according to the dictates of Satan's cosmic system (dark).

RELEVANT OPINIONS

There is a great principle here. God has given to each man a lifework. You can't extend that for one day any more than you can keep the sun from going down in the afternoon. But, thank God, you are absolutely invulnerable until your work is done. Nobody, not even Satan, can thwart God's purpose in your life if you are following Him. To fail to follow Him is dangerous. Then one is in darkness because He is the Light of the World. You can go into the danger zone with Him, and you won't be touched. You will finish your work. But if you stay out in the darkness, if you walk in the darkness, you will stumble. (J. McGee) He shuts himself off from the light of God-given opportunity, and carries no lamp in his soul. (H. Reynolds) Christ advances boldly into Judea, without any dread of being stoned; for there is no danger of going astray, when God, performing the part of the sun, shines on us, and directs our course. (J. Calvin)

John 11:10 But (contrast) when (conditional, hypothetical) someone (Subj. Nom.) is walking (περιπατέω, PASubj.3S, Iterative & Pictorial, Temporal) in the night (Loc. Time), he stumbles (προσκόπτω, PAI3S, Gnostic), because (causal) the light (Subj. Nom.) is (εἰμί, PAI3S, Static) not (neg. adv.) in him (Loc. Sph.).

^{BGT} **John 11:10** ἐὰν δέ τις περιπατῆ ἐν τῇ νυκτί, προσκόπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ.

^{VUL} **John 11:10** si autem ambulaverit nocte offendit quia lux non est in eo

LWB John 11:11 He communicated these things, and following that He declared to them: Lazarus, our friend, has fallen asleep and remains asleep [death]. However, I am planning to travel [to Bethany] so that I may awaken him [resuscitation].

^{KW} **John 11:11** These things He said, and after this He says to them, Lazarus, our friend, has fallen asleep. But I am setting out in order that I may awaken him.

^{KJV} **John 11:11** These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

TRANSLATION HIGHLIGHTS

Jesus communicated the contrast between walking in the daylight of God's plan versus walking in the night of Satan's cosmic system, and then He made an abrupt declaration that none of the disciples would quite understand. Lazarus, their friend, had fallen asleep and remained asleep (Gnostic Perfect tense). He was speaking of sleep (Latin: somnia) as a figure of death, which was a common expression in that day. But the disciples thought he was referring to temporary rest, perhaps a long, recuperative nap because of his illness. Jesus was telling them that Lazarus

had died, but they thought he was in a deep sleep or perhaps a coma. Jesus then told them what the next leg of His itinerary was: I'm planning to go to Bethany again (Futuristic Present tense), this time for the purpose of waking Lazarus up (Result Subjunctive mood). The disciples thought He was referring to waking up a sleepy-head, but Jesus was planning to resuscitate Lazarus from death (Dramatic Aorist tense) for His next attesting miracle. If they left immediately, they would make it to Bethany, Judea before nightfall – enabling them to travel by daylight.

RELEVANT OPINIONS

The use of sleep as a metaphor for death became, and remains, a common Christian locution, so common indeed, that we may think that the disciples were unusually obtuse not to grasp what Jesus meant. But perhaps the locution was not so familiar to them. (F. Bruce) Sleep is a common figure for death in both the Old and New Testaments (2 Sam. 7:12; Psalm 13:3; 1 Cor. 15:20, 51; 1 Thess. 4:13-14). The idea has no relation to the state of the soul, which some cults say happens at death (soul sleep). The soul is eternally conscious. Sleep refers to the physical body, which is “laid to rest” awaiting the resurrection of the dead. (E. Towns)

The passages which speak of believers falling asleep do not teach an intermediate state of unconscious repose (soul-sleep, *psychopannychia*). Though the soul is asleep to the world which it has left (Job 7:9-10; Isa. 63:16; Eccl. 9:6) it is awake with respect to its own world (Luke 16:19-31, 23:43; II Cor. 5:8; Phil. 1:21-23; Rev. 7:15-17, 20:4). The death of believers is often compared to sleep. (W. Hendriksen) God's omnipotence alone can create life, and alone can restore life when death has asserted its power and has done its work. (B. Thomas)

John 11:11 **He communicated** (λέγω, AAI3S, Constative) **these things** (Acc. Dir. Obj.), **and** (continuative) **following that** (Prep. Acc., temporal) **He declared** (λέγω, PAI3S, Aoristic) **to them** (Dat. Ind. Obj.): **Lazarus** (Subj. Nom.), **our** (Gen. Rel.) **friend** (Nom. Appos.), **has fallen asleep and remains asleep** (κοιμάομαι, Perf.MI3S, Gnostic, Deponent; died). **However** (adversative), **I am planning to travel** (πορεύομαι, PMI1S, Futuristic, Deponent; proceed to Bethany) **so that** (purpose) **I may awaken** (ἐξυπνίζω, AASubj.1S, Dramatic, Purpose; resuscitation) **him** (Acc. Dir. Obj.).

^{BGT} **John 11:11** Ταῦτα εἶπεν, καὶ μετὰ τοῦτο λέγει αὐτοῖς· Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται· ἀλλὰ πορεύομαι ἵνα ἐξυπνίσω αὐτόν.

^{VUL} **John 11:11** haec ait et post hoc dicit eis Lazarus amicus noster dormit sed vado ut a somno exsuscitem eum

LWB **John 11:12** **Then the disciples replied to Him: Lord, since he has fallen asleep and remains asleep [part of the recuperative process], he will be healed [certain recovery from death].**

^{KW} **John 11:12** Then the disciples said to Him, Lord, since he has fallen asleep he will recover.

^{KJV} **John 11:12** Then said his disciples, Lord, if he sleep, he shall do well.

TRANSLATION HIGHLIGHTS

His disciples replied to Him: Lord, since he has fallen asleep and remains asleep (Intensive Perfect tense), he will be healed (Predictive Future tense). His deep sleep is a recuperative one and is part of the healing process. Lazarus is certain to recover from this near-death illness. The disciples are trying to cheer Jesus up and provide a reason for not going to Bethany in the same sentence. In other words, Lazarus is okay and we don't need to hurry to his side. Why risk a dangerous trip when we don't have to? But this only shows that they had misinterpreted what Jesus meant by "sleep" in the prior verse. They had put a 'positive spin' on what was in reality a terminal situation.

RELEVANT OPINIONS

Natural rest is in itself part of the healing process and is usually a sign that the crisis of an illness is passed. (E. Towns) Sleep is a good sign for the sick. (H. Reynolds) There would be no need for Jesus to risk His life in Judea if Lazarus were merely asleep; he would wake up in due course. (C. Kruse) Many times we fail to comprehend the truths set forth in the Word, just as the disciples misunderstood the parables and figurative language Jesus used on many occasions. (O. Greene) Men do not ordinarily sleep several days in succession, (Strauss) unless they are recovering from a serious illness. (LWB)

John 11:12 Then (continuative) the disciples (Subj. Nom.) replied (λέγω, AAI3P, Constative) to Him (Dat. Ind. Obj.): Lord (Voc. Address), since (protasis, 1st class condition) he has fallen asleep and remains asleep (κοιμάομαι, Perf.MI3S, Intensive, Deponent; recuperative sleep), he will be healed (σώζω, FPI3S, Predictive; certain recovery, delivered from death).

^{BGT} **John 11:12** εἶπαν οὖν οἱ μαθηταὶ αὐτῷ· κύριε, εἰ κεκοίμηται σωθήσεται.

^{VUL} **John 11:12** dixerunt ergo discipuli eius Domine si dormit salvus erit

LWB **John 11:13** However, Jesus had referred to his [physical] death. But they had concluded that He was referring to a recuperative sleep.

^{KW} **John 11:13** However, Jesus had spoken of his death. But those supposed that He was speaking of taking rest in sleep.

^{KJV} **John 11:13** Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

TRANSLATION HIGHLIGHTS

There was a total misunderstanding between Jesus and His disciples. Jesus had referred to “sleep” as a figure for the death of Lazarus (Intensive Pluperfect tense). But they thought He was referring to a recuperative sleep (Culminative Aorist tense) in which he would soon wake up healed. They were not on the same page. Jesus was referring to physical death (Latin: morte) while they were thinking of a restful (Latin: dormant) sleep.

RELEVANT OPINIONS

The soul never dies, nor does the soul ever sleep. (J. McGee) We have opportunity to study and ponder these things from the Word of God, whereas the disciples had only the spoken Word, albeit whatever Jesus said was the Word of God. (O. Greene)

John 11:13 However (adversative), Jesus (Subj. Nom.) had referred (λέγω Pluperf.AI3S, Intensive) to his (Gen. Poss.) death (Obj. Gen.). But (contrast) they had concluded (δοκέω, AAI3P, Culminative; were convinced) that (introductory) He was referring (λέγω, PAI3S, Static) to a recuperative (Descr. Gen.; resting) sleep (Obj. Gen.).

^{BGT} **John 11:13** εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ, ἐκεῖνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει.

^{VUL} **John 11:13** dixerat autem Iesus de morte eius illi autem putaverunt quia de dormitione somni diceret

LWB John 11:14 **Consequently [due to their confusion], then, Jesus stated to them plainly: Lazarus has died.**

^{KW} **John 11:14** Then therefore Jesus said to them plainly, Lazarus died.

^{KJV} **John 11:14** Then said Jesus unto them plainly, Lazarus is dead.

TRANSLATION HIGHLIGHTS

The disciples did not understand the words Jesus chose to use to communicate His important message. Consequently, since they were totally confused and thought Lazarus was only in a recuperative sleep, Jesus stated his message to them frankly and plainly (Constative Aorist tense). Lazarus had died (Culminative Aorist tense). The Latin *mortuus* points to physical death, not spiritual death. So if “sleeping” means physical death – reflecting back on Jesus’ prior words - then deductive reasoning should have informed them that “waking him up” meant resuscitation. Jesus was predicting His next miracle, but it appears that nobody but Thomas caught on.

RELEVANT OPINIONS

What a proof this was of the omniscience of Christ. He knew that Lazarus was already dead, though the disciples supposed he was recovering from sickness. No second message had come from Bethany to announce the decease of the brother of Martha and Mary. And none was

needed. (A. Pink) The adverb *parresia* (“plainly”) means “without metaphor.” Jesus often used parables, proverbs and metaphors to teach truth, but at times He spoke plainly to His disciples. (E. Towns) What a striking expression this is – “Lazarus is dead. And I am glad.” Jesus was glad at Lazarus’ death because Lazarus was a believer and He understood what the death of a believer was. It was not to be feared. It was a homecoming. Jesus was also glad because He knew He was going to raise Lazarus from the dead ... Death could not exist in the presence of Jesus. There is no indication anywhere in Scripture that Jesus ever met a dead person and failed to raise him. (J. Boice)

John 11:14 Consequently (inferential; due to their confusion), then (continuative), Jesus (Subj. Nom.) stated (λέγω, AAI3S, Constative) to them (Dat. Adv.) plainly (Instr. Manner; frankness, open, easy to understand speech): Lazarus (Subj. Nom.) has died (ἀποθνήσκω, AAI3S, Culminative & Dramatic).

^{BGT} **John 11:14** τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρρησίᾳ· Λάζαρος ἀπέθανεν,

^{VUL} **John 11:14** tunc ergo dixit eis Iesus manifeste Lazarus mortuus est

^{LWB} **John 11:15** **But I am glad that I was not there [in Bethany], for your benefit, so that you might begin to have confidence [opportunity to see another miracle and apply some of the teachings they had received]. Nevertheless, let us go face-to-face to him.**

^{KW} **John 11:15** And I am rejoicing for your sakes that I was not there, in order that you may believe. But let us be going to him.

^{KJV} **John 11:15** And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

TRANSLATION HIGHLIGHTS

Jesus surprises them by saying He was glad that He was not in Bethany when Lazarus died (Descriptive Present tense) – not because He did not wish to see a good friend die, but for the benefit of the disciples themselves. Something good was going to happen to them because He was not in Bethany when Lazarus died. Jesus would perform a miracle of resuscitation which would provide the disciples an opportunity to exercise a little confidence in the Lord (Potential Subjunctive mood). Bringing a man back from death would be a greater miracle than healing him before he died. The use of the ingressive aorist means it was time for them to start applying some of the teachings they had been receiving from Him. If they truly understood that He was God, they would not worry about Lazarus. If God wanted Him alive, God could raise him up from the dead! In any case, Jesus is ready to depart for Bethany because the time is now perfect for Him to do so. The stage is set and he urges them to leave with Him (Hortatory Subjunctive mood).

RELEVANT OPINIONS

If Martha and Mary had had *their* wish granted, not only would *they* (and Lazarus too) have been denied a far greater blessing, but the disciples would have missed that which must have strengthened their faith. And too, Christ would have been deprived of the opportunity which allowed Him to give the mightiest display of His power that He ever made prior to His own death; and the whole Church as well would have been the loser! How this should show us both the wisdom and goodness of God in thwarting *our* wishes, in order that His own infinitely better will may be done. This verse also teaches a most important lesson as to *how* the Lord develops faith in His own. The hearts of the disciples were instructed and illuminated *gradually*. There was no sudden and violent action made upon them. They did not attain to their measure of grace all at once. (A. Pink) The raising of a dead man would naturally be a more effective means of strengthening faith than the healing of a sick man. (W. Hendriksen) Jesus prioritizes faith so far above life that he rejoiced that he was not there to save Lazarus' life so that the faith of his disciples would be strengthened. (J. Piper)

He means that His absence was profitable to them, because His power would have been less illustriously displayed, if He had instantly given assistance to Lazarus. For the more nearly the works of God approach to the ordinary course of nature, the less highly are they valued, and the less illustriously is their glory displayed. This is what we experience daily; for if God immediately stretches out His hand, we do not perceive His assistance. That the resurrection of Lazarus, therefore, might be acknowledged by the disciples to be truly a Divine work, it must be delayed, that it might be very widely removed from a human remedy ... When God permits us to be overwhelmed with distresses, and to languish long under them, let us know that, in this manner, He promotes our salvation. At such a time, no doubt, we groan and are perplexed and sorrowful, but the Lord rejoices on account of our benefit, and gives us a twofold display of His kindness to us in this respect, that He not only pardons our sins, but gladly finds means of correcting them. (J. Calvin)

John 11:15 But (adversative) I am glad (χαίρω, PA1S, Descriptive) that (introductory) I was (εἶμι, Imperf.M1S, Descriptive) not (neg. adv.) there (Adv. Place; in Bethany), for your benefit (Gen. Adv.), so that (purpose) you might begin to have confidence (πιστεύω, AASubj.2P, Ingressive, Potential). Nevertheless (adversative; in any case), let us go (ἄγω, PASubj.1P, Tential, Hortatory) face-to-face to him (Prep. Acc.).

^{BGT} **John 11:15** καὶ χαίρω δι' ὑμᾶς ἵνα πιστεύσητε, ὅτι οὐκ ἦμην ἐκεῖ· ἀλλὰ ἄγωμεν πρὸς αὐτόν.

^{VUL} **John 11:15** et gaudeo propter vos ut credatis quoniam non eram ibi sed eamus ad eum

LWB John 11:16 Accordingly [confirming his understanding of Jesus' words], Thomas, the one called Didymus [the twin], said to his fellow-disciples: Let's go, so that we may also die with Him!

^{KW} **John 11:16** Then Thomas, the one commonly called the twin, said to his fellow-disciples, Let us also be going in order that we may die with Him.

^{KJV} **John 11:16** Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him.

TRANSLATION HIGHLIGHTS

Commentators see a number of possible emotions expressed in the statement by Thomas. I believe Thomas may have been the only disciple to understand what Jesus was talking about at this time. But even if the others also understood, Thomas was the first one on his feet urging the others to “get cracking.” He was being sarcastic and humorous at the same time. Let’s go! Get off your lazy bums and start packing! I can’t wait to get to Bethany where the Jewish leaders are sure to arrest and kill us just like they will Jesus (sarcasm). If the Lord can raise Lazarus from the dead, then He can raise us all from the dead (humor). His sarcasm pointed to the possibility that terrible things might happen to them (Potential Subjunctive mood). They might even be killed (Dramatic Aorist tense) with their Master. I can almost hear the laughter and grumbling (gallows humor) as the other disciples slowly got to their feet for this suicide mission. I know it’s a bad example ... but for some reason I see John Belushi in *Animal House* urging his fraternity brothers to go with him on a road trip. “Who’s with me?” Sorry about that reference. ☺

RELEVANT OPINIONS

The wording here and elsewhere suggests that in Greek-speaking circles, Thomas was called Didymos (Didymus), just as Cephas was called Petros (Peter). (F. Bruce) As the disciples see it, going to Judea means danger, possibly death, for Jesus. (W. Hendriksen) Thomas anticipated his own death as well as that of Christ in this journey to Jerusalem. (J. Pentecost) This shows us that we must make large allowances for natural temperament in forming our estimate of individual Christians. We must not expect all God’s children to be exactly one and the same. (A. Pink) Even though he was looking on the gloomy side of things, Thomas is to be commended. He was saying to the other disciples, “Come on, let’s go with Him even if we die!” (O. Greene)

Believers can scarcely move a foot to follow Him, but Satan shall immediately interpose a thousand obstructions, hold out a variety of dangers on every side, and contrive, in every possible way, to oppose their progress. But when the Lord invites us to go forward, by holding out, as it were, His lamp to us, we ought to go forward courageously, though many deaths besiege our path; for He never commands us to advance without at the same time adding a promise to encourage us, so that we may be fully convinced, that whatever we undertake agreeably to His command will have a good and prosperous issue. (J. Calvin)

John 11:16 **Accordingly** (inferential; confirming his understanding of Jesus’ words), **Thomas** (Subj. Nom.), **the one** (Nom. Appos.) **called** (λέγω, PPtc.NMS, Descriptive, Attributive) **Didymus** (Nom. Appos.; the twin), **said** (λέγω, AAI3S, Constative) **to his fellow-disciples** (Dat. Adv.): **Let’s go** (ἄγω, PASubj.1P, Dramatic, Entreaty), **so that** (purpose) **we may also** (adjunctive; likewise) **die** (ἀποθνήσκω, AASubj.1P, Dramatic, Potential) **with Him** (Gen. Accompaniment)!

^{BGT} **John 11:16** εἶπεν οὖν Θωμᾶς ὁ λεγόμενος Δίδυμος τοῖς συμμαθηταῖς· ἄγωμεν καὶ ἡμεῖς ἵνα ἀποθάνωμεν μετ' αὐτοῦ.

^{VUL} **John 11:16** dixit ergo Thomas qui dicitur Didymus ad condiscipulos eamus et nos ut moriamur cum eo

LWB **John 11:17** Then Jesus, after He had arrived [in Bethany, Judea], found him [Lazarus] already having been four days in the tomb.

^{KW} **John 11:17** Then Jesus, having come, found that he had been already four days in the tomb.

^{KJV} **John 11:17** Then when Jesus came, he found that he had *lain* in the grave four days already.

