

# The GOOD MESSAGE According to JOHN

## LAST GENERATION VERSION

Translation & Notes by Tim Warner, 6/2017

Copyright © [www.answersinrevelation.org](http://www.answersinrevelation.org)

---

### Chapter 1

#### *Commentary<sup>1</sup> – The Heavenly Origin of the Only-Begotten Son*

**I**n the beginning<sup>2</sup> was Logos,<sup>3</sup> and Logos was with<sup>4</sup> God, and Logos was deity.<sup>5</sup> 2 This one was in the beginning with God.<sup>6</sup> 3 Everything originated through<sup>7</sup> Him,<sup>8</sup> and without Him nothing originated which has originated.<sup>9</sup>

---

<sup>1</sup> John's Gospel was written late, after the deaths of Peter and Paul. The synoptic Gospels were primarily historical narrative. But John's Gospel mixes his first-hand eyewitness account with his own theological commentary which in many ways reflects Paul's mature theology, particularly his Christology. John's intent seems to have been to validate Pauline teaching regarding the Son of God by quoting statements from both John the Baptist and Jesus concerning who Jesus is, and giving proofs from Jesus actions. John's theological commentary has been placed in **blue type** to set it apart from the historical narrative.

<sup>2</sup> John began his Gospel exactly as the Torah of Moses (Gen. 1:1), then immediately included Logos' active participation in creation. The clause "*in the beginning*" refers to Day One of creation week, the beginning of measured time. Jesus Christ Himself is called "*the Beginning*" (Col. 1:18). The Son of God is "*from the Beginning*" (1 Jn. 2:13). Jesus referred to Himself as "*the Beginning of the creation of God.*" (Rev. 3:14).

<sup>3</sup> This translation follows the usual practice (including the Septuagint) of transliterating personal names rather than translating them. Λόγος (Logos – "Message") was the personal name of the Son of God, as is proven by John's own statement in Rev. 19:13 – "*His name is called Logos of God.*" (See also Heb. 4:12). The name "Logos" was derived from the title in the Torah "The Messenger of the LORD" (LXX - ἄγγελος κυρίου), who spoke in the first person as God Himself (cf. Gen. 16:7ff; Gen. 21:17ff; Gen. 22:1ff; Gen. 31:11ff; Ex. 3:2ff; Judg. 2:1ff, etc.). At least two people inquired of Him concerning His name, yet He always declined to give it (Gen. 32:24-30; Judg. 13:8-23). John provided His name here – Λόγος. The term ἄγγελος (messenger) was already closely associated with λόγος (message) in Greek literature (Kittle, TDNT, Vol. I, pp. 75-76).

<sup>4</sup> πρὸς + accusative case object indicates external accompaniment, in the presence of God (cf. John 8:38).

<sup>5</sup> The term θεός (theos – God) is a personal noun in the nominative case. When used like an adjective (attributing limited divine qualities to something) it is either in the genitive case ("of God" – 2 Cor. 1:12; 2 Cor. 11:2) or accompanied by the preposition κατὰ (kata) ("according to God" – 2 Cor. 7:9,10,11). Here θεός is not an adjective modifying another noun, but a predicate nominative. This does not merely ascribe a limited divine quality to Logos, but the divine nature itself, of the same kind as God. "*What God was Logos was also.*" (See Daniel B. Wallace, Greek Grammar Beyond the Basics, pp. 40-41, 45-46). In verse 14 Logos assumes a different nature – "*and Logos became flesh.*" It was therefore necessary for John to first identify His nature prior to this metamorphosis. Paul did the same in Phil. 2:5-8 where He defined the preexistent Son as "*being in the form of God*" and "*equal with God*" (statements concerning His prior divine nature), yet afterward when He "*emptied Himself*" and "*became in the likeness of men*" there was a metamorphosis to a different nature – from full deity to full humanity (Heb. 2:17). Thus, Paul and John were absolutely in agreement on this critical point. John reinforced Paul's prior teaching here.

<sup>6</sup> This statement is completely redundant, serving only to stress the previous point with emphasis.

4 In Him was life,<sup>10</sup> and the life was the light of men.<sup>11</sup> 5 And the light shines in the darkness,<sup>12</sup> and the darkness did not take hold of it.<sup>13</sup> 6 A man arrived having been commissioned from God whose name was John. This one came for a witness, so that he should testify concerning the light 7 so that all may believe through him. 8 He was not the light, but [came] so that he should testify concerning the light, 9 that was the true light which enlightens every man coming into the world.<sup>14</sup> 10 He was in the world, and the world originated through Him,<sup>15</sup> and the world did not know Him. 11 He came<sup>16</sup> into His own<sup>17</sup> [things], and His own<sup>18</sup> [people] did not receive

---

<sup>7</sup> The preposition διὰ (dia) refers to agency – that the action was performed by means of a personal agent, a third party, who was Logos. Had John meant an impersonal “plan” he would have used the preposition κατὰ (kata – meaning “according to”). The preposition διὰ requires active and essential participation of the personal agent, while κατὰ would imply a passive pattern.

<sup>8</sup> Whether to translate the masculine personal pronoun as “Him” or “it” cannot be determined from the grammar, since “Logos” is a masculine noun in Greek, requiring a masculine pronoun regardless of whether it is personal or not. The use of the masculine English pronoun (Him) in translation is required by the personal qualities attributed to Logos by the clause, “and Logos was deity.”

<sup>9</sup> The Son is consistently portrayed as the agent through whom God created everything (John 1:10-11; 1 Cor. 8:6; Col. 1:15-19; Heb. 1:2; Heb. 1:8-12). This concept is drawn from Solomon’s riddle. “Wisdom” is said to have been “begotten” by God, to become His personal companion in creating everything (Prov. 8:22-31). Solomon then asked the ignorant reader to solve the riddle of the name of the Son (Prov. 30:4).

<sup>10</sup> Immortality (victory over death) is realized only through Logos who reveals the path to resurrection.

<sup>11</sup> “Light” is a metaphor for the divine knowledge passed on by God to mankind.

<sup>12</sup> Darkness is a metaphor for ignorance and deception, being void of divine revelation (light).

<sup>13</sup> Revealed knowledge of the path to immortality was embraced only by a small remnant (Rom. 1:18-32).

<sup>14</sup> All humanity has received some light from God’s illuminating the path to immortality. Paul linked the agent of this light with God’s “Let there be light” statement in Gen. 1:3. He wrote: “Because God, the one having commanded light will shine out of darkness, is the one who has shone in our hearts towards enlightenment of the knowledge of the glory of God in the face of Jesus Christ” (2 Cor. 4:6). Note the future tense (“light will shine”) makes an application of Moses’ statement that cannot be discerned from the text of Genesis. Of this further application Tertullian wrote: “Then, therefore, does the Word also Himself assume His own form and glorious garb, His own sound and vocal utterance, when God says, “Let there be light.” This is the perfect nativity of the Word, when He proceeds forth from God” (Tertullian, Against Praxeas, ch. vii).

<sup>15</sup> Because of the requirement of gender and number agreement of personal pronouns with their antecedent, the singular masculine personal pronoun “Him” must refer back to the masculine noun Logos. Verse 3 also states that all things were created through Logos. Thus verse 10 should be understood as: “Logos was in the world,” etc.

<sup>16</sup> The active voice of this verb requires that Logos Himself acted (came to His own things – the creation, His inheritance {Psalm 2}). This is not possible for an impersonal “plan,” as Unitarians teach.

<sup>17</sup> The word ἴδιος (idios – “own”) refers to ownership by a person. Here it is neuter plural, meaning “His own things.” Thus, the creation belonged to Logos because Psalm 2 states that the Father promised the inheritance of “the ends of the land” and “the nations” to the Son on the very “Day” that He was begotten. Since non-personal things (a plan) cannot hold possession or ownership, this demonstrates that Logos was a person.

<sup>18</sup> Here ἴδιος is masculine plural, meaning “His own people,” the people of Logos.

Him. 12 But as many as received Him, to them He gave the right to become children of God, to those believing unto the name of Him<sup>19</sup> 13 who was<sup>20</sup> Begotten,<sup>21</sup> not out of bloods, nor out of the will of the flesh, nor out of the will of a man, but out of God.<sup>22</sup> 14 And<sup>23</sup> Logos became<sup>24</sup> flesh,<sup>25</sup> and sojourned<sup>26</sup> among us,<sup>27</sup> and we gazed upon His glory, glory as of the Only-Begotten<sup>28</sup> from the Father,<sup>29</sup> full of grace and truth.

---

<sup>19</sup> All of the masculine personal pronouns (He, Him, His) in verses 10-12 must grammatically refer to Logos, which is masculine singular. "His name" in verse 12 also demands that Logos is a personal name.

<sup>20</sup> A few early manuscripts have the masculine singular, "Who was begotten ..." referring to Logos. The vast majority have the plural. However, the earliest witnesses to the reading of this verse in the Ante Nicene Fathers portray it as singular. These witnesses are older than the oldest Greek copies of John which have the plural form.

<sup>21</sup> Whenever John referred to Christians being *ὁ γεγεννημένος ἐκ τοῦ θεοῦ* ("the having been begotten out of God") he always used the singular number and the perfect tense – a past completed action with results continuing to the present (1 Jn. 3:9; 1 Jn. 4:7; 1 Jn. 5:1,4,18). It is always singular because it describes a class of people, not individuals. It is in baptism that believers are individually "begotten from above" (John 3:3-5) to become part of this special class. However, here John used the aorist tense, which strongly suggests only a past action without implying that the result continued to the present. This is because the next verse says "and Logos became flesh," showing that His preincarnate divine nature did not continue in His humanity (cf. Phil. 2:5-8). This distinction between the singular aorist tense form (referring to the preincarnate Son's origin as begotten out of God) and the perfect tense form (referring to the whole class of believers) is also the key to properly understanding and translating 1 John 3:9 & 5:18. The whole class of "the having been begotten out of God" does not sin, because "the Seed of Him remains among it" (Christ remains among the assembly by the holy Breath) and it is not able to sin because "out of God it has been begotten" (1 Jn. 3:9). Also, "the whole having been begotten out of God" does not sin because "the Begotten One [aorist tense] preserves it, and the wicked touch it not" (1 Jn. 5:18).

<sup>22</sup> In John 8:42, Jesus said, *ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον* ("For I issued forth out of God").

<sup>23</sup> The use of the conjunction *καὶ* (and) strongly implies the continuation of information concerning the same subject – Logos. Also, the sequence of events (Logos first begotten out of God {v. 13} and afterward "became flesh" {v. 14}) implies that verse 13 is not referring to the incarnation, but the origin of Logos.

<sup>24</sup> The verb is in the middle voice which implies that Logos caused Himself to become flesh, rather than God causing Logos to become flesh (passive voice). This is consistent with Paul's statement in Phil. 2:7 that the one who was in the form of God "*emptied Himself, taking* [active voice] *the nature of a slave, becoming* [middle voice] *in the likeness of men.*" All three verbs require that the Son performed the action Himself, rather than the action being performed upon Him by God. Thus, when "Logos became flesh" it was not the act of the Father, but the voluntary act of Logos, an unimaginable sacrifice.

