

JOHN

Book note for John

No book note, yet.

Chapter note for John 1

1 *The divinity, humanity, and office of Jesus Christ.* 15 *The testimony of John.* 39 *The calling of Andrew, Peter, &c.*

John 1:1

In Deu. 32:39 God says, “there is no god with me.” Here, the Word that was with God is the same God. It was the God who died (Rev. 1:18) and lives again. So when the Jehovah’s Witnesses end the verse with the words, “a god” they violate Deu. 32:39. Also see Isa. 43:10; Eph. 3:9. Likewise modern versions violate this in v. 18.

In Scripture, the Word (upper case) is used only with reference to the second person of the Trinity, as here, and in v. 14, and also in 1 John 1:1; 1 John 5:7, and Rev. 19:13. When a modern neo-orthodox Fundamentalist capitalizes the word, he means the “message” to men, not the words.

Helen Keller, who was both blind and deaf from infancy, held that a wordless thought was impossible. Certainly complete expression is impossible without words. The word seems to be the basic building block of not only language but of all creation itself, particularly as an expression of Truth, the Way and the Life.

John 1:3

Psa. 33:6.

John 1:5

“Light” is in the present tense, “darkness” is in the past tense.

John 1:14

V. 18; 3:16, 18; Heb. 11:17; 1 Jn. 4:9; Psa. 2:7. Begotten means born of woman. This is so even in the Greek (*monogenes* = only+genus, which latter means kind, stock, or nation). The fact that *genos* is not from *gennao* (begotten) is immaterial. Jesus is the only one of his kind, and what distinguished him is that he was God born of a woman. Jesus is thus the only begotten of the Father (Ac. 13:33; Heb. 1:5, 6; 5:5; 1 Jn. 5:1; Rev. 1:5), for, though Adam was a son of God, he was not begotten. Modern versions change this to “the one and only,” refusing to admit that Jesus Christ came in the flesh. See note to 1 John 4:2.

Contra Calvin: “of God,” not “of the will of God.”

John 1:18

V. 14; Ex. 33:20. Yet Christ is God, therefore all who see Christ, too, shall die; either to self or the second death. Man has only seen the declaration of God.

The contrast between me LORD and Lord referring to Father and Son in Psa. 110:1 has led to the conclusion that Christ must be “unbegotten” in eternity past (see note to Psa. 2:7). But Jesus is Jehovah -- cf. Zech. 12:10.

The NASV reads “God” instead of “Son,” making Christ a “begotten God” and thus a “created God” apart from God the Father, i.e., two Gods in the Jehovah’s Witnesses sense (see v. 1 and Deu. 32:39. But it was his *sonship* which was begotten, not his *Godship*. NIV says, “...but God the One and Only,” omitting the rest of the verse.

Some [e.g., S. Custer, 1981. *The Truth about the King James Version Controversy*, (Greenville, SC: Bob Jones Univ. Press), p. 7] have claimed that the critical text makes a stronger assertion of the deity of Christ than the T. R., but they do not fully consider the implications. First of all, other writers, in addition to John, refer to Jesus as the begotten Son (Jn. 1:14; 3:16, 18; 1 Jn. 4:9; and Acts 13:33; Heb. 1:5; 5:5). Not only does the critical text (NASV, in particular) introduce a phraseology foreign to Scripture, but also teaches an errant theology. The word “God” as opposed to “Son,” communicates nature or essence rather than position or relationship. This introduces the gnostic concept that Jesus is not fully God, but a begotten god, in essence a mere “emanation” of the Almighty God. The theological descriptives of God involve words like holy, everlasting, almighty, and merciful, but does not permit “only begotten.” The concept of only begotten God creates an unorthodox mixture, like the phrase “Mary, mother of God.” Mary was the mother of Jesus, and Jesus was God, but “mother of God” expresses an erroneous concept. The critical reading confuses the doctrine of the full deity of Jesus Christ.

NASV also changes “declared” to “explained.”

John 1:21

Deu. 18:15-18. Mat. 11:14 presents an evident contradiction, but note “spirit of Elijah” in other verses, not the person of Elijah himself.

John 1:28

Judg. 7:24. Bethbara = “place of the ferry.”

John 1:29

This is probably the time that Jesus arrives to be baptized, weakly based on vss. 26-28 and v. 32.

John 1:30

V. 27.

John 1:31

V. 33.

John 1:32

Re. dove (Jn. 2:14). Mat. 3:16; Mk. 1:10; Lu. 3:22.

John 1:35

See note to Mat. 4:1. The two are Andrew (v. 40) and John.

John 1:41

The reference is to Dan. 9:25 v.f., q.v. Also see Jn. 4:25.

John 1:42

Simon = hearing (with acceptance); witness.

John 1:51

See note to Gen. 28:12 for geocentric context. Also Zech. 10:12.

The phrase “Verily, verily” is only found in John where it occurs 25 times in 25 verses. Verily is often said to mean truly, but this is less accurate. Verily implies verifiability, truly does not guarantee verifiability.

Chapter note for John 2

1 Christ turneth water into wine, 12 departeth into Capernaum, and to Jerusalem, 14 where he purgeth the temple of buyers and sellers. 19 He foretelleth his death and resurrection. 23 Many believed because of his miracles, bu he would not trust himself with them.

John 2:1

On this incident, Roman Catholicism has built the dogma that Mary is intercessor between God and man; but see vss. 4-5.

Jesus starts his ministry with a wedding and his goal is a wedding (Rev. 19:9).

Note, the narrator of Scripture, the Holy Ghost, uses the phrase “mother of Jesus,” (also v. 3, and Ac. 1:14,) not “mother of the Lord.” The only occurrence of the latter is from the mouth of Elisabeth in Lu. 1:43, which expresses a personal relationship (“my Lord”), and is a quote, not necessarily carrying any doctrinal weight. The Roman church has thus built its mother of God theology on humanistic grounds.

John 2:2

N.B. Jesus had disciples at the time.

John 2:3

Hab. 2:15 is invoked to doubt that the wine Jesus made was alcoholic, but see note there.

John 2:5

It is clear that Mary knew Jesus could work miracles. Yet, v. 11 says this was his first miracle. Jesus’ *raison d’etre* was to do the work of his Father (Lu. 2:49), so it seems likely that he talked to his earthly family about it, even as Joseph told his father and brethren about his dreams (Gen. 37:5 v.f.).

John 2:6

One firkin = 1 bushel = 8 gallons = 1/4 (“firde”) barrel. The bushel is a dry measure, the firkin is liquid. Also said today to be the quarter part of a barrel, but consisting of 9 instead of 8 gallons. (The 9-gallon size apparently comes from similarly-named Flemish units of measure.)

John 2:11

This was the first miracle. It belies the blasphemous “Infancy Gospels” and other pseudographica which claim he did miracles from childhood.