TRANSLATION HIGHLIGHTS

Jesus located Lazarus (Constative Aorist tense) after He arrived in Bethany, Judea (Temporal Participle). Since the message was recent, it must have taken Him three days to walk to Bethany. Lazarus had already been buried in a tomb (Latin: memorial) for four days. That's another way of telling us that he was not just sleeping – he was truly dead. Nothing short of a miracle would bring him back from death.

RELEVANT OPINIONS

The words *He found* probably mean that He had inquired about Lazarus, and had been told that the brother of Martha and Mary had been in the tomb four days already. (W. Hendriksen) In the same way many of us also seek to limit Jesus. We believe that He is able to do all He says He will do – but not now and not here. At least we do not expect Him to and are genuinely surprised or disbelieving when He does. (J. Boice)

John 11:17 Then (inferential) Jesus (Subj. Nom.), after He had arrived (ἐρχομαι, AAPtc.NMS, Culminative, Temporal, Deponent; in Bethany, Judea), found (εὐρίσκω, AAI3S, Constative; discovered, located) him (Acc. Dir. Obj.; Lazarus) already (temporal) having been (ἔχω, PAPtc.AMS, Aoristic, Circumstantial) four (Acc. Measure) days (Acc. Extent of Time) in the tomb (Loc. Place).

^{BGT} **John 11:17** Ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τέσσαρας ἡδὴ ἡμέρας ἔχοντα ἐν τῷ μνημείῳ.

^{VUL} **John 11:17** venit itaque Iesus et invenit eum quattuor dies iam in monumento habentem

LWB **John 11:18** Now Bethany was near Jerusalem, approximately two miles away.

^{KW} **John 11:18** Now, Bethany was near Jerusalem, about two miles.

^{KJV} **John 11:18** Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:

TRANSLATION HIGHLIGHTS

Bethany, Judea was not far from Jerusalem, about two miles away to be exact. The Greek *stadia* is 192 meters, so the total distance was about 384 meters. A stadium is 1/8 of a mile. The short distance from Jerusalem means friends of Lazarus would be able to pay their respects to the family without a long journey. But it would also allow Jewish leaders to get there soon to confront Jesus. Any miracle He performed or words He spoke would get back to Jerusalem in the same day and a legal delegation (religious spies) could get there quickly. We might say “word travels fast” at this short distance between cities – from downtown to the suburbs.

RELEVANT OPINIONS

The closeness of Bethany to Jerusalem is mentioned to explain why so many Jews from the capital had come to console the sisters. (W. Hendriksen)

John 11:18 **Now** (transitional) **Bethany** (Subj. Nom.) **was** (εἰμί, Imperf.AI3S, Descriptive) **near** (Prep. Gen.) **Jerusalem** (Gen. Place), **approximately** (Adv. Measure) **two** (Adj. Measure) **miles** (Gen. Measure; stadia: 192 meters) **away** (ellipsis).

^{BGT} **John 11:18** ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων ὡς ἀπὸ σταδίων δεκαπέντε.

^{VUL} **John 11:18** erat autem Bethania iuxta Hierosolyma quasi stadiis quindecim

LWB John 11:19 **And many of the Jews had come and were still arriving face-to-face [a steady stream of visitors] to Martha and Mary so that they might comfort them concerning their brother.**

^{KW} **John 11:19** And many of the Jews had come to Martha and Mary in order to console them concerning their brother.

^{KJV} **John 11:19** And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

TRANSLATION HIGHLIGHTS

Since Bethany was so close to Jerusalem, it afforded the opportunity for many friends of the family to travel there without having to stay overnight. Many Jewish friends had come to see Martha and Mary from Jerusalem and a steady stream of visitors continued up to the time Jesus arrived (Intensive Perfect tense). They were friends of Lazarus and the sisters, so their purpose for visiting was obviously to console the two sisters (Constative Aorist tense) over the loss of their brother.

RELEVANT OPINIONS

How then could *they* “comfort” the sorrowing sisters? It is impossible for an unbeliever to minister real comfort to a child of God. God alone can bind up the broken-hearted. Only the Divine Comforter can speak peace to the troubled soul, and not knowing Him, an unsaved person is incapable of pointing another to the one Source of consolation and rest. (A. Pink) From the fact that Martha and Mary were disciples of Jesus it must not be inferred that the Jews who had come to pay their respects were all friendly to the Lord. (W. Hendriksen) The fact that many Jews should have taken the trouble to journey nearly two miles to comfort the bereaved sisters shows that the family at Bethany was one of some wealth, position, and importance. (H. Reynolds)

John 11:19 And (continuative) many (Subj. Nom.) of the Jews (Adv. Gen. Ref.) had come and were still arriving (έρχομαι, Perf.AI3P, Intensive, Deponent) face-to-face to Martha (Prep. Acc.) and (connective) Mary (Prep. Acc.) so that (purpose) they might comfort (παραμυθέομαι, AMSubj.3P, Constativ, Purpose, Deponent; console) them (Acc. Dir. Obj.) concerning their (Gen. Rel.) brother (Adv. Gen. Ref.).

^{BGT} **John 11:19** πολλοὶ δὲ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὴν Μάρθαν καὶ Μαριάμ ἵνα παραμυθήσωνται αὐτὰς περὶ τοῦ ἀδελφοῦ.

^{VUL} **John 11:19** multi autem ex Iudaeis venerant ad Martham et Mariam ut consolarentur eas de fratre suo

LWB John 11:20 **Consequently, when Martha heard that Jesus was coming, she went out to meet Him. But Mary remained seated in the house.**

^{KW} **John 11:20** Then Martha, when she heard that Jesus is coming went and met Him. But Mary kept on sitting in the house.

^{KJV} **John 11:20** Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.

TRANSLATION HIGHLIGHTS

True to their basic personalities, Martha went out to meet Jesus on the road (Ingressive Aorist tense) when she heard He was coming to town (Progressive Present tense), while Mary remained seated at home for His arrival (Durative Imperfect tense). Martha seemed to always be impatient and on the go, while Mary was more patient and retired. They were both eager to see Jesus, although they wished He had been there earlier to help Lazarus in some way. There is a possibility that Jesus had summoned Martha out of the house for a personal chat, but this is an inference as far as I can ascertain.

RELEVANT OPINIONS

Here was the same bustling, impetuous person whose major interest was action. (D. Guthrie) It seems that the Lord wished to talk to Martha, and that he desired to do this in the absence of the

busy crowd. He wanted to speak to her alone and undisturbed. So he remained at the outskirts of the village. (W. Hendriksen)

John 11:20 Consequently (inferential), when (temporal) Martha (Subj. Nom.) heard (ἀκούω, AAI3S, Constative) that (introductory) Jesus (Subj. Nom.) was coming (έρχομαι, PMI3S, Progressive, Deponent), she went out to meet (ὑπαντάω, AAI3S, Ingressive) Him (Dat. Ind. Obj.). But (contrast) Mary (Subj. Nom.) remained seated (καθέζομαι, Imperf.MI3S, Durative, Deponent) in the house (Loc. Place).

^{BGT} **John 11:20** ἡ οὖν Μάρθα ὡς ἤκουσεν ὅτι Ἰησοῦς ἔρχεται ὑπήντησεν αὐτῷ· Μαριάμ δὲ ἐν τῷ οἴκῳ ἐκαθέζετο.

^{VUL} **John 11:20** Martha ergo ut audivit quia Iesus venit occurrit illi Maria autem domi sedebat

LWB John 11:21 Then Martha said face-to-face to Jesus: Lord, if you would have been here, my brother would not have died.

^{KW} **John 11:21** Then Martha said to Jesus, Lord, if you had been here, my brother in that case would not have died.

^{KJV} **John 11:21** Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

TRANSLATION HIGHLIGHTS

Martha met Jesus somewhere on the road to Bethany, most likely on the outskirts of town. She addressed Him immediately in her grief, saying: Lord, if you would have been here in Bethany (Potential Indicative mood), my brother, Lazarus, would not have died (Culminative Aorist tense). There was perhaps a complaint in her voice, since she knew that He would not have allowed Lazarus to die. She knew He had the power to *heal* Lazarus, but it did not occur to her that He had the power to *resuscitate* him from death. The 2nd class conditional clause means her wish for Him to be there did not happen.

RELEVANT OPINIONS

Perhaps the one word that best describes the feeling of Martha is disappointment. (E. Towns) Accordingly, we must look upon Martha's words as the expression of poignant grief. (W. Hendriksen) Martha seems always to be the aggressive type. She is the woman of action. She reveals a wonderful faith but also an impatience and a lack of bending to the will of God. By contrast, Mary is willing to sit at home. She has learned to sit at Jesus' feet. We can see now that Martha should have been sitting at Jesus' feet a little more. (J. McGee) Even in their keenest anguish, there was no failure of trust, no doubt, no close weighing of words on their part – only the confidence of love. (A. Edersheim) By speaking in this manner, she gives way to her feelings, instead of restraining them under the rule of faith. I acknowledge that her words

proceeded partly from faith, but I say that there were disorderly passions mixed with them, which hurried her beyond due bounds. (J. Calvin)

We often fancy our confidence in Christ is much stronger than it really is. I think I have told you of my old friend, Will Richardson, who said, when he was 75-years of age, that it was a very curious thing, that all the winter through, he thought he should like to be a-harvesting, or out in the hay-field, because he felt so strong. He imagined that he could do as much as any of the youngsters. “But,” he said, “do you know, Mr. Spurgeon, when the summer comes, I do not get through the hay-making; and when the autumn comes, I find I have not sufficient strength for reaping?” So it often is in spiritual things. When we are not called upon to bear the trouble, we feel wonderfully strong; but when the trial comes, very much of our boasted faith is gone in smoke. Take heed that you examine well your faith; let it be true and real, for you will need it all. (C. Spurgeon) Replace “faith” in the last sentence with “reservoir of Bible doctrine,” the object of faith, and you will have a better working model of experiential sanctification. (LWB)

John 11:21 Then (inferential) Martha (Subj. Nom.) said (λέγω, AAI3S, Constative) face-to-face to Jesus (Prep. Acc.): Lord (Voc. Address), if (protasis, 2nd class condition, “but you weren’t”) you would have been (εἰμί, Imperf.AI2S, Descriptive, Potential Ind.) here (Adv. Place), my (Gen. Rel.) brother (Subj. Nom.) would (apodosis, contrary to fact) not (neg. adv.) have died (ἀποθνήσκω, AAI3S, Culminative & Dramatic).

^{BGT} **John 11:21** εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν· κύριε, εἰ ἦς ὧδε οὐκ ἂν ἀπέθανεν ὁ ἀδελφός μου·

^{VUL} **John 11:21** dixit ergo Martha ad Iesum Domine si fuisses hic frater meus non fuisset mortuus

LWB **John 11:22** **But even now I am beginning to understand [erroneously] that whatever You [Jesus Christ] request from God [prayer from an inferior to a superior], God will give it to You.**

^{KW} **John 11:22** And now I know positively that whatever you may ask God, God will give it to you.

^{KJV} **John 11:22** But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

TRANSLATION HIGHLIGHTS

Martha’s understanding of Lazarus’ death and Jesus’ ability to heal him was partial, but she was beginning to understand a few things (Ingressive Perfect tense) – although with erroneous conclusions along the way. It was finally dawning on her that Jesus had a direct link to God. Whatever Jesus might ask from God (Potential Subjunctive mood), God would provide it to Him (Predictive Future tense). Notice that it is Jesus doing the requesting and receiving from God, not man. This is not a verse that guarantees that anything we might pray for we will receive. That’s ridiculous! Imagine all the stupid things people have prayed for over the years. Does God

automatically give us everything we ask for like a genii in a bottle? Of course not. But if Jesus consults with the Father on something, you can be sure it happens as They have planned.

Although Martha understood that Jesus had a direct link to God, she did not understand that He *was* God. Jesus does not have to pray (*aiteo*) to the Father for anything; as deity He can call what He wants into existence. When Jesus prayed to the Father, the word used is *erotao*, which means an inquiry coming from an equal (see Towns' below). So Martha grasped a few basic concepts of who Christ was, but she definitely did not have a complete picture of His deity. Perhaps if Martha had stopped "doing things" and sat at the feet of Jesus and paid more attention to His teaching (as did Mary), she would not have come to so many erroneous conclusions. But Martha did not understand that receiving doctrine was more important than performing works. She is a figure of millions of Christians today – those involved in works righteousness instead of the daily intake, metabolization and application of Bible doctrine.

RELEVANT OPINIONS

Martha uses the verb *aiteo*, the usual word for people praying to God, which implies the inferior asking the superior for favors. Jesus, however, was an equal with God and never used this verb but rather *erotao*, which refers to one making a request of an equal. Concerning the use of *aiteo* here, Trench observes, "Martha plainly reveals her poor unworthy notions of His person, and in fact declares that she sees in Him no more than a prophet." (E. Towns) We might say, therefore, that Martha, who was about to make a beautiful confession with respect to Jesus, did not understand the full meaning of the relation between the Father and the Son. (W. Hendriksen)

John 11:22 But (adversative) even (ascensive) now (Adv. Time) I am beginning to understand (οἶδα, Perf.A11S, Ingressive) that (introductory) whatever (Acc. Dir. Obj., adverb: Quantity) You request from (αἰτέω, AMSubj.2S, Constative, Potential; inferior asking for something from a superior) God (Acc. Source), God (Subj. Nom.) will give (δίδωμι, FAI3S, Predictive) it (ellipsis) to You (Dat. Adv.; Jesus Christ).

^{BGT} **John 11:22** [ἀλλὰ] καὶ νῦν οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν θεὸν δώσει σοι ὁ θεός.

^{VUL} **John 11:22** sed et nunc scio quia quaecumque poposceris a Deo dabit tibi Deus

LWB **John 11:23** **Jesus replied to her: Your brother will rise and come back to life.**

^{KW} **John 11:23** Jesus says to her, Your brother will arise.

^{KJV} **John 11:23** Jesus saith unto her, Thy brother shall rise again.

TRANSLATION HIGHLIGHTS

Jesus ignored Martha's erroneous doctrinal conclusions for the moment, but replies to her with an astounding statement of fact. Her brother, Lazarus, would rise (Latin: resurgent) and come

back to life (Predictive Future tense) in spite of his being dead. This had never happened before in human history, so Martha had to be surprised to hear such a prediction! In Swartzenegger fashion, “He’ll be back.”

RELEVANT OPINIONS

Lazarus does not receive a resurrection body like Jesus, but rather returns to life in the body he had before, only now without his former illness. (B. Witherington, III) In the simplest possible manner Jesus predicted what was about to occur. (W. Hendriksen) Martha pushed the words off into the future, as though to say that they had no relationship either to herself or her situation. This is what we do with Christ’s promises, many of us. We believe them, in a sense, that is, as they apply to others or to a far distant time. But we do not receive them personally. (J. Boice)

John 11:23 Jesus (Subj. Nom.) replied (λέγω, PAI3S, Aoristic) to her (Dat. Adv.): Your (Gen. Poss.) brother (Subj. Nom.) will rise and come back to life (ἀνίστημι, FMI3S, Predictive).

^{BGT} **John 11:23** λέγει αὐτῇ ὁ Ἰησοῦς· ἀναστήσεται ὁ ἀδελφός σου.

^{VUL} **John 11:23** dicit illi Iesus resurget frater tuus

LWB **John 11:24** Martha replied to Him [not understanding that He was referring to an immediate resuscitation]: I know for certain that he will rise and come back to life during the resurrection on the last day.

^{KW} **John 11:24** Martha says to Him, I know of a surety that he will arise in the resurrection on the last day.

^{KJV} **John 11:24** Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

TRANSLATION HIGHLIGHTS

Martha gets a half-point for her response to Jesus (Aoristic Present tense). She states a correct doctrine about the resurrection, but it is a wrong application of that doctrine. She still does not understand that Jesus was speaking of resuscitating Lazarus soon; He was not making a prediction about the future resurrection. She knows for certain (Intensive Perfect tense) that Lazarus would rise and come back to life again (Predictive Future tense) during the resurrection on the last day, because she has heard teaching from the Jewish leaders about this prophetic event. The combination of her “knowing for sure” and the gnomic nature of her prediction about the future general resurrection point to a common malady of our age: She thought she understood all there was to know about a doctrine (resurrection) when in fact she barely knew the basics. She still did not comprehend His deity, nor His ability to resuscitate Lazarus. She thought He was trying to comfort her by reminding her that she would see Lazarus again on the last day.

RELEVANT OPINIONS

Poor Martha was looking up into the sky for life, or gazing down into the deeps for resurrection, when the Resurrection and the Life stood before her, smiling upon her, and cheering her heavy heart. (C. Spurgeon) Martha was a type, I say, of certain anxious believers, for she set a practical bound to the Savior's words ... I fear we are almost as far off as they were from fully comprehending all His gracious teachings. Are we not still little children, making little out of great words? When He is talking of bright and sparkling gems of benediction, we are thinking of common pebble-stones in the brook of mercy... Oh that we could but have our intellect cleared; better still, could have our understanding expanded ... Martha also had another fault in which she was very like ourselves: she laid the words of Jesus on the shelf, as things so trite and sure that they were of small practical importance. Now if she had possessed faith enough, she might truthfully have said, "Lord, I thank you for that word!" (C. Spurgeon)

A great many precious truths are laid up by us like the old hulks in the Medway, never to see service any more, or like aged pensioners at Chelsea, as relics of the past ... Martha made another blunder, and that was setting the promise in the remote distance ... Martha also appears to me to have made the promise unreal and impersonal ... What a blessing God has bestowed upon the covenanted people! Yes, and you are one of them: but you shake your head, as if the word was not for you. It is a fine feast, and yet you are hungry; it is a full and flowing stream, but you remain thirsty. Why is this? Somehow the generality of your apprehension misses the sweetness which comes of personal appropriation. There is such a thing as speaking of the promises in a magnificent style, and yet being in deep spiritual poverty; as if a man should boast of the wealth of old England, and the vast amount of treasure in the Bank, while he does not possess a penny wherewith to bless himself. In your case you know it is your own fault that you are poor and miserable, for if you would but exercise an appropriating faith you might possess a boundless heritage. (C. Spurgeon)

It seems to me there was a note of disappointment in Martha's reply. She said, "Oh, yes – I know he will rise again, but that is a long way off, in the last day. We loved him so much, we miss him so much, and we need comfort NOW, not cold comfort for the future." (O. Greene) She had no thought of an immediate resuscitation, but she did believe in the final resurrection at the last day. (E. Blum) She understands the words rightly, but gently repels the insufficient comfort of his ultimate resurrection. (H. Alford) I have experienced this on many occasions, when after teaching on a particular verse or doctrine, the look on the face of the listener(s) could be verbalized as, "Sure, I understand. But so what?" My listener(s) weren't interested in doctrinal truth to apply to their situation. They were looking for a pat on the back or an emotional hug instead. (LWB) The doctrine of the general resurrection at "the last day" cannot be adopted as the biblical view in light of the NT revelation of two distinct resurrections (Rev. 20:4-15), the first of which (1 Cor. 15:22-24) contains several stages. (E. Towns)

John 11:24 Martha (Subj. Nom.) replied (λέγω, PAI3S, Aoristic) to Him (Dat. Ind. Obj.): I know for certain (οἶδα, Perf.AI1S, Intensive) that (introductory) he will rise and come back to life (ἀνίστημι, FMI3S, Predictive & Gnostic) during the resurrection (Loc. Time) on the last (Dat. Measure) day (Loc. Time).

