

JOHN I

midst, so that we saw His glory, glory such as a father bestows on his only son, full of grace and truth.
15 John bears witness to Jesus John gave testimony concerning Him and cried aloud, saying, 'This is He of whom I said, "He who is coming after me has taken precedence of me," for He existed before me.'
16 For it is from His fulness we have all received, and grace upon grace. The Law was given through Moses; grace and truth came through Jesus Christ. No human eye has ever seen God: the only Son, who is in the Father's bosom—He has made Him known.
17 This also is John's testimony, when the Jews sent to him a deputation of Priests and Levites from Jerusalem to ask him who he was. He avowed—he did not conceal the truth, but avowed, 'I am not the Christ.'
21 'What then?' they inquired; 'are you Elijah?' 'I am not,' he said. 'Are you the Prophet?' 'No,' he answered.
22 So they pressed the question. 'Who are you?' they said—that we may take an answer to those who sent us. What account do you give of yourself?
23 'I am THE VOICE,' he replied, 'OF ONE CRYING ALOUD, "MAKE STRAIGHT THE LORD'S WAY IN THE DESERT," fulfilling the words of the Prophet Isaiah' (Isa. xl. 3).
24,25 Some of those who had been sent were Pharisees. And they questioned him. 'Why then do you baptize,' they said, 'if you are neither the Christ nor Elijah nor the Prophet?'
26 'I baptize in water only,' John answered, 'but in your midst stands One whom you do not know—He who is to come after me, and whose sandal-strap I am not worthy to unfasten.'
28 This conversation took place at Bethany beyond the Jordan, where John was baptizing.

14. Only] Lit. 'only born.' Cf. Luke vii. 12; viii. 42; ix. 38. The word is also found in Heb. xi. 17 and in five passages in John's writings.
18. The only Son] Or 'the only-born Son,' as in verse 14. v.l. 'the only-born God.'
Bosom] i.e. In closest and most intimate fellowship. Cf. xiii. 23; Luke xvi. 22.
23. In the Desert] Cf. Matt. iii. 3, n.

JOHN I

The next day John saw Jesus coming towards him and exclaimed, 'Look, there is the Lamb of God who is to take away the sin of the world! This is He about whom I said, "After me is to come One who has taken precedence of me, because He was before me." I did not know Him; but that He may be openly shown to Israel is the reason why I have come baptizing in water.'
John also gave testimony by stating: 'I have seen the Spirit coming down like a dove out of heaven; and it rested on Him. I did not know Him, but He who sent me to baptize in water said to me, "He on whom you see the Spirit coming down and resting is the One who baptizes in the Holy Spirit." This I have seen, and I am become a witness that He is the Son of God.'
Again the next day John was standing with two of his disciples, when he saw Jesus passing by, and said, 'Look! that is the Lamb of God!'
The two disciples heard his exclamation, and they followed Jesus. Then Jesus turned round, and seeing them following He asked them, 'What is your wish?' 'Rabbi,' they replied ('Rabbi' means 'Teacher') 'where are you staying?' 'Come and you shall see,' He said.
So they went and saw where He was staying, and they remained and spent that day with Him. It was then about four o'clock in the afternoon.
Andrew, Simon Peter's brother, was one of the two who

39. About four o'clock in the afternoon] Lit. 'about the tenth hour.' This is the first of four notes of time in the Gospel; (iv. 6) 'about the sixth hour'; (iv. 52) 'yesterday at the seventh hour'; (xix. 14) 'about the sixth hour.' In the earlier editions of this work the translator followed Westcott in supposing that this Evangelist forsook the usual Jewish reckoning of the hours of the day, from 6 a.m. to 6 p.m., for the Roman reckoning from midnight to noon, and noon to midnight. We should naturally assume that, like the other Evangelists, John adopts the Jewish mode; in which case it follows that the two disciples (i. 39) found Jesus at 4 p.m. and stayed with him for two hours; that the Samaritan woman (iv. 6) went for her water at the unusual hour of noon; that the nobleman (iv. 52) learnt in the evening that at 1 p.m. of 'yesterday' (which would be to-day of our reckoning) the fever had left his son; that the close of the Trial of Jesus (xix. 14) was at noon. The alternative probabilities in these several cases of 10 a.m., 6 p.m., 7 p.m. (on the previous evening), 6 a.m. may be weighed separately and collectively; but opinion is strongly in favour of the Jewish reckoning, now adopted in this translation.