John 2:13

This is the first passover during Jesus’ ministry. He returns in 4:3 and arrives in 4:45.

For the second passover see 5:1.

For the third passover see 6:4.

The fourth passover is in 11:55, the one which sacrificed Jesus.

John 2:14

Apparently Jesus cast the sellers out twice, here, very early in his ministry, and later in the other accounts (Mat. 21:12; Mk. 11:15; Lu. 19:45) at the end.

Re. doves: (1:32; v. 16).

-- DOVES

QV Error. This dove reference is left out of the HG search listing for H4058.

John 2:16

Re. dove: (v. 14, Gen. 8:8).

John 2:17

Ps. 69:9.

John 2:18

Mat. 12:38 and references.

John 2:19

See note to 1 Ki. 6:1.

John 2:21

Affirming his deity since the temple is God's house. Also, since the set of all local churches (members) make up the temple of God (1 Cor. 3:16-17; 2 Cor. 6:16),

John 2:25

Note the past tense, "**was** in man," meaning that the sacrifice was made at the time of the writing.

Chapter note for John 3

1 Christ teacheth Nicodemus the necessity of regeneration. 14 Of faith in his death. 16 The great love of God towards the world. 18 Condemnation for unbelief. 23 The baptism, witness, and doctrine of John concerning Christ.

John 3:1

Nicodemus = victorious among the people. Jn. 7:50; 19:39.

John 3:5

1 Pet. 1:3.

Because of Eph. 5:26, some say “born of water,” means born of the word of God, but the next verse speaks of the physical birth and the spiritual birth, thus water and Spirit here. Others think baptism when they see water, but this runs into the same problem as those who say the water is the word. The comparison of water and word deals with cleansing, not birth.

Re. baptism: for the Jews the order is baptism of repentance, (i.e., the baptism of John) and then faith; for the gentiles it's faith and then baptism (cf. Cornelius, Ac. 10:47). See Psa. 119:9; Jn. 15:3; Lev. 14:2-9 (leprosy is a type for sin); 1 Cor. 6:11; Heb. 10:22-23; Rev. 1:5; 7:14, both of which relate washing to the blood of the lamb. The water and blood are bound by Jn. 19:34 and 1 Jn. 5:6. Also see Lev. 14:6.

John 3:6

Implying that Adam's spirit “died” (was forfeit) in the day of Gen. 3. The spirit is eternal, body and soul are not. This is a subtle argument against transubstantiation.

John 3:13

Have not Enoch and Elijah ascended up to heaven? No. “Ascended” means to go up under one's own power.

“Which **is** in heaven” speaks of the omnipresence of Christ. Mat. 18:20. NIV and other new versions deny the omnipresence by omitting the phrase. Also, it speaks of his dual nature, first, as the Son of man, speaking of his humanity imparted through being the offspring of man (cf. Num. 23:19; Psa. 8:4), which title is also Messianic since Jesus is the only one who fulfills the prophecy of Dan. 7:13-14. Second, the phrase “which is in heaven,” speaks of his omnipresence both in space and in time. When Jesus is lifted up (v. 14), his humanity dies, but his eternal, omnipresent existence persists.

Many claim that variants do not affect doctrine, yet this variant suggests that Christ, in his deity, could die. If so, he would not be eternal, and if not eternal, he could not be God.

John 3:14

Num. 21:8; Isa. 45:22. Christ was made sin -- a serpent -- for us. 2 Ki. 18:4; Jn. 12:32.

John 3:16

This verse is not the gospel. It is a skeleton outline of the general application of the gospel of the grace of God (Ac. 20:24).

For what it means to *believe* see note to Gen. 15:6.

“...in him” signifies that Truth is inclusive and greater than man, cf. Jn. 8:24; 14:6.

Most modern versions either omit or doubt “begotten.” The NIV, f.i., says “... his one and only Son.” This is an error because first, Adam is called the son of God in Luke 3:38 and “sons of God” are mentioned in Job 1:6 & 2:1, not to mention Gen. 6:2. For more see note to Jn. 1:14. Also see note to 1 Jn. 4:2.

John 3:18

Most modern versions change “only begotten” to “one and only.” See v. 16 for a critique of that. Also see 1:14.

John 3:19

“The world wants to be deceived,” wrote Sebastian Brant in 1494. This witness is true. That is why fiction outsells nonfiction, and rumors overcome fact. That is why history is rewritten to satisfy the desires of government. That is why Mohammedism, Catholicism, and Communism sell, even though they are clearly based on lies and deceptions.

John 3:34

For believers, see Rom. 12:3. The words of Jesus are the words of God.
Re. words of God: Jn. 5:47.

Chapter note for John 4

1 Christ talketh with a woman of Samaria, and revealeth himself to her. 27 His disciples marvel. 31 He declareth to them his zeal for God's glory. 39 Many Samaritans believe on him. 43 He departeth into Galilee, and healeth the ruler's son that lay sick at Capernaum.

John 4:3

He left Galilee for Judea in 2:13.

John 4:7

Amos 8:13-14.

John 4:10

Isa. 55:1.

John 4:14

Rev. 21:6.

John 4:18

By saying "Thou hast had five husbands" instead of "thou hast five husbands," Jesus recognizes the legitimacy of divorce. Many Christians today would say she's still married to all, if not the first.

John 4:22

Salvation is thus not of the Roman "catholic" church, in particular.

John 4:24

Modern versions greatly err in dropping "a" from "a Spirit." By doing so they claim that all spirits are part of God, even lying spirits and the spirits of devils.

John 4:25

Both Jews and Samaritans were looking for Messiah. See Dan. 9:25.

John 4:26

Jesus here says he's the Messiah.

John 4:35

Mat. 9:37. On the occasion of an approaching physical harvest, Christ admonishes his disciples about the state of the spiritual harvest. Presumably the harvest mentioned is the feast of harvest, also known as the feast of pentecost, the feast of weeks. This implies that Jesus spent eight or nine months in Judea before returning to Galilee. (7 weeks from pentecost back to passover, when taken with 17 weeks for four months, leaves 10 weeks, two and a half months to pentecost.)

This also gives the time of the year.

John 4:45

He left in 2:13.

John 4:52

Cana is about 25 hilly miles from Capernaum, about 10-12 hours by foot.

Chapter note for John 5

1 Jesus on the sabbath day cureth him that was diseased eight and thirty years. 10 The Jews therefore caviel, and persecute him for it. 17 He answereth for himself, and reproveth them, shewing by the testimony of his Father, 32 of John, 36 of his works, 39 and of the scriptures, who he is.

John 5:1

According to Ussher this is the second passover of Jesus' ministry and refers to 4:3, 5, 35 in support. There were three times in the year that men were required to go to Jerusalem. One was the feast of unleavened bread called the passover in the N.T. The second was the feast of weeks, called pentecost. The third was the feast of tabernacles. Ussher took 4:35 as indicative that pentecost was four months off when Jesus was returning to Galilee which he had left for his first passover months before (2:13). If correct, there was no time for the feast of tabernacles to intervene between 4:35 and 5:1.