^{BGT} **John 11:24** λέγει αὐτῷ ἡ Μάρθα· οἶδα ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

^{VUL} **John 11:24** dicit ei Martha scio quia resurget in resurrectione in novissima die

^{LWB} **John 11:25** Jesus replied to her: I Myself am [the root and essence of] the resurrection and the life. He who believes in Me [one-time event], even though he will die physically, he will live [guaranteed resurrection life in the future].

^{KW} **John 11:25** Jesus said to her, I myself am the resurrection and the life. He who believes in me, even if he die, shall live.

^{KJV} **John 11:25** Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

TRANSLATION HIGHLIGHTS

Jesus understands her confusion about resurrection and resuscitation and her failure to comprehend that He is God and not merely a prophet. He replies to her (Constative Aorist tense) with His fifth “I am” affirmation of deity. He is the root and essence of the resurrection and the life (Descriptive Present tense). Jesus also uses the word *anastasis* for resurrection as a contrast to the idea of resuscitation in the verb *anistemi* in verse 23. Martha brought up the topic of resurrection, even though that was not what Jesus was predicting in the near future for Lazarus. But He decides to “go with the idea” and enlighten her on the subject anyway. The word *resurrection* refers to our receiving a spiritual (resurrection) body while the word *life* refers to our continued existence in that body after we have received it. There is also the idea that by using the word “life” He is telling her that He has power over life and death. He is able to resuscitate Lazarus because as deity He has that omnipotent power.

All human beings, with a few notable exceptions, will die physically (Culminative Aorist tense). Enoch was one of the early exception; those alive during the rapture will follow in his footsteps. But the relative clause here refers to the inevitability of physical death for those not alive during the rapture. The predictive future points to the future resurrection life, tying in His words *resurrection* and *life* in the prior phrase. “Living” is possessing eternal life in eternity. The aoristic present tense of “believes” refers to the act of faith engendered in the believer by the Holy Spirit. It describes this event as a point in time, without looking back historically to that event or forward in the future when that event is brought to fruition according to God’s plan. This “belief” is not continuous action (experiential), but a one-time event (positional). Once the initial act of faith has occurred, resurrection life is guaranteed. Physical death does not mean cessation of existence.

RELEVANT OPINIONS

Jesus Himself argued that eternal life was first of all the promise that a believer will rise from the dead after he physically dies. But He also says that a Christian has eternal life right now and this means he cannot cease to live. He says we have eternal life now and as a result (1) we will rise

from the dead in resurrection, and (2) we will never die. For Jesus, at least, the gift of eternal life meant far more than sharing the life of God now. It was a virtual guarantee of endless existence with Him. We will never die! Over and over again the Savior stresses the permanent nature of the gift of eternal life. (J. Dillow) Martha had expressed her faith in the resurrection as a *principle*, but Jesus now reveals the resurrection as a *person*. He is the embodiment of all life, including the resurrection. (E. Towns) Both the resurrection and the life are rooted in Him. (W. Hendriksen)

This is a *metonymy of the effect*, when the action or the effect is substituted for the person producing the effect, or for the author of it, i.e., the Worker of resurrection, and the Giver of resurrection life. (E. Bullinger) Jesus is not only the one who effects the resurrection and bestows life; His is Himself the resurrection and the life; just as in the Capernaum discourse following the feeding of the multitude He not only gives bread from heaven (John 6:27, 35); He is Himself that living bread. (F. Bruce) The former of the two elucidates the claim “I am the resurrection,” while the latter elucidates the claim “I am the life,” thus: “I am the resurrection: he who has faith in Me, even if he dies, will live again. I am the life: he who is alive and has faith in Me will never die. The believer in Jesus who undergoes physical death will nevertheless live. (C Dodd)

Accordingly, they who believe in Christ, though they were formerly dead, begin to live, because faith is a spiritual resurrection of the soul, and – so to speak – animates the soul itself that it may live to God. (J. Calvin) The resurrection is not a doctrine but a fact; not future but present; not multitudinous but belonging to the unbroken continuity of each separate life. The Resurrection is one manifestation of the Life; it is involved in the Life. It is a personal communication of the Lord Himself, and not a grace which He has to gain from another. Martha had spoken of a gift to be obtained from God and dispensed by Christ. Christ turns her thoughts to His own Person. He is that which men need ... Thus two main thoughts are laid down: Life (Resurrection) is present, and this Life is in a Person. (B. Wescott)

John 11:25 Jesus (Subj. Nom.) replied (λέγω, AAI3S, Constative) to her (Dat. Adv.): I Myself (Subj. Nom.) am (εἰμί, PAI1S, Descriptive) the resurrection (Pred. Nom.) and (connective) the life (Pred. Nom.). He (Subj. Nom.) who believes (πιστεύω, PAPtc.NMS, Aoristic, Substantival) in Me (Prep. Acc.), even (ascensive) though (concessive) he will die physically (ἀποθνήσκω, AASubj.3S, Culminative, Relative Clause), he will live (ζάω, FMI3S, Predictive).

^{BGT} **John 11:25** εἶπεν αὐτῇ ὁ Ἰησοῦς· ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ· ὁ πιστεύων εἰς ἐμὲ καὶ ἀποθάνῃ ζήσεται,

^{VUL} **John 11:25** dixit ei iesus ego sum resurrectio et vita qui credit in me et si mortuus fuerit vivet

LWB **John 11:26** Furthermore, every person who lives [is still alive] and believes in Me [point-in-time event] will never ever die in eternity future. Do you believe this?

^{KW} **John 11:26** And everyone who lives and believes on me shall positively never die. Do you believe this?

^{KJV} **John 11:26** And whosoever liveth and believeth in me shall never die. Believest thou this?

TRANSLATION HIGHLIGHTS

Furthermore, Jesus states that every person who is still alive (Durative Present tense) and believes in Him (Aoristic Present tense) will never – not ever – die in eternity future (Result Subjunctive mood). Life is not over after physical death, especially for the believer in Jesus Christ. We will all receive resurrection bodies – either fitted for glory or fitted for wrath. Jesus is addressing those who will live in eternity future in a resurrection body fitted for glory. This future is decided at a point-in-time in human history, a moment ordained by God for every believer. When the Holy Spirit quickens (provides the power to believe), the man or woman exercises that belief and secures his/her future in eternity. Those who are not quickened by the Holy Spirit and therefore do not believe will enter a state of eternal death – a phrase that seems like an oxymoron – a state of sorrow and grief for all eternity.

The unbeliever thinks there is nothing after physical death, but Jesus already knows that Martha is not an unbeliever. She may be confused about a lot of His teaching, but she is able to answer “Yes” to His question: Do you believe this? There is a tendential or ingressive element in this interrogative, as if Jesus is asking the question to see if she is “beginning to understand” His words. It’s a common practice of teachers to ask their students periodically if they are still following his logic. I also see a *hint* of experiential “living and believing” in this passage - as if both verbs could be translated as iteratives - but not enough to interpret this as a *hendiadys* for the Christian Way of Life (eg. living by faith, living by doctrine, etc.). I don’t see Jesus pursuing the topic of daily Christian life in His explanation of “the resurrection” and “the life” to Martha with reference to the *immediate* resuscitation and *remote* resurrection of Lazarus.

RELEVANT OPINIONS

There is no implied notion of a life of obedience or of continuing to hold on to the Word of Christ until physical death in order to be saved. (J. Dillow) The whole is beautiful *parallelism*, in which the second clause confirms and strengthens the first. The arrangement, moreover, is *climactic*. This will be seen immediately: that the believer at death enters life in the state of perfection is comforting, but not unfamiliar; that the believer residing here on earth is given the assurance *that he will never, no never die*, is astounding! (W. Hendriksen) Faith is exercised by the living, not by the dead. You must already be Christ’s sheep to be believers. We are not saved because we believe, but we believe because we are His sheep. (A. Custance) An unregenerate person will not be at peace *with* God. He will also lack the peace *of* God. He lacks these because he has not accepted the promise of God to give life to those who believe. (R. Lightner) To him who is in Christ death is not what it seems to be. (B. Wescott)

This quality of life is the possession of believers now and in the age to come without end or interruption. This is why Christ could say that those who possess eternal life shall never die. (R.

Morey) You have been in the field, but you have not walked in the garden to eat His pleasant fruits. Faith cannot believe what it does not know, and therefore, you have missed fat things full of marrow and wines on the lees will refined, which might have been your strength and your joy. We should all of us grow in comfort if we grew in grace and in the knowledge of our Lord and Savior Jesus Christ, and had a more intelligent appreciation of the preciousness of the truths which He has revealed. Faith may be defective through ignorance, and it may also be defective through a want of appreciation of the person of Christ. It was so in Martha's case; she did not know enough about her Lord to perceive His power to meet her sorrow. (C. Spurgeon)

Faith is eternal life; death is only a momentary shadow upon a life which is far better. (H. Reynolds) We may fancy that we embrace within our arms the whole of revealed truth, and yet when we come to a quiet examination of our soul we may find that much is slipping away from us by a process of questioning and doubt which we hardly dare acknowledge. Things believed and never used are like a sluggard's farm which lies fallow, and is never tilled; we hardly call such a ground a farm, and can we call such belief real faith? Why, some truths taught in the Word are not even known by numbers of our professors, and we cannot believe what we do not know: it is the same case as that supposed in the apostle's question, "How shall they believe in Him whom they have not heard?" If we do not see the surface meaning, which is within our reach, we cannot be said to believe in any real sense. (C. Spurgeon)

John 11:26 Furthermore (continuative), every person (Subj. Nom.) who lives (ζάω, PAPtc.NMS, Durative, Substantival) and (connective) believes (πιστεύω, PAPtc.NMS, Aoristic, Substantival) in Me (Prep. Acc.) will never (neg. adv.) ever (neg. particle, litotes) die (ἀποθνήσκω, AASubj.3S, Culminative, Result) in eternity future (Acc. Extent of Time). Do you believe (πιστεύω, PAI2S, Aoristic & Tendentia, Interrogative Ind.) this (Acc. Dir. Obj.)?

^{BGT} **John 11:26** καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα. πιστεύεις τοῦτο;

^{VUL} **John 11:26** et omnis qui vivit et credit in me non morietur in aeternum credis hoc

LWB John 11:27 She replied to Him: Yes, Lord [deity], I believed in the past and continue to believe in the present that You are the Christ [Messiah], the Son of God, Who has come publicly into the world of humanity [planet earth].

^{KW} **John 11:27** She says to Him, Yes, Lord, as for myself, I have believed and do so now that you are the Christ, the Son of God, He who comes into this world.

^{KJV} **John 11:27** She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

TRANSLATION HIGHLIGHTS

Martha replied to Jesus “Yes, Lord,” affirming His deity. She states unequivocally that she believed in Him in the past and still believes (Intensive Perfect tense) that He is the Messiah, the Son of God. She also understands that He came into this world of humanity at a point in time (Historical Present tense) ordained by the Father, and that He came to planet Earth from His origin in heaven. *Kosmos* refers to the inhabited Earth in this context, or the universe of which humanity is the center stage. Martha’s understanding of doctrine is quite a roller-coaster ride. In this instance, she is absolutely correct and is riding the crest. Her initial belief in Who He is has never failed, but her application of that knowledge falters when it comes to the possibility of her brother, Lazarus, being resuscitated.

RELEVANT OPINIONS

She was prepared to express her faith in Christ as the Son of God, but was not prepared to say she believed her brother could be raised before the resurrection at “the last day.” (E. Towns) Martha’s eyes were not always fixed on Jesus. Sometimes they were turned in the direction of a corpse. When that happened, her spiritual vision became obscured. (W. Hendriksen) I would to God, dear friends, that all of us who call ourselves Christians would every now and then go over the Bible, and rehearse the great doctrines in order before our minds; stopping over each one of them, and saying to your heart and mind, “Believe thou this?” A great many persons see doctrines in a kind of dim, hazy light, and in that “darkness visible” they exercise a sort of faith, but they will never get comfort out of truth in that fashion. We must believe revealed truth as we see it, in its own clear, well defined, and accurate form as Scripture shows it. (C. Spurgeon)

John 11:27 She replied (λέγω, PAI3S, Aoristic) to Him (Dat. Ind. Obj.): **Yes** (affirmative), **Lord** (Voc. Address; deity). **I** (Subj. Nom.) **believed in the past and continue to believe in the present** (πιστεύω, Perf.A11S, Intensive) **that** (introductory) **You** (Subj. Nom.) **are** (εἰμί, PAI2S, Descriptive) **the Christ** (Pred. Nom.; Messiah), **the Son** (Nom. Appos.) **of God** (Gen. Rel.), **Who** (Nom. Appos.) **has come publicly** (ἔρχομαι, PMPTc.NMS, Historical, Substantival, Deponent) **into the world of humanity** (Prep. Acc.).

^{BGT} **John 11:27** λέγει αὐτῷ· ναὶ κύριε, ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ ὁ εἰς τὸν κόσμον ἐρχόμενος.

^{VUL} **John 11:27** ait illi utique Domine ego credidi quia tu es Christus Filius Dei qui in mundum venisti

LWB John 11:28 Now after asserting this [affirmation of His deity], she departed and summoned Mary, her sister, secretly, saying: The Teacher has arrived and is asking for you.

^{KW} **John 11:28** And having said this, she went off and secretly called Mary, her sister, saying, The Teacher is present and is calling for you.

^{KJV} **John 11:28** And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

TRANSLATION HIGHLIGHTS

After confirming her faith in Jesus as the Son of God (Temporal Participle), Martha departed and summoned Mary, her sister, in secret (Constative Aorist tense). I think Martha was embarrassed to acknowledge that she did not understand what Jesus was talking about. She wanted to meet with her more studious sister to find out what His words meant. She did not want to do this in front of other people, because she would have to admit openly that she was continually distracted during Bible study with the details of life. So she informs Mary that Jesus, the Teacher, has arrived and is asking for her (Static Present tense). It appears that both sisters will have the opportunity of meeting with Jesus alone, so that He can impart some knowledge or sympathy to them in this time of their loss. People grieve for their loved ones in different ways; Jesus was cognizant of this and wanted to speak to each sister in private.

RELEVANT OPINIONS

Martha said that she believed it; but her after acts did not prove it. She did not believe so as to act on the belief. “Truths, of all others, the most awful and mysterious, and at the same time of universal interest, are too often considered as so true, that they lose all the power of truth, and lie bed-ridden in the dormitory of the soul, side by side with the most despised and exploded errors.” (C. Spurgeon) She felt that *Mary* must hear this; *she* will be able to understand. The cryptic utterances of Christ Martha considered as a “call” for the more spiritual Mary. (A. Pink) Here is a master mind, a master experience, and a master mode of teaching: well is He called “the Master.” (C. Spurgeon) The reason why she called Mary at all was (in addition to her own desire) that Jesus had requested her to do this. (W. Hendriksen) Her calling her sister is characteristic of one who had not been much habituated herself to listen to His instructions, but knew this to be the delight of Mary. (H. Alford)

To be a master-teacher a man must have a masterly mind ... You cannot have for a master-teacher a man with a little soul. He may insinuate himself into the chair of the teacher, but every one will see that he is out of place; and no one will delight to think of him as his master ... To make a master-teacher a man must not only have a master mind, but he must have a master knowledge of that which he has to teach ... There is not a single chapter of the book of revelation which he does not comprehend, nor a solitary page of the book of experience which he does not understand; and therefore he is fit to teach, having both a master mind and a master knowledge of that which he comes to inculcate ... Blessed is that teacher who teaches what he understands himself in a way which enables others to understand him. (C. Spurgeon)

John 11:28 **Now** (continuative) **after asserting** (λέγω, AAPtc.NFS, Culminative, Temporal) **this** (Acc. Dir. Obj.), **she departed** (ἀπέρχομαι, AAI3S, Constative, Deponent) **and** (connective) **summoned** (φωνέω, AAI3S, Constative) **Mary** (Acc. Dir. Obj.), **her** (Gen. Rel.) **sister** (Acc. Appos.), **secretly** (Adv. Manner), **saying** (λέγω, AAPtc.NFS, Constative, Modal): **The Teacher** (Subj. Nom.) **has**

arrived (πάρεμι, PAI3S, Static) **and** (connective) **is asking** (φωνέω, PAI3S, Static; calling) **for you** (Acc. Dir. Obj.).

^{BGT} **John 11:28** Καὶ τοῦτο εἰποῦσα ἀπήλθεν καὶ ἐφώνησεν Μαριάμ τὴν ἀδελφὴν αὐτῆς λάθρα εἰποῦσα· ὁ διδάσκαλος πάρεστιν καὶ φωνεῖ σε.

^{VUL} **John 11:28** et cum haec dixisset abiit et vocavit Mariam sororem suam silentio dicens magister adest et vocat te

LWB **John 11:29** **Consequently, after she heard [Martha's message], she was helped up without delay and she departed to appear face-to-face to Him.**

^{KW} **John 11:29** Now, when that one heard, she arises quickly and went on her way to Him.

^{KJV} **John 11:29** As soon as she heard *that*, she arose quickly, and came unto him.

TRANSLATION HIGHLIGHTS

After Mary heard the message from Martha (Culminative Aorist tense), Martha helped her up without delay and she departed to meet with Jesus face-to-face (Ingressive Aorist tense). Up to this point, she had been waiting for Him to arrive, but now that He had asked for her personally, she didn't waste any time in meeting Him. She was probably weak from crying over Lazarus, but now she had renewed energy.

RELEVANT OPINIONS

Jesus had not yet entered the village proper, but was still at the place where Martha had met Him. (W. Hendriksen) She was a willing scholar, for "Mary has chosen the good part," said Jesus. Nobody sent her to sit at Jesus' feet. Jesus drew her, and she could not help coming, but she loved to be there. She was a willing and delighted listener. Never was she so happy as when she had her choice, that choice being always to learn of Him. (C. Spurgeon)

John 11:29 **Consequently** (inferential), **after** (temporal) **she** (Subj. Nom.) **heard** (ἀκούω, AAI3S, Culminative), **she was helped up** (ἐγείρω, API3S, Ingressive) **without delay** (Adv. Manner) **and** (continuative) **she departed to appear** (ἔρχομαι, Imperf.MI3S, Descriptive, Deponent) **face-to-face to Him** (Prep. Acc.).

^{BGT} **John 11:29** ἐκείνη δὲ ὡς ἤκουσεν ἠγέρθη ταχὺ καὶ ἦρχετο πρὸς αὐτόν.