Only other water mark in Appendix on note paper as bookmark of p. 666. Weymouth seemed to question everything as did Codex Bezae (notes on Luke).

ST. LUKE] APPENDIX
xviii. 8. A sombre end to a story of such zest. Possibly it reflects the questionings of the early Church as to the delay of the Parousia.
xviii. 14. The last part of the verse is a doublet. Cf. xiv. 11.
xviii. 34. An editorial verse added by Luke.
xix. 11. In Luke this parable has a political story woven into it. There is something similar in Matt. xxii. 7.
xix. 13. Pound] More accurately a sum equivalent to about £3 ros. od.
xix. 26. A doublet. Cf. viii. 18. Here the saying is used of diligence in doing.
xix. 29. The Oliveyard] v.l. 'of Olives,' i.e. 'the Mount of Olives.'
xix. 38. Cf. ii. 14. The similarity suggests that Luke's source for some of the details of the Passion narrative was the same as for the infancy narratives.
xx. 16. God forbid] Only Paul frequently uses this phrase in Greek literature. It has been suggested that Paul may have been the spokesman here. Note emblemas, 'look into': cf. John i. 42; Luke xxii. 61; Mark x. 21. Always used when Jesus was intent on a particular person. Is it Paul who remembers his glance and relates it to Luke?
xx. 21. You make no distinctions] Nor does God (Acts x. 34; Rom. ii. 11; Eph. vi. 9; Col. iii. 25; 1 Peter i. 17; 2 Chron. xix. 7).
xxi. 7. Luke seems to make the scene of the discourse the Temple, and not Olivet as in the other Synoptists.
xxii. 23. In the land] Or 'on earth.'
xxii. 2. For they feared] This is explained in Mark xiv. 2.
xxii. 36. Buy one] Not really for use. The order was seemingly an 'acted parable' to prepare the minds of the Apostles for the coming peril.
xxiii. 30. Cf. Rev. vi. 16, and Josephus, Wars, vi. 7 and 9; vii. 2.
xxiii. 34. Codex Bezae omits this prayer. The omission might be due to Luke himself in a later edition of his Gospel; or perhaps to the copyist from anti-Jewish bias, or else because the prayer referred to the Roman soldiers.
xxiv. 34. Codex Bezae, which omits verse 12, has 'saying' in the nominative, making the two travellers say the words; in which case Peter was the other of the two. Origen repeatedly assumes this. Mark seems to corroborate this. He says 'the rest' did not believe the two.
xxiv. 39. Ignatius reports this saying thus: "'Take, handle me and see that I am not a bodiless ghost.' And straightway they touched Him and believed, being mixed with His flesh and His Spirit.' The Gospel to the Hebrews version probably ran: "'Take me"; and they straightway handled Him and believed.'
xxiv. 43. This chapter is not an account of one day's happenings, as Acts i. shows. Perhaps there is a gap at the end of 43, perhaps at 49.
xxiv. 50. As far as] Or perhaps 'as far as facing,' or 'within view of' Bethany.
ST. JOHN
i. 1. John takes us back to heaven as the birthplace of Christ. It is the real Beth-lehem or House of Bread. Cf. chap. vi. 32 f.
i. 4. This verse is the key to the connexion between the Prologue and the Gospel, which at first sight seems slight. The Gospel is the story of the impartation of life—eternal life to men; and it is done through the Logos becoming the Light of the world. Life and Light are pivotal words in the Gospel.
i. 14. Glory such as, &c.] Or it may mean 'the glory of the Father's only Son, sent from His presence,' which rendering finds some support from vi. 46; vii. 29.
i. 18. Has made Him known] Has been His exegete or interpreter.

APPENDIX [ST. JOHN
i. 26 f. Cf. Mark i. 7 f.
i. 41. First] This suggests an hiatus in the narrative here. Did 'secondly' the other of the two call his brother?
i. 40-43. Andrew, Peter, Philip—the same order as in the list given by Papias. Were these three the furnishers of some details in this Gospel? Cf. vi. 7, 8, 68; xii. 21 f.; xiii. 8, 9, 24, 36; xiv. 8.
i. 47. Considering how the writer of this Gospel treats the Jews, this saying would hardly have been preserved unless authentic.
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