A HARMONY OF THE FOUR GOSPELS — CHAPTER NINETEEN

John 7–11 Woven Into the Continuing Narrative

Based on the American Standard Version (ASV, 1901) — Public Domain

2026

Table of Contents

Preface: Continuation of the Fourth Gospel

Chapter nineteen of the harmony covers John 7 through 11 — the central section of the Fourth Gospel, sometimes called the Book of Signs. These five chapters contain some of the most dramatic and theologically rich material in all of Scripture: the Feast of Tabernacles discourse and the rivers of living water; the woman taken in adultery; the Light of the World declaration and the healing of the man born blind; the Good Shepherd discourse; the death and resurrection of Lazarus; and the priestly council's decision to kill Jesus.

This section of John has no substantial Synoptic parallel. The Synoptics pass largely in silence over the Jerusalem ministry that John narrates in detail. John 7–11 represents the richest deposit of exclusively Johannine tradition in the Gospel record and brings the narrative to its final crisis point: the raising of Lazarus precipitates the council's decision that Jesus must die, setting the Passion in irreversible motion.

Each section is identified by its source: **[John]** throughout.

The translation throughout is the **American Standard Version (ASV, 1901)**, public domain.

Part Eighteen: The Feast of Tabernacles, the Light of the World, the Good Shepherd, and the Raising of Lazarus

Section 201 — Jesus at the Feast of Tabernacles [John 7:1–36]

And after these things Jesus walked in Galilee: for he would not walk in Judaea, because the Jews sought to kill him.

Now the feast of the Jews, the feast of tabernacles, was at hand. His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may behold thy works which thou

doest. For no man doeth anything in secret, and himself seeketh to be known openly. If thou doest these things, manifest thyself to the world.

For even his brethren did not believe on him.

Jesus therefore saith unto them, My time is not yet come; but your time is always ready. The world cannot hate you; but me it hateth, because I bear witness of it, that its works are evil.

But when his brethren were gone up unto the feast, then went he also up, not publicly, but as it were in secret.

The Jews therefore sought him at the feast, and said, Where is he? And there was much murmuring among the multitudes concerning him: some said, He is a good man; others said, Not so, but he leadeth the multitude astray.

But now in the midst of the feast Jesus went up into the temple, and taught. The Jews therefore marvelled, saying, How knoweth this man letters, having never learned?

Jesus therefore answered them and said, My teaching is not mine, but his that sent me. If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself.

He that speaketh from himself seeketh his own glory: but he that seeketh the glory of him that sent him, the same is true, and no unrighteousness is in him.

Did not Moses give you the law, and yet none of you doeth the law? Why seek ye to kill me?

The multitude answered, Thou hast a demon: who seeketh to kill thee?

Jesus answered and said unto them, I did one work, and ye all marvel because thereof. Moses hath given you circumcision (not that it is of Moses, but of the fathers); and on the sabbath ye circumcise a man. If a man receiveth circumcision on the sabbath, that the law of Moses may not be broken; are ye wroth with me, because I made a man every whit whole on the sabbath? Judge not according to appearance, but judge righteous judgment.

Some therefore of them of Jerusalem said, Is not this he whom they seek to kill? And lo, he speaketh openly, and they say nothing unto him. Can it be that the rulers indeed know that this is the Christ?

Howbeit we know this man whence he is: but when the Christ cometh, no one knoweth whence he is.

Jesus therefore cried in the temple, teaching and saying, Ye both know me, and know whence I am; and I am not come of myself, but he that sent me is true, whom ye know not.

The officers therefore went to take him: and no one laid his hand on him, because his hour was not yet come.

But of the multitude many believed on him; and they said, When the Christ shall come, will he do more signs than those which this man hath done?

Section 202 — Rivers of Living Water [John 7:37–53]

Now on the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water.

But this spake he of the Spirit, which they that believed on him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified.

Some of the multitude therefore, when they heard these words, said, This is of a truth the prophet. Others said, This is the Christ. But some said, What, doth the Christ come out of Galilee?