John 5:2

Bethesda = house of mercy.

John 5:4

This verse is omitted by most new versions.

John 5:5

Though it cannot be proven with this verse, it seems likely that the man types Israel in the wilderness. Of the forty years they wandered for 38 of them until the generation that was over 20 at the start died off.

John 5:18

Because they well understood that in v. 17 Jesus claims to be God.

John 5:24

Contrast this with Rev. 22:2.

John 5:26

The authority for Jn. 14:6.

John 5:27

Embodied in the Holy Ghost and expressed in the written word of God.

John 5:29

The implication is that the opposite of life is not death, but damnation. So there are two resurrections, one of life and the other of damnation. This refers to the great white throne judgment (Rev. 20:11); the separation of the sheep from the goats (Mat. 25:33).

For more on damnation see Mat. 23:14. (Lu. 20:47, Rom. 3:8).

John 5:31

Here "witness," in 8:14, "record."

The believer finds himself in the same situation when testifying against unrighteousness and the world says, "Who gave you the right to judge us?" But it is not the believer who judges but the Scripture through the witness to the words of the believer of Scripture (vvf.).

John 5:37

Gen. 3:8; Ex. 34:6; 33:22. The implication is that God is not amorphous or without form. He has a shape, even though invisible. 1 Tim. 1:17; 6:16; Heb. 11:27.

John 5:38

Abiding word implies unchanging, incorruptible, preserved.

John 5:39

The scriptures referred to are not the long-lost originals but are what people have in their hands. (Lu. 4:21 note.) All modern versions, including the NIV, NASV, & NKJV, get rid of the imperative (command) to search the scriptures here by changing it to a statement. The modern versions pervert the Greek to, “You search the scriptures and you think...” which is to say, “You do it.” That is a statement of fact, not a command. Effectively, new versions render the verse as: “You search the scriptures, and you think you have eternal life in them, *but you don’t.*” (The italics here is used in the same sense as the italicised words in the A.V., to make the meaning clear.)

The modern translations thus remove the only verse in Scripture that commands us to search the scriptures, even as they remove the command to study them from 2 Tim. 2:15. Since they also remove the eternal life from them, they violate the rest of the verse, “they testify of me,” in that Jesus is the *life* (Jn. 14:6), as are the the words that he spake (Jn. 6:63). Likewise, the word of God is a seed incorruptible which abides for ever (1 Pet. 1:23).

When Jesus said, “Search the scriptures,” he told them (and us) to do it. Why? Because “in them ye think ye have eternal life.” That is absolutely correct. The “catch” is what follows in Jn. 5:39, “and they are they which testify of me.” That identifies the “life” in the Scriptures as per Jn. 6:63. The problem with the Jews was, “And ye will not come to me, that ye might have life.” (v. 40). The Jews receive honor from one another and “seek not the honour that cometh from God only” (v. 44). [Partial quotes from Ruckman, P., 2007. “The Mark of the Beast,” BBB 31(10):1.]

John 5:45

Deu. 18:15; Deu. 32.

John 5:47

Modern English-speaking Christians doubt the written words, and having never heard Jesus in person, doubt the preservation of his words (Psa. 12:6-7), which is why they rush to buy the latest “new, new, new, ever-so-many news much, much, much, ever-so-many muches more improved” version of the Bible. If they believe not the words of God written in sacred English, then how can they ever believe the words of Christ for that is the only place they may be found.

Re. words of God: Jn. 6:63.

Chapter note for John 6

1 Christ feedeth five thousand men with five loaves and two fishes. 15 Thereupon the people would have made him king. 16 But withdrawing himself, he walked on the sea to his disciples: 26 reproveth the people flocking after him, and all the fleshly hearers of his word: 32 declareth himself to be the bread of life to believers. 66 Many disciples depart from him. 68 Peter confesseth him. 70 Judas is a devil.

John 6:4

The third passover of Jesus' ministry. Cf. note to 2:13 for the rest.
The context for the feeding of the 5,000 (v. 10).

John 6:5

2 Ki. 4:42 v.f.

John 6:13

V. 39.

John 6:16

Mat. 14:22 v.f.; Mk. 6:54 v.f. Even(ing) does the moving.

John 6:27

The context is bread (v. 26), and converts to the bread of life starting in v. 29. The bread is identified as the word of God in verse 63.

Mat. 12:38; Mk. 8:11; 1 Cor 1:22.

John 6:29

Salvation by grace. Even the law commands that Jesus Christ be obeyed (Deu. 18:18-19).

John 6:31

Ex. 16:15.

John 6:39

V. 12.
Eternal security.

John 6:40

Contra universalism.

John 6:42

Mat. 13:55. "Know" implies that Joseph may still have been alive at the time.

John 6:43

Believers are taught of God, not of schools or seminaries.

John 6:45

Isa. 54:13; Jer. 31:34; Mic. 4:2; 1 Jn. 2:27.

John 6:46

Compare Ex. 33:20 and see note there.

John 6:47

According to modern versions, one need only believe in something to have "everlasting life," for they omit "on me."

John 6:48

See note to v. 51. Spiritual food (v. 63).

John 6:51

Thus “bread” means that which sustains life. Note how this eternal life bread relates to the eating of the sin offering -- Lev. 6:26.

John 6:52

The Jews here had the same interpretation as Rome. If it wasn't right for them, it isn't right for Roman Catholics, either.

John 6:57

Selah!

John 6:58

“This is that bread...” can only refer to the scripture, the words (v. 63), that the reader is reading. Geocentric because this verse places the world at the focus of heaven.

John 6:60

Therefore “hear” includes understanding.

John 6:62

For geocentric import see note to Gen. 28:12.

John 6:63

The words are spirit and life; also truth (17:17). Contrast “letter,” 2 Cor. 3:6.
Re. words of God: Jn. 8:47.

John 6:70

Modern commentators say that there is only one devil, not many; but here and in 1:12 and 1 Cor. 8:5 we see that there are many devils, though only one Devil. This is no different than that there are many gods but only one God.

John 6:71

Ac. 8:9 note on Simon.

Chapter note for John 7

1 Jesus reproveth the ambition and boldness of his kinsmen: 10 goeth up from Galilee to the feast of tabernacles: 14 teacheth in the temple. 40 Divers opinions of him among the people. 45 The Pharisees are angry that their officers took him not, and chide with Nicodemus for taking his part.

John 7:8

The new versions replace the word “yet” with “not,” signifying that Jesus will not attend the feast at all. In doing so, Jesus would violate Deu. 16:13, which requires his presence. Of course, he goes later, anyhow (v. 10), which means that Jesus lied when he told his meddlesome brethren that he was not going to go. This is guile, and violates what Peter said about Jesus in 1 Pet. 2:22. Thus Jesus, according to the Critical Text, is unfit to be the spotless lamb that is to be the sacrifice for sin (1 Pet. 3:18).