^{VUL} **John 11:29** illa ut audivit surgit cito et venit ad eum

LWB **John 11:30** **Now, Jesus had not yet entered the town [Bethany], but was still at the place where Martha had met Him.**

^{KW} **John 11:30** Now, Jesus had not yet come into the village, but was still in the place where Martha met Him.

^{KJV} **John 11:30** Now Jesus was not yet come into the town, but was in that place where Martha met him.

TRANSLATION HIGHLIGHTS

Jesus had not yet entered into the town of Bethany, Judea (Dramatic Perfect tense). He was still waiting in the place where Martha had met Him earlier (Consative Aorist tense). His timing was perfect; He was not in a hurry. In a way of speaking, He was “holding court” right where He sat. He had no reason to mourn with those in town, because He was going straight to the tomb to resuscitate Lazarus from death.

RELEVANT OPINIONS

Jesus, whose business was not in the house of mourning but at the tomb, would have remained right where He was. (W. Hendriksen) Mary is unable to shake off the Jewish mourners who follow her to the place where Martha had left Jesus. (A. Lincoln)

John 11:30 Now (transitional), Jesus (Subj. Nom.) had not yet (Adv. Time) entered (ἔρχομαι, Perf.AI3S, Dramatic, Deponent) the town (Acc. Place; Bethany), but (adversative) was (εἰμί, Imperf.AI3S, Descriptive) still (Adv. Time) at the place (Loc. Place) where (subordinating) Martha (Subj. Nom.) had met (ὕπαντάω, AAI3S, Constative) Him (Dat. Ind. Obj.).

^{BGT} **John 11:30** οὐπω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην, ἀλλ' ἦν ἔτι ἐν τῷ τόπῳ ὅπου ὑπήντησεν αὐτῷ ἡ Μάρθα.

^{VUL} **John 11:30** nondum enim venerat Iesus in castellum sed erat adhuc in illo loco ubi occurrerat ei Martha

LWB John 11:31 Then the Jews (those who were with her in the house and who were periodically comforting her) - when they noticed that Mary had quickly risen to her feet and departed - followed her, supposing that she was going to the tomb for the purpose of wailing there [extreme emotional weeping at the graveside of her brother, Lazarus].

^{KW} **John 11:31** Therefore the Jews, those that were with her in the house and were consoling her, having seen Mary that she had arisen quickly and had gone out, followed her, supposing that she was going to the tomb in order to weep there.

^{KJV} **John 11:31** The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

TRANSLATION HIGHLIGHTS

There were a number of Jewish friends and family at Mary’s house who were doing their best to comfort her (Iterative Present tense; Latin: console) while she mourned over the loss of her

brother, Lazarus. They probably had some success, as the case often is today, but she would soon realize that he was gone and she would resume crying again. But during one of her crying spells, her sister, Martha, had brought her a message from Jesus. Jesus wanted to see her privately outside of town. So Mary dried her eyes, got up, and left her house to meet Jesus (Culminative Aorist tense).

When her Jewish friends noticed that she had departed rather quickly (Temporal Participle), they talked among themselves and came to the conclusion (Constative Aorist tense) that she had gone to the tomb (Latin: monument) where Lazarus was buried (Pictorial Present tense) and would continue to mourn for him there (Purpose Subjunctive mood). So what did they do? They immediately followed her, as would be protocol during a pre, mid, and post funeral service. If they were to continue consoling her, they would need to go to the place where she was bound to become even more emotionally distraught – the tomb. Crying usually increases dramatically at the grave site when you realize you will not see your loved one on earth again.

RELEVANT OPINIONS

As was the case with most ancient Middle Eastern cultures, grieving was not viewed as a private matter, and extended public display of one’s grief was expected. (B. Witherington, III) It should not escape us that also this decision on the part of the Jews, namely, to follow Mary to the tomb, was in the plan of God. He wanted the Jews to see the miracle! (W. Hendriksen) The Greek verb *klause*, translated “to weep,” means “to weep loudly” or “to wail” and referred to the normal response of a Jew in mourning. (E. Towns)

John 11:31 Then (inferential) the Jews (Subj. Nom.) (those (Nom. Appos.) who were (εἰμί, PAPtc.NMP, Descriptive, Substantival) with her (Gen. Accompaniment) in the house (Loc. Place) and (connective) who were periodically comforting (παραμυθεῖμαι, PMPtc.NMP, Iterative, Substantival, Deponent) her (Acc. Dir. Obj.)) - when they noticed (ὁράω, AAPtc.NMP, Ingressive, Temporal) that (introductory) Mary (Subj. Acc.) had quickly (Adv. Manner) risen to her feet (ἀνίστημι, AAI3S, Constative) and (connective) departed (ἐξέρχομαι, AAI3S, Culminative, Deponent) - followed (ἀκολουθέω, AAI3P, Constative) her (Dat. Ind. Obj.), supposing (δοκέω, AAPtc.NMP, Constative, Modal) that (explanatory) she was going (ὑπάγω, PAI3S, Pictorial) to the tomb (Acc. Place) for the purpose of (purpose) wailing (κλαίω, AASubj.3S, Dramatic, Purpose; extreme emotional crying, mourning) there (Adv. Place).

^{BGT} **John 11:31** οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ’ αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθούμενοι αὐτήν, ἰδόντες τὴν Μαριάμ ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ δόξαντες ὅτι ὑπάγει εἰς τὸ μνημεῖον ἵνα κλαύσῃ ἐκεῖ.

^{VUL} **John 11:31** Iudaei igitur qui erant cum ea in domo et consolabantur eam cum vidissent Mariam quia cito surrexit et exiit secuti sunt eam dicentes quia vadit ad monumentum ut ploret ibi

LWB **John 11:32** Now when Mary arrived where Jesus was waiting and she saw Him, she collapsed in front of His feet, crying out to Him: Lord, if you had been here, my brother would not have died.

KW **John 11:32** Then Mary, when she came where Jesus was, having seen Him, fell at His feet, saying to Him, Lord, if you had been here, in that case my brother would not have died.

KJV **John 11:32** Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

TRANSLATION HIGHLIGHTS

Mary hurried down the road from her house to the place where Jesus was waiting for her. When she arrived there (Culminative Aorist tense) and first laid eyes on Him (Ingressive Aorist tense), she collapsed at His feet (Dramatic Aorist tense), emotionally and physically exhausted. She cried out to Him in desperation (Dramatic Present tense): Lord, if you had been here when Lazarus was sick, my brother would not have died (Culminative Aorist tense). She knew He had the power to heal the sick, and He would have certainly used that power to heal Lazarus. But now, in her way of emotional thinking, it was too late. Lazarus was gone and there's nothing anyone can do. But she still thought enough of Him to come out to meet Him and to perhaps seek comfort from His presence.

RELEVANT OPINIONS

When Mary saw Jesus, at that very moment she fell weeping at His feet. (W. Hendriksen)

John 11:32 Now (inferential) when (temporal) Mary (Subj. Nom.) arrived (ἔρχομαι, AAI3S, Culminative, Deponent) where (particle) Jesus (Subj. Nom.) was waiting (εἰμί, Imperf.AI3S, Static) and (connective) she saw (ὁράω, AAPtc.NFS, Ingressive, Circumstantial) Him (Acc. Dir. Obj.), she collapsed (πίπτω, AAI3S, Dramatic; fell to pieces) in front of His (Gen. Poss.) feet (Acc. Place), crying out (λέγω, PAPtc.AFS, Dramatic, Modal) to Him (Dat. Ind. Obj.): Lord (Voc. Address), if (protasis, 2nd class condition, "but it didn't happen that way") you had been (εἰμί, Imperf.AI2S, Historical) here (Adv. Place), my (Gen. Rel.) brother (Subj. Nom.) would not (Neg. Adv. combined with apodosis) have died (ἀποθνήσκω, AAI3S, Culminative).

BGT **John 11:32** Ἡ οὖν Μαριὰμ ὡς ἦλθεν ὅπου ἦν Ἰησοῦς ἰδοῦσα αὐτὸν ἔπεσεν αὐτοῦ πρὸς τοὺς πόδας λέγουσα αὐτῷ· κύριε, εἰ ἦς ὧδε οὐκ ἂν μου ἀπέθανεν ὁ ἀδελφός.

VUL **John 11:32** Maria ergo cum venisset ubi erat Iesus videns eum cecidit ad pedes eius et dixit ei Domine si fuisses hic non esset mortuus frater meus

LWB **John 11:33** When Jesus saw her as she was wailing and the Jews who came with her also wailing, He was deeply moved in the spirit and was Himself disturbed [in His humanity],

^{KW} **John 11:33** Then Jesus, when He saw her weeping audibly and the Jews who had come with her, weeping audibly, was moved with indignation in His spirit, and deeply troubled Himself,

^{KJV} **John 11:33** When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

TRANSLATION HIGHLIGHTS

Jesus saw Mary and her Jewish friends all wailing over the loss of Lazarus (Dramatic Present tense). It was quite an emotional scene – so much so, that He was deeply moved in the spirit by their mourning over Lazarus (Dramatic Aorist tense). Their emotional response over the loss of a loved one disturbed even Jesus (Culminative Aorist tense). The Greek word *embrimaomai* usually means “to scold someone” or to “censure” or “warn them sternly.” I agree with Hendriksen that He was indeed *angry* – perhaps at them or at the result of sin having entered the world and causing death – but He was also sympathetic to their *emotional* state. He became one with their emotional loss to the extent that He Himself was disturbed (inwardly troubled) over the loss of Lazarus. He felt their sorrow in His humanity, while His deity planned to resuscitate Lazarus from the dead. It is also possible that the element of anger in this Greek word was expressed because there were “professional mourners” present who were making a spectacle of themselves even though they barely knew Lazarus.

RELEVANT OPINIONS

The verb *embrimaomai*, translated here “became deeply agitated,” means literally “snort with indignation” and regularly indicates displeasure of some kind. (F. Bruce) Any attempt to reinterpret it in terms of an internal emotional upset caused by grief, pain or sympathy is illegitimate ... Does the evangelist think He is angered by the lack of faith of the wailers, or is His indignation directed at the power of death, which reveals Satan, the destroyer of life? The first is much more likely. (R. Schnackenburg) The intense emotion which surged in the heart of the Lord comprised at least one other element besides indignation. It went beyond *anger* and included more than this. The entire setting clearly indicates that it also included *sympathy*. In fact the immediate context does not even mention sin. (W. Hendriksen)

His sympathy was for the living. He knew what He was going to do for the dead. (J. McGee) The key Greek word, *embrimaomai*, invariably has the sense of anger, outrage, or indignation when it is predicated of a human being. The grief and weeping of Jesus, then, comes from anger within, and the translation “moved with indignation in spirit” is close to the mark. (B. Witherington, III) In addition to the tears of Mary and her grieving friends, doubtless there was quite a bit of professional grief. When Jesus saw all this, “He was outraged in spirit, and troubled.” It is lexically inexcusable to reduce this emotional upset to the effects of empathy, grief, pain or the

like ... Profound grief at such bereavement is natural enough; grief that degenerates to despair, that pours out its loss as if there were no resurrection, is an implicit denial of that resurrection. (D. Carson)

John 11:33 When (temporal) Jesus (Subj. Nom.) saw (ὄραω, AAI3S, Constative) her (Acc. Dir. Obj.) as (temporal) she was wailing (κλαίω, PAPtc.AFS, Dramatic, Circumstantial; intense emotional weeping) and (connective) the Jews (Acc. Dir. Obj.) who came with (συνέρχομαι, AAPtc.AMP, Constative, Substantival, Deponent) her (Dat. Accompaniment) also wailing (κλαίω, PAPtc.AMP, Dramatic, Circumstantial), He was deeply moved (ἐμβριμάομαι, AMI3S, Dramatic, Deponent) in the spirit (Loc. Sph.) and (connective) was Himself (Subj. Acc.) disturbed (ταράσσω, AAI3S, Culminative),

^{BGT} **John 11:33** Ἰησοῦς οὖν ὡς εἶδεν αὐτὴν κλαίουσαν καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι καὶ ἐτάραξεν ἑαυτὸν

^{VUL} **John 11:33** Iesus ergo ut vidit eam plorantem et Iudaeos qui venerant cum ea plorantes fremuit spiritu et turbavit se ipsum

LWB John 11:34 **And He asked: Where have you laid him? They replied: Lord, come and see.**

^{KW} **John 11:34** And said, Where have you laid him? They say to Him, Lord, be coming and see.

^{KJV} **John 11:34** And said, Where have ye laid him? They said unto him, Lord, come and see.

TRANSLATION HIGHLIGHTS

Jesus asked them, “Where have you laid him?” He wanted them to show Him where Lazarus’ tomb was located, so He could mourn him with them. They replied: “Come and see.” The imperative of entreaty means they led the way and they asked Him to follow them. The culminative aorist means that once He saw Lazarus in the tomb, He would understand their extreme sadness. The words “come and see” in the Latin are “veni and vidi.” You may recall that the phrase “veni, vidi, vici” means “I came, I saw, I conquered.” It is a famous Latin quote reportedly written by Julius Caesar in 47 BC as a comment on his short war with Pharnaces II of Pontus. Once Jesus arrives at the tomb, and sees Lazarus, and resuscitates him from the dead – you can indeed say that “He came, He saw, and He conquered.”

RELEVANT OPINIONS

Although He was able to obtain information in various ways, He used the most human method here: He inquired of those who were standing around Him. (W. Hendriksen) Had Jesus gone to the grave without asking where it was, some of His enemies would have ridiculed and persecuted Him, saying that it was all planned and pre-arranged, that Lazarus was not really dead and it was only a publicity stunt. (O. Greene)

John 11:34 And (continuative) He asked (λέγω, AAI3S, Constative): Where (Adv. Place) have you laid (τίθημι, Perf.AI2P, Intensive; placed) him (Acc. Dir. Obj.)? They replied (λέγω, PAI3P, Aoristic) to Him (Dat. Ind. Obj.): Lord (Voc. Address), come (ἔρχομαι, PMImp.2S, Aoristic, Entreaty, Deponent) and (connective) see (ὁράω, AAImp.2S, Culminative, Entreaty).

^{BGT} **John 11:34** καὶ εἶπεν· ποῦ τεθείκατε αὐτόν; λέγουσιν αὐτῷ· κύριε, ἔρχου καὶ ἴδε.

^{VUL} **John 11:34** et dixit ubi posuistis eum dicunt ei Domine veni et vide

LWB **John 11:35** Jesus began to weep.

^{KW} **John 11:35** Jesus burst into tears and wept silently.

^{KJV} **John 11:35** Jesus wept.

TRANSLATION HIGHLIGHTS

On the way to the tomb where Lazarus was buried, Jesus began to weep (Dramatic Aorist tense): a statement which points to His humanity. This is a different Greek word (*dakruo*) than that used to describe Mary and her Jewish friends (*klaio*). The word used here to describe Jesus is the beginning of tear formation and a silent weeping, as noted by Wuest's translation. The word used to describe Mary and her Jewish friends is an intense, wildly emotional crying and wailing that borders on a complete breakdown. This is purportedly the shortest verse in Scripture.

RELEVANT OPINIONS

Jesus is well able to sympathize with His people's weaknesses, having been tested Himself in the school of suffering. It was in sympathy with those who wept that He also wept. Here is no automaton, but a real human being. (F. Bruce) The verb *dakruo* used here does not mean to wail. These tears were the expression of love, love not only for Lazarus but also for Mary, Martha and others. (W. Hendriksen) He wept, for He had human friendships. Friendship is natural to man. Scarcely is he a man who never had a friend to love. Men in going through the world make many acquaintances, but out of these they have few special objects of esteem, whom they call friends. If they think to have many friends, they are, probably, misusing the name ... Alas, my brethren. Every friendship opens a fresh door for grief; for friends are no more immortal than ourselves. (C. Spurgeon) He was not joining with them in their weeping and wailing, but expressing His sorrow at the faithlessness He found all around Him. (C. Kruse)

John 11:35 Jesus (Subj. Nom.) began to weep (δακρύω, AAI3S, Ingressive; burst into tears).

^{BGT} **John 11:35** ἐδάκρυσεν ὁ Ἰησοῦς.

^{VUL} **John 11:35** et lacrimatus est Iesus

LWB **John 11:36** Consequently, the Jews declared: See how fond He was of him [brotherly love for Lazarus].

^{KW} **John 11:36** Then the Jews were saying, Behold, how fond He was of him.

^{KJV} **John 11:36** Then said the Jews, Behold how he loved him!

TRANSLATION HIGHLIGHTS

When the Jews noticed that Jesus was weeping, they pointed it out to each other. You can observe the gossip spreading down the road on the way to the tomb. They declared to each other: See how fond Jesus was of Lazarus. The imperative of entreaty means they encouraged each other to watch Jesus closely. The Greek word *phileo* points to brotherly love or abiding friendship, not *agape* which would mean virtue love or impersonal love. We would say, “See how *close* Jesus was to Lazarus.”

RELEVANT OPINIONS

The Jews were deeply moved by Christ’s love, just as a little later they are going to be deeply impressed by His power. (W. Hendriksen) They were surprised that Jesus loved Lazarus so much that He wept tears of sorrow at the graveside. (O. Greene)

John 11:36 Consequently (inferential), the Jews (Subj. Nom.) declared (λέγω, Imperf.AI3P, Descriptive): See (ὁράω, AAImp.2S, Ingressive, Entreaty; observe, notice) how (exclamation) fond He was (φιλέω, Imperf.AI3S, Descriptive) of him (Acc. Dir. Obj.).

^{BGT} **John 11:36** ἔλεγον οὖν οἱ Ἰουδαῖοι· ἴδε πῶς ἐφίλει αὐτόν.

^{VUL} **John 11:36** dixerunt ergo Iudaei ecce quomodo amabat eum

LWB **John 11:37** But some of them [the haters] remarked: Doesn’t this man [Jesus], Who opened the eyes of the blind man, have the power to intervene, so that even this man [Lazarus] might not have died?

^{KW} **John 11:37** But certain ones of them said, Was not this man able, who opened the eyes of the one who was blind, to have caused that even this one should not die?

^{KJV} **John 11:37** And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

TRANSLATION HIGHLIGHTS

Not all of the Jews were impressed with Jesus weeping for Lazarus. The unimpressed crowd, which today we might call “the haters,” questioned the motivation and timing of events (Constative Aorist tense). Doesn’t this man, Jesus, have the power to prevent such an event from happening in the first place (Dramatic Aorist tense)? This is the same Man who opened the eyes of the blind man (Dramatic Aorist tense). If He could perform a miracle as profound as that, couldn’t He have performed one here and prevented the death of His friend? If He would have hastened to Bethany, instead of lingering in other villages, couldn’t He have intervened and then His friend might not have died (Potential Subjunctive mood)? Leave it to the unbelieving crowd to impugn both the deity and humanity of Christ by questioning His power, motivation and timing! To their way of thinking, if Jesus had wanted to, He could have arrived much earlier and healed His friend and he would not have died (Culminative Aorist tense).