<sup>25</sup> It cannot be an impersonal "plan" that became "flesh," since John states elsewhere that the Person of the Son became flesh (1 John 4:2,3; 2 John 1:7).

<sup>26</sup> The Greek word means to dwell in a makeshift dwelling – a tent, used as a metaphor for deity dwelling among men (cf. Rev. 21:3).

<sup>27</sup> The grammar requires that the subject is still Logos, who became flesh, who also sojourned among us. Thus, John clearly referred to Jesus (the one who sojourned among the disciples) as Logos, who was with the Father in the beginning, and through whom God created all things.

<sup>28</sup> *Μονογενής* (mono-genes, from "mono" {only} and "gennao" {begotten}). This term in reference to the Son of God is used only by John. It always means the sole offspring in the Bible (cf. Luke 7:12; Luke 8:42;

15 John testifies concerning Him,<sup>30</sup> and has exclaimed, saying, “This was the one whom I said, ‘The one coming after me has originated before me,’ because He used to be before<sup>31</sup> me.”

*Commentary – The Son’s Former Appearance to the Patriarchs*

16 And out of the fullness<sup>32</sup> of Him we have received, and grace for grace 17 (because the Law was given through Moses; [but] grace and truth originated through Jesus Christ). 18 No one has seen God at any time.<sup>33</sup> The Only-Begotten Son, the one being unto the Father’s bosom, that one declared Him.<sup>34</sup>

*John the Baptist’s Testimony Concerning His & Jesus’ Identities*

19 And this is John’s testimony when the Judeans sent to him priests and Levites from Jerusalem so that they might ask him, “Who are you?” 20 And he confirmed, and did not deny, confirming that “I am not the Christ.”<sup>35</sup> 21 And they asked him again, “Who

Luke 9:38; Heb. 11:17-18 {see Gen. 22:2,12,16 for why Isaac was Abraham’s “only-begotten son”}). This term does not mean “unique” as it is wrongly translated in some Bibles. John applied this term to Logos, the Son of God, because of Psalm 2:7, “*You are My Son, Today I have begotten You.*” Logos was the sole heir of God, begotten out of God’s own essence (John 8:42), which is why Logos is called “deity” in John 1:1. The “glory” of the “only-begotten” was manifested even before the creation was completed (John 17:5).

<sup>29</sup> The clause “*only-begotten from the Father*” establishes a procreative relationship between the Father and the Son. The Son was literally the “only-begotten” of the Father’s own essence, describing the glorious person and status of Logos prior to becoming flesh. For this reason Paul called Him “*the first-begotten of all creation*” (Col. 1:15).

<sup>30</sup> Here the Apostle calls John the Baptist as a witness to what had been just stated, that “*Logos became flesh*” and that He was “*the only-begotten of the Father.*” John the Baptist testified to these points by claiming that the Son existed before John, yet John was conceived and born six months before Jesus (Luke 1:36). His testimony demands the previous existence of the “*only-begotten of the Father,*” prior to Logos’ becoming flesh. Thus “only-begotten Son” is not a reference to the virgin birth.

<sup>31</sup> The Greek word *πρῶτος* means “first” or “before” (in time). While it is true that occasionally it can also mean first in rank, that cannot be the sense here for two reasons: (a) the verb *ἦν* (was) is in the imperfect tense which indicates a situation that existed for some time in the past but exists no longer (which would mean Jesus used to out rank John but no longer, certainly not the case). Rather, Jesus existed before John sequentially. However John’s public ministry began before Jesus’. Also, (b) the contrast with *ὁ ὀπίσω μου ἐρχόμενος* (the one coming behind me) refers to time sequence, not to rank.

<sup>32</sup> The full measure of the Breath dwelling among mankind – John 3:34; Col. 1:19; Col. 2:9; Eph. 3:19

<sup>33</sup> Col. 1:15; 1 Tim. 1:17; 1 Tim. 6:16; Heb. 11:27; 1 John 4:12,20

<sup>34</sup> Since the only-begotten Son “declared” God in the absence of anyone having seen God “at any time,” the implication is that any manifestation of God “at any time” has always been the “only-begotten Son.” This shows that the title “only-begotten Son” must refer to the Son’s existence from the beginning of time itself (Day 1 of creation), not only from the incarnation. “*Today I have begotten you*” (Psalm 2:7) refers to Day 1 of creation, consistent with Paul’s “*the first-begotten of all creation*” statement in Col. 1:15, and “*the first-begotten among many brothers*” (Rom. 8:29).

<sup>35</sup> Psalm 2:2

are you then? Are you Elijah?"<sup>36</sup> He said, "I am not." "Are you that Prophet?"<sup>37</sup> And he answered, "No." 22 So they said to him, "Who are you, so that we may give an answer to those sending us. What are you saying about yourself?" 23 He was saying: "I am the voice of one crying in the wilderness, 'Make straight the way of the Master,' according to what Isaiah the prophet said."<sup>38</sup> 24 (And those who had been sent were from among the Pharisees). 25 And they asked him, and said to him, "So why are you immersing if you are not the Christ, nor Elijah, nor the Prophet? 26 John answered them saying, "I am immersing in water. But [in] your midst has stood one whom you have not perceived. 27 It is He, the one coming after me, who originated before me,<sup>39</sup> of whom I am not worthy so that I might loose the thong of His sandal!" 28 These things occurred in Bethany across the Jordan River where John was immersing. 29 On the morrow he was watching Jesus coming towards him and said: "Look, the Lamb of God, the One taking away the sin of the world! 30 This is about whom I said, 'A Man is coming behind me who originated before me, because He used to be before<sup>40</sup> me.' 31 And I had not perceived Him. But so that He may be manifested to Israel, for this I came immersing in water."

32 Also John testified saying that "I have seen the Breath descending like a dove out of heaven and it remained on Him. 33 And I had not perceived Him except the One sending me to immerse in water, He said to me, 'Upon whomever you may observe the Breath descending and remaining upon Him, this is the one immersing in the holy Breath.' 34 And I have seen and have testified that this is the Son of God."<sup>41</sup>

---

<sup>36</sup> Mal. 4:4-6

<sup>37</sup> Deut. 18:15, 18-19; John 5:46; Acts 3:22-23

<sup>38</sup> The quote from Isaiah 40 shows that John the Baptist was to announce the arrival of the LORD (YHVH). *"The voice of one crying in the wilderness: 'Prepare the way of **the LORD**; Make straight in the desert A highway for **our God**. Every valley shall be exalted And every mountain and hill brought low; The crooked places shall be made straight And the rough places smooth; The glory of the LORD shall be revealed, And all flesh shall see it together; For the mouth of the LORD has spoken."* (Isa. 40:3-5 NKJ). John the Baptists' testimony shows that the only-begotten Son was spoken of using God's personal name YHVH.

<sup>39</sup> See vs. 15

<sup>40</sup> The Greek word *πρῶτος* is the superlative form of "before" (implying more than merely prior to John, but prior to him in the absolute sense – the "first."

<sup>41</sup> It is critical to observe that John the Baptist's testimony about Jesus being "the Son of God" had nothing to do with the virgin birth, but with His prior existence before John. Whenever John the Baptist was invoked as a witness, it always concerned the Son's divinity and existence prior to the virgin birth. John's testifying that Jesus was "the Son of God" therefore refers to something prior to the incarnation. This indicates that the title "Son of God" in the synoptic Gospels was also meant to refer to the preincarnate Logos, illustrating that the interpretation of Psalm 2:7, "You are My Son, Today I have begotten You," was understood by the other Gospel writers and their audience as referring to an origin of the Son just prior to creation. Thus "Today" refers to Day 1 of creation. The preincarnate Son is proclaimed in all four of the Gospels by the title, "Son of God."

35 On the morrow John again stood and two from among his disciples, 36 and seeing Jesus walking, he says, "Look, the Lamb of God."<sup>42</sup>

*Jesus' First Disciples*

37 And the two disciples heard him speaking and followed Jesus. 38 Yet Jesus having turned and seen them following, says<sup>43</sup> to them, "What are you seeking?" But they said to Him, "Rabbi" (which is said to be translated, 'Teacher'),<sup>44</sup> "where are you staying?" 39 He says to them, "Come and see." So they came and saw where He stays, and they remained beside Him that day. That was about the tenth hour. 40 And it was Andrew, the brother of Simon Peter, one of the two having heard from John and was following Him. 41 And this one first finds his own brother, Simon, and says to him, "We have found the Messiah" (which is translated 'Christ').<sup>45</sup> 42 And he led him towards Jesus. And Jesus having seen him said: "You are Simon, the son of Johannes. You will be called Kaphas<sup>46</sup>" (which is translated 'Peter'.)<sup>47</sup> 43 On the morrow He desired to go into Galilee. And He found Philip, and Jesus says to him, "Follow Me." 44 And Philip was from Bethsaida, out of the city of Andrew and Peter. 45 And Philip finds Nathaniel and says to him, "We have found the one whom Moses wrote about in the Law, also the Prophets – Jesus, son<sup>48</sup> of Joseph, from Nazareth. 46 And Nathaniel said to him, "Is it possible for anything good to be out of Nazareth?" Philip says to him, "Come and see." 47 Jesus observed Nathaniel coming towards Him and says about him, "Observe! Truly an Israelite in whom is no deception!" 48 Nathaniel says to Him, "From where do you know me?" Jesus responded and said to him, "Before Philip summoned you, being under the fig tree, I observed you." 49 Nathaniel responded and said to Him, "Rabbi, You are the Son of God; You are the

---

<sup>42</sup> This statement harkens back to Abraham's experience when he was about to sacrifice his "only-begotten son" Isaac (cf. Heb. 11:17-18). Abraham said to his son, "God will provide Himself the lamb" (Gen. 22:8). After Isaac's escape from death, "Abraham called the name of the place, The-LORD-Will-Provide; as it is said to this day, 'In the Mount of The LORD it shall be provided.'" (Gen 22:14). Note that this saying, which stemmed from this incident, referred to a future sacrifice which God would provide on that same mountain (Zion). This sacrifice which God provided was His only-begotten Son. The Son of God was "only-begotten" of the Father in the same sense that Isaac was "only-begotten" of Abraham. God provided a Lamb "of Himself."

<sup>43</sup> It was common practice in Hebrew for speakers and writers to use the present tense in narrating a story, since it made the story more vivid. The writer's habit of doing this in here indicates he was Jewish.

<sup>44</sup> That John felt it necessary to define the term "Rabbi" shows that his target audience was Gentile.

<sup>45</sup> Again, this explanation indicates a Gentile audience since Judeans would need no such translation.

<sup>46</sup> Kaphas is the Aramaic word for 'stone.'

<sup>47</sup> Πέτρος (Peter) is the Greek word for 'stone.'

<sup>48</sup> Jesus was Joseph's legal son by adoption.