John 7:13

Implying that the Jews are religious leaders, not the common people or God, for that matter.

John 7:27

Note vv. 41-52.

John 7:37

At the feast of tabernacles (v. 2), it was the custom of the Jews to bring great quantities of waters from the river Shiloah into the temple. This is probably what precipitated this discourse. --observed by Sir Isaac Newton (see note to Mat. 6:28):

John 7:39

Ex. 17:6. N.B., the Holy Ghost wasn't given until after the ascension, neither in the Old Testament when the Spirit was given in measure.

Many modern versions (NIV, NASV, Douay-Rheims, RSV, ML, LB, NKJV by footnote) omit the word “Holy” because it's supposedly not in the “oldest and best” manuscripts. However, a collation of Papyri done in the third quarter of the Twentieth Century, upon discovering P66 which they dated to ca. A.D. 180, found on that papyrus that “Holy” had an obelisk (an editors mark, here a dashed line, signifying deletion) over it, signifying that this word was not to be included in any more copies made from that papyrus.

John 7:40

Deu. 18:15, 18.

John 7:42

Mic. 5:2. Apparently they didn't know he was born in Bethlehem.

John 7:43

Lu. 12:51.

John 7:50

Jn. 3:1 v.f.; 19:35.

John 7:52

1 Ki. 17:1; 2 Ki. 14:25; esp. Isa. 9:1-2; Mat. 4:15; Jn. 1:46.

Chapter note for John 8

1 Christ delivereth the woman taken in adultery. 12 He preacheth himself the light of the world, and justifieth his doctrine: 33 answereth the Jews that boasted of Abraham, 59 and conveyeth himself from their cruelty.

John 8:3

New versions omit this account. Doing so leaves the start of verse 12, "...Jesus spake again" without its precedent.

John 8:5

According to the law (Lev. 20:10), the man was also to be put to death. Where was he? Was he a Pharisee? Deu. 22:21 specifies stoning.

John 8:6

Did he write Lev. 20:10?

John 8:11

Jn. 3:17.

John 8:12

1 Jn. 1:5 & 2:8 v.f. Also see Psa. 36:9.

John 8:14

See note to Jn. 5:31. There Jesus says the Father's witness is key; here the context is record(ing) the history of the Bible.

John 8:15

Points to the divinity of Christ.

John 8:17

Points to the Trinity, cf. the wording of Deu. 19:15.

John 8:23

1 Cor. 15:47 v.f.

John 8:24

Jn. 3:16. For *he*, see v. 27.

John 8:31

Five tests of discipleships no. 2. For no. 3 see Jn. 13:34-35. It makes sense that the year of the crucifixion be a jubile year. Servants were to be set free every seventh (sabbatical) year, which would have been the forty-ninth year of the fifty-year jubile cycle. Isaac Newton (see note to Mat. 6:28), thought so and thought the newly-released servants precipitated this discourse, the religious year being less than fourteen days old.

John 8:32

"Make you free," not "set you free." A man who is "set free" is put into a state of freedom. He exists in that state of freedom but could later become a captive again. A man who is "made free" has become in is free, regardless of what state he may be in (Php. 4:11).

America started out a free land because it was based on the Great Awakening of the 1730s. America started to lose that freedom in 1901 with the publication of the *American Standard Version*. The unconstitutional income tax was imposed, the Federal Reserve, and no gold or silver to back up the economy.

John 8:33

Never in bondage? What about Ezr. 9:9 where they were in bondage to the Babylonians?

John 8:39

Jesus uses Gen. 18:19 against them.

John 8:41

Re. fornication, cf. note to Mat. 5:32.

John 8:43

That is, the Bible.

John 8:47

Cf. note to v. 43. This verse is a strong indictment against the modern versions and their counterfeit “originals.”

Re. words of God: Jn. 14:23.

John 8:58

Ex. 3:24.

John 8:59

Apparently Jesus was not very distinguished in appearance. If he was the tall blond of some he could not have gotten away and certainly the priests would not have needed Judas to single him out.

Modern versions tend to omit “going through the midst ... passed by.”

Chapter note for John 9

1 The man that was born blind restored to sight. 13 He is brought to the Pharisees. 18 they are offended at it, and excommunicate him: 35 but he is received of Jesus, and confesseth him. 39 Who they are whom Christ enlighteneth.

John 9:4

Psa. 136:8-9 sheds some light on this verse and the next. There, v. 8 says that the sun rules by day. Here, we see that the sun ruling by day means that Jesus is in the world. When he is present, whether physically in the world or, as now, hidden in the kingdom of God, men can work. When he leaves, it is night, when no man can work.

Psa. 136:9 says that the sun and stars rule by night. As citizens of the kingdom of God we have the Holy Ghost in us and, as the Ghost of Jesus (ghost is a contraction of God's host, even the spirit in us that came from God and makes us living souls even as Adam in Gen. 2:7), he sheds a ghostly light in our hearts which makes us, now, the light of the world (Mat. 5:14). A ghostly light, however, cannot be perceived by the eye but can only be discerned spiritually (1 Cor. 2:14). The one blinded by the god of this world, the natural man, perceives only our saltiness (Mat. 5:13; Lu. 14:33-34, etc.) We are thus in the night when the moon, (which is a type of the bride of Christ and today consists of local churches), and the stars, (the ministering spirits of Hebrews 1:13-14, particularly the seven spirits of the churches in Revelation 1-3), rule. The stars, that is the angels, will minister primarily after the rapture.

John 9:5

See note to v. 4.

John 9:7

Isa. 8:6.

John 9:30

From this point through v. 33, he who was blind here starts a monologue that exposes the hypocrisy of atheistic and agnostic "freethinkers." Verse 34 is the typical response of a "freethinker" who, having rejected the authority of Scripture, loses all his reasoning ability when it comes to Scripture and must fall back to his own traditions. Whereas he who proudly owns the title of freethinker can start with the assumption that there is no God, which a believer can, too, he cannot think very far under the assumption that God exists whereas a believer is able to do that. We see then who is really a freethinker.

John 9:35

Modern versions follow the Vulgate and change "Son of God" to "Son of Man."

Chapter note for John 10

1 Christ is the door, and the good shepherd. 19 Divers opinions of him. 24 He proveth by his works that he is the Christ the Son of God: 39 escapeth the Jews, 40 and went again beyond Jordan, where many believed on him.

John 10:1

Compare Eze. 34 and Psa. 23. Also see 1 Sam. 17:34-36. Psa. 80.

John 10:11

Psa. 23:1; 95:7;

John 10:12

Jer. 23:1.

Gen. 49:27 relates the wolf to Benjamin.