The officers therefore came to the chief priests and Pharisees; and they said unto them, Why did ye not bring him? The officers answered, Never man so spake.

The Pharisees therefore answered them, Are ye also led astray? Hath any of the rulers believed on him, or of the Pharisees? But this multitude that knoweth not the law are accursed.

Nicodemus saith unto them (he that came to him before, being one of them), Doth our law judge a man, except it first hear from himself and know what he doeth?

They answered and said unto him, Art thou also of Galilee? Search, and see that out of Galilee ariseth no prophet.

Section 203 — The Woman Taken in Adultery [John 7:53–8:11]

And they went every man unto his own house: but Jesus went unto the mount of Olives.

And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

And the scribes and the Pharisees bring a woman taken in adultery; and having set her in the midst, they say unto him, Teacher, this woman hath been taken in adultery, in the very act. Now in the law Moses commanded us to stone such: what then sayest thou of her?

And this they said, trying him, that they might have whereof to accuse him. But Jesus stooped down, and with his finger wrote on the ground.

But when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

And again he stooped down, and with his finger wrote on the ground.

And they, when they heard it, went out one by one, beginning from the eldest, even unto the last: and Jesus was left alone, and the woman, where she was, in the midst.

And Jesus lifted up himself, and said unto her, Woman, where are they? did no man condemn thee?

And she said, No man, Lord.

And Jesus said, Neither do I condemn thee: go thy way; from henceforth sin no more.

Section 204 — I Am the Light of the World [John 8:12–59]

Again therefore Jesus spake unto them, saying, I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life.

The Pharisees therefore said unto him, Thou bearest witness of thyself; thy witness is not true.

Jesus answered and said unto them, Even if I bear witness of myself, my witness is true; for I know whence I came, and whither I go; but ye know not whence I come, or whither I go.

Ye judge after the flesh; I judge no man. Yea and if I judge, my judgment is true; for I am not alone, but I and the Father that sent me.

Yea and in your law it is written, that the witness of two men is true. I am he that beareth witness of myself, and the Father that sent me beareth witness of me.

They said therefore unto him, Where is thy Father? Jesus answered, Ye know neither me, nor my Father: if ye knew me, ye would know my Father also.

Jesus therefore said unto them, I go away, and ye shall seek me, and shall die in your sin: whither I go, ye cannot come.

I said therefore unto you, that ye shall die in your sins: for except ye believe that I am he, ye shall die in your sins.

They said therefore unto him, Who art thou? Jesus said unto them, Even that which I have also spoken unto you from the beginning.

Jesus therefore said, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself, but as the Father taught me, I speak these things.

As he spake these things, many believed on him.

Jesus therefore said to those Jews that had believed him, If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free.

They answered unto him, We are Abraham's seed, and have never yet been in bondage to any man: how sayest thou, Ye shall be made free?

Jesus answered them, Verily, verily, I say unto you, Every one that committeth sin is the bondservant of sin. And the bondservant abideth not in the house for ever: the son abideth for ever. If therefore the Son shall make you free, ye shall be free indeed.

I know that ye are Abraham's seed; yet ye seek to kill me, because my word hath not free course in you.

Your father Abraham rejoiced to see my day; and he saw it, and was glad.

The Jews therefore said unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

They took up stones therefore to cast at him: but Jesus hid himself, and went out of the temple.

Section 205 — The Healing of the Man Born Blind [John 9:1–41]

And as he passed by, he saw a man blind from his birth.

And his disciples asked him, saying, Rabbi, who sinned, this man, or his parents, that he should be born blind?

Jesus answered, Neither did this man sin, nor his parents: but that the works of God should be made manifest in him. We must work the works of him that sent me, while it is day: the night cometh, when no man can work. When I am in the world, I am the light of the world.

When he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed his eyes with the clay, and said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went away therefore, and washed, and came seeing.