RELEVANT OPINIONS

In this chapter it appears everyone thought Jesus arrived too late, but the Lord is never late. (E. Towns) But why had not Jesus prevented this death? (W. Hendriksen) There seems to be a note of sarcasm here – that is, “Could not this fellow, if He *really* opened the eyes of the blind, have kept Lazarus from dying? If He loved him so much that He weeps over his death, could He not have *prevented* his dying? (O. Greene)

John 11:37 But (contrast) some (Subj. Nom.) of them (Abl. Separation; the unimpressed crowd) remarked (λέγω, AAI3P, Consative; commented, pointed out by questioning): Doesn’t (neg. adv.) this man (Subj. Nom.), who opened (ανοίγω, AAPtc.NMS, Dramatic, Substantival) the eyes (Acc. Dir. Obj.) of the blind man (Gen. Poss.), have the power (δύναμαι, Imperf.MI3S, Descriptive, Deponent, Interrogative Ind.; supernatural ability) to intervene (ποιέω, AAInf., Dramatic, Inf. As Obj. of Verb; act decisively), so that (result) even (ascensive) this man (Subj. Nom.) might not (neg. particle) have died (ἀποθνήσκω, AASubj.3S, Culminative, Potential)?

^{BGT} **John 11:37** τινὲς δὲ ἐξ αὐτῶν εἶπαν· οὐκ ἐδύνατο οὗτος ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ;

^{VUL} **John 11:37** quidam autem dixerunt ex ipsis non poterat hic qui aperuit oculos caeci facere ut et hic non moreretur

LWB 11:38 **Meanwhile, Jesus arrived at the tomb, again deeply moved within Himself. It was, in fact, a cave, and a slab of stone was sealed upon it [the entrance].**

^{KW} **John 11:38** Jesus again moved with indignation in himself comes to the tomb. Now, it was a cave, and a stone was lying upon it.

^{KJV} **John 11:38** Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

TRANSLATION HIGHLIGHTS

While the pessimistic Jews were making disparaging remarks about Jesus – His alleged supernatural power and poor timing in their estimation – He arrived at the tomb (Historical Present tense) and was once again deeply moved (Dramatic Present tense) about the circumstances and the sadness of the people present. The tomb (Latin: monument), as it turned out, was more like a cave. Furthermore, it had a large slab of stone covering (Latin: superimposed) the entrance. The Greek word for cave is *spelaiion*, the Latin *spelunca*, from which we get our English word *spelunking*. In a manner of speaking, Jesus is going to have the slab of stone removed so He can go *spelunking* inside for Lazarus. Spelunking means to explore, travel to or investigate – especially in caves. But He did not go inside to investigate the body of Lazarus, but rather commanded him to come outside.

RELEVANT OPINIONS

He recognized the callousness of the Jews who should have been comforting but were condemning. (E. Towns) The tomb was in the form of a cavern or chamber hewn into a rock ... In order to ward off wild animals a slab of stone was lying against it. (W. Hendriksen)

John 11:38 Meanwhile (transitional), Jesus (Subj. Nom.) arrived (ἔρχομαι, PMI3S, Historical, Deponent) at the tomb (Acc. Place), again (adv.; once more, still) deeply moved (ἐμβριμάομαι, PMPtc.NMS, Dramatic, Modal, Deponent) within Himself (Loc. Sph.). It was (εἰμί, Imperf.AI3S, Descriptive), in fact (explanatory), a cave (Pred. Nom.), and (continuative) a stone (Subj. Nom.; slab) was sealed upon (ἐπίκειμαι, Imperf.PI3S, Descriptive, Deponent; covered) it (Dat. Ind. Obj.; the entrance).

^{BGT} **John 11:38** Ἰησοῦς οὖν πάλιν ἐμβριμώμενος ἐν ἑαυτῷ ἔρχεται εἰς τὸ μνημεῖον· ἦν δὲ σπήλαιον καὶ λίθος ἐπέκειτο ἐπ' αὐτῷ.

^{VUL} **John 11:38** Iesus ergo rursum fremens in semet ipso venit ad monumentum erat autem spelunca et lapis superpositus erat ei

LWB **John 11:39** **Jesus ordered: Remove the stone slab. Martha, the sister of the one who had died [Lazarus], replied to Him: Lord, he already [by this time] smells, because it has been four days [since he died].**

^{KW} **John 11:39** Jesus says, Remove the stone at once. The sister of the one who had died, Martha, says to Him, Lord, already there is an offensive odor, for it is four days.

^{KJV} **John 11:39** Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days.

TRANSLATION HIGHLIGHTS

Jesus ordered some of the strong men present (Imperative of Command) to remove the stone slab from the entrance to the tomb. Martha, one of the sisters of Lazarus who had died (Dramatic Perfect tense), replied to Him in a cautious and somewhat prohibiting tone (Aoristic Present tense): Lord, by this time he smells (Dramatic Present tense). After all, it has been four days since he died (Historical Present tense). She didn't want to come straight out and contradict his order, but she thought His request was a violation of common sense. Didn't He realize what a bad idea this was? Everyone is in mourning now, and it will be a most regrettable experience if they open up the tomb at this late a date. The Latin word for smells is *fetet*, from which we get our English word *fetid*, meaning putrid, rotten and decaying. It is also interesting to notice the combination of divine and human effort involved in this scene. God will resuscitate Lazarus, but men will move the slab of stone from the tomb. Jesus performed many miracles by the exercise of His divine sovereignty and omnipotence, but He often coupled it by requesting something from the beneficiary or those around him.

Jesus could have removed the stone slab and resuscitated Lazarus, but then we would have a picture of men standing passively by without exerting any effort on their part. When Jesus healed the blind man, He did not do it on the spot. He ordered the blind man to go to a particular place and do a particular thing. This type of picture portrays salvation even today. Men and women are commanded to spread the gospel by witnessing to others. The unbeliever is dead like Lazarus and is a completely passive recipient. God takes the message of the gospel and makes it effective in the mind, soul and spirit of the unbeliever by the power of the Holy Spirit. Salvation is of God, not man. The quickening of the dead man by the Holy Spirit is of God. The spiritually dead man is unable to do anything to contribute to his salvation until after the Holy Spirit regenerates him. Just like the men who moved the slab of stone, those who preach the gospel or witness are able to speak, but they are unable to regenerate the spiritually dead man. Arminianism, also known as *freewill theism*, is blasphemy against the Holy Spirit. More on this topic later.

RELEVANT OPINIONS

He employed natural means to remove natural obstructions, that His Divine power might come face-to-face with the supernatural element. He puts forth supernatural power to do just that which no less power could accomplish, but all the rest He bids men do in the ordinary way. (W. Nicole) From that perspective, Lazarus was beyond even a miraculous resurrection, and the opening of the tomb would only serve to release an offensive odor. There is nothing offensive about Martha's objection. She probably assumed Jesus' request was related to His groaning at the tomb and may have seen it as a sort of unreasonable request sometimes made by emotionally upset people. (E. Towns) In performing miracles Jesus did not waste His power. Only God can raise the dead, but men can move a stone away from a tomb. So Jesus bade them do this. (W. Hendriksen) It remains true that it is not God's general way to do for us what we are responsible and capable of doing for ourselves. God is pleased to bless our use of the means which are at hand. If I am a farmer, I shall harvest no crops until I plow and sow and care for my fields. Just as in the first miracle of this Gospel, Christ ordered men to fill the jars with water, so here He ordered men to roll away the stone. (A. Pink) The Jews customarily wrapped the bodies of their dead in cloth and added spices to counteract the odors that decomposition produced. They did not embalm them as thoroughly as the Egyptians did. (T. Constable)

“But Lord,” said Martha, “by this time there is a bad odor, for he has been there four days.” What a graphic description of the state of our moral and spiritual decay because of sin! There was no hope that anything could be done for Lazarus in his helpless condition. His case was not serious or grim; it was altogether hopeless. Using this as an illustration, the great eighteenth-century evangelist George Whitefield used to say that the sinner’s condition is worse than hopeless. In our decaying spiritual state we stink; we are offensive to God’s nostrils. Hopeless? Yes, but only to man, not to God, with whom all things are possible. Having prayed, Jesus called, “Lazarus, come out!” And the call of God brought the dead man to life. This is what the Holy Spirit does today. The Holy Spirit operates through the preaching and teaching of the Word to call to faith those whom God previously has elected to salvation and for whom Jesus specifically died. Apart from those three actions – the act of God in electing, the work of Christ in atoning, and the power of the Holy Spirit in calling – there would be no hope for anyone. No one could be saved. But because of those actions – because of God’s sovereign grace – even the worst of blaspheming rebels may be turned from his or her folly to the Savior. (J. Boice)

John 11:39 Jesus (Subj. Nom.) ordered (λέγω, PAI3S, Aoristic; commanded, directed): Remove (ἀίρω, AAImp.2P, Ingressive, Command) the stone slab (Acc. Dir. Obj.). Martha (Subj. Nom.), the sister (Nom. Appos.) of the one who had died (τελευτάω, Perf.APtc.GMS, Dramatic, Substantival, Genitive Absolute; Lazarus), replied (λέγω, PAI3S, Aoristic) to Him (Dat. Ind. Obj.): Lord (Voc. Address), he already (Adv. Time; by this time) smells (ὀζω, PAI3S, Dramatic; gives off an unpleasant odor, stinks), because (explanatory; since, for) it has been (εἰμί, PAI3S, Historical) four days (Pred. Nom.; since he died).

^{BGT} **John 11:39** λέγει ὁ Ἰησοῦς· ἄρατε τὸν λίθον. λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τετελευτηκότος Μάρθα· κύριε, ἤδη ὀζει, τεταρταῖος γὰρ ἐστίν.

^{VUL} **John 11:39** ait Iesus tollite lapidem dicit ei Martha soror eius qui mortuus fuerat Domine iam fetet quadriduanus enim est

LWB John 11:40 Jesus replied to her: Did I not tell you that if you would believe, you would see the glory of God?

^{KW} **John 11:40** Jesus says to her, Did I not say to you that if you would believe, you will see the glory of God?

^{KJV} **John 11:40** Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

TRANSLATION HIGHLIGHTS

Jesus replied to Martha: Didn’t I tell you that if you would believe (Potential Subjunctive mood), you would see the glory of God (Predictive Future tense)? The 3rd class conditional clause refers to a potential: maybe Martha would believe and maybe she wouldn’t. From the human

perspective, it was not a known conclusion which way she might go. From a divine perspective, the answer was both known and certain to unfold exactly as planned. In verse 11:4, Jesus sent a message to the sisters. Didn't they get the message? Of course, they did. They just ignored, forgot or misunderstood His message. His message was: "This sickness will not be face-to-face with death [ultimate physical death], but to reveal the glory of God, so that the Son of God may be glorified through it [Jesus is predicting a miracle of resuscitation]." Lazarus had to die in order for Jesus to perform the miracle of resuscitation. The only thing required from Martha was "to believe." The only thing required from a few men at the tomb was to "remove the slab of stone" from the entrance. After they did what He told them, God did the rest. In verse 11:23, Jesus also told her: "Your brother will rise and come back to life."

RELEVANT OPINIONS

Sometimes Christ asks us to obey Him in an area we do not understand or view as abnormal. He does this so that He might demonstrate the greater glory of God ... Often God waits for us to do what only we can do, so that He can do what only He can do. Until we obey Him, He cannot work. (E. Towns) I take exception to the word *cannot* in Towns' quotation. God can perform whether we obey or not. In this example, however, He waited for men to do their part. He often waits for us to do our part, and then to leave the rest in His hands by exercising the faith-rest drill. This is not always easy to do! Even after I have done what I am able to do, I often wait awhile and then out of unbelief, I try to do things that I am unable to do to hurry things along according to my time schedule. That is a sin of unbelief, the same type of unbelief Martha exhibited at the tomb. As a self-sufficient kind of person, I sometimes find it difficult to get out of God's way and let Him do the things that He only can do. (LWB)

Of course, Jesus cannot have meant that the performance of the miracle was dependent upon Martha's exercise of faith. What he intended to convey was this, that if Martha would only stop thinking about that corpse and would rivet her attention on Jesus, trusting completely in Him (His power and His love), she would see this miracle as a true sign, an illustration and proof of the glory of God reflected in the Son of God. (W. Hendriksen) Two things I like about this quotation from Hendriksen. First, he addresses the error of many heretical faith-teachers today who make the performance of a miracle dependent on the faith of the prospective recipient. This is gutter nonsense, as well as an evil notion to foist upon well-meaning believers. Nobody ties God's hands behind His back; He can perform a miracle any time if He chooses to do so. Second, have you ever noticed how difficult it is to "*completely* trust" in Him? If I don't see immediate results, my mind is always trying to figure out a way to hurry things along. (LWB)

John 11:40 **Jesus** (Subj. Nom.) **replied** (λέγω, PAI3S, Aoristic) **to her** (Dat. Adv.): **Did I not** (neg. adv.) **tell** (λέγω, AAI1S, Constative, Interrogative Ind.) **you** (Dat. Adv.) **that** (introductory) **if** (protasis, 3rd class condition, "maybe you would, maybe you wouldn't") **you would believe** (πιστεύω, AASubj.2S, Constative, Potential), **you would see** (ὁράω, FMI2S, Predictive) **the glory** (Acc. Dir. Obj.) **of God** (Poss. Gen.)?

^{BGT} **John 11:40** λέγει αὐτῇ ὁ Ἰησοῦς· οὐκ εἶπόν σοι ὅτι ἐὰν πιστεύσης ὄψη τὴν δόξαν τοῦ θεοῦ;

^{VUL} **John 11:40** dicit ei Iesus nonne dixi tibi quoniam si credideris videbis gloriam Dei

LWB John 11:41 Then they lifted up and removed the slab of stone. And Jesus raised His eyes upward [toward heaven] and said: Father, thank You, for You have heard Me.

^{KW} **John 11:41** Then they lifted up the stone and took it away. And Jesus lifted up His eyes and said, Father, I thank you because You heard Me.

^{KJV} **John 11:41** Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.

TRANSLATION HIGHLIGHTS

Then a few men nearby lifted up and removed the slab of stone from the entrance to Lazarus' tomb (Constative Aorist tense). And Jesus raised His eyes upward towards heaven (Constative Aorist tense) and prayed a short but perfect prayer: "Thank you, Father, for You have heard Me (Constative Aorist tense)." Apparently Jesus had prayed to the Father for this miracle, probably as He was walking on the road to the tomb. If Jesus prayed to the Father and thanked Him for listening and answering His prayer, how much more do we have to thank the Lord for listening and answering our prayers!

RELEVANT OPINIONS

Before actually performing the miracle Jesus offered a prayer, beautiful because of its trustfulness, simplicity, and sincerity ... Jesus was able to say this, speaking as if the miracle had already been performed, for He felt in His heart the certainty of its near occurrence. (W. Hendriksen) Despite abuse and injustice from people and the ignominy of exposing Himself to presumptuous, arrogant attacks from Satan, whom He had created, Christ never succumbed to approbation lust or inordinate ambition. He was motivated by His personal love for God; genuine humility gave Jesus capacity to appreciate God's faithful support. Far from being discouraged or bitter, our Lord's attitude was one of constant thanksgiving, which is the essence of true worship. Yet without humility gratitude cannot exist. (R.B. Thieme, Jr.)

John 11:41 Then (inferential) they lifted up and removed (αἶρω, AAI3P, Constative) the slab of stone (Acc. Dir. Obj.). And (continuative) Jesus (Subj. Nom.) raised (αἶρω, AAI3S, Constative) His (Acc. Poss.) eyes (Acc. Dir. Obj.) upward (adv.; above: toward heaven) and (continuative) said (λέγω, AAI3S, Constative): Father (Voc. Address), thank (εὐχαριστέω, PAI1S, Perfective) You (Dat. Ind. Obj.), for (causal) You have heard (ἀκούω, AAI2S, Constative) Me (Obj. Gen.).

^{BGT} **John 11:41** ἦραν οὖν τὸν λίθον. ὁ δὲ Ἰησοῦς ἤρην τοὺς ὀφθαλμοὺς ἄνω καὶ εἶπεν· πάτερ, εὐχαριστῶ σοι ὅτι ἤκουσάς μου.

^{VUL} **John 11:41** tulerunt ergo lapidem Iesus autem elevatis sursum oculis dixit Pater gratias ago tibi quoniam audisti me

LWB **John 11:42** Furthermore, I know beyond a shadow of a doubt, that You always hear Me. But on behalf of the crowd which is standing around [gathered here], I have spoken [predicting the resuscitation of Lazarus from the dead], so that they might come to believe that You [God the Father] have sent Me on a divine mission.

^{KW} **John 11:42** Moreover, I knew positively that you always hear Me. But on account of the crowd which is standing around, I spoke, in order that they may come to believe that You sent Me on a mission.

^{KJV} **John 11:42** And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me.

TRANSLATION HIGHLIGHTS

Jesus continues to address the Father in prayer, admitting verbally in front of the crowd gathered at Lazarus' tomb that He knows beyond a shadow of a doubt (Intensive Perfect tense) that the Father always hears His prayers (Gnomic Present tense). But in this case, He addresses the Father audibly so the crowd can hear Him. And He has made a prediction that Lazarus would be resuscitated from the dead during His earlier conversation with Martha (11:4) and His message to the sisters which would eventually become public (11:23). He made this prediction so that when Lazarus was actually resuscitated and walked out of the tomb, that many in the crowd might come to believe (Ingressive Aorist tense) that God the Father has sent His Son, Jesus, on a divine mission to planet earth (Dramatic Aorist tense). When Jesus prayed to the Father about resuscitating Lazarus, the results did not occur immediately. The answer to His prayer was forthcoming, but it would arrive on God's time schedule. It would happen at exactly the moment God intended for it to happen. His answer to Jesus' prayer would not come early or late. This is something we should all keep in mind when we pray. God will answer us in His own way in His own time. This part of the *faith rest drill* is most difficult to apply when you are under pressure!

RELEVANT OPINIONS

He (the Father) must respond to the prayer of the Son, whose prayers are always answered. Will not the prayers of the Son of God be answered? (J. Dillow) The Lord Jesus never had a thought which was out of harmony with the Father's will, and never did a thing which in the slightest degree deviated from His Father's word. He *always* did those things which pleased Him (Psalm 16:8); therefore did the Father always hear Him. What light this throws on our *un*-answered prayers! There is an intimate relation between our conduct and the response which we receive to our supplications (Psalm 66:18): "If I regard iniquity in my heart, the Lord will not hear me." (A. Pink) Jesus implies that ... He had previously asked for this miracle. (E. Towns)

John 11:42 Furthermore (inferential), I (Subj. Nom.) know beyond a shadow of a doubt (οἶδα, Perf.A11S, Intensive) that (introductory) You always (adv.) hear (ἀκούω, PAI2S, Gnomic) Me (Gen. Adv.). But

(adversative) on behalf of the crowd (Prep. Acc.) which is standing around (περίστημι, Perf.APtC.AMS, Descriptive, Attributive; gathered here), I have spoken (λέγω, AAI1S, Constative; predicting the resuscitation of Lazarus), so that (purpose) they might come to believe (πιστεύω, AASubj.3P, Ingressive, Potential & Result) that (explanatory) You (Subj. Nom.; God the Father) have sent Me (Acc. Dir. Obj.) on a divine mission (ἀποστέλλω, AAI2S, Dramatic).