John 10:14

Although we have never seen Jesus face to face, yet we will know him when we see or hear him. Also see 1 Cor. 13:12.

John 10:16

Isa. 56:8; Ezek. 34:11-19. Jews and Gentiles. Those true Seventh Day Adventists who follow White interpret this as Jesus having a full-time job going from planet to planet in the universe, dying for and saving them from their sins.

John 10:22

Hanukah. This was the ninth month in the Mosaic calendar, that is, Cisleu. In Ezra 10:9 v.f. Ezra cleansed the priesthood of strange wives, at Hanukah, the temple was cleansed of defilement by priest and conqueror alike, here Jesus, in a parallel to Ezra, claims his pure ancestry (v. 30) and shows that no purer priest will ever come.

John 10:28

Contra the liberals' view that eternal life does not mean to live for ever but that to partake of God's life here, on earth, in the flesh, is to have (his) "eternal life."

John 10:30

Jesus claims to be God here, as the Jews understood in v. 33. 14:9-11.

John 10:33

V. 30 note.

John 10:34

Psa. 82:6. Compare Ex. 22:28.

Chapter note for John 11

1 Christ raiseth Lazarus, four days buried. 45 Many Jews believe. 47 The high priests and Pharisees gather a council against Christ. 49 Caiaphas prophesieth. 54 Jesus hid himself. 55 At the passover they enquire after him, and lay wait for him.

John 11:2

Mk. 14:3 is not the same event as described here which is recorded in Mat. 26:7; Lu. 7:37 and Jn. 12:3.

John 11:24

Martha knew of the general resurrection and Jesus corrects her in the following verses.

Verse 25: if you die before Jesus comes, you'll live at his return (1 Cor. 15:55).

Verse 26: If you're living when he comes, you're raptured without dying.

John 11:35

The shortest verse in the Bible.

John 11:43

The resurrection word.

John 11:47

Councils are negative; see: note to Psa. 68:27.

John 11:50

Expedient = "to free the foot from a snare." Note how this contrasts with Jesus's ability to walk in v. 54.

John 11:53

Also Lazarus, 12:10.

John 11:55

The fourth and last passover during Jesus' ministry. For the rest see note to 2:13.

Chapter note for John 12

1 Jesus excuseth Mary anointing his feet. 9 The people flock to see Lazarus. 10 The high priests consult to kill him. 12 Christ rideth into Jerusalem. 20 Greeks desire to see Jesus. 23 He foretelleth his death. 37 The Jews are generally blinded: 42 yet many chief rulers believe, but do not confess him: 44 therefore Jesus calleth earnestly for confession of faith.

John 12:1

A.D. 33. 9 Nissan (modern), Abib (original) implies Passover was killed at the end of the 14th day, just prior to the 15th's evening (start).

John 12:2

11:2.

John 12:3

Mary: 11:2.

Spikenard: see notes to Sol. 1:12 & Mk. 14:3

John 12:6

Judas was treasurer of the group.

John 12:12

10 Abib (Nissan). Ex. 12:3; Mat. 21:1; Mk. 11:1; Lu. 19:29.

John 12:13

Mat. 21:9; Mk. 11:9.

Hosanna = salvation!

John 12:15

Zec. 9:9.

John 12:24

1 Cor. 15:36.

John 12:25

Because the source of life is not one's self but God. Hence loving one's life is a misdirection of love: the love should go to the Giver of life. (v. 50 vs. v. 43).

John 12:29

Those who didn't speak Hebrew would be most likely to conclude it thundered.

John 12:32

3:14.

John 12:35

The darkness to which he is referring is the church age. Therefore we walk by faith, not by sight. Support: the day of the Lord comes as a thief in the night (1 Thes. 5:1-7). Rom. 13:12 says of this dispensation that it is a night far spent. Jn. 9:5 says as long as Jesus is in the world, he is the light of the world, after he left the Christians are the light of the world (Mat. 5:14). When Jesus comes back the righteous shall shine as the sun (Mat. 13:43) and he is called the Sun (Mal. 4:2). Also see Isa. 21:11-12; Rev. 22:16; 2 Pet. 1:19; with implications for the night of Dan. 7:2.

John 12:40

Isa. 6:9-10; Mat. 13:15; Mk. 4:12; Ac. 28:27.

Tenth of fifteen occurrences of "convert" in Scripture, (Lu. 22:32; Ac. 3:19).

John 12:48

Note the rejection of the words (written) leads to the judgment of the spoken word. (See 15:3.)

Chapter note for John 13

1 Jesus washeth the disciples' feet: 14 exhorteth them to humility and charity. 18 He foretelleth, and discovereth to John by a token, that Judas should betray him: 31 commandeth them to love one another: 36 and forewarneth Peter of his denial.

John 13:1

Mat. 26:17 v.f.; Mk. 14:12 v.f.; Lu. 22:7 v.f.

John 13:2

Note: no mention of bread and cup.
Gen. 49:14-15, a servant unto tribute.

John 13:4

This is after supper, not before.

John 13:10

Thus with sin after salvation.

John 13:11

Cf. 2 Pet. 2:1.

John 13:26

The Catholic church dips the wafer into wine to celebrate "the last supper," but the bread and cup were passed separately, e.g., Mk. 14:22-23, among the disciples. Only Judas got the mixture (sop).

John 13:34

Compare Lev. 19:18 to see why this is a "new commandment," namely, neighbor is now "one another" and the addition of "as I have loved you."

John 13:35

Five tests of discipleship, number 3, for number 4 see 15:8.

John 13:37

Mat. 26:33; Mk. 14:29; Lu. 22:34.

Chapter note for John 14

1 Christ comforteth his disciples with the hope of heaven: 6 professeth himself the way, the truth, and the life, and one with the Father: 13 assureth their prayers in his name to be effectual: 15 requesteth love and obedience: 16 promiseth the Holy Ghost the Comforter, 27 and leaveth his peace with them.

John 14:5

2 Cor. 5:1-4 parallels this verse.

John 14:6

1 Jn. 2:27; Eph. 4:21; Jn. 3:36. The Holy Ghost is the way, and as the Spirit of truth (Jn. 14:16-17) he guides us to the truth, the Lord Jesus Christ (Jn. 1:17). The Father is the life (Jn. 5:26).

Re. the way: Gen. 3:24; 18:19; Ex. 18:20; Judg. 2:22; Pr. 2:8; Jn. 14:6; Ac. 9:2; 18:26; 19:9, 23; 22:4; 24:14, 22;

John 14:9

1 Tim. 3:16. Some say that this means that Jesus is the Father and go so far as to say that to baptize in the name of the Father, and of the Son, and of the Holy Ghost (Mat. 28:19) is an error and should be a baptism in the name of Jesus only (Ac. 2:38). But the name Jesus is never applied to the Father

John 14:13

I.e., to be *in* Christ. Mat. 7:7; Jn. 15:16.