King of Israel.”<sup>49</sup> 50 Jesus responded and said to him, “Because I said to you [that] I observed you under the fig tree you believe? You will see greater than these things.” 51 And He says to him, “Truly, truly I say to you, from now on you will see the heavens having opened, and the messengers of God ascending and descending upon the Son of Man.”<sup>50</sup>

## Chapter 2

### *Jesus' First Miracle in Cana of Galilee*

And on the third day<sup>51</sup> a marriage occurred in Cana of Galilee, and Jesus' mother was<sup>52</sup> there. 2 And Jesus was summoned and His disciples to the wedding. 3 And lacking wine, Jesus' mother says to Him, “They have no wine.” 4 Jesus says to her, “What is that to you and to me, woman? My hour is not yet present.” 5 His mother says to the servants, “Whatever He may tell you, do it.” 6 And there were six stone water containers lying there, in accord with the [ritual] cleansing of the Judeans, holding two or three measures. 7 Jesus says to them, “Fill the water containers with water.” And they filled them to the top. 8 And He says to them, “Dip now and carry to the manager.” And they carried. 9 Yet as the manager tasted the water having been made wine, (and had not observed from where it is, but the servants had observed, those dipping the water), the manager calls the bridegroom 10 and says to him, “Every man brings out the best wine first, and whenever they may become intoxicated, then the inferior [is brought out]. You have kept the best wine until now!” 11 This, the beginning of signs, Jesus did in Cana of Galilee, and manifested His glory.<sup>53</sup> And His disciples believed unto Him. 12 After this He went down into Capernaum, He, His mother, His brothers, and His disciples, and there they stayed many days.

### *Jesus at the Passover*

13 And the Passover of the Judeans was near, and Jesus went up to Jerusalem. 14 And He found in the sanctuary those selling oxen, sheep, and doves, and the money-changers sitting. 15 And having fashioned a whip out of rope, He ejected everyone out of the sanctuary, the sheep and the oxen, and He dumped out the coins of the money-changers, and turned over the tables. 16 And He said to those selling doves, “Take these away. Do not make My Father's House a house of merchandise!” 17 And His disciples remembered what had been written: “The zeal of Your house devoured Me.”<sup>54</sup> 18 Then

---

<sup>49</sup> Nathaniel's expectation was based on Psalm 2 which uses both terms.

<sup>50</sup> A reference to Jacob's dream in Genesis 28:11-22.

<sup>51</sup> The third day of the week – a Tuesday

<sup>52</sup> The imperfect tense of the verb implies that she was there for some time.

<sup>53</sup> John 1:14

<sup>54</sup> Psalm 69:9

the Judeans responded and said to Him, “What sign do you show to us since you do such things?” 19 Jesus responded and said to them, “**Destroy this temple and within three days I will erect<sup>55</sup> it.**” 20 The Judeans then said, “Forty-six years this Temple was built, and you within three days will erect it?” 21 (Yet He was speaking about the Temple of His body. 22 When, therefore, He was aroused<sup>56</sup> out from among the dead His disciples remembered that He said this to them and they believed the Scripture<sup>57</sup> and the word which Jesus said). 23 Yet as He was in Jerusalem at the Passover, during the Feast many believed unto His name,<sup>58</sup> observing of Him the signs that He was doing. 24 (Yet Jesus Himself was not entrusting Himself to them, because of His knowledge of all men, 25 because He also had no need so that anyone should inform Him about mankind, for He knew what was in mankind).

### Chapter 3

#### *Jesus' Encounter with Nicodemus*

And there was a man out from the Pharisees, Nicodemus [by] name, a ruler<sup>59</sup> of the Judeans. 2 This one came to Jesus at night and said to Him, “Rabbi, we<sup>60</sup> have observed that you have come from God, a teacher, for no one is able to do these signs which You are doing unless God should be with him.” 3 Jesus responded and said to him, “**Truly, truly, I am saying to you, unless anyone is begotten from above, he is not able to see the Kingdom of God.**” 4 Nicodemus says to Him, “How is it possible for a man to be begotten, being old? 5 He is not able to enter his mother’s womb twice and be begotten!” 5 Jesus responded, “**Truly, truly, I am saying to you, unless anyone should be begotten out of water and Breath,<sup>61</sup> he is not able to enter into the Kingdom of God. 6 What has been begotten out of the flesh is flesh, and what has been begotten<sup>62</sup> out of the**

---

<sup>55</sup> The Greek word ἐγερῶ literally means to get up (stand up erect) after sleep or rest. This does not require that Jesus would raise Himself from the dead, as some claim, since this term does not mean resurrection from death or restored life. Rather, Jesus was implying that He would “get up” and go about His business after God raised Him from the dead (Acts 2:24; Acts 10:40; Acts 13:37).

<sup>56</sup> Note the passive voice of the verb which requires that another entity (God) raised Him from the dead.

<sup>57</sup> Psalm 16:8-10 & Acts 2:25-28

<sup>58</sup> John 1:12-14,18 the name only-begotten Son of the Father as per Psalm 2:7

<sup>59</sup> Nicodemus was part of the ruling council, the Sanhedrin (cf. Luke 23:50-51 & John 19:38-40).

<sup>60</sup> Nicodemus was speaking for himself and Joseph of Arimathea, and perhaps a few others of the Sanhedrin.

<sup>61</sup> Baptism – note the compound object of a single preposition and verb. This implies a single event with both “water” and “Breath” as participating in the same “begetting.” It does not refer to two different kinds of “begetting,” which would require the repetition of the verb and preposition. See also Titus 3:5.

<sup>62</sup> The perfect tense singular form of the verb is used exclusively by John to refer to the class of believers (cf. notes on John 1:13).

Breath is breath.<sup>63</sup> 7 You should not be alarmed that I said to you [that] it is necessary to be begotten [from] above. 8 The wind blows where it wills, and you hear the sound of it, but you have not seen from where it comes and where it goes. The entirety of the [ones] having been begotten out of the Breath<sup>64</sup> is like this.” 9 Nicodemus answered and said to Him, “How are these things able to occur?” 10 Jesus responded and said to him, “You are the teacher of Israel and do not know these things? 11 Truly, truly, I say to you, that which we<sup>65</sup> have seen<sup>66</sup> we are speaking,<sup>67</sup> and you do not receive our witness. 12 If I<sup>68</sup> told you the terrestrial things and you are disbelieving, how will you believe if I should tell you the heavenly things?”<sup>69</sup>

*Commentary – Why God sent His only-begotten Son from Heaven<sup>70</sup>*

13 And no one<sup>71</sup> has ascended<sup>72</sup> into heaven except the one who descended<sup>73</sup> out of heaven,<sup>74</sup> the Son of Man, the one being in the heaven.<sup>75</sup> 14 And just as Moses exalted

---

<sup>63</sup> Logos was the “only-begotten of the Father” (John 1:14), and “God is Breath” (John 4:24), therefore Logos was also “Breath” (of the essence of the Father). This is why John wrote “and Logos was deity” (John 1:1). Everything is begotten according to its kind. Thus the title “Son of God” itself implies deity.

<sup>64</sup> Baptized believers are “begotten out of the Breath” of God at baptism because that is when union with the “only-begotten Son” takes place (Rom. 6).

<sup>65</sup> The plural “we” refers to John the Baptist and Jesus both testifying to what they have actually seen and heard. John the Baptist’s testimony is in chapter 1.

<sup>66</sup> The Greek word means to behold with the eyes, literally, to “stare at.”

<sup>67</sup> In John 8:38 Jesus said that He was declaring what He had seen while He was in the Father’s presence.

<sup>68</sup> Jesus alone, not John the Baptist, was an eyewitness to heavenly things because He “came down from heaven” (John 3:13; John 6:38,42; 1 Cor. 15:47).

<sup>69</sup> Jesus saw things while “beside the Father” (John 8:38).

<sup>70</sup> This explanation follows Jesus statement because John wanted to explain how Jesus could have seen and thus testify concerning heavenly things.

<sup>71</sup> The Apostle John wrote this after the destruction of Jerusalem and the deaths of Peter and Paul. In Acts 2:34-35 Peter said that David had not ascended into heaven.

<sup>72</sup> The perfect tense of the verb requires that after ascending, the Son remained in heaven when John wrote this.

<sup>73</sup> In John 6:38 Jesus said, “I have descended out of heaven” using the perfect tense of the verb (which requires a continued result of a past action) because He was still present on earth at the time. Here John used the aorist tense (which only describes a past action) because Jesus was no longer on earth.

<sup>74</sup> This is a reference to Solomon’s riddle concerning the identity of the Son of God. “Who has ascended into heaven, or descended? Who has gathered the wind in His fists? Who has bound the waters in a garment? Who has established all the ends of the earth? What is His name, and what is His Son’s name, If you know?” (Prov. 30:4)

<sup>75</sup> The Son of God descended from heaven to become flesh, then He ascended to heaven as Son of Man. That He was in heaven (Psalm 110:1) when John wrote this is not only shown from the clause, “the one being in heaven,” but also from the perfect tense of the verb translated “has ascended” which requires that the result of ascending continued to the present when John wrote this statement. This is proof that verse 13 was not spoken by Jesus, but was John’s commentary, from the perspective of when he wrote this Gospel after the destruction of Jerusalem.

the serpent in the wilderness, in the same way it is necessary for the Son of Man to be exalted,<sup>76</sup> 15 so that the entirety of the believing [ones] unto Him should not be destroyed, but may have age-enduring life. 16 For this is how God loved the world, inasmuch as He gave<sup>77</sup> His Only-Begotten Son so that the entirety of the believing [ones] unto Him should not be destroyed, but may have age-enduring life. 17 For God did not send His Son into the world so that He should condemn the world, but so that the world may be rescued through Him. 18 The one believing unto Him is not being condemned. But the one disbelieving has already been condemned because he has disbelieved unto the name<sup>78</sup> of the Only-Begotten Son of God. 19 Yet this is the condemnation, that the light has come into the world and men love the darkness rather than the light, for their deeds were evil. 20 For the entirety of the [ones] practicing evil hates the light, and does not come towards the light so that its deeds might not be exposed. 21 But the one practicing the truth comes toward the light so that his deeds may be made apparent that they are having been performed in God.

*Jesus' Baptizing in Judea*

22 After these things Jesus and His disciples came into the land of Judea, and He stayed there and immersed. 23 But John was also immersing in Enon near Salim since much water was there, and they were coming and being immersed, 24 for John was not as yet having been cast into prison. 25 Then there arose a question from among John's disciples with the Judeans concerning [ritual] cleansing. 26 And they came to John and said to him, "Rabbi, He who was with you on the other side of the Jordan, to whom you have testified, look, He is immersing and all are coming to Him." 27 John responded and said, "A man cannot receive anything unless it may have been given to Him out of heaven. 28 You yourselves are testifying to me that I said I am not the Christ, but that I am [one] having been sent before Him. 29 The one having the bride is the bridegroom. Yet the friend of the bridegroom, the one having stood and hearing of Him rejoices because of the voice of the bridegroom. This, then, my joy has been fulfilled. 30 It is necessary for that one to increase, yet me to be made to decrease."