^{BGT} **John 11:42** ἐγὼ δὲ ἤδην ὅτι πάντοτέ μου ἀκούεις, ἀλλὰ διὰ τὸν ὄχλον τὸν περιστώτα εἶπον, ἵνα πιστεύσωσιν ὅτι σύ με ἀπέστειλας.

^{VUL} **John 11:42** ego autem sciebam quia semper me audis sed propter populum qui circumstat dixi ut credant quia tu me misisti

LWB John 11:43 Then after saying these things [audible prayer to the Father], He shouted: Lazarus, come out!

^{KW} **John 11:43** And having said these things, He shouted with a great voice, Lazarus, here, out.

^{KJV} **John 11:43** And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

TRANSLATION HIGHLIGHTS

After praying to the Father in an audible voice (Temporal Participle) in the prior verse, Jesus shouted (Dramatic Aorist tense): Lazarus, come out! The adverbs of command and place combine for dramatic purpose: the voice of Deity must be heard. Divine sovereignty and omnipotence brought Lazarus back to life, just like they do when the Holy Spirit regenerates a spiritually dead sinner. Lazarus, even though dead, was resuscitated on the spot and obeyed His command. Elect believers, when their time has come, are regenerated from spiritual death and they obey His command to believe. The parallels are unmistakable. Some translators prefer to ignore the verbal idiom and render His command: “Out here!” However you translate it, a simple command was all that was necessary.

RELEVANT OPINIONS

Jesus cried out forcibly in order that everyone in the crowd might be aware of the fact that the dead would respond to *His* call. (W. Hendriksen) The term “irresistible” then must be understood as speaking of the *inability of dead sinners to resist resurrection to new life*. Since they are dead it is an empty cavil to accuse this doctrine of being tantamount to “forcing” someone to be saved ... There is no more “force” exercised in God’s wondrous act of regeneration than was exhibited when the Lord Jesus cried out, “Lazarus, come forth!” Resurrection is not an action of force against will: it is the bringing of new life to the dead. And that is what Reformed people believe. To call that wondrous act a “doublewhammy” that “forces” people into the kingdom “against their will” is to simply miss the point completely. (J. White) Resuscitation restores an individual

to his mortal body, but he subsequently dies again. Resurrection gives the believer his resurrection body so that never again will he die. (R.B. Thieme, Jr.)

Man is *incapable* of doing what is pleasing in God's sight. It is this *inability* that renders the myth of "free will" an empty phrase: who cares if the will is "free" when the nature that provides it with the desires upon which it acts is corrupt and evil? Irresistible grace, then, is simply the assertion that God's grace, expressed in the sovereignly free act of regeneration, is irresistible. When God chooses to raise one of His elect to life He can do so without asking permission of the dead creature. This is seen clearly in the raising of Lazarus from the dead. On the level of spiritual capacity the unregenerate man is just like Lazarus: dead, bound, incapable of "self-resurrection." It would be patently absurd that Jesus first ask Lazarus for "permission" to raise him to spiritual life. Corpses are not known for engaging in a great deal of conversation. No, before Lazarus can respond to Christ's command to come forth, something must happen. Corpses do not obey commands, corpses do not move. (J. White)

The word of Christ gave life to Lazarus, just as the Word of God gives spiritual life today. (E. Towns) The reason why Scripture nowhere commands the unregenerate to bring themselves to life is obvious. They are spiritually dead, dead in trespasses and sins (Eph. 2:1). Not only is it a divine prerogative to bring them to life, but, when God Almighty exercises that prerogative, they are completely passive. In fact, this is the one and only part of the process of salvation in which man is passive. At every succeeding step he becomes active. The resurrection of Lazarus may illustrate the point at issue. Jesus bade dead Lazarus: "Come forth." He did not command him to restore himself to life. By the word of His power Christ did that for him. And then living Lazarus came forth from the tomb. (R. Kuiper)

John 11:43 Then (continuative) after saying (λέγω, AAPtc.NMS, Culminative, Temporal) these things (Acc. Dir. Obj.; audible prayer to the Father), He shouted (κραυγάζω, AAI3S, Dramatic) with a loud (Instr. Manner, Dat. Measure) voice (Instr. Means): Lazarus (Voc. Address), come (adverb) out (Adv. Place)!

^{BGT} **John 11:43** καὶ ταῦτα εἰπὼν φωνῇ μεγάλῃ ἐκραύγασεν· Λάζαρε, δεῦρο ἕξω.

^{VUL} **John 11:43** haec cum dixisset voce magna clamavit Lazare veni foras

LWB John 11:44 **And he who was dead [Lazarus] came out, his feet and hands bound with burial bandages and his face wrapped with burial cloth. Jesus said to them: Untie him and let him go home.**

^{KW} **John 11:44** There came out the dead man, bound securely as to his feet and his hands with swathing-bands. And his face was bound around with a handkerchief. Jesus says to them, Untie him at once and permit him to be departing.

^{KJV} **John 11:44** And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

TRANSLATION HIGHLIGHTS

As soon as Jesus spoke the words “Come out,” Lazaus came out of the tomb (Dramatic Aorist tense). He was quite a sight to see, because his feet and hands were still bound (Intensive Perfect tense) with burial bandages and his face was wrapped (Dramatic Perfect tense) with burial cloth (napkin, sweatrag). He was what you would call “mummified” and walking, not far from what you might have seen in a horror movie! Some of you might be thinking of the 2001 hit movie, “The Mummy Returns.” But I picture him looking more like the original 1932 Boris Karloff movie, “The Mummy.” White linen strips had been wrapped around each leg and arm, and were tied in knots around his feet and hands. He could walk, but it wasn’t easy. Jesus commanded those closest to him to loosen the knots and unravel the bandages (Imperative mood) and to allow him to return to his home (Constative Aorist tense). In other words, don’t bother the man, he has just been resuscitated from the dead. Cut the guy some slack! Jesus was protecting Lazarus from journalists, mystics and other fruitcakes that were sure to come running as soon as the story spread. For you sharpshooters, Sanders and Beasley-Murray don’t picture the linen wraps in quite the mummified manner that I do, which admittedly sounds more Egyptian than Jewish.

RELEVANT OPINIONS

Obedient to Jesus’ command, the dead man appears, hands and feet still wrapped with strips of linen, a cloth around his face. Jesus orders bystanders to take off the man’s grave clothes and to let him go. (A. Kostenberger) He did not want Lazarus to stand there a while, in order to be gaped at or to answer ever so many questions; for example, “Where was your soul?” “How does it feel to come back to earth?” (W. Hendriksen) “Loose him.” This was to satisfy the onlookers that they had not been delivered by any optical delusion. With their own hands they were permitted to handle his body. (A. Pink) Regeneration, subjectively considered, is not an act performed by the sinner. Did Lazarus raise himself from the dead? (W. Best) Men ignorant of God’s righteousness always go about to establish their own righteousness in some way or other. Thousands think that if they are sober, honest, upright, and so on, they have done all that is required of them, at least a little spice of attendance at church or chapel, and just a little addition of religious ceremonies, make eke out any deficiencies of their practice; and, certainly, to call in a clergyman or minister when they shall lie a dying, and to have prayers said or read to them, will complete the structure which they have themselves begun. (C. Spurgeon)

Monergistic regeneration is exclusively a divine act. Man does not have the creative power God has. To quicken a person who is spiritually dead is something only God can do. A corpse cannot revive itself. It cannot even assist in the effort. It can only respond after receiving new life. Not only *can* it respond then, it most certainly *will* respond. In regeneration the soul of man is utterly passive until it has been made alive. It offers no help in reviving itself, though once revived it is empowered to act and respond. Lazarus was dead, not critically ill or at the point of dying. He was already a corpse and was decomposing. The stench from his rotting body was repugnant to his sister Martha. The miracle of his resuscitation was accomplished without means, that is, without balms, medicines, CPR, and so forth. The only power Christ used was the power of His voice. He uttered a command, not a request or an invitation. He made no attempt to woo Lazarus

from the tomb. This resurrection (resuscitation) was strictly monergistic. Lazarus rendered absolutely no assistance. He was incapable of assisting in any way because he was completely dead ... He did not respond until after he had been made alive. His restoration to life preceded his response. (R. Sproul)

The corpse had not been embalmed, but merely wrapped in linen clothes with spices, as the manner of the Jews is to bury. See John 19:40. It does not appear whether the bands were would around each limb, as in the Egyptian mummies, so as merely to impede motion – ot were loosely wrapped round both feet and hands, so as to hinder any free movement altogether ... Ancient pictures represent Lazarus gliding forth from the tomb, not stepping, and that apparently is right. (H. Alford) I don't buy the "gliding forth from the tomb" scenario – since it makes me think of the Exorcist movie or the gliding nun in the Blues Brothers - but I don't see any harm in picturing it in this manner if you like. (LWB) There could now be no doubt about Jesus' ability to raise the dead. Physically He will do this for everyone at the resurrections yet future. He will raise Christians at the Rapture (1 Thess. 4:16), Old Testament and Tribulation saints at the Second Coming (Dan. 12:2; Rev. 20:4, 6), and unbelievers at the end of the Millennium (Rev. 20:5). (T. Constable)

John 11:44 And he (Subj. Nom.) who was dead (θνήσκω, Perf.APtc.NMS, Descriptive, Circumstantial, Articular) came out (ἐξέρχομαι, AAI3S, Dramatic, Deponent), his (Acc. Poss.) feet (Subj. Acc.) and (connective) hands (Subj. Acc.) bound (δέω, Perf.PPtc.NMS, Intensive, Modal; wrapped) with burial bandages (Instr. Manner; grave wrappings) and (connective) his (Poss. Gen.) face (Subj. Nom.) wrapped (περιδέω, Perf.PI3S, Dramatic) with burial cloth (Instr. Manner). **Jesus** (Subj. Nom.) said (λέγω, PAI3S, Aoristic) to them (Dat. Ind. Obj.): Untie (λύω, AAImp.2P, Ingressive, Command) him (Acc. Dir. Obj.; remove the tight burial wrappings) and (connective) allow (ἀφίημι, AAImp.2P, Constative, Command) him (Acc. Dir. Obj.) to go home (ὑπάγω, PAInf., Static, Inf. As Dir. Obj. of Verb).

^{BGT} **John 11:44** ἐξῆλθεν ὁ τεθνηκώς δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. λέγει αὐτοῖς ὁ Ἰησοῦς· λύσατε αὐτὸν καὶ ἄφετε αὐτὸν ὑπάγειν.

^{VUL} **John 11:44** et statim prodiit qui fuerat mortuus ligatus pedes et manus institis et facies illius sudario erat ligata dicit Iesus eis solvite eum et sinite abire

LWB **John 11:45** **Consequently, many of the Jews who had come face-to-face to Mary [to comfort her in the loss of her brother] and had seen firsthand the things which He had done [they were not spreading secondhand rumors], believed in Him.**

^{KW} **John 11:45** Therefore, many of the Jews, those who had come to Mary and had viewed attentively that which He did, believed in Him.

^{KJV} **John 11:45** Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

TRANSLATION HIGHLIGHTS

This miracle performed by Jesus had a profound effect on many people at the tomb. Many of the Jews who had come to comfort Mary in the loss of her brother (Constative Aorist tense) had seen firsthand the things Jesus had done (Dramatic Aorist tense). It was a testimony to His deity that could not be denied. Many of them came to believe in/on Him as a result (Ingressive & Culminative Aorist tense). I like the way the aorist tenses outline these events in progression.

- a) The Jews had come to see Mary – constative, a simple statement of fact with no reference to its beginning or ending.
- b) They saw Jesus do things firsthand – culminative, as a result of their coming to comfort Mary.
- c) Jesus did great things in their presence – dramatic, they experienced the spectacular miracles which emphasized His deity.
- d) Many of them came to believe on Him – ingressive, representing a one-time event in their lives, and culminative, as a result of the completion of His works.

The Latin points to another pattern I mentioned earlier. *Veni* (they came), *vici* (they saw), but in this case the absence of *vidi* means He (not them) conquered.

RELEVANT OPINIONS

They had not only physically witnessed the miracle but they had studied it, reflected on it, pondered it. (W. Hendriksen) The Jews are not the “Christ-killers” whom the anti-Semites would have them be. Although many Jews rejected Jesus as the Messiah, only a small faction – the religious leaders in Jerusalem, the chief priest, and the Pharisees – actually plotted His death. (R.B. Thieme, Jr.) Again, a division among the spectators, and a still more profound one than on any of the previous occasions. For it penetrated even into the midst of the Jewish party. (F. Godet)

John 11:45 Consequently (inferential), many (Subj. Nom.) of the Jews (Abl. Separation, Partitive Gen.) who had come (ἔρχομαι, AAPtc.NMP, Constative, Substantival, Deponent) face-to-face to Mary (Prep. Acc.) and (continuative) had seen firsthand (θεάομαι, AMPtc.NMP, Culminative, Circumstantial, Deponent) the things which (Acc. Gen. Ref.) He had done (ποιέω, AAI3S, Dramatic), believed (πιστεύω, AAI3P, Culminative) in Him (Acc. Dir. Obj.).

^{BGT} **John 11:45** Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων οἱ ἐλθόντες πρὸς τὴν Μαριάμ καὶ θαυμάζοντες αὐτὴν ἐποίησεν ἐπίστευσαν εἰς αὐτόν·

^{VUL} **John 11:45** multi ergo ex iudaeis qui venerant ad Mariam et viderant quae fecit crediderunt in eum

LWB **John 11:46** However, some of them [Jewish informants] departed for the Pharisees and told them about the things which Jesus had done.

KW **John 11:46** But certain ones among them went off to the Pharisees and told them the things which Jesus did.

KJV **John 11:46** But some of them went their ways to the Pharisees, and told them what things Jesus had done.

TRANSLATION HIGHLIGHTS

Not all of the Jews present believed on Jesus. In fact, some of them were informants who immediately departed (Constative Aorist tense) for the Pharisees back in town and eventually told them all about the things (Culminative Aorist tense) which Jesus had done in their presence (Dramatic Aorist tense). The progression of the aorist tenses is rather interesting in this passage, too. The adversative particle might mean that these Jews did not come to believe in Jesus. It could also mean that although they believed in Him, they still wanted to relate this “hot story” to the religious leaders in town. I think the strength of the adversative contrasts these Jews as antagonistic unbelievers rather than gossiping believers. Many believed, others did not. Many came to love Him, others hated Him all the more. The more dramatic His miracles became, the more divided the camps were becoming.

The Jewish informants left the site of the tomb – constative, a simple statement of fact with no reference to its beginning or ending.

They told the Pharisees about everything they had seen – culminative, as a result of their having been at the tomb in person.

The things Jesus had done – dramatic, were spectacular even though they did not believe in the Person who had performed them.

RELEVANT OPINIONS

The miracle added to the bitterness of His enemies, who now, in an official Sanhedrin-session, began to plot His death. (W. Hendriksen) The success of Jesus simply had to be stopped. (R. Lenski) Their minds were already made up, they hated Jesus, and it angered them to see Him perform a miracle they could not explain. (O. Greene)

John 11:46 However (adversative), some (Subj. Nom.) of them (Abl. Separation, Partitive Gen.; Jewish informants) departed (ἀπέρχομαι, AAI3P, Constative, Deponent) for the Pharisees (Prep. Acc.) and (continuative) told them (Dat. Adv.) about (λέγω, AAI3P, Culminative) the things which (Acc. Gen. Ref.) Jesus (Subj. Nom.) had done (ποιέω, AAI3S, Dramatic).

^{BGT} **John 11:46** τινὲς δὲ ἐξ αὐτῶν ἀπήλθον πρὸς τοὺς Φαρισαίους καὶ εἶπαν αὐτοῖς ἃ ἐποίησεν Ἰησοῦς.

^{VUL} **John 11:46** quidam autem ex ipsis abierunt ad Phariseos et dixerunt eis quae fecit Iesus

LWB John 11:47 Consequently [as a result of their informant’s investigative reporting], the chief priests and the Pharisees called together a high council, and asked: What are we going to do, for this man is performing many attesting miracles?

^{KW} **John 11:47** Therefore the chief priests and the Pharisees convoked a council, and were saying, What are we doing, for this man is performing many attesting miracles.

^{KJV} **John 11:47** Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

TRANSLATION HIGHLIGHTS

As a result of the keen investigative reporting by various Jewish informants, the chief priests and Pharisees decided to call a meeting of the high council (Constative Aorist tense) of the Sanhedrin. The main question at this conference was: What are we going to do? Or as W. Nicole puts it: Why are we doing nothing? Jesus was attracting larger crowds and garnering more supporters every day. He was even performing miracles (Dramatic Present tense) to support His teaching. He was, in fact, undermining the authority of the chief priests and Pharisees. First, they had to perform damage control. Second, they had to find a way to stop Jesus from gathering a following among the people. The conspiracy was about to go ballistic. It was time to quit being “nice guys.” Their political careers depended on decisive action against Jesus.

RELEVANT OPINIONS

Note that here they openly admitted that Jesus was performing many signs ... As the Sanhedrin’s committee saw it, everybody would soon accept Jesus as political Messiah. This would happen unless something were done about it. (W. Hendriksen) This is a diabolical group. The chief priests at this time were largely Sadducees who were the “liberals” in that they did not accept miracle or the supernatural – which included resurrection. The Pharisees were the religious conservatives and the political rightists of that day. The two parties were absolutely opposed to each other in their hatred of Jesus Christ and in their determination to put Him to death. You might label this the first ecumenical movement. (J. McGee)

They regarded the position of Jesus in the light of their own interests, and accordingly proceeded to deal with His case with a brutal frankness and insensibility. (B. Thomas) These two rival sects hated each other bitterly, yet, in this evil work of persecuting the Lord Jesus, they buried their differences, and eagerly joined together in the common crime. The same thing is witnessed in connection with Herod and Pilate (Luke 23:11-12): “And Herod with his men of war set Him at nought, and sent Him again to Pilate. And *the same day* Pilate and Herod were made friends together: for *before* they were at enmity between themselves.” (A. Pink) The Sanhedrin, the

supreme court of the Jewish nation, comprised seventy-one members, including the high priest, who presided over it by virtue of his office. (F. Bruce)

John 11:47 Consequently (inferential; as a result of their informant's investigative reporting), the chief priests (Subj. Nom.) and (connective) the Pharisees (Subj. Nom.) called together (συνάγω, AAI3P, Constative; summoned) a high council (Acc. Dir. Obj.), and (continuative) asked (λέγω, Imperf.AI3P, Descriptive): What (interrogative) are we going to do (ποιέω, PAI1P, Futuristic, Interrogative Ind.), for (explanatory) this (Nom. Spec.) man (Subj. Nom.) is performing (ποιέω, PAI3S, Dramatic) many (Acc. Measure) attesting miracles (Acc. Dir. Obj.; signs)?