The neighbors therefore, and they that saw him aforetime, that he was a beggar, said, Is not this he that sat and begged? Others said, It is he: others said, No, but he is like him. He said, I am he.

They bring to the Pharisees him that aforetime was blind. Now it was the sabbath on the day when Jesus made the clay, and opened his eyes.

The Pharisees therefore also asked him again how he received his sight. And he said unto them, He put clay upon mine eyes, and I washed, and I see.

Some therefore of the Pharisees said, This man is not from God, because he keepeth not the sabbath. But others said, How can a man that is a sinner do such signs? And there was a division among them.

They said therefore unto the blind man again, What sayest thou of him, in that he opened thine eyes? And he said, He is a prophet.

The Jews therefore did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him that had received his sight, and asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

His parents answered and said, We know that this is our son, and that he was born blind: but how he now seeth, we know not; or who opened his eyes, we know not: ask him; he is of age; he shall speak for himself.

They called therefore the man that was blind, and said unto him, Give glory to God: we know that this man is a sinner.

He therefore answered, Whether he is a sinner, I know not: one thing I know, that, whereas I was blind, now I see.

They said therefore unto him, What did he to thee? how opened he thine eyes?

He answered them, I told you even now, and ye did not hear; wherefore would ye hear it again? would ye also become his disciples?

And they reviled him, and said, Thou art his disciple; but we are disciples of Moses. We know that God hath spoken unto Moses: but as for this man, we know not whence he is.

The man answered and said unto them, Why, herein is the marvel, that ye know not whence he is, and yet he opened mine eyes. We know that God heareth not sinners: but if any man be a worshipper of God, and do his will, him he heareth. Since the world began it was never heard that any one opened the eyes of a man born blind. If this man were not from God, he could do nothing.

They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

Jesus heard that they had cast him out; and finding him, he said, Dost thou believe on the Son of God?

He answered and said, And who is he, Lord, that I may believe on him?

Jesus said unto him, Thou hast both seen him, and he it is that speaketh with thee.

And he said, Lord, I believe. And he worshipped him.

And Jesus said, For judgment came I into this world, that they that see not may see; and that they that see may become blind.

Section 206 — The Good Shepherd [John 10:1–21]

Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep.

To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

Jesus therefore said unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that came before me are thieves and robbers: but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture.

The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have it abundantly.

I am the good shepherd: the good shepherd layeth down his life for the sheep. He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them: he fleeth because he is a hireling, and careth not for the sheep.

I am the good shepherd; and I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep.

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd.

Therefore doth the Father love me, because I lay down my life, that I may take it again. No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment received I from my Father.

There arose a division again among the Jews because of these words.

Section 207 — The Feast of Dedication: I and the Father Are One [John 10:22–42]

And it was the feast of the dedication at Jerusalem: it was winter; and Jesus was walking in the temple in Solomon's porch.

The Jews therefore came round about him, and said unto him, How long dost thou hold us in suspense? If thou art the Christ, tell us plainly.

Jesus answered them, I told you, and ye believe not: the works that I do in my Father's name, these bear witness of me. But ye believe not, because ye are not of my sheep.

My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand.

My Father, who hath given them unto me, is greater than all; and no one is able to snatch them out of the Father's hand.

I and the Father are one.

The Jews took up stones again to stone him.

Jesus answered them, Many good works have I showed you from the Father; for which of those works do ye stone me?

The Jews answered him, For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God.

Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came (and the scripture cannot be broken), say ye of him, whom the Father sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God?

If I do not the works of my Father, believe me not. But if I do them, though ye believe not me, believe the works: that ye may know and understand that the Father is in me, and I in the Father.

They sought again to take him: and he went forth out of their hand.

Section 208 — The Death and Raising of Lazarus [John 11:1–44]

Now a certain man was sick, Lazarus of Bethany, of the village of Mary and her sister Martha. And it was that Mary who anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.

The sisters therefore sent unto him, saying, Lord, behold, he whom thou lovest is sick.