---

<sup>76</sup> This does not refer to the crucifixion, but to the exalting of Jesus among the nations through the Great Commission.

<sup>77</sup> John here describes an immense sacrifice of the Father in giving up His Only-Begotten Son as a sacrifice. God's asking Abraham to offer up his "only-begotten son" (Heb. 11:17) Isaac was in order for Abraham to experience God's own heart. This deeply affected Abraham in his walk of faith, and should affect us also. The Son was not the only one to make a willing sacrifice (See notes on Phil. 2:5-8).

<sup>78</sup> John 1:12

*Commentary – The Different Perspectives of John the Baptist and Jesus*

31 The one coming from above<sup>79</sup> is over all. The one being out of the land is out of the land, and speaks out of the land. The one coming out of heaven<sup>80</sup> is over all. 32 What He has seen and heard, this is what He testifies, and His testimony no one is accepting. 33 [But] the one receiving His testimony is sealing that God is true. 34 For the one whom God sent speaks the declarations of God, for without measure God gives [Him] the Breath.<sup>81</sup> 35 The Father loves the Son and has placed everything in His hand.<sup>82</sup> 36 The one believing unto the Son has age-enduring life, but the disbelieving<sup>83</sup> towards the Son shall not see life, but the wrath of God remains on him.

## Chapter 4

### *Jesus' Detour through Samaria*

Then as the Master knew that the Pharisees heard that Jesus immerses and makes more disciples than John, 2 (although, to be sure, Jesus Himself was not immersing but His disciples),<sup>84</sup> 3 He left Judea and came again into Galilee. 4 Yet, He was compelled to travel through Samaria. 5 So He comes unto a city of Samaria called Sychar, near the parcel of land which Jacob gave to Joseph his son, 6 and Jacob's Well was there. Then Jesus, having become weary from the journey, was sitting there at the well at about the sixth hour.<sup>85</sup> 7 A woman from Samaria comes to draw water. Jesus says to her, **"Give Me a drink."** 8 (For His disciples had gone into the city so that they could buy food). 9 Then the Samaritan woman says to Him, "How are you, being a Judean, asking to drink of me, being a Samaritan woman?" (For Judeans do not have interactions with Samaritans). 10 Jesus responded and said to her, **"If you had perceived the gift of God, and who it is asking you to give Me to drink, you would ask Him and He would give to**

---

<sup>79</sup> It is clear that *"the one coming from above"* is synonymous with *"the one coming out of heaven."* In John 8:23 Jesus said, *"You are from beneath, I am from above. You are of this world, I am not of this world."* That is, He originated in heaven, not on earth. He then said *"For unless you believe that I am [this], you will die in your sins"* (v. 24). Jesus Himself made believing this Pauline / Johannine Christology a prerequisite to salvation.

<sup>80</sup> vs. 13 & 1 Cor. 15:47

<sup>81</sup> The prophets spoke by *"the Breath of Christ in them"* (1 Pet. 1:11).

<sup>82</sup> The Father placed the fate of the whole world in the hands of His Son (Luke 10:22; Jn. 5:22,26,27). Thus, Jesus has a choice whether or not to go through with the crucifixion. This is what He struggled with in the Garden of Gethsemane. Making the choice to continue through His passion was the "perfecting" of the Son by actual obedience unto death (Phil. 2:8) by His own free choice (Heb. 5:6-9).

<sup>83</sup> The term "disbelieving" implies willful rejection of what has been heard (not merely failing to believe, which might be the result of not hearing or understanding). This verse does not necessarily condemn those who have never heard the Gospel.

<sup>84</sup> Jesus baptized vicariously, through His disciples as His agents, and this continues now.

<sup>85</sup> John used Roman time reckoning of his Gentile readers. The sixth hour was counted from noon.

you living water.” 11 The woman says to Him, “Master, you do not have a vessel, and the well is deep. From where then do you have living water? 12 You are not greater than our father Jacob who gave us the well and drank out of it and his sons and what was nourished of him.” 13 Jesus responded and said to her, “The entirety of the [ones] drinking out of this water will thirst again. 14 But whoever should drink out of the water that I will give to him may absolutely not thirst for the age. But the water which I will give to him will become in him a spring of water pouring forth unto age-enduring life.” 15 The woman says to Him, “Master, give to me this water so that I may not thirst nor come here to draw.” 16 Jesus says to her, “Go call and bring your husband and return here.” 17 The woman responded and said, “I have no husband.” 18 Jesus says to her, “You said correctly that you have no husband, for you have had five husbands and the one you now have is not your husband. You have spoken the truth.” 19 The woman says to Him, “Master, I see that you are a prophet. 20 Our fathers worshipped in this mountain<sup>86</sup> and you [Judeans] say that in Jerusalem is the place where it is required to worship.” 21 Jesus says to her, “Woman, believe Me that an hour is coming when neither in this mountain nor in Jerusalem shall you worship the Father. 22 You worship what you have not perceived. We worship what we have perceived, because the deliverance is out from the Judeans.<sup>87</sup> 23 But an hour is coming, and now is, when the true worshippers will worship the Father in Breath<sup>88</sup> and truth, for the Father is also seeking such worshippers of Him. 24 God is Breath. And the worshippers of Him must worship in Breath and truth.” 25 The woman says to Him, “I have perceived that Messiah is coming, the one called Christ.<sup>89</sup> Whenever He may come, He will announce to us all things.” 26 Jesus says to her, “I am [Him], the one speaking to you.” 27 Upon this, His disciples arrived and marveled that He was talking with a woman. Yet no one said, “What are you inquiring,” or “What are you discussing with her.” 28 The woman then abandoned her water-bucket and went away into the city, and says to the people, 29 “Come here, look, a man who told me all things as much as I have done. Is not this the Christ?”<sup>90</sup> 30 Then they came out of the city and approached towards Him. 31 But in the interim the disciples requested Him saying, “Rabbi, eat.” 32 But He said to them, “I

---

<sup>86</sup> Mt. Gerizim, the place where Moses himself instructed Joshua to pronounce the blessings upon all Israel (Deut. 11:29-30; Deut. 27:11; Josh. 8:33-35). After the destruction of Solomon’s Temple by Nebuchadnezzar, the Samaritan Israelites split with the Judeans concerning the place of worship. Under Cyrus, the Judeans rebuilt Jerusalem and the Temple. But the Samaritans insisted on the statements from Moses in Deuteronomy, and built an alternate Temple on Mt. Gerizim.

<sup>87</sup> The Messiah would be of the tribe of Judah, of the line of David.

<sup>88</sup> That is, in the Assembly, which is “a holy temple in the Lord, in whom you too are being built together in the Breath toward a dwelling place for God” (Eph. 2:21-22).

<sup>89</sup> The Samaritan woman believed the Davidic Covenant and its promised “Christ” (anointed King of David’s lineage), cf. 2 Sam. 7; Psalm 89:20-37; Psalm 132:10-18.

<sup>90</sup> The Messianic expectation was also common among the Samaritans.

have food to eat which you have not seen.” 33 Then the disciples said to one another, “No one has brought Him anything to eat.” 34 Jesus says to them, “My food is that I should do the will of the One having sent Me, and that I should complete His assignment. 35 Do you not say that there are still four months and the harvest comes? Look! I am telling you. Lift up your eyes and observe, because the fields are white and ready for harvest. 36 And the one reaping gets paid<sup>91</sup> and collects fruit unto age-enduring life, so that the one planting may rejoice with the one reaping. 37 For in this [situation] the saying is true, that ‘One is the planter and another is the reaper.’ 38 I sent you to reap that for which you have not labored. Others have labored, and you have come into their labor.”

39 And out from that city many of the Samaritans believed unto Him through the word of the woman, testifying that “He told me all I have ever done.” 40 Then as the Samaritans came to Him, they were asking Him to stay with them, and He remained there two days. 41 And many more believed through His word. 41 Accordingly, to the woman they said that “we no longer believe through your accounting, for we have heard and have seen that this is truly the Savior of the world, the Christ.”

#### *The Second Miracle in Galilee*

43 And after the two days He departed there and came unto Galilee 44 (because Jesus Himself testified that a prophet has no honor in his own father-land).<sup>92</sup> 45 When therefore He came unto Galilee, all the Galileans received Him, having seen what He did in Jerusalem at the Feast, for they also came unto the Feast. 46 Therefore Jesus came again unto Cana of Galilee (where He made the water wine). And there was a certain magistrate whose son was sick in Capernaum. 47 This one, having heard that Jesus is arriving out of Judea unto Galilee, came towards Him and was petitioning Him so that He may come down and may heal his son, for he was about to die. 48 Then Jesus said to him, “Unless you<sup>93</sup> should see signs and miracles you may certainly not believe.” 49 The magistrate says to Him, “Master! Come down before my boy dies!” 50 Jesus says to him, “Go, your son lives.” And the man believed the word which Jesus said to him, and went. 51 Yet as he was going down his servants met him and reported, saying that “Your boy is living.” 52 He then determined from them the hour in which he had become better. And they said to him that yesterday, at the seventh hour, the fever left him. 53 Then the father knew that [it was] in the hour in which Jesus said to him that

---

<sup>91</sup> Paul drew on this statement to show that full-time ministers of the Gospel were authorized by Jesus to be compensated from their labors (1 Cor. 9:2-14).

<sup>92</sup> This was the reason Jesus left Judea. The term “father-land” referred to the land of His forefathers, the royal sons of David.

<sup>93</sup> “You” is plural, referring to a class of people not specifically to this man.

“Your son lives.” And he believed and his whole household. 54 Again, Jesus performed this second sign having come out of Judea unto Galilee.

## Chapter 5

### *The Lame Man Healed during the Feast*

After these things there was a Feast of the Judeans,<sup>94</sup> and Jesus went up unto Jerusalem. 2 And in Jerusalem there is<sup>95</sup> a pool at the Sheep Gate called in Hebrew ‘Bethesda,’ having five porticos. 3 In these were laying a large multitude of infirm [people], blind, lame, withered, waiting for the stirring of the water.<sup>96</sup> 4 For a messenger [of the Lord]<sup>97</sup> used to<sup>98</sup> descend into the pool according to the appointed time<sup>99</sup> and disturb the water. Then the first one entering after the disturbance used to become cured of whatever ailment he had. 5 And a certain man was there having been infirm thirty-eight years. 6 Observing this one lying down, and knowing that he already spent much time [in this condition], Jesus says to Him, **“Do you want to be become well?”** 7 The infirm one answered Him, “Master, I have no man so that whenever the water may be disturbed [he] might throw me into the pool. But while I am coming, another steps in before me.”<sup>100</sup> 8 Jesus says to him, **“Get up, pick up your mat, and walk.”** 9 And immediately the man became well, and picked up his mat and was walking. 10 And that day was a Sabbath. 10 Then the Judeans said to the one having been cured, “It is Sabbath. You are not permitted to carry your mat.” 11 He responded to them, “The one making me well, he said to me, ‘Pick up your mat and walk.’” 12 Then they asked him, “Who is the man who said to you, ‘Pick up your mat and walk?’” 13 (But the one having been healed had not observed who He is, for Jesus withdrew, a crowd being in the place). 14 After these things Jesus finds him in the holy place<sup>101</sup> and said to him, **“See, you have become well. Do not continue sinning, so that something worse may not happen to you.”** 15 The man came and informed the Judeans that Jesus is the one having made him well.