^{BGT} **John 11:47** Συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον καὶ ἔλεγον· τί ποιούμεν ὅτι οὗτος ὁ ἄνθρωπος πολλὰ ποιεῖ σημεῖα;

^{VUL} **John 11:47** collegerunt ergo pontifices et Pharisei concilium et dicebant quid facimus quia hic homo multa signa facit

LWB John 11:48 **If we simply ignore Him, all kinds of people [a cross-section] may come to believe in Him and the Romans will come and take over both our religious organization and nation [body politic].**

^{KW} **John 11:48** If we disregard him in this manner, all will believe in Him, and the Romans will come and take away both our place and our nation.

^{KJV} **John 11:48** If we let him thus alone, all *men* will believe on him: and the Romans shall come and take away both our place and nation.

TRANSLATION HIGHLIGHTS

The first alternative discussed at the council meeting was the option of simply ignoring Jesus. They could tolerate His activity, but downplay it and neglect to mention Him at all in their daily conversations and pronouncements. The problem with this option is that all kinds of people (a cross-section) might come to believe in Him (Deliberative Future tense). The 3rd class conditional clause and the Deliberative Future tense combine to paint a possible scenario that would not be beneficial to the Sanhedrin. If this happened, the Romans would be sure to come and take over (Predictive Future tense) both their religious and political organizations. Their national body politic and religious way of life would be squashed by military force, all because of a man they refused to confront and allowed to “do His own thing” without their permission. The unsavory aspects of this scenario are stated in no uncertain terms. Anyone present at this council meeting would be able to see the consequences of doing nothing. They could lose their position as religious leaders, their temple, their national government, even the very land they lived in.

RELEVANT OPINIONS

If no action was taken, the Romans, hearing about the new Messiah who was about to lead the rebellion against the constituted government, would come and take away from the Jews (particularly, from the Sanhedrin) both their *place* (the city of Jerusalem with its temple, perhaps with special reference to the latter) and their *nation*, putting an end to their national existence, scattering them all over the earth. (W. Hendriksen) Here appeared a cowardice which one would not have found in the priests of the Lord if they had not by their wickedness forfeited their interest in God and all good men. Had they kept their integrity, they needed not to have feared the Romans; but they speak like a dispirited people, as the men of Judah when they basely said to Samson, “Knowest thou not that the Philistines rule over us?” (Judges 15:11). When men lose their piety they lose their courage. (M. Henry) John wants to show the human pettiness, the lust for glory and power of these leaders of the people who cannot bring themselves to change their attitudes even after such a plain and mighty miracle. (R. Schnackenburg)

And what is the object of all this? For they do not appear to seek pretenses of this nature in order to deceive. They are not haranguing the people, but are holding in secrecy a private consultation among themselves. Being all aware that they are guilty of the same treachery, why do they not openly bring forward their plans and opinions? It is because impiety, though gross and manifest, is almost always accompanied by hypocrisy, and thus wraps itself in indirect evasions or subterfuges, so as to deceive under the semblance of virtue. Their chief design undoubtedly was, to hold out some appearance of gravity, moderation, and prudence, so as to practice imposition upon others; but it may readily be believed that, when they pretended to have just ground for persecuting Christ, they were themselves deceived by that poor disguise. Thus hypocrites, though their conscience reproves them within, are afterwards intoxicated by vain imaginations, so that in sinning they appear to be innocent ... Such are the schemes of those who do not truly and sincerely fear God. What is right and lawful gives them no concern, for their whole attention is directed to the consequences. (J. Calvin)

John 11:48 If (protasis, 3rd class condition, “maybe we will, maybe we won’t”) we simply (Adv. Manner) ignore (ἀφίημι, AASubj.1P, Constative, Potential; tolerate, neglect) Him (Acc. Dir. Obj.), all kinds of people (Subj. Nom.; Jews, Gentiles, slave, free, men, women) may come to believe (πιστεύω, FAI3P, Deliberative) in Him (Prep. Acc.) and (continuative) the Romans (Subj. Nom.) will come (ἔρχομαι, FMI3P, Predictive, Deponent) and (continuative) take over (αἴρω, FAI3P, Predictive) both (adjunctive) our (Poss. Gen.) religious organization (Acc. Dir. Obj.; position, office) and (connective) nation (Acc. Dir. Obj.; politics).

^{BGT} **John 11:48** ἐὰν ἀφώμεν αὐτὸν οὕτως, πάντες πιστεύσουσιν εἰς αὐτόν, καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος.

^{VUL} **John 11:48** si dimittimus eum sic omnes credent in eum et venient Romani et tollent nostrum et locum et gentem

LWB **John 11:49** Now a particular one of them [exalted member of the Sanhedrin], Caiaphas, who was chief priest that year [appointed by Valerius Gratus, the predecessor of Pontius Pilate], addressed them: You don't understand something.

^{KW} **John 11:49** But a certain one of them, Caiaphas, being chief priest that year, said to them, As for you, you do not know even one thing,

^{KJV} **John 11:49** And one of them, *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

TRANSLATION HIGHLIGHTS

Before the debate on what to do about Jesus got out of hand, Caiaphas, an exalted member of the Sanhedrin, who was chief priest that year, addressed the assembly. He said, You don't understand something (Intensive Perfect tense). Some translate this as an insult: You understand nothing at all. But I think it should be translated not as an insult, but as a shrewd idea from the person who was in charge of the council. He would be in a position of wanting to impress them with his grasp of the situation, as well as how to remedy it. They were understandably upset and worried about the future prospect of this man's following, but they were not thinking things through objectively. He is going to explain something to them that they had not considered, a solution that would prove favorable to them both religiously and politically. So rather than insulting them, he is going to make them realize how ingenious he was and therefore deserving of his office as high priest. If you read some of the other references to Caiaphas in Scripture, you will see a profile that is identical to some of our own nefarious politicians today. They live in a realm perpetually controlled and energized by Satan, interlocked in many gates of his *cosmos diabolicos*.

RELEVANT OPINIONS

Caiaphas was a scheming politician, and later we will meet his father-in-law, Annas, who was also a mean rascal and the power behind the throne. (J. McGee) Caiaphas responded to this problem with a politically expedient plan. (E. Towns) He himself clear-sightedly and ruthlessly discerns a line of action which he accounts desirable and he contemptuously dismisses the whole assembly of the Sanhedrin as ignorant because its members do not see things in the same way. (L. Morris) In the patchwork of his personality the strands of brazen impudence, insane ambition, rancorous jealousy and consummate cleverness were interwoven. He knew all the answers, and he knew how to make others see things his way ... That Caiaphas was a rude and sly manipulator, an opportunist, who did not know the meaning of fairness or justice and who was bent on having his own way "by hook or crook," is clear from the passages in which he is mentioned: Matt. 26:3, 57, Luke 3:2, John 18:13, 14, 24, 28. (W. Hendriksen) In this you hear the voice of a contemptible, dastardly politician. (H. Ironside)

John 11:49 **Now** (inferential) **a particular** (Nom. Spec.) **one** (Subj. Nom.) **of them** (Abl. Separation, Partitive Gen.; exalted member of the Sanhedrin), **Caiaphas** (Nom. Appos.), **who was** (εἰμί, PAPtc.NMS,

Descriptive, Substantival) chief priest (Pred. Nom.) that (demonstrative pronoun) year (Adv. Gen. Time), addressed (λέγω, AAI3S, Constative) them (Dat. Ind. Obj.): You (Subj. Nom.) don't (neg. adv.) understand (οἶδα, Perf.AI2P, Intensive) something (Acc. Dir. Obj.; you understand nothing).

^{BGT} **John 11:49** εἷς δέ τις ἐξ αὐτῶν Καϊάφας, ἀρχιερεὺς ὧν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς· ὑμεῖς οὐκ οἴδατε οὐδέν,

^{VUL} **John 11:49** unus autem ex ipsis Caiaphas cum esset pontifex anni illius dixit eis vos nescitis quicquam

LWB John 11:50 You have not even considered [proposed] that it might be to your benefit [personal advantage and expediency] that one man should die on behalf of the people so the whole nation will not perish.

^{KW} **John 11:50** Nor do you take into account the fact that it is to your interest that one man die on behalf of the people and that not the whole nation be destroyed.

^{KJV} **John 11:50** Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

TRANSLATION HIGHLIGHTS

Caiaphas came right out with his idea: kill Jesus. The other members of the council had not even considered (Aoristic Present tense) that it might be to their personal advantage if one man (Jesus) should die (Dramatic Aorist tense) on behalf of the people. If this happened, the entire nation might be saved and not be destroyed by the Romans (Purpose Subjunctive mood). Caiaphas was one devious, religious, conniving murderer. He made a proposal that none of the rest of them would voice openly, even if they were thinking it. This solution would provide benefits to them as religious leaders and politicians, as well as protect their fellow citizens from an evil fate at the hands of their enemies. He had an idea of substitution that was quite the opposite of God's plan.

RELEVANT OPINIONS

Sacrifice Jesus, and you will not only rid yourselves of a troublesome person, but will show a watchful zeal for the supremacy of Rome, which will ingratiate you with the imperial authorities. (W. Nicole) Under the guise of noble patriotism this unscrupulous scoundrel was trying to get rid of an obstacle to his own popularity and glory! Follow Jesus, and the nation perishes; put Jesus to death, and the nation is saved ... By the irony of history the exact opposite was to happen: when the Jews murdered Jesus, they sealed their own doom. The Romans came, indeed, and destroyed the city (with its temple) and the nation! (W. Hendriksen) A perfectly innocent man was to be sacrificed for the public advantage. (H. Reynolds) The Sanhedrin as a whole had testified to the reality of our Lord's miracles; Caiaphas here testified to the sacrificial offering and the world-wide mediation of Christ. And it may be noted that, not long after, Pilate bore

witness to his Divine royalty. (B. Thomas) They had already shut their ears to such issues and were only seeking a way to stifle His influence or eliminate Him. (J. Boice)

The principle that one should be a substitute for the many is fundamental to the NT doctrine of atonement. Its statement here is all the more noteworthy because uttered, unwittingly, by the very Jewish high priest who helped to execute it. (D. Guthrie) He unknowingly spoke of the substitutionary death of Christ. (R. Zuck) Politicians are often willing to make a sacrifice of the *other fellow*. (A. Robertson) Caiaphas is thinking of what is expedient to preserve the status quo and remain in power. (B. Witherington, III) It is quite clear how Caiaphas meant this. “Whether He is innocent or not doesn’t matter,” he reasoned, “We must get rid of Him or the whole nation will perish.” (C. Stam) His words in verse 50 are a model of political realism and expediency, and they speak to the leadership’s self-interest. (G. O’Day) A moment’s thought reveals that his abstract proposition contemplates nothing less than cold-blooded, judicial murder, either secret assassination by a tool of the Sanhedrin or a mock trial with the verdict being settled in advance (R. Lenski) It is in the name of expediency and self-interest that the most terrible things are done. (J. Boice)

John 11:50 You have not even (neg. conj.) considered (λογίζομαι, PMI2P, Aoristic, Deponent; taken into account, proposed) that (introductory) it might be to your (Gen. Advantage) benefit (συμφέρω, PAI3S, Tendentia; advantage) that (purpose) one (Nom. Measure) man (Subj. Nom.) should die (ἀποθνήσκω, AASubj.3S, Dramatic, Relative Clause) on behalf of the people (Gen. Adv.) so (conj.) the whole (Nom. Measure) nation (Subj. Nom.) will not (neg. particle) perish (ἀπόλλυμι, AMSubj.3S, Culminative, Purpose; be destroyed).

^{BGT} **John 11:50** οὐδὲ λογίσεσθε ὅτι συμφέρει ὑμῖν ἵνα εἰς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται.

^{VUL} **John 11:50** nec cogitatis quia expedit nobis ut unus moriatur homo pro populo et non tota gens pereat

LWB **John 11:51** Of course, he was not referring to this with reference to himself [he wasn’t volunteering to die], but since he was high priest that year, he would be obliged [through the power of his office] to predict that Jesus was destined to die on behalf of the nation [use false prophecy to have Him eliminated],

^{KW} **John 11:51** But this from himself as a source he did not speak, but being chief priest that year he predicted that Jesus was about to be dying on behalf of the nation,

^{KJV} **John 11:51** And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

TRANSLATION HIGHLIGHTS

Caiaphas was not referring to himself. He was not suggesting that as high priest *he* should die for the nation. He was merely suggesting that as high priest, he would be obliged to make a prediction about the man (Prophetic Aorist tense), Jesus. It was a diabolical scheme he was suggesting. He was volunteering to use the power and prestige of his religious/political office to give a false prophecy about Jesus. He was offering to tell the people that Jesus was destined (Gnomic Imperfect tense) to die on behalf of the nation (Historical Present tense). This was, of course, a true prediction – but not in the way he was planning it to be. And the substitution he was implying was not the type of substitution God the Father was about to set in motion. The Father planned for Jesus to die on the cross for His people, the elect. Caiaphas planned for Jesus to die to save the nation of Israel from the Romans. God’s plan required that the High Priest would die for His people; Caiaphas planned to murder an innocent man by abusing his office as high priest. Caiaphas prophesied, but God controlled his words.

RELEVANT OPINIONS

He was for immediate, stringent, and violent measures. Having no sympathy with the profound teaching and spiritual aims of Jesus, looking upon religion only in the light of statecraft, Caiaphas advocated the ruthless destruction of Jesus, to propitiate the Romans, and to keep his own position until the advent of the Deliverer. (B. Thomas) The Council regarded it as a brilliant solution to their difficulty ... The execution of Jesus will not only show that we have no intention of revolting, but rather will the slaying of this Man, who is seeking to establish an independent kingdom, plainly evidence our desire and purpose to remain the faithful subjects of Caesar. Thus our watchful zeal for the integrity of the Empire will not only establish confidence but win the applause of the jealous power of Rome! (A. Pink) It was an unlikely coalition. (J. Boice)

The high priest was in this context advising the murder of an innocent man for reasons of political expedience. (E. Towns) The words of Caiaphas had a deeper meaning than he himself realized. The prophets of old, too, often spoke words which they themselves did not fully understand. Caiaphas poured one meaning into his words; God, *another* ... God’s will, without becoming even in the least degree defiled, so directed the choice of phraseology that the words which issue from the lips of this coldblooded murderer were exactly the ones that were needed to give expression to the most sublime and glorious truth regarding God’s redemptive love. Without becoming aware of it, the villain had become the prophet! (W. Hendriksen) He was not God’s man; he was not even his own man; he was Rome’s man. (B. Witherington, III)

From the human side it was a brutal murder for political ends: Caiaphas and the priests slaying Him to avoid an unpopular tumult that might threaten their prerogatives; Pilate consenting to His death to avoid the unpopularity which might follow a refusal. But from the Divine side, the death of Christ was a vicarious sacrifice for sinners. It was God making the wrath of man to praise Him. “The greatest crime ever done in the world is the greatest blessing ever given to the world. Man’s sin works out the loftiest Divine purpose, even as the coral insects blindly building up the reef that keeps back the waters or, as the sea in its wild, impotent rage, seeking to overwhelm the land, only throws upon the beach a barrier that confines its waves and curbs its fury. (A. Pink, Maclaren)

Here we have a peculiar case of verbal inspiration. It is peculiar in that it is unconscious. It is inspiration in that what is uttered and in the way it is uttered we have what God wants uttered and in the way He wants it uttered. The speaker (or writer) may or may not grasp what he is uttering; in 1 Peter 1:10-11 we find that even the conscious prophets of God study their own words. (R. Lenski) These Sadducees were not religious men, though some undoubtedly played at religion for their own ends. These were the politicians. Moreover, they were wealthy and aristocratic, and they collaborated with the Romans to preserve their privileged position. These men had much to lose, particularly if there should be a civil disorder; for that would bring swift intervention by the Romans. So they compromised to preserve their position. (J. Boice)

John 11:51 Of course (adversative), he was not (neg. adv.) referring to (λέγω, AAI3S, Constative) this (Acc. Dir. Obj.) with reference to himself (Prep. Acc.), but (contrast) since he was (εἰμί, PAptc.NMS, Descriptive, Concessive) high priest (Pred. Nom.) that (Gen. Spec.) year (Adv. Gen. Time), he would be obliged to predict (προφητεύω, AAI3S, Prophetic, Potential Ind. Expressing Obligation) that (introductory) Jesus (Subj. Nom.) was destined (μέλλω, Imperf.AI3S, Gnostic) to die (ἀποθνήσκω, PAInf., Aoristic & Historical, Result) on behalf of the nation (Gen. Substitution),

^{BGT} **John 11:51** τοῦτο δὲ ἀφ' ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου ἐπροφήτευσεν ὅτι ἔμελλεν Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους,

^{VUL} **John 11:51** hoc autem a semet ipso non dixit sed cum esset pontifex anni illius prophetavit quia Iesus moriturus erat pro gente

LWB John 11:52 **And not on behalf of our nation [Israel] only, but in order that He might also gather together the children of God [all of His elect] who are scattered abroad [geographically and historically] into one.**

^{KW} **John 11:52** And not on behalf of the nation only, but in order that also the children of God which have been scattered abroad He might gather together into one.

^{KJV} **John 11:52** And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

TRANSLATION HIGHLIGHTS

The second part of Caiaphas' plan is worded directly by God, even though he had no idea that he was being used as an instrument by the Lord for a specific purpose. This phrase extends beyond the nation Israel in two ways. When Caiaphas uses the term "children of God who are scattered abroad" he is referring to other Jews who do not live in Israel at that time. When God uses the same term, and places it in the mouth of Caiaphas, He is referring to the Church – Jews and Gentiles. God the Father will gather together His children (Culminative Aorist tense) into one, single body (Latin: congregation). They will be joined together from every nation on earth,

regardless of where they are scattered (Latin: dispersed) at any point in history (Intensive Perfect tense). Caiaphas meant his words to predict deliverance of the Jews from the Romans, but God meant his words to predict the deliverance of Church Age believers throughout history.