But when Jesus heard it, he said, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby.

Now Jesus loved Martha, and her sister, and Lazarus.

When therefore he heard that he was sick, he abode at that time two days in the place where he was.

Then after this he saith to the disciples, Let us go into Judaea again.

The disciples say unto him, Rabbi, the Jews were but now seeking to stone thee; and goest thou thither again?

Jesus answered, Are there not twelve hours in the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because the light is not in him.

These things spake he: and after this he saith unto them, Our friend Lazarus is fallen asleep; but I go, that I may awake him out of sleep.

The disciples therefore said unto him, Lord, if he is fallen asleep, he will recover.

Now Jesus had spoken of his death: but they thought that he spake of taking rest in sleep. Then Jesus therefore said unto them plainly, Lazarus is dead.

So when Jesus came, he found that he had been in the tomb four days already.

Now Bethany was nigh unto Jerusalem, about fifteen furlongs off.

Martha therefore, when she heard that Jesus was coming, went and met him: but Mary still sat in the house.

Martha therefore said unto Jesus, Lord, if thou hadst been here, my brother had not died. And even now I know that, whatsoever thou shalt ask of God, God will give thee.

Jesus saith unto her, Thy brother shall rise again.

Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

Jesus said unto her, I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live: and whosoever liveth and believeth on me shall never die. Believest thou this?

She saith unto him, Yea, Lord: I have believed that thou art the Christ, the Son of God, even he that cometh into the world.

And when she had said this, she went away, and called Mary her sister secretly, saying, The Teacher is here, and calleth thee.

And she, when she heard it, arose quickly, and went unto him.

When Mary therefore came where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

When Jesus therefore saw her weeping, and the Jews also weeping who came with her, he groaned in the spirit, and was troubled, and said, Where have ye laid him? They say unto him, Lord, come and see.

Jesus wept.

The Jews therefore said, Behold how he loved him!

But some of them said, Could not this man, who opened the eyes of him that was blind, have caused that this man also should not die?

Jesus therefore again groaning in himself cometh to the tomb. Now it was a cave, and a stone lay against it.

Jesus saith, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time the body decayeth; for he hath been dead four days.

Jesus saith unto her, Said I not unto thee, that, if thou believedst, thou shouldest see the glory of God?

So they took away the stone. And Jesus lifted up his eyes, and said, Father, I thank thee that thou heardest me. And I knew that thou hearest me always: but because of the multitude that standeth around I said it, that they may believe that thou didst send me.

And when he had thus spoken, he cried with a loud voice, Lazarus, come forth.

He that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin.

Jesus saith unto them, Loose him, and let him go.

Section 209 — The Council's Decision [John 11:45–57]

Many therefore of the Jews, who came to Mary and beheld that which he did, believed on him. But some of them went away to the Pharisees, and told them the things which Jesus had done.

The chief priests therefore and the Pharisees gathered a council, and said, What do we? for this man doeth many signs. If we let him thus alone, all men will believe on him: and the Romans will come and take away both our place and our nation.

But a certain one of them, Caiaphas, being high priest that year, said unto them, Ye know nothing at all, nor do ye take account that it is expedient for you that one man should die for the people, and that the whole nation perish not.

Now this he said not of himself: but being high priest that year, he prophesied that Jesus should die for the nation; and not for the nation only, but that he might also gather together into one the children of God that are scattered abroad.

So from that day forth they took counsel that they might put him to death.

Jesus therefore walked no more openly among the Jews, but departed thence into the country near to the wilderness, into a city called Ephraim; and there he tarried with the disciples.

Appendix: Notes on Chapter Nineteen

On the Feast of Tabernacles

The Feast of Tabernacles (*Sukkoth*) discourse in John 7–8 (Sections 201–204) is the most extended and most confrontational of Jesus's Jerusalem encounters in John's Gospel. The feast itself — a seven-day autumn festival commemorating Israel's wilderness wandering, celebrated with water-libation ceremonies and the illumination of the Temple court with great golden lampstands — provides the symbolic background for two of Jesus's greatest self-disclosures: the rivers of living water (water libation imagery) and the light of the world (lampstand imagery).