---

<sup>94</sup> Most likely this was the Passover, since in John 4:35 Jesus referred to the barley “harvest” being four months away, which occurred at Passover.

<sup>95</sup> Some have argued that the present tense verb indicates that this Gospel was written before the destruction of Jerusalem. However, as a Judean, John had a habit of using the present tense in place of the past in his historical narrative. So this is of little value in determining the date.

<sup>96</sup> No doubt the infirm people gathered at the pool each year during the Feast, since the stirring of the water occurred at the set time during the annual feast.

<sup>97</sup> Some manuscripts add “of the Lord” but this is certainly implied even without the additional words.

<sup>98</sup> The imperfect tense of the verb indicates that this no longer occurred when John wrote his Gospel.

<sup>99</sup> Annually, during the Feast

<sup>100</sup> The infirm man’s response to Jesus seems to imply that he was hoping Jesus would throw him into the water when it was disturbed.

<sup>101</sup> On the Temple grounds

*Violent Objections to Jesus' References to God as uniquely His own Father*

16 And because of this the Judeans were pursuing Jesus and were seeking to kill Him, because He was doing these things on a Sabbath. 17 But Jesus replied to them, **“My Father is working until now, and I am working.”**<sup>102</sup> 18 The Judeans then increasingly sought to kill Him, not only because He was healing on the Sabbath, but was also calling God His own<sup>103</sup> Father, making Himself equal with God.<sup>104</sup> 19 Then Jesus responded and said to them, **“Truly, Truly I say to you, the Son is powerless<sup>105</sup> to perform from himself – not even one thing – except as He may observe the Father performing. For whatever He should be performing, these things also the Son likewise does.<sup>106</sup> 20 For the Father loves the Son and is showing Him everything which He is doing. And greater deeds than these things He will be showing Him so that you may marvel. 21 For even as the Father rouses the dead and makes alive, thus also the Son makes alive whom He wills. 22 For neither does the Father judge anyone, but has delegated all judgment to the Son 23 so that everyone should be honoring the Son accordingly as they are honoring the Father, the one sending Him.<sup>107</sup> 24 Truly, truly, I am telling you that the one hearing my word and believing unto the one sending Me has age-enduring life, and is not going into condemnation, but has stepped out of death**

---

<sup>102</sup> It is lawful to do good on the Sabbath (Matt. 12:12); and Jesus was “Master of the Sabbath” (Luke 6:5).

<sup>103</sup> The Greek word ἰδίος refers to that which uniquely pertains to one’s self. It is the same word used twice in John 1:11. By Jesus’ referring to God as His own personal Father, an exclusive relationship is implied. That is, God was Jesus’ own Father in a sense unique to Him. This is the counterpart to John’s use of the clause, “only begotten of the Father” in John 1:14. Thus, John was emphasizing both the uniqueness of the Son (only-begotten of the Father) as well as the uniqueness of God’s role as “Father” to His only-begotten Son.

<sup>104</sup> Equality with the Father is not in rank, since a father gives origin and existence to his son and is necessarily prior to him, thus superior to him. This statement indicates equality in nature, being of the same kind (something stated plainly in John 1:1). The only other time the Son is said to be “equal with God” is Phil. 2:5, where it describes the nature of the Son of God prior to His emptying Himself in order to take the form of man. John validated Paul’s theological statement by showing how Jesus’ claims that God was His own Father imply equality and an origin out of God Himself (John 8:42).

<sup>105</sup> This is not speaking of authority, but actual power from His own person to perform the miracles. The reason is stated by Paul in Phil. 2:5-8. The Son, contemplating His nature as being “equal with God” chose to “empty Himself” in order to take form of man, being made fully human in every way (Heb. 2:16-17). This was necessary for Him to be genuinely “*tempted in every way that we are*” (Heb. 4:15), and to die a human death. His miracles were always the Father working through Him by the full measure of the holy Breath bestowed upon Him (John 3:2; John 14:10; Acts 10:38).

<sup>106</sup> The Father was behind the scenes doing the miraculous works. As the Son perceived what the Father was doing, He then acted in concert. The healing of the lame man at the pool of Bethesda was a case in point. The Son, perceiving that the Father was about to heal the lame man, simply spoke the words telling him to get up, take up his mat, and walk. Thus, Jesus was acting as a conduit or agent through whom God was performing His mighty acts.

<sup>107</sup> This is vicarious honor or worship, honoring His Son is honoring God Himself (John 13:20).

into life. 25 Truly, truly, I am telling you that an hour is coming, and now is, when the dead will hear the voice of the Son of God, and those hearing shall live. 26 For just as the Father has life in Himself,<sup>108</sup> in this way He gave also to the Son to have life in Himself.<sup>109</sup> 27 And He gave to Him authority to judge, because He is a Son of Man.<sup>110</sup> 28 Do not marvel at this, because an hour is coming in which all those in the graves shall hear His voice 29 and they will come out – those having done good into resurrection of life, but those practicing what is detestable into resurrection of condemnation. 30 I am powerless to perform from Myself – not one thing.<sup>111</sup> According as I hear I judge, and My judgment is just because I do not seek My will, but the will of [My] Father, the one having sent Me. 31 If I should testify about Myself, is not my testimony true? 32 There is another who witnesses about Me, and I have observed that the testimony which he testifies about Me is true. 33 You have sent to John, and he has testified to the truth. 34 (Yet I do not accept testimony from man, but I say these things so that you might be delivered). 35 He was the lamp, burning and appearing, and you desired to rejoice an hour in his light. 36 Yet I have the testimony greater than John’s, for the deeds which the Father gave Me so that I may complete them, the works themselves which I do are testifying about Me that the Father has sent Me. 37 Also, the Father who sent Me, He has testified about Me.<sup>112</sup> You have neither heard His voice at any time nor seen His form.<sup>113</sup> 38 And you do not have His word remaining in you, because the one whom He sent, this one you do not believe. 39 You are searching the Scriptures because you suppose to have age-enduring life in them. And those are the ones testifying about Me! 40 And you are unwilling to come to Me so that you may have life. 41 I do not receive glory from men. 42 But I have known you, that you do not have the love of God in yourselves. 43 I have come in the name of My Father and you do not receive Me. If another should come in his own name, that one you will receive.<sup>114</sup> 44 How are you able

---

<sup>108</sup> The Father is the dispenser of life.

<sup>109</sup> The Son determines the criteria for inheriting age-enduring life.

<sup>110</sup> Here John validates much of Paul’s teaching in Hebrews concerning why the Son of God had to be made like His human brothers (a Son of Man), in order to be a faithful high priest (Heb. 2:17-18), and to sympathize with our frailties (Heb. 4:15).

<sup>111</sup> Cf. v. 19

<sup>112</sup> Matt. 3:16-17; John 1:32-34

<sup>113</sup> From Jesus’ own mouth John validated his earlier statement in John 1:18, “*No one has seen God at any time.*” When God spoke to the patriarchs, it was always through His agent, the Messenger of the Lord.

<sup>114</sup> This statement most likely refers to the Antichrist. Note that he comes in his own name, not the name of Christ. The term “Antichrist” means “instead of Christ” or “against Christ,” not “false Christ.” That is, the Antichrist will not claim to be the Messiah of Israel, but rather a replacement for Israel’s Messiah. Paul wrote that he will actually enter the Temple of God claiming to be God, not Messiah (2 Thess. 2:4).

to believe, receiving glory from one another and the glory from the only God<sup>115</sup> you do not seek? 45 Do not suppose that I will accuse you to the Father. Moses, the one unto whom you have trusted, is the one accusing you.<sup>116</sup> 46 For if you were believing Moses you would have been believing unto Me, for he wrote concerning Me.<sup>117</sup> 47 But if you do not believe his writings, how will you believe My sayings?"

## Chapter 6

### *Feeding of the Five-Thousand*

After these things Jesus departed beyond the Sea of Galilee (of Tiberius).<sup>118</sup> 2 And a great crowd was following Him because they were seeing from Him the signs which He was performing on those who were infirm. 3 Yet Jesus came up into the mountain, and was sitting there with His disciples. 4 And the Passover, the Feast of the Judeans, was near. 5 So Jesus, lifting His eyes and seeing that a great crowd is coming toward Him, says to Philip, **"Where will we buy bread so that these may eat?"** 6 (Yet He was saying this, testing him, for He had seen<sup>119</sup> what He was about to do). 7 Philip replied to Him, "Two hundred denarii [worth] of bread is not sufficient for them, so that each may get a morsel." 8 One of His disciples (Andrew, the brother of Simon Peter) says to Him, 9 "There is one boy here who has five barley loaves and two fish, but what is that for so many?" 10 Yet Jesus said, **"Have the men recline."** (And there was much grass in the place). Then the men reclined, (the number being about five thousand). 11 So Jesus took the loaves, and giving thanks, He gave to the disciples, and they [distributed] to those reclining, likewise also from the fish, as much as they were wanting. 12 Now as they were filled He says to His disciples, **"Gather the left-over morsels so that nothing may be wasted."** 13 Then they collected [them] and filled twelve baskets of fragments out of the five barley loaves, in excess to those who had been fed. 14 Then the men, having observed the sign which Jesus did, were exclaiming that "Truly this is the Prophet,<sup>120</sup>

---

<sup>115</sup> τοῦ μόνου θεοῦ "the only God" is a clear monotheistic statement from Jesus' own mouth. Even though the Son of God was deity before He "became flesh," yet at all times He was subject to the Father – the "only God" (the sole sovereign of all and source of all things including the origin of His Only-Begotten Son (cf. John 17:3 & 1 Cor. 8:4-6).

<sup>116</sup> Moses wrote God's words: "I will raise up for them a Prophet like you from among their brethren, and will put My words in His mouth, and He shall speak to them all that I command Him. And it shall be that whoever will not hear My words, which He speaks in My name, I will require it of him." (Deut. 18:18-19; cf. Acts 3:22-23)

<sup>117</sup> Moses wrote concerning "the Messenger of the LORD," who appeared to Abraham (Gen. 22:11,15) and to Himself (Ex. 3:2), and who withstood Balaam (Num. 22:22-35). He was also the one appointed to lead Moses and Israel to the Promised Land (Ex. 23:20-23; Ex. 32:34 – 33:2), whom Paul identified as Christ (1 Cor. 10:4,9).

<sup>118</sup> John 21:1

<sup>119</sup> Cf. John 5:19-20

<sup>120</sup> Deut. 18:15,18-19 (cf. John 1:21 & Acts 3:22-23)

the one coming into the world.” 15 Then Jesus, realizing that they are about to come and seize Him so that they may make Him King, slipped away again into the mountain [by] Himself alone.