RELEVANT OPINIONS

God can and often does make wicked men instruments to serve his own purposes, even contrary to their own intentions; for he has them not only in a chain, to restrain them from doing the mischief they would, but in a bridle, to lead them to do the service they would not ... Being high priest, and therefore of note and eminence in the conclave, God was pleased to put this significant word into his mouth rather than into the mouth of any other, that it might be the more observed or the non-observance of it the more aggravated ... The great centre of our unity. He gathers them together in one, Eph. i. 10. They are one with him, one body, one spirit, and one with each other in him. All the saints in all places and ages meet in Christ, as all the members in the head, and all the branches in the root. (M. Henry) This means there are elect sheep scattered throughout the world. Therefore Jesus must bring them in. And He says they will hear His voice. In other words, the triumph of the ingathering of world missions is a certainty because of the truth of election: He does have other sheep. (J. Piper)

In brief, I see no purpose, benefit, or comfort in an atonement that does not redeem, a propitiation that does not propitiate, a reconciliation that does not reconcile; neither do I have any faith in a hypothetical salvation for hypothetical believers. Rather, I have faith in an atonement which infallibly secures the salvation of each and every one for whom it was designed, namely, “the children of God that were scattered abroad,” which is such a multitude of sinners declared righteous that no one can number them. (G. Long) Clearly the point of the passage is that Christ dies with a specific purpose in mind, so that He might gather together together into one the children of God who are scattered abroad. Nothing is said about making them “savable.” His death enables Him to gather them together in one. And we likewise see the direct relevance to 1 John 2:2 and the meaning of the “whole world.” The Reformed understanding is that Jesus Christ is the propitiation for the sins of all the Christians to which John was writing, and not only them, but for all Christians through the world, Jew and Gentile, at all times and in all places. (J.White)

For those who believe in total depravity (i.e., the total inability of man to savingly please God out of innate ability), it should be obvious that the elect are the spiritual seed of Abraham, the seed of the woman, who are none other than “the children of God that were scattered abroad.” And it should follow that, “if God purposed that the elect should certainly be saved, and others left to the just consequences of their sins, Christ *could not* have designed the benefits of His death indifferently for all men.” Therefore, does not the election of God support the doctrine of definite atonement rather than indefinite atonement? Certainly it does. It is concluded, therefore, that only the doctrine of definite atonement is consistent with the scriptural doctrine that God has from eternity sovereignly elected certain persons to eternal life and to all the means thereof. (G. Long, A.. Hodge) Most references in John’s gospel have to do with its benefits for *believers*, or Jesus’ own disciples, and are thus fully consistent with “particular redemption” as the early

English Baptists understood it ... He intends to gather into one, not just Israel, but the “scattered children of God.” Yet the “wider circle” never embraces the whole world. (J. Michaels)

Christ’s death was seen to have a unifying purpose, the term “children of God” being used proleptically of those who would believe. (D. Guthrie) No missionary will ever reach a hidden group and be able to say God has no people there. (J. Piper) The illumination may refer to an inward illumination that leads to conversion. In this case, John would not be saying that illumination is given to all people “without exception” but to all “without distinction.” The light is not confined to the Jews, but also has an effect among the Gentiles. Other sheep that are not of the fold of the Jews will be brought in. Jesus died not only for the Jews but also for the children of God scattered throughout the world. (T. Schreiner, B. Ware) This predestinarian view of the children of God has deep roots in Johannine theology ... The old image of the gathering of the scattered Israelites is taken up into the universal perspective of all those chosen by God, particularly the Gentiles, who have so far stood at a distance; they now come to Jesus and He does not reject them, and this is one fruit of His saving death. (R. Schnackenburg)

The great Sacrifice was not offered to God at random. The redemption-price which was paid at the Cross was not offered without definite design. Christ died not simply to make salvation *possible*, but to make it *certain*. Nowhere in Scripture is there a more emphatic and explicit statement concerning the objects for which the Atonement was made. No excuse whatever is there for the vague (we should say, *unscriptural*) views, now so sadly prevalent in Christendom, concerning the ones for whom Christ died. To say that He died for the human race is not only to fly in the face of this plain scripture, but it is grossly dishonoring to the sacrifice of Christ. A large portion of the human race die *unsaved*, and if Christ died for *them*, then was His death largely in vain. This means that the *greatest* of all the works of God is comparatively a failure. How horrible! What a reflection upon the Divine character! Surely men do not stop to examine whether their premises lead them. But how blessed to turn away from man’s perversions to the Truth itself. Scripture tells us that Christ “*shall see of the travail of His soul and be satisfied.*” No sophistry can evade the fact that these words give positive assurance that every one for whom Christ died will, most certainly, be saved. (A. Pink)

Christ died for sinners. But everything turns on the significance of the preposition. What is meant by Christ died *for* sinners? To answer that Christ died in order to make it possible for God to righteously receive sinners who come to Him through Christ, is only saying what many a Socinian has affirmed. The testing of a man’s orthodoxy on this vital truth of the Atonement requires something far more definite than this. The saving efficacy of the Atonement lies in the *vicarious* nature of Christ’s death, in His representing *certain persons*, in His bearing *their* sins, in His being made a curse for *them*, in His purchasing *them*, spirit and soul and body. It will not do to evade this by saying, “There is such a fullness in the *satisfaction* of Christ, as is sufficient for the salvation of the whole world, were the whole world to believe in Him.” Scripture always ascribes the salvation of a sinner, not to any *abstract* “sufficiency,” but to the *vicarious nature*, the *substitutional* character of the death of Christ. The Atonement, therefore, is in no sense sufficient for a man, unless the Lord Jesus died *for* that man ... The Atonement of Christ is sufficient because it is absolutely efficacious, and because it effects the salvation of *all for whom* it was made. Its sufficiency lies not in affording man a *possibility* of salvation, but in

accomplishing their salvation with invincible power. Hence the Word of God never represents the *sufficiency* of the Atonement as wider than the *design* of the Atonement. How different is the salvation of God from the ideas now popularly entertained of it! (A. Pink)

If Christ had died only for an elect company from among the Jewish nation, He would have been just; for He need not have died for anyone. If He had died only for people who lived in His own time and not for us, that would have been just, too. But this is not the case. Jesus died in order that He might bring many sons into glory among whom are men and women from every tongue and race and tribe and nation. These He is gathering. It may be that He is gathering you into the company of His people at this moment. (J. Boice) God will see to it that His elect hear the invitation and respond the way they should. (J. Piper) Pink is on the right track to the extent that in each of these parallels Jesus is concerned with a wider, or different group of believers, not with undifferentiated universal humanity. (J. Michaels)

John 11:52 And (continuative) not (neg. adv.) on behalf of our (Poss. Gen.) nation (Gen. Substitution; Israel) only (adv.), but (adversative) in order that (purpose) He might also (adjunctive) gather together (συνάγω, AASubj.3S, Culminative, Purpose) the children (Acc. Dir. Obj.) of God (Gen. Rel.) who are scattered abroad (διασκορπίζω, Perf.PPtc.ANP, Intensive, Substantival, Articular; dispersed) into one (Prep. Acc.; single entity).

^{BGT} **John 11:52** καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ διεσκορπισμένα συναγάγη εἰς ἓν.

^{VUL} **John 11:52** et non tantum pro gente sed et ut filios Dei qui erant dispersi congregaret in unum

LWB John 11:53 Accordingly, from that day forward they [the Sanhedrin conspiracy] began deliberating [plotting], so that they might kill Him.

^{KW} **John 11:53** Therefore from that day they took counsel together to be killing Him off.

^{KJV} **John 11:53** Then from that day forth they took counsel together for to put him to death.

TRANSLATION HIGHLIGHTS

After hearing the prophetic wisdom of Caiaphas, the Sanhedrin was united with one conspiratorial mind. They began deliberating (Ingressive Aorist tense) from that day forward on how they might kill Jesus (Dramatic Aorist tense). They had to come up with a foolproof plan, preferably one in which Jesus steps into a trap and ends up becoming His own executioner. The Jewish leaders did not want to lose the respect of the citizens; they were not planning to stick their necks out. But it is important to noticed that the entire council, allegedly a religious one, agreed in unison to commit murder. It's rather amazing that men who knew the Law so well would ignore the prohibition "Thou shalt not commit murder."

RELEVANT OPINIONS

Not only was He not “received” by His own, but they cast Him out. Not only was He despised and rejected by men, but they thirsted for His blood. The religious head of the Nation, the high priest, moved for His death, and the Council passed and ratified his motion. Nothing now remained but the actual execution of their awful decision. Their only consideration now was *how* and *when* His death could best be accomplished without creating a tumult among the people. (A. Pink) The official agreement has now been reached in an official Sanhedrin-session, though the mock-trial, with the sentence fixed in advance, has not yet been conducted. (W. Hendriksen) With no care for truth, for righteousness, for religion, for God, the degenerate leaders of the chosen people sacrificed to worldly policy Him whom the Father had consecrated and sent into the world. (B. Thomas) The only subject is how they can catch Jesus, more specifically how they can capture Him by treachery, in order to kill Him. (R. Schnackenburg) Jesus brought back life to Lazarus; the Jews plan to bring death to the Lifegiver. (R. Lenski)

John 11:53 Accordingly (inferential), from that (Gen. Spec.) day forward (Adv. Gen. Time), they began deliberating (βουλεύω, AMI3P, Ingressive; planning, plotting) so that (purpose) they might kill (ἀποκτείνω, AASubj.3P, Dramatic, Result) Him (Acc. Dir. Obj.).

^{BGT} **John 11:53** ἀπ’ ἐκείνης οὖν τῆς ἡμέρας ἐβουλεύσαντο ἵνα ἀποκτείνωσιν αὐτόν.

^{VUL} **John 11:53** ab illo ergo die cogitaverunt ut interficerent eum

LWB John 11:54 Therefore, Jesus no longer made it a habit to walk publicly among the Jews, but departed from there to a region near the desert [wilderness], into a city which was called Ephraim, and lived with His disciples.

^{KW} **John 11:54** Therefore Jesus no longer walked about openly among the Jews, but went off from there into the country near the uninhabited region, to a city called Ephraim, and there He dwelt with His disciples.

^{KJV} **John 11:54** Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

TRANSLATION HIGHLIGHTS

Once the plot was hatched to murder Jesus, He quit walking about openly among the Jews (Iterative Imperfect tense). He soon departed from there and went to a region near the wilderness, into a city which was called Ephraim (Constative Aorist tense). This small town was about 20-miles northeast of Jerusalem. He remained in this city for the time being, living with His disciples in near seclusion until the next (and His last) Passover.

RELEVANT OPINIONS

The Holy Spirit has shown us that *He* knew what took place in that Council, for He has recorded the very words that were uttered there. And now Christ shows us by His action here that *He* also

knew. (A. Pink) The Sanhedrin's resolution was not unknown to Jesus. He left the vicinity of Jerusalem and took His disciples to an out-of-the-way spot. (F. Bruce) We can conceive of this place as a kind of small, out of the way, brown-mud wilderness village. (W. Hendriksen)

John 11:54 Therefore (inferential), Jesus (Subj. Nom.) no longer (neg. adv.) made it a habit to walk (περιπατέω, Imperf.AI3S, Iterative) publicly (Instr. Manner; openly) among the Jews (Dat. Assoc.), but (contrast) departed (ἀπέρχομαι, AAI3S, Constativ, Deponent) from there (Adv. Place) to a region (Acc. Place) near the desert (Gen. Place; wilderness), into a city (Acc. Place) which was called (λέγω, PPptc.AFS, Descriptive, Attributive) Ephraim (Acc. Appos.), and (coordinating) lived (μένω, AAI3S, Constativ) with His (Gen. Rel.) disciples (Gen. Accompaniment).

^{BGT} **John 11:54** Ὁ οὖν Ἰησοῦς οὐκέτι παρρησίᾳ περιεπάτει ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραὶμ λεγομένην πόλιν, κακεῖ ἔμεινεν μετὰ τῶν μαθητῶν.

^{VUL} **John 11:54** Iesus ergo iam non in palam ambulabat apud Iudaeos sed abiit in regionem iuxta desertum in civitatem quae dicitur Efram et ibi morabatur cum discipulis

LWB **John 11:55** Now the Passover of the Jews was near, and many [of them] left the country towards Jerusalem for the Passover, for the purpose of purifying themselves ceremonially [beforehand].

^{KW} **John 11:55** Now, there was near the Passover of the Jews, and many went up to Jerusalem out of the country before the Passover in order that they might ceremonially purify themselves.

^{KJV} **John 11:55** And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

TRANSLATION HIGHLIGHTS

The Passover of the Jews was imminent and many of the locals were leaving the countryside and heading towards Jerusalem (Constativ Aorist tense). They were going to the Passover early for the purpose of purifying (Latin: sanctifying) themselves ceremonially (Constativ Aorist tense) before the festivities actually began.

RELEVANT OPINIONS

The necessity of ceremonial purification (e.g. after contact with a corpse) before keeping the Passover is laid down in Numbers 9:6ff. Josephus confirms that pilgrims came up about a week before Passover and indicates that they spent the days in Jerusalem before the feast undergoing the appropriate purificatory rites. (F. Bruce) It was a seven or eight day festival, one of the great pilgrim-feasts. (W. Hendriksen)

John 11:55 Now (transitional) the Passover (Subj. Nom.) of the Jews (Poss. Gen.) was (εἰμί, Imperf.AI3S, Descriptive) near (adv.; imminent), and (continuative) many (Subj. Nom.) left (ἀναβαίνω, AAI3P, Constativ) the country (Abl. Separation) towards Jerusalem (Acc. Place) for the Passover (Adv. Gen. Ref.), for the purpose of purifying (ἀγνίζω, AASubj.3P, Constativ, Purpose) themselves ceremonially (Acc. Dir. Obj.).

^{BGT} **John 11:55** Ἦν δὲ ἐγγύς τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα ἵνα ἀγνίσωσιν ἑαυτοῦς.

^{VUL} **John 11:55** proximum autem erat pascha iudaeorum et ascenderunt multi Hierosolyma de regione ante pascha ut sanctificarent se ipsos

LWB John 11:56 **Consequently [due to the timing of the Passover], they [Jewish guards and members of the Sanhedrin] were searching for Jesus and talking with one another as they stood in the temple: What do you think? He will certainly not come to the festival, will He?**

^{KW} **John 11:56** Then they went to seeking Jesus, and were conversing with one another as they stood in the temple, What do you think? He certainly will not come to the feast, will He?

^{KJV} **John 11:56** Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

TRANSLATION HIGHLIGHTS

Due to the imminent arrival of the Passover, the Sanhedrin placed security guards at all of the entrances to the temple area. They weren't sure that Jesus would show up, but they were searching for Him anyway (Iterative Imperfect tense). Some of the guards and members of the Sanhedrin were talking with each other as they stood in the temple (Intensive Perfect tense). What do you think? He will certainly not attend the festival, will He (Potential Subjunctive mood)? They weren't sure, but they couldn't imagine Him doing something that stupid. They had the event covered and He would not be able to get away this time. The double negative means they thought they were wasting their time standing guard, because there was no way He was going to jeopardize His own safety by attending the Passover.

RELEVANT OPINIONS

Note that the form of the question is such that the questioner already assumes that it is far more likely that Jesus will not come to the feast. (W. Hendriksen) Not being aware of his retreat, not caring, perhaps, to dispatch him by hired assassins, they determined in the most public way, on a great platform, to complete the deep damnation of his taking off, little forecasting their eternal infamy. (H. Reynolds) The story begins with the excitement of the Jews in Jerusalem as they wait to see whether Jesus will come to the festival. (R. Schnackenburg) No doubt every one was looking for Jesus – those who loved Him and those who hated Him. (LWB) They considered it

unlikely that in view of the circumstances He would be so foolhardy as to put in an appearance. (L. Morris)

John 11:56 Consequently (inferential; due to the timing of the Passover), they (Jewish guards) were searching for (ζητέω, Imperf.AI3P, Iterative) Jesus (Acc. Dir. Obj.) and (continuative) talking (λέγω, Imperf.AI3P, Iterative) with one another (Gen. Accompaniment) as they stood (ἵστημι, Perf.APtc.NMP, Intensive, Circumstantial) in the temple (Loc. Place): What (Subj. Nom.) do you think (δοκέω, PAI3S, Static, Interrogative Ind.)? He will certainly not (neg. adv. & neg. particle) come (ἔρχομαι, AASubj.3S, Constative, Potential, Deponent) to the festival (Acc. Place), will He (Interrogative Ind.)?

^{BGT} **John 11:56** ἐζήτουν οὖν τὸν Ἰησοῦν καὶ ἔλεγον μετ' ἀλλήλων ἐν τῷ ἱερῷ ἐστηκότες· τί δοκεῖ ὑμῖν; ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν;

^{VUL} **John 11:56** quaerebant ergo Iesum et conloquebantur ad invicem in templo stantes quid putatis quia non veniat ad diem festum

LWB John 11:57 Now the chief priests and the Pharisees had issued commandments to the effect that if anyone knew where He was, they should inform *them* [the religious authorities], so that they might arrest Him.

^{KW} **John 11:57** Now, the chief priests and the Pharisees had given commandments to the effect that if anyone knows where He is, he should make it known in order that they might apprehend Him.

^{KJV} **John 11:57** Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew *it*, that they might take him.

TRANSLATION HIGHLIGHTS

The chief priests and the Pharisees had put out an all-points-bulletin on Jesus (Dramatic Perfect tense). If anyone knew where Jesus was (Potential Subjunctive mood), it was their duty to tell the local authorities. In other words, they were supposed to become informants. Why should they do this? Because the religious leaders wanted to arrest Him (Result Subjunctive mood). Everyone was on the look-out for Jesus. There was no way He could pass through the crowd into the temple without being noticed, so nobody thought He would dare attend.

RELEVANT OPINIONS

The Sanhedrin was now fully determined to put Jesus to death. (W. Hendriksen) Jesus and twelve men could hardly have been hidden from their spies. The country people must have been faithful to Him, and the edicts were issued rather to intimidate the people than to secure the immediate end. (H. Reynolds) John mentions the official plot in order to set the scene for the

anointing and the entry into Jerusalem. (D. Guthrie) The Sanhedrin had thus settled how they would bring Jesus to death. It was not to be done by assassination but by due legal process. This was probably due to the influence of the Pharisees. (R. Lenski) This is the same methodology that many members of Congress are using to destroy us. (LWB)

John 11:57 Now (inferential) the chief priests (Subj. Nom.) and (connective) the Pharisees (Subj. Nom.) had issued (δίδωμι, Perf.AI3P, Dramatic) commandments (Acc. Dir. Obj.) to the effect that (introductory) if (protasis, 3rd class condition, "maybe you do, maybe you don't") anyone (Subj. Nom.) knew (γινώσκω, AASubj.3S, Constatative, Potential) where (Adv. Place) He was (εἰμί, PAI3S, Static), they should inform (μηνύω, AASubj.3S, Constatative, Concessive) them (ellipsis, the religious authorities), so that (purpose) they might arrest (πιάζω, AASubj.3P, Dramatic, Result) Him (Acc. Dir. Obj.).

^{BGT} **John 11:57** δεδώκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολὰς ἵνα ἐάν τις γινῶ ποῦ ἐστὶν μηνύση, ὅπως πιάσωσιν αὐτόν.

^{VUL} **John 11:57** dederant autem pontifices et Phariseaei mandatum ut si quis cognoverit ubi sit indicet ut adprehendant eum

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