John 14:16

Implies Jesus is the first comforter. Comfort = com (with) fort (strength, refuge).

John 14:17

16:13. Cf. v. 26, 15:26.

John 14:18

Thus Holy Ghost, not holy Spirit.

John 14:21

As the second commandment defines those who bow down to graven images as haters of God (Ex. 20:5), so this verse identifies those who love God (Ex. 20:6). Those who love Jesus:

1. have his commandments--they do not have to search for them in the "originals," or in history, or science, or anything else; they have them in hand in even in the King James Bible.
2. keep his commandments, which is to say, they defend them and make sure they are not corrupted for the next generation by the haters of Jesus. To keep them, of course, they must have them (point 1).
3. is loved by our Father and the Word (1 Jn. 5:7) and thus
4. Jesus, the Word, will manifest his words to those who love him.

[Cont'd v. 22.]

John 14:22

[Cont'd fm. v. 21] Judas (a.k.a. Jude) asks why Jesus does not so manifest himself to the world. [Cont'd In v. 23.]

John 14:23

Pr. 7:1. Re. words of God: 2 Pet. 1:21. To keep his words, that is, to keep his Bible.

[Cont'd fm. v. 22.] Jesus identifies his commandments (v. 21) as his words, that is the scriptures consist of his very words. As his words reside in us, so the Father and the Word reside in us. [Cont'd v. 24.]

John 14:24

[Cont'd fm. v. 23.] Those that do not love Jesus do not love and defend the scriptures. Just as they criticised Jesus when he walked the earth, so they criticise his words (i.e., the Bible) when he does not walk with us. As there were the Sadducees and Pharisees, so we have the Higher Critics and the Lower Critics.

The haters of God even criticise the sacred languages into which the words of God are cast--the Hebrew scriptures use a special form of Hebrew reserved for sacred works and discussions, likewise the Greek is a special form of Koine that, contrary to popular opinion, was not used in the marketplaces or in common conversation. The Old Latin was a special form of Latin that Jerome tried to repress by "vulgarizing" it. Likewise, the English Bible is not Elizabethan English as the critics would have it but a special form of English that was never commonly spoken, having a much finer discernment and more parts of speech than the common English of any era. Thus the languages into which the words are cast are from the Father. [Cont'd. v. 26.]

John 14:26

V. 16; Lu. 12:12.

The only "is" applied to the Holy Ghost. = Spirit of truth (v. 17; 14:6; 16:13).

[Cont'd fm. v. 24] It is the Holy Ghost, the Comforter who teaches and brings to remembrance, that confirms the words of the Lord Jesus to the hearts of those who love Jesus. He it is that inspired the scriptures (this verse for the disciples and 2 Pet. 1:21) and who preserves them (Psa. 12:7) through those who love Jesus and keep his words. Thus it is that after our cleansing of all sins past, present, and future at the cross, the reading of Scripture cleanses our feet, even our walk (15:3), as Jesus revealed in a figure when he cleansed the feet of his disciples in 13:2-17. [Note starts at 14:21.]

John 14:30

Rev. 12:12.

That is to say, Satan's presence is inversely proportional to the presence of the Lord, via the words of God, in the hearts of believers in the world. In other words, the kingdom of heaven is inversely proportional to the presence of the prince of this world.

Chapter note for John 15

1 The consolation and mutual love between Christ and his members, under the parable of the vine. 18 A comfort in the hatred and persecution of the world. 26 The office of the Holy Ghost, and of the apostles.

John 15:2

Compare “wood” in Exe. 15.

John 15:3

Psa. 119:9. Jn. 3:5; 13:10! Jn. 17:17; Eph. 5:26; 1 Pet. 1:22. Reading the Bible cleans one.

John 15:5

Compare Ac. 4:12. E.g., see Neh. 4:1 note.

John 15:8

Five tests of discipleship, no. 4, for #5 see Titus 2:12.

John 15:15

1 Cor. 2:16.

John 15:16

Re. chosen: Jer. 1:5; Rom. 8:28-30; Eph. 1:4.

John 15:19

N.B. the world loves *his* own.

John 15:22

-- **CLOAK**
A.V. cloke.

John 15:27

1 Jn. 2:13.

Chapter note for John 16

1 Christ comforteth his disciples against tribulation by the promise of the Holy Ghost, and by his resurrection and ascension: 23 assureth their prayers made in his name to be acceptable to his Father. 33 Peace in Christ, and in the world affliction.

John 16:2

Talmudic Jews, Catholics of all persuasions including Protestants, and Moslems, not to mention the sodomitic modern multi-culturalists with their new definition of *tolerance*, all think they would serve God by killing irrepressible Bible-believing Christians.

John 16:7

Hence the distinction between the Holy Ghost and holy Spirit. The former is dispensed in full under the dispensation of grace, the latter is given in measure under all other dispensations.

John 16:9

That is, Christ is the **only** atonement for sin.

John 16:10

Indicating that the sins are gone and the righteousness imputed.

John 16:11

For demanding the death of a sinless man as payment for man's original sin and continuing to work sin in those so redeemed (Rom. 7:13).

John 16:12

The disciples have been taught the doctrines of the kingdom of heaven and are not yet able to handle the doctrines of the kingdom of God as will later be preached by Paul.

John 16:13

14:17; 15:26.

14:6 and 16:9 above and v. 14 below. Contra the Charismatics who have him speaking of and promoting himself.

God will interpret scriptures to the reader, not some religious organization or some "infallible" human leader. Also see note to Gen. 40:8.

John 16:14

V. 13.

John 16:15

By inheritance. There is a fascinating boundary condition between the Son and the Father in evidence here which I cannot now expound further other than to say that the death of the Son is attributed to the immortal Father because God's word (consisting of the *words* of God and also known as the Word in Jn. 1:1 and 1 Jn. 5:7; with Psa. 12:7) has been magnified above all God's name (Psa. 138:2).

John 16:16

Refers to his death and burial and his resurrection. Also his return.

"Little while" is used seven times between here and v. 19. 7,000 years with tribulation (sorrow) turned to joy (Millennium).

John 16:21

Rev. 12:1-2.

Note in this context how utterly destroyed a normal life is in the materialistic Western culture where post-partum depression is a "recognized disease." There are two factors likely at play, and both may apply; the first is poor diet and the other is selfishness. In the twentieth century, American white women and black-American women succumbed to the egotistical emotion that fosters the belief that every thing another person does or says to the

woman is “all about” her. It is never true for anyone that the action or motivation of others is “all about me.” “All about me” is psychotic paranoia. Such women destroy their own lives and the lives of everyone around them. The disorder is so epidemic in the USA that the entire society has been destroyed through the feminization of men. (The consumption of soy beans has greatly contributed to the feminization of America since soy is rich in estrogen.)