*Jesus' Walking on the Sea*

16 But as it became evening, His disciples descended upon the sea, 17 and stepping into the boat, they were proceeding to the other side of the sea, unto Capernaum. And it had already become dark, and Jesus had not yet joined them. 18 In addition, the sea was being awakened by the blowing of a great wind. 19 Then having rowed about twenty-five or thirty stadia,<sup>121</sup> they see Jesus walking on the sea and approaching near the boat, and they became afraid. 20 But He says to them, “[It] is I. Do not be afraid.” 21 Then they were wanting to bring Him into the boat, and immediately the boat became upon the land unto which they were going.

*The One who came down from Heaven*

22 The next day the crowd, the one which stood on the other side of the sea, having observed that no other boat had been there except the one which His disciples had stepped into, and that Jesus did not accompany His disciples into the boat but His disciples came alone (23 yet other boats came out of Tiberias near the place where they ate the bread of which the Master gave thanks), 24 when the crowd saw that Jesus is not still there nor His disciples, they also stepped into [the other] boats and came unto Capernaum, seeking Jesus. 25 And finding Him on the other side of the sea, they said to Him, “Rabbi, when have you become here?” 26 Jesus responded to them and said, “Truly, truly, I say to you, You seek Me, not because you saw signs, but because you ate from the loaves and were filled. 27 Do not work for food that is perishing, but the food which endures unto age-enduring life which the Son of Man will give you. For this [is] the one the Father, God, sealed.” 28 Then they said to Him, “What should we do so that we may be working the works of God?”<sup>122</sup> 29 Jesus responded and said to them, “This<sup>123</sup> is the work of God, so that<sup>124</sup> you should believe unto that one whom He sent.” 30 Then they said to Him, “What sign are you doing so that we may see and may believe you? What are you performing? 31 Our fathers ate the manna in the wilderness, according as it has been written, ‘He gave them bread out of heaven to eat.’”<sup>125</sup> 32 Then Jesus said to

---

<sup>121</sup> A stadia was about 620 feet, or about an eighth of a mile. They had rowed about 3.5 US miles (about 5.5 kilometers).

<sup>122</sup> That is, laboring for the bread of God that produces age-enduring life.

<sup>123</sup> That is, the miracle of the feeding of the five-thousand

<sup>124</sup> The Greek word is ἵνα (in order that, so that – pointing to an intended result).

<sup>125</sup> They did not think that the miracle of feeding the crowd of five-thousand was on a par with manna from heaven.

them, “Truly, truly, I say to you, Moses has not given you bread out of heaven, but My Father is giving you the true bread out of heaven, 33 for the bread of God is the one who descends out of heaven<sup>126</sup> and gives life to the world.” 34 Then they said to Him, “Master, give us this bread always.” 35 Yet Jesus said to them, “I am the bread of life. The one coming to Me should absolutely not hunger and the one believing unto Me should absolutely not thirst ever. 36 But I said to you that you have also seen Me and do not believe. 37 All that the Father gives to Me will come to Me, and the one coming to Me I should absolutely not cast out, 38 because I have descended out of heaven,<sup>127</sup> not so that I may do My own will, but the will of the one sending Me.<sup>128</sup> 39 Yet this is the will of the Father who sent Me, so that the totality of what He has given Me I should lose nothing out of it, but I will raise it up in the last day. 40 Yet this is the will of the one who sent Me, so that the entirety of the [ones] seeing the Son and believing unto Him may have age-enduring life, and I will raise it up in the last day.”

41 Then the Judeans were complaining about Him because He said “I am the bread that descended out of heaven,” 42 and they were saying, “Is this not Jesus, the son of Joseph, of whom we have seen [his] father and mother? How then is this one saying that ‘I have descended out of heaven?’” 43 Then Jesus responded and said to them, “Do not complain with one another. 44 No one is able to come to Me unless the Father, the one having sent Me, should draw him, and I will raise him up in the last day. 45 It has been written in the prophets, ‘And they all will be taught of God.’ Therefore, the entirety of the [ones] having heard from the Father and having learned comes to Me 46 (not that anyone has seen the Father, except the one who is from God – this one has seen the Father).<sup>129</sup> 47 Truly, truly, I say to you, the one believing unto Me has age-enduring life. 48 I am the bread of life. 49 Your fathers ate the manna in the wilderness and they died. 50 This is the bread which descends out of heaven so that anyone may eat from it and not die. 51 I am the living bread having descended out of heaven. If anyone should ever eat of this bread he shall live unto the age. Yet the bread which I will give is also<sup>130</sup> My flesh, which I will give for the life of the world.”

52 Then the Judeans fought among themselves saying, “How is this one able to give to us the flesh to eat?” 53 Then Jesus said to them, “Truly, truly, I say to you, unless you

---

<sup>126</sup> John 3:13; vs. 38

<sup>127</sup> John 3:13; vs. 33

<sup>128</sup> This statement shows that the Son’s descending out of heaven was a conscious and willful act on His part, as in Phil. 2:5-8.

<sup>129</sup> John 1:18; John 5:37; Col. 1:15; 1 Tim. 1:17; 1 Tim. 6:16; Heb. 11:27; 1 John 4:12,20

<sup>130</sup> Jesus asserted that He personally was “the bread that came down from heaven” (drawing a metaphor from the manna). Yet here He said that His flesh is “also” bread which He will give for the life of the world. By using “also” in this statement Jesus distinguished His flesh as not coming from heaven, yet He Himself did come from heaven. This is explained by John 1:14, “Logos became flesh...”

should eat the flesh of the Son of Man and should drink His blood, you do not have life in yourselves. 54 The one chewing My flesh and drinking My blood has age-enduring life, and I will raise him up in the last day, 55 for My flesh is truly food, and My blood is truly drink. 56 The one who is chewing My flesh and is drinking My blood<sup>131</sup> is remaining in Me and I in him.<sup>132</sup> 57 In the same way as the living Father sent Me, and I live because of the Father,<sup>133</sup> also the one chewing Me, that one also will live because of Me. 58 This is the bread which descended out of heaven, not as your fathers ate the manna and died. The one chewing this bread will live unto the age.” 59 These things He said in a synagogue in Capernaum. 60 Then many from His disciples said, “This is a difficult word, who is able to hear it?” 61 Yet Jesus, having observed in Himself that His disciples are complaining about this, said to them, “Is this offending you? 62 What then if you should see the Son of Man ascending<sup>134</sup> to where He was formerly?<sup>135</sup> 63 The Breath is what makes alive, the flesh is not benefiting at all. The sayings which I am telling you, [this] is breath and is life. 64 But there are some from among you who do not believe.” (For Jesus had seen from the beginning who are the ones not believing and who is the one who will betray Him). 65 And He said, “Because of this I have told you that no one is able to come to Me unless it has been given to him out from My Father.” 66 From this many of His disciples departed, falling behind and no longer walking with Him. 67 Then Jesus said to the twelve, “Do you not also want to go away?” 68 Then Simon Peter responded to Him, “Master, to whom will we go? You have the sayings of age-enduring life. 69 And we have believed and have known that you are the Christ, the Son of the living God.”<sup>136</sup> 70 Jesus responded to them, “Did I not choose you the twelve, and one of you is an adversary?” 71 But He was speaking of Judas of Simon Iscariot, for this one was about to betray Him, being one of the twelve.

## Chapter 7

### *Controversy about Who Jesus is*

And after these things Jesus walked in Galilee, for He was not willing to walk in Judea because the Judeans were seeking to kill Him. 2 And the Feast of Tabernacles of the

---

<sup>131</sup> Matt. 26:26-29

<sup>132</sup> The present participles (“is chewing” and “is drinking”) point to continuous or repeated action. This shows communion & fellowship with the local assembly which is fellowship with the Apostles’ doctrine and thus with the Son and the Father (1 John 1:3). Remaining in that fellowship is “walking in the light,” which John stated was the condition for the blood of Christ continuing to cleanse us from all sin (1 John 1:7).

<sup>133</sup> Jesus’ very origin was “out of the Father” (John 8:42).

<sup>134</sup> Psalm 110:1

<sup>135</sup> That is, heaven (John 3:13; John 6:33,38)

<sup>136</sup> Psalm 2:7; Matt. 3:17; Matt. 16:16-17

Judeans was near. 3 His brothers therefore said to Him, “Depart from here and go unto Judea so that your disciples may see your works which you do. 4 For no one does anything in secret when He is seeking publicity. If you are doing these things, show yourself to the world.” 5 (For not even His brothers were trusting unto Him). 6 Then Jesus says to them, *“The appointed time for Me is not yet present, but your appointed time is always ready. 7 The world is powerless to hate you. But it hates Me because I testify about it that its works are evil. 8 You go up unto this Feast, I am not yet<sup>137</sup> going up to this Feast. Because My appointed time has not yet been filled up.”* 9 And having said these things to them, He remained in Galilee. 10 But just as His brothers went up, then He also went up unto the Feast, not openly, but as in hiding.

11 Therefore the Judeans sought Him at the Feast, and said, “Where is He?” 12 And there was much complaining about Him among the crowds. Some indeed said that He is good. But others said, no, but He is leading away the crowds. 13 However, none spoke with boldness about Him because of fear of the Judeans. 14 Yet about the middle of the Feast, Jesus went up to the Temple [grounds] and was teaching. 15 And the Judeans were marveling, saying, “How does this one know writings, not having studied?” 16 Jesus responded to them and said, *“My teaching is not mine, but of the one sending Me. 17 If anyone should be willing to do His will, he will know about the teaching whether it is out of God or I speak from Myself. 18 The one speaking from himself seeks his own glory. But the one seeking the glory of the one who sent him, this one is true and no injustice is in him. 19 Has Moses not given you the Law? And none of you does the Law. Why [then] are you seeking to kill Me?”* 20 The crowd responded and said, “You have a demon. Who is seeking to kill you?” 21 Jesus responded and said to them, *“I did one deed and you all marvel. 22 And on the Sabbath you circumcise a man because Moses has given you circumcision (not because it is out of Moses, but out of the fathers). 23 If a man receives circumcision on the Sabbath so that the Law of Moses may not be broken, are you indignant because I made a man whole on the Sabbath? 24 Do not judge according to appearance, but judge just judgment.”* 25 Then some of the Jerusalemites said, “Is this not the one whom they are seeking to kill? 26 And look! He is speaking boldly and no one is saying anything. Do the rulers know that this is truly the Christ? 27 But we have perceived where this one is [from]. Yet the Christ, whenever He may come, no one knows where He is from.”<sup>138</sup> 28 Therefore Jesus

---

<sup>137</sup> The Majority Text has οὐπω (not yet) but the Alexandrian Text has οὐκ (not).

<sup>138</sup> These people were well aware of Micah 5:2 which says that Messiah would come out of Bethlehem, as verse 42 shows. However, they were also aware that the remainder of the verse indicates that Messiah existed before His coming forth from Bethlehem. *“And you, Bethlehem, house of Ephratha, are few in number to be reckoned among the thousands of Judah. Yet out of you shall come forth to Me the one to be ruler of Israel; and His goings forth were from the beginning, even from days of the age”* (LXX). Note that the prophecy does not

cried out, teaching in the Temple [grounds], and saying, “You have seen Me and you have perceived where I am from.<sup>139</sup> And I have not come from Myself, but the one having sent Me is true, whom you have not perceived. 29 But I have perceived Him, because I am from beside Him and He is the one who sent Me.” 30 Therefore they were seeking to arrest Him, but no one laid a hand on Him because His hour had not yet come.