Jesus arrives at the feast in secret and teaches publicly in the Temple from the midst of the feast. The crowd is divided. The authorities send officers to arrest him; the officers return empty-handed with the most remarkable assessment in John's arrest narratives: *"Never man so spake."* Nicodemus, already known to the reader from John 3, appears here as a lone dissenting voice in the Sanhedrin — raising a procedural objection that costs him his colleagues' contempt but not his post.

On the Woman Taken in Adultery

The passage known as the *Pericope Adulterae* (Section 203, John 7:53–8:11) occupies a unique status in New Testament textual criticism. It is absent from the oldest and most reliable Greek manuscripts of John's Gospel (Papyrus 66, Papyrus 75, Codex Sinaiticus, Codex Vaticanus, and others) and is marked with asterisks or obeli in several manuscripts that do include it, indicating ancient doubt about its authenticity. It appears in different locations in different manuscripts — some placing it after John 7:36, some after John 21:25, some after Luke 21:38. The ASV and most modern critical translations include it but bracket it or note its textual uncertainty.

Despite its uncertain manuscript standing, the passage is almost universally regarded as preserving a genuine tradition about Jesus — its style is more Synoptic than Johannine, its content is consistent with Jesus's character and teaching, and Eusebius mentions a similar story in the *Didascalia Apostolorum* and in Papias. The story captures with extraordinary precision the dual character of Jesus's response to moral failure: radical refusal of condemning judgment (*"Neither do I condemn thee"*) paired with radical moral demand (*"Go thy way; from henceforth sin no more"*). These two elements — grace without sentimentality, forgiveness without moral license — are precisely the combination that characterizes Jesus's dealings with the morally compromised throughout all four Gospels.

The detail that Jesus writes on the ground — twice — is the only instance in the Gospels of Jesus writing anything. What he wrote has generated endless speculation and is not recorded. Its

narrative function is to create a pause — a silence in which the accusers are left with their own consciences — before the devastating response.

On "Before Abraham Was, I Am"

The climax of the John 8 discourse (Section 204) is among the most theologically explosive statements in the entire New Testament: *"Verily, verily, I say unto you, Before Abraham was, I am."* The Greek *prin Abraam genesthai, egō eimi* sets up a deliberate grammatical contrast: Abraham "came into being" (*genesthai*, the verb of becoming); Jesus "I am" (*egō eimi*, the verb of being without becoming). The syntax itself encodes the theological claim: Abraham had a beginning; Jesus does not. Jesus exists in the eternal present that transcends the category of beginning altogether.

The *egō eimi* here directly echoes the divine name disclosed to Moses in Exodus 3:14 (*'ehyeh asher 'ehyeh*, "I AM WHO I AM"; LXX: *egō eimi ho ōn*). The crowd understands the claim immediately and reaches for stones — the prescribed penalty for blasphemy under Leviticus 24:16. This is not a misunderstanding; it is a recognition. They hear exactly what Jesus means to say and respond to it as blasphemy. The stoning attempt establishes conclusively that the *egō eimi* sayings in John's Gospel are not merely self-descriptions but divine self-identifications.

On the Man Born Blind

The healing of the man born blind (Section 205) is the most elaborately narrated miracle in any of the four Gospels and one of the most dramatically structured narratives in the New Testament. John devotes an entire chapter to what the Synoptics would have treated in a few verses, because for John the miracle is simultaneously a physical healing, a theological sign, and a dramatic illustration of his Gospel's central theme: *"For judgment came I into this world, that they that see not may see; and that they that see may become blind"* (9:39).

The narrative unfolds through a series of interrogations — the neighbors, the Pharisees, the man's parents, the Pharisees again, and finally Jesus himself — each of which reveals the hardening of the