John 16:22

This is still prophetic. The joy of the Lord can still be stolen, and we still ask in prayer (v. 23). Jesus compares the current dispensation with the pangs of childbirth (v. 21).

John 16:25

Alluding to the era of faith, contrasted to the Millennium which will be by sight, not faith.

John 16:29

Referring mostly to vss. 27-28.

John 16:30

Vss. 23, 24, and 26.

Confesses that Christ is omniscient. Also Jn. 1:49, 6:11; Mat. 24:25. Compare Mk. 13:32.

John 16:33

We need not overcome the world in this age for his victory is attributed to us. For more on what did Jesus mean by overcoming the world see 1 Jn. 5:4-5 v.f.

Chapter note for John 17

1 Christ prayeth to his Father to glorify him, 6 to preserve his apostles, 11 in unity, 17 and truth: 20 to glorify them, and all other believers with him in heaven.

John 17:1

THE LORD'S PRAYER

John 17:2

"Given" is mentioned 7 times in this chapter.

John 17:5

So Christ is coeternal with God. The glory could only come through the cross, Gal. 6:14.

John 17:11

Pro-Trinity. Also vv. 5 and 22.

John 17:12

2 Thes. 2:3.

This is the third reference Arthur Pink uses to show that the Antichrist is Judas resurrected (see Psa. 55:12). Pink writes about this verse: "In John 17:12 we have a word which, more plainly still, shows that the Antichrist will be Judas reincarnated, for here he is termed by Christ 'The Son of Perdition.' But first let us consider the teaching of Scripture concerning Judas Iscariot. Who is he? He was a 'man' (Matt. 26:24). But was he more than a man? Let Scripture make answer. In John 6:70 we read, 'Have not I chosen you twelve, and one of you is a Devil?'"

A doctrinally unsound portion has been excised. It has no consequence to the conclusion. If interested, see note to Mat. 4:1. It causes Pink to mentally change "a devil" to "the Devil," though he never overtly changes the text. The point is that in Jn. 6:70 Judas is said to be a devil, the only man so equated to a devil. Others are said to be possessed with a devil or devils.

Pink continues: "Christ termed Judas 'the Son of Perdition,' and [in] 2 Thess. 2:3 we find that the Antichrist is similarly designated- 'That man of sin be revealed, the son of perdition.' These are the only two places in all the Bible where his name occurs, and the fact that Judas was termed by Christ not 'a son of perdition,' but 'the son of perdition,' and the fact that the Man of Sin is so named prove that they are one and the same person. What other conclusion can a simple and unprejudiced reader of the Bible come to?" Pink's notes continue at Rev. 11:7.

John 17:15

Pro eternal security. The reason Jesus keeps us in the world is because otherwise we could not be a witness to the world.

John 17:17

Contra phenomenological language and poetic license in Scripture. These presume God did not speak truth at certain places in his word.

John 17:19

Rom. 15:16.

John 17:21

It is the truth that binds (v. 17), not love (via sanctification).

John 17:22

V. 11.

John 17:24

Re. foundations of the world, see 2 Sam. 22:16.

Chapter note for John 18

1 Judas betrayeth Jesus. 6 The officers fall to the ground. 10 Peter smiteth off Malchus' ear. 12 Jesus is taken, and led unto Annas and Caiaphas. 15 Peter's denial. 19 Jesus examined before Pilate. 36 His kingdom. 40 The Jews ask Barabbas to be let loose.

John 18:1

Implies the garden bordered the brook and went part-way up the slope of the Mt. of Olives.

Cedron is the same as the O. T. Kidron, meaning dark (mournful) place. Re. Kidron: (Jer. 31:40, 2 Sam. 15:23).

John 18:6

Ex. 3:14?

John 18:10

Mat. 26:51; Mk. 14:47; Lu. 22:50. From this is it evident that John's gospel was written last: only John names the perpetrator, Peter, which implies that Peter is beyond prosecution, namely, dead, and he also names the victim, whom he probably knew personally (v. 26 bares this out), John being known unto the high priest at the time (v. 15). Luke is the only one to report the restoration of the ear.

John 18:13

V. 24.

John 18:20

Isa. 45:19.

This verse also argues contrary to the mystery expository methods such as the bible code since then would the words of God be secret.

John 18:22

Note, Christ was in Annas' house, not Caiaphas'. So the action must have had the high priest's approval.

John 18:24

V. 13.

John 18:28

See note to Lu. 22:15.

John 18:36

"But **now** ..." signifies later the kingdom will be "of this world." Modern versions omit "now."

John 18:38

The question is not "What is truth" but "Who is truth." The philosophers question has no answer.

John 18:40

Re. Barabbas see note to Mat. 27:21.

Chapter note for John 19

1 Christ is scourged, crowned with thorns, and beaten. 4 Pilate is desirous to release him, but being overcome with the outrage of the Jews, he delivered him to be crucified. 23 They cast lots for his garments. 26 He commendeth his mother to John. 28 He dieth. 31 His side is pierced. 38 He is buried by Joseph and Nicodemus.

John 19:13

Gabbatha = elevated; high place.

John 19:14

Compare Mat. 27:45, Mk. 15:25. How can Christ be crucified at the third hour and stand with Pilate at the sixth hour?

Now the reckoning of time in the Bible (with some exceptions in John which we'll see shortly) is such that, the first hour of the night starts at 6:00 P.M. while the first hour of the day is reckoned from 6:00 A.M. (see Ac. 23:23; Ac. 2:15 and the usage in Mt. 20:1-10). In that case, the third hour of the day ranges from 8:00 to 9:00 A.M. The Gospels agree that Jesus was led to Pilate early in the morning (Mt. 27:1-2; Mk. 15:1-2; Lu. 22:66; Jn. 18:28), perhaps even before 6:00. This affords time for the scourging and the mock trial, so that Jesus could have been crucified in the third hour, perhaps close to but before the traditional 9:00. I say "before" 9:00 because 9:00 would start the fourth hour. But John wrote that Jesus stood before the crowd with Pilate at the sixth hour, from 11:00 A.M. to noon.

Critics assume that an early scribe made a mistake when copying John's Gospel, and that he wrote the Greek word "six" instead of "three." Subsequent scribes are said to have perpetuated the error. Actually, this could only work if the first scribe making the first copy of the original made the error. Otherwise, there would be correct copies around conflicting with and correcting the erroneous copy and its descendants. We dismiss such speculation as sheer nonsense, a laziness resorted to only by those who know neither the power of God to preserve his words, nor take to heart the admonition of Ps. 138:2 where David said: "...for thou hast magnified thy word above all thy name." Instead we take it on faith that the original said "sixth hour" and proceed from that.

Of course, a resolution presents itself. One can make a strong case that John is here measuring time in the Roman system, not the Jewish system. The Romans measured the day as we do, from midnight to midnight. In that case the sixth hour is from 5:00 A.M. to 6:00 A.M., matching the other Gospels which report that it was still early when the Jews took Jesus to Pilate. Also, note that John wrote that it was "about the sixth hour," which technically (mathematically) broadens the time range from 4:30 A.M. to 6:30 A.M.

To strengthen the case that John reckoned time the Roman way, consider Jn. 20:19, for there he writes: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." If John was using Jewish reckoning, then the evening would have been the next day, the second day of the week; but here he says that it is still the "first day of the week."

One final reservation must be overcome. Did the Romans really use that form of time reckoning? Admittedly, intellectuals well into this century doubted that they did, but Aulus Gellius, Macrobius, Pliny, and Plutarch expressly say that the Roman day was reckoned from midnight to midnight. So who should we believe? The men who experienced the time keeping system they wrote about, or doubting intellectuals who lived 1400 years after the last Roman citizen died of old age? You be the judge.

John 19:15

See note to Rev. 9:3. The Jews here violate De. 17:15.

"A slogan of the American Revolution, which was so distressing to the emissaries of the king that it was found in correspondence sent back to England, was the line, 'We have no king but Jesus.' Tax collectors came asking for that which belonged to the king, and colonists frequently said, 'We have no king but Jesus.' It found its way into the fundamental documents of [these United States]. ...

"There's a difference between a culture that has no king but Caesar, no standard but the civil authority, and a culture that has no king but Jesus, no standard but the eternal authority. When you have no king but Caesar, you release Barabbas, criminality, destruction, thievery, the lowest and the least. When you have no king but Jesus, you release the eternal, you release the highest and the best, you release virtue, you release potential." -- John Ashcroft addressing Bob Jones University, repeated in *The Federalist*, 01-05 Brief, 30 Jan. 2001.

John 19:17

This verse appears to contradict the other gospels as to who carried the cross. See note to Mat. 27:32 for the resolution.

The word “into” provides circumstantial support for the “garden tomb” crucifixion site. The Arab bus station of the mid-twentieth century, the parking lot, is partly “inside” the skull figure.

John 19:19

The Roman inscription. See note to Mat. 27:37. Also see Mk. 15:26 and Lu. 23:38. This is the Latin, written by Pilate.

John 19:23

Mat. 27:28; Lu. 20:46.

John 19:24

Psa. 22:18; Mat. 27:35; Mk. 15:24; Lu. 23:34.

John 19:25

Note, Mary had a sister. **Cleophas** = change. It is unlikely that Mary, the wife of Cleopas, was Mary’s sister since the names are the same. It could be Salome (Mat. 27:56; Mk. 15:40). That would make John Mary’s nephew and explains Jesus’ command in v. 27.

John 19:26

With v. 27, chronologically the second of the seven sayings Jesus spoke from the cross. (Lu. 23:34, Lu. 23:43).

John 19:27

Note, Jesus did not charge his brothers with her care.

John 19:28

Chronologically the fifth of the seven sayings Jesus spoke from the cross. (Mk. 15:34, Jn. 19:30). The living water thirsts because he poured himself out for man. Jn. 4:10. Water relates to spirit, cf. 8:38-39.

John 19:29

Vinegar: Psa. 69:21; Mat. 27:48; Mk. 15:36; Lu. 23:36.
Hyssop: Ex. 12:22; Lev. 14:4, 6, 49 v.f.; Psa. 51:7; Heb. 9:19.

John 19:30

Chronologically the sixth of the seven sayings Jesus spoke from the cross. (v. 28, Lu. 23:46).
Re. ghost, (Lu. 23:46, Ac. 5:5).

“It is finished,” three words: “it” relates to the Father’s work, commands, and demand of sin: “is” relates to the Son who is the satisfaction thereof: “finished” relates to the Holy Ghost who seals, convicts, and generally does the finishing work in the believer’s life. All together here at the crux of history. Some who spend too much time in James instead of Romans 13 and 2 Cor. 3, will say one is saved partly by faith and partly by works, and will doubt one’s salvation if the works are not there. When we talk about salvation by grace through faith, we always have these self-righteous, scripture-quoting Christians coming in and trying to damn the sinner before he can find Christ by telling him that if he does get saved he will have to do this and this and this and that. But if that is so, then what was finished here?

This verse was J. Hudson Taylor’s favorite. He reasoned: if the whole work was finished, and the whole debt paid upon the cross, what is there left for me to do? “And then there dawned upon me the joyous conviction that there was nothing in the world to be done but to fall upon my knees, accept the Savior, and praise him for evermore.”

John 19:31

Ex. 12:18 indicates it wasn’t necessarily a Friday.

John 19:34

1 Jn. 5:8.

Under the fifth rib? (2 Sam. 2:23 etc.) Also see note to Gen. 2:22.
The blood and water meant that he'd been dead long enough for the plasma and corpuscles to separate.

John 19:36

Ex. 12:46; Num. 9:12; Psa. 34:20.

John 19:37

Zec. 12:10; Rev. 1:7.

John 19:39

Jn. 3:1 v.f.; 7:50.

Chapter note for John 20

1 Mary cometh to the sepulchre: 3 so do Peter and John, ignorant of the resurrection. 11 Jesus appeareth to Mary Magdalene, 19 and to his disciples. 24 The incredulity, and confession of Thomas. 30 The scripture is sufficient to salvation.

John 20:1

Mt. 28.1; Mk. 16:1; Lu. 24.1. See 1 Cor. 15:4 for third day.

John 20:9

Psa. 16:10.

John 20:19

Disciples includes apostles.

John 20:22

Gen. 2:7. Implies that we, not the Pope, represent Jesus Christ here on earth. Paul said he did, too, in 2 Cor. 5:20.

John 20:27

See note to Rev. 5:6.

John 20:28

Deity of Christ.

John 20:31

Contra salvation by works: through "believing."

Chapter note for John 21

1 Christ appearing again to his disciples was known of them by the great draught of fishes. 12 He dineth with them: 15 earnestly commandeth Peter to feed his lambs and sheep: 18 foretelleth him of his death: 22 rebuketh his curiosity touching John. 25 The conclusion.

John 21:4

Indicates the morning moves.

John 21:13

Jesus may have eaten with them, Lu. 24:43.

John 21:15

This is the closest John comes to reporting the giving of the Great Commission at the ascension. See Mat. 28:19, Mk. 16:15; Lu. 24:27; Ac. 1:8.

John 21:23

John is said to have died (in Ephesus) when he was 100 years old (cf. note to Rev. 1:9). We have no way of knowing how authentic the record of his death is. He was the only one of the apostles not martyred. Although John correctly points out that Jesus did not say he will not die, he leaves open the possibility that he may not die until Jesus comes. The latter is, of course, sheer speculation. It does leave open the possibility that John is one of the two witnesses mentioned in Rev. 11:3 (cf. Rev. 10:11).

John 21:25

20:30-31.