*Jesus First Announces His impending Departure back to Heaven*

31 Yet many from the crowd believed unto Him and were saying that “Whenever the Christ may come will He do more signs than these which this one has done?” 32 The Pharisees heard the crowd murmuring these things about Him, and the Pharisees and the chief priests sent deputies so that they may arrest Him. 33 Therefore Jesus said to them, “I am with you still a little time, and I am going away to the one having sent Me.<sup>140</sup> 34 You will search for Me and will not find Me, and where I am you are powerless<sup>141</sup> to come.” 35 The Judeans then said among themselves, “Where is this one about to go that we will not find him? He is not about to go unto the Diaspora of the Greeks and teach the Greeks! What is this word which He said, ‘You will seek me and will not find [me],’ and ‘where I am you are powerless to come’?”

*The Promise of the Breath of God*

37 Yet in the last day, the great day of the Feast, Jesus having stood up, also cried out saying, “Have anyone who may be thirsty come to Me and drink. 38 The one believing unto Me, according as the Scripture said, out of His belly will flow [a spring] of living water.”<sup>142</sup> 39 (But He said this about the Breath which the ones believing unto Him were

---

say Messiah would be born in Bethlehem, but simply says that He would “go forth” out of Bethlehem. That He would not originate in Bethlehem is clear from what follows, since He has been going forth “from the beginning” (ἀπ’ ἀρχῆς). This is the same term John used when referencing the Son’s preexistence in 1 John 2:13-14: “I write to you, fathers, because you know him who is from the beginning” (ἀπ’ ἀρχῆς). Thus at least some of this crowd expected that the Messiah had an existence prior to His coming forth out of Bethlehem. Yet, it is also clear that there were differences of opinion concerning the origin of Messiah and the meaning of Micah 5:2. (Cf. vs. 42 & Matt. 2:1-6).

<sup>139</sup> John 3:31; John 6:38,62

<sup>140</sup> Here Jesus first announced His going away to heaven during the fall Feasts, six months before His crucifixion. His going away was in fulfillment of Psalm 110:1 and Hosea 5:14-15. The fall feasts (beginning with Rosh Hashannah) marks the end of the sixty-nine “weeks” of Daniel’s prophecy (Dan. 9:24-27), after which Messiah would be “cut off.”

<sup>141</sup> They were powerless to ascend to heaven. Yet Jesus told His disciples that they also were powerless to ascend to heaven (John 13:33), because the “Son of Man” is the only person to ascend there (John 3:13).

<sup>142</sup> See Isaiah 44:3 & Isaiah 58:11. That Jesus’ statement was made “in the last day, the great day of the Feast” (the last day of the Feast of Tabernacles) is significant, since on that day the libation of water pouring took place. Water was drawn from the pool of Siloam yearly on this day and carried in a

about to receive. For the holy Breath was not yet,<sup>143</sup> because Jesus was not yet glorified).<sup>144</sup>

*Controversy concerning Micah 5:2 & Jesus' Origin*

40 Therefore many from the crowd hearing the word were saying, "This is truly the Prophet."<sup>145</sup> 41 Others were saying, "This is the Christ." But others were saying, "The Christ is not coming out of Galilee! 42 Has not the Scripture said that the Christ is coming out of the seed of David and from Bethlehem, the village where David was?"<sup>146</sup> 43 Therefore a schism in the crowd occurred because of Him. 44 And some of them desired to arrest Him, but no one laid hands on Him. 45 Then the deputies came to the chief priests and Pharisees and they said to them, "Why did you not bring him?" 46 The deputies answered, "Never has a man spoken like this man." 47 Then the Pharisees responded to them, "Not you also have been led astray! 48 None of the rulers believed unto Him, nor any of the Pharisees,<sup>147</sup> 49 but this crowd, not knowing the Law, are cursed." 50 Nicodemus (the one having come to Him by night, being of them), says to them, 51 "No law of ours judges the man unless it should hear from him first and should know what he does." 52 They responded and said to him, "Not you also are from Galilee! Search and see that no prophet has arisen out of Galilee." 53 And each one went to his house.

## Chapter 8

*The Woman caught in the act of Adultery*<sup>148</sup>

Yet Jesus went unto the Mount of Olives. 2 And He came again early unto the Temple [grounds] and all the people came to Him. And having sat down, He was teaching them. 3 But the scribes and Pharisees led a woman towards Him, having been caught in

---

procession to the Temple. There the water was poured out as a symbolic representation of the spring-fed river of life prophesied to issue forth from the Temple in Messiah's Kingdom. This was called "living water" (Zech. 14:8), which will flow down to the Dead Sea and heal everything it touches (Ezek. 47:1-12; Joel 3:18). This spring-fed river is also called "a pure river of water of life" (Rev. 22:1).

<sup>143</sup> Cf. Acts 19:2

<sup>144</sup> Psalm 110:1; Eph. 1:19-23; Phil. 2:9-11

<sup>145</sup> Deut. 18:15, 18-19

<sup>146</sup> See note on verse 27

<sup>147</sup> Were apparently either ignorant or lying, since Nicodemus was at least one of the Pharisees who believed (John 3:2), and Joseph of Arimathea was a member of the Sanhedrin (John 19:38-40; Luke 23:50-51).

<sup>148</sup> Verses 2-11 do not appear in some early manuscripts. However, the style is very much like the rest of John's Gospel, with frequent use of both the imperfect and present tenses in historical narrative (where one would expect the aorist tense), something that was a very "Jewish" way of vivid story-telling. The internal evidence argues for its authenticity as written by John.

the act of adultery, and stood her in the midst. 4 They say to Him, “Teacher, this woman was caught and discovered committing adultery. 5 And Moses in the Law directed us that such are to be stoned. What then do you say?” 6 (But they were saying this, testing Him so that they might have something to accuse Him). 7 But Jesus, having bent down, was writing with [His] finger into the ground, ignoring them.<sup>149</sup> 8 But as they were continuing to ask Him, He said to them, “**The sinless one among you, be the first to cast a stone at her.**” 9 And having bent down again, He was writing in the ground. 9 But those having heard, under exposure of conscience, were leaving one by one, beginning from the seniors until the last. And only Jesus was left and the woman having stood in the midst. 10 And having stood up and having seen no one except the woman, He said to her, “**Woman, where are your accusers? Has no one condemned you?**” 11 And she said, “No one, Master.” And Jesus said to her, “**Neither do I condemn you. Go and do not continue sinning.**”

*The Validity of Jesus' Testimony*

12 Then Jesus spoke to them again saying, “**I am the light of the world. The one following Me will certainly not walk in darkness, but will have the light of life.**”<sup>150</sup> 13 Then the Pharisees said to Him, “You are testifying about yourself. Your witness is not true.” 14 Jesus responded and said to them, “**If I also should testify about Myself, My testimony is true because I have seen from where I came and where I am going.**<sup>151</sup> But you have not seen from where I come and where I am going. 15 You judge according to the flesh. I am not judging anyone. 16 And if I should ever judge, yet My judgment is true because I am not alone, but I and the one having sent Me – the Father. 17 And in the Law of yours it has also been written that the witness of two men is true. 18 I am the one witnessing about myself, and the one having sent Me witnesses about Me – the Father.”<sup>152</sup> 19 Then they were saying to Him, “Where is your father?” Jesus answered, “You have neither perceived Me nor My Father. If you had perceived Me, you also would have perceived My Father.”

*Rejecting Jesus as coming down from Heaven forfeits Immortality*

20 These sayings Jesus spoke in the treasury, teaching on the Temple [grounds], and no one arrested Him because His hour had not yet arrived. 21 Then Jesus said to them again, “**I am leaving and you will search for Me, and you will die in your sins. Where I**

---

<sup>149</sup> “Ignoring them” does not appear in many manuscripts.

<sup>150</sup> John 1:4 In Scripture, “light” is a metaphor for the knowledge of God given to mankind by revelation. The expression “light of life” refers to the divine knowledge (light) upon the path to immortality (age enduring life) via the resurrection.

<sup>151</sup> As this statement implies, Jesus was going back to where He had come from – heaven (John 6:38&62).

<sup>152</sup> Matt. 3:17; Matt. 17:5; John 10:24; John 14:10

am going you are powerless to come.”<sup>153</sup> 22 Then the Judeans said, “Will he kill himself since he says, ‘Where I am going you are powerless to come?’” 23 And He said to them, “You are out from what is below; I am out from what is above. You are out from this world; I am not out from this world.”<sup>154</sup> 24 Therefore I said to you that you will die in your sins. For unless you should believe that I am [this],<sup>155</sup> you will die in your sins.” 25 Then they said to Him, “Who are you?” And Jesus said to them, “The Beginning,<sup>156</sup> and that which I am saying to you.”<sup>157</sup> 26 I have much to say and to judge concerning you. But the one having sent Me is true. And that which I heard from Him, these are the things I speak to the world.” 27 They did not know that He was speaking the Father<sup>158</sup> to them. 28 Then Jesus said to them, “Whenever you may exalt the Son of Man, then you will know that I am [this], and I do nothing from Myself, but according as My Father teaches Me, I say these things. 29 And the one having sent Me is with Me. The Father has not left Me alone because I always do that which is pleasing to Him.” 30 At His saying these things many believed unto Him.

*The Son Emerged out of God, and then Appeared to Abraham & Moses*

31 Then Jesus was saying to the Judeans having believed unto Him, “If you should remain in My word, you are truly My disciples. 32 And you will know the truth, and the truth will free you.” 33 They responded to Him, “We are the seed of Abraham, and none [of us] have ever become slaves. How do you say that we will become free?” 34 Jesus responded to them, “Truly, truly, I say to you that the entirety of the one practicing sin<sup>159</sup> is the slave of sin. 35 And the slave does not continue in the house unto the age. The Son remains unto the age. If then the Son should free you, you will be free indeed! 37 I have observed that you are the seed of Abraham. But you seek to kill Me, because My word is not contained in you. 38 That which I have seen beside<sup>160</sup> My Father I speak. And you also, then, what you have seen beside your father are doing.” 39 They

---

<sup>153</sup> Psalm 110:1; John 7:33-34

<sup>154</sup> 1 Cor. 15:47

<sup>155</sup> Jesus made it painfully clear that rejecting the fact that He originated first with the Father in heaven, and that He afterwards came down from heaven in order to complete the Father’s mission, one cannot be saved.

<sup>156</sup> “The Beginning” as a title for the Son of God is also stated in Col. 1:18 (“Who is The Beginning”), and again in Rev. 3:14 Jesus referred to Himself as (“The Beginning of the creation of God”). He also called Himself “the First and the Last” in Rev. 2:8. Jesus’ claim to be “The Beginning” points to His origin, linking both Gen. 1:1 and John 1:1. He is also “the first-begotten of all creation” (Col. 1:15).

<sup>157</sup> That is, apart from being “The Beginning,” He is also the one who came down from heaven (John 3:13, 31; John 6:33, 38, 41-42, 50-51; John 8:23).

<sup>158</sup> That is, they did not understand that He was speaking from the Father these words to them.

<sup>159</sup> Jesus spoke of the wicked as a single entity.

<sup>160</sup> John 1:1

responded and said to Him, "Abraham is our father." Jesus says to them, "If you were the offspring of Abraham, you were doing the deeds of Abraham.<sup>161</sup> 40 But now you seek to kill Me, a Man who has spoken the truth to you which I heard from God. Abraham did not do this. 41 You are doing the deeds of your father." Then they said to Him, "We were not begotten out from fornication! We have one Father, God." 42 Jesus said to them, "If God was your Father, you were loving Me, for I issued forth out of God,<sup>162</sup> and am come. For I have not come from Myself, but He sent Me. 43 Why do you not understand My speech? Because you are powerless to hear My word! 44 You are out of your father the devil, and the desires of your father you want to do. That one was a murderer from the beginning, and was not standing in the truth because truth is not in him. Whenever he may speak the lie, he speaks out of his own because he is a liar and the father of it. 45 But I, because I speak the truth, you do not believe Me. 46 Who among you accuses Me of sin? But if I speak the truth, why are you not believing Me? 47 The one being out of God<sup>163</sup> hears the sayings of God. Therefore you do not hear, because you are not out of God." 48 Then the Judeans responded and said to Him, "Are we not rightly saying that you are a Samaritan, and have a demon?" 49 Jesus responded, "I have no demon, but I honor My Father and you dishonor Me. 50 Yet I do not seek the glory of Myself. He is the one seeking [it] and judging. 51 Truly, truly I say to you, if anyone should keep My word, He should certainly not see death unto the age." 52 Then the Judeans said to Him, "Now we have concluded that you have a demon. Abraham died, and the prophets, and you say if anyone should keep my word he will certainly not taste death unto the age! 53 You are not greater than our father Abraham who died and the prophets died! Who are you making yourself? 54 Jesus responded, "If I am glorifying Myself, My glory is nothing. My Father is the one glorifying Me whom you claim that He is your God. 55 And you have not known Him. But I have observed Him.<sup>164</sup> And if I should say that I have not observed Him I will be a

---

<sup>161</sup> Rom. 4:12

<sup>162</sup> ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξηλθον (For I out of God issued forth"). The use of the aorist tense indicates a historical event in the past, but not a present state as the perfect tense would indicate. The Son of God was "with God" and "was deity" at the time referred to as "in the beginning" (John 1:1). As "the only-begotten of the Father," the Son of God was literally "begotten" out of God at a specific point in time, referred to in Psalm 2:7 as "Today." This does not refer to the incarnation, since in no sense could that event be spoken of as the Person of Christ issuing forth out of God Himself (the true essence of "begetting"). Rather, this statement defines what Jesus meant by calling God His "Father" and acknowledging His title as "The Beginning" (vs. 25).

<sup>163</sup> John consistently used the present tense or perfect tense regarding believers (as a single entity) as being in a state of having been begotten – that is the "elect." But he used the aorist tense (pointing only to a historical event) in reference to His own "begetting" out of God at a point in history.

<sup>164</sup> Jesus used the word οἶδα here which is the perfect tense of the verb that means to "see." This term points to knowledge that comes from observation of some kind, either with the eyes or the mind.

liar like you. But I have observed Him and I keep His word. 56 Your father Abraham rejoiced so that He may see My day.<sup>165</sup> And he saw and was joyful.” 57 Then the Judeans said to Him, “You have not yet reached fifty years, and you have seen Abraham?”<sup>166</sup> 58 Jesus said to them, “Truly, truly, I say to you, before Abraham originated, I AM.”<sup>167</sup> 59 Then they picked up stones so that they might cast them at Him. But Jesus was concealed and went out of the Temple [grounds], going right through the middle of them, and thus was ushered away.

## Chapter 9

### *Healing of the Man Born Blind*

And passing by, He saw a man blind from birth. 2 And His disciples asked Him saying, “Rabbi, who sinned, this one or his parents so that should be begotten blind?” 3 Jesus responded, “Neither this one sinned nor his parents, but so that the acts of God should be displayed in him. 4 I am compelled to work the acts of the one who sent Me during the day. Night is coming when no one has ability to work. 5 So long as I am in the world I am the light of the world.” 6 Having said these things, He spit on the ground and made mud out of the spit, and anointed the eyes of the blind [man] with the mud, 7 and said to him, “Go into the pool of Siloam” (which is translated, “having been sent out”<sup>168</sup>), “wash!” Then he went and washed and came seeing.

### *Interrogation of the Formerly Blind Man*

8 Then the neighbors and those seeing him previously that he used to be blind, said, “Is this not the one who sits and begs?” 9 Others said that this is he, but others that he is like him. But he said, “I am.” 10 Then they said to him, “How were your eyes opened?”

---

However, John also used the normal word for seeing with the eyes (έώρακεν – lit. to “stare at”) in John 1:18 & John 6:46 regarding His having seen the Father.

<sup>165</sup> This “day” was likely the day that the Messenger of YHVH returned a year after announcing that he would return at this set time next year, and Sarah would have a son, Isaac (Gen. 17:21 & 18:14).

<sup>166</sup> These Judeans knew exactly what Jesus was claiming that He had seen Abraham face to face, that He was the one who appeared to Abraham in person as YHVH (Gen. 18:1-33).

<sup>167</sup> Jesus was taking to Himself the title of YHVH (I AM – I EXIST), used by the Messenger of YHVH in the burning bush. He told Moses to say that “I AM” had sent him (Exod. 3:14). The exact expression used here is found in the LXX in that passage – έγω ειμι. But this is more than just adopting this name. It is actually a claim of continuous existence (I am) for Himself prior to Abraham’s conception. Even if we supply a direct object or predicate nominative (as in vss. 24 & 28), such as “I am He,” or “I am the one,” the fact remains that His continuous existence is placed before Abraham’s own origin. Thus, Jesus was claiming to have existed continuously from the beginning. That Jesus’ accusers understood this is quite clear from their reaction, attempting to stone Him for blasphemy. Thus, Jesus was directly claiming to be “the Messenger of YHVH” (Exod. 3:2) who existed from the beginning of creation, and who even swore the oath of the Abrahamic Covenant to Abraham (Gen. 22:11-18).

<sup>168</sup> This is the verb form of the word “Apostle.”

11 He responded and said, "The Man called Jesus made mud and anointed my eyes and said to me, 'Go into the pool of Siloam and wash.' And having gone and having washed, I looked up!" 12 Then they said to him, "Where is he?" He said, "I have not observed." 13 They lead him to the Pharisees, the formerly-blind [man]. 14 But it was a Sabbath when Jesus made the mud and opened his eyes. 15 Then they again asked him along with the Pharisees how he looked up. But he said to them, "He placed mud on my eyes and I washed and I see." 16 Then [some] from among the Pharisees were saying, "This man is not from God because he does not keep the Sabbath." Others said, "How is a sinner-man capable to do such signs?" And a schism was occurring among them. 17 They say to the blind [man] again, "What do you say about him, since he opened your eyes?" But he said that "He is a prophet." 18 Then the Judeans did not believe concerning him, that he used to be blind and looked up, until they summoned the parents of him who looked up. 19 And they asked them saying, "Is this your son whom you claim that he was begotten blind? Then how does he now see?" 20 His parents responded to them and said, "We have observed that this is our son, and that he was begotten blind. 21 But how he now sees, we have not observed, nor who opened his eyes we have not observed. He is mature, ask him. He will speak concerning himself." 22 His parents said these things because they were fearing the Judeans. For the Judeans had already jointly consented so that if anyone should acknowledge that He was the Christ, he should be put out of the synagogue. 23 Because of this his parents said that "he is mature, ask him." 24 Then they called out the man who used to be blind a second [time] and said to him, "Give the glory to God. We have observed that this man is a sinner." 25 Then he responded and said, "Whether He is a sinner, I have not observed. One thing I have observed, that being blind, I now see!" 26 But they said to him again, "What did he do to you? How did he open your eyes?" 27 He responded to them, "I told you already and you did not hear. Why do you want to hear again? Are you not also wanting to become His disciples? 28 Then they reviled him and said, "You are his disciple, but we are disciples of Moses. 29 We have observed that God spoke to Moses, but we have not observed where this one is from. 30 The man responded and said to them, "For in this is an amazing thing, that you have not observed where He is from, yet He opened my eyes! 31 But we know that God does not hear sinners, yet if anyone should be a God-fearer and should do His will, this one He hears. 32 From out of the age it has not been heard that anyone opens the eyes of one having been begotten blind! 33 Unless this one was from God, He was powerless to do anything!" 34 They responded and said to him, "You were begotten completely in sin, and you teach us?" And they threw him out.

*The Formerly Blind Man Worships God Vicariously through the Son*

35 Jesus heard that they cast him out, and having found him He said to him, “Do you believe unto the Son of God?”<sup>169</sup> 36 He responded and said, “Who is He Master, so that I may believe unto Him.” 37 And Jesus said to him, “You have also seen Him, and He is the one speaking with you.” 38 And he was proclaiming, “Master, I believe!” And he worshipped<sup>170</sup> Him. 39 And Jesus said, “I came into this world<sup>171</sup> for judgment, so that those not seeing may see, and the seeing ones may become blind.” 40 And those from among the Pharisees who were with Him heard these things, and they said to Him, “We are not also blind, [are we]?” 41 Jesus said to them, “If you were being blind, you would not have had sin. But now you claim that you see, therefore your sin remains.”

---

<sup>169</sup> The Alexandrian Text has “Son of Man.” The Majority Text and Textus Receptus have “Son of God.”

<sup>170</sup> The Greek word is a compound of two words, “towards” and “dog-like.” It implies crouching before someone (cf. Matt. 28:9), and licking the hand (Strong’s Lexicon). It is normally translated “worship” in our English Bibles. This kind of worship is reserved for God alone, as Jesus Himself stated in Matt. 4:10. Being the Son of God, worship of Jesus is vicarious worship of God (Matt. 14:33). Thus, Jesus received “worship” many times without rejecting it (Matt. 2:11; Matt. 8:2; Matt. 9:18; Matt. 15:25; Matt. 20:20; Matt. 28:17, etc.).

<sup>171</sup> This expression by Jesus is synonymous with similar expressions of His heavenly origin: that He “came down from heaven” (John 3:13; John 6:38,42,51), that He “came forth from beside God” (John 16:27), and that He “came forth from beside the Father” (John 16:28).

$\pi\tilde{\alpha}\varsigma$  + articular participle: John 11:26; John 12:46; John 16:2; John 18:37; 1 John 2:23,29; 1 John 3:3,4,6,9,10,15; 1 John 4:7; 1 John 5:1,18; 2 John 1:9; Rev. 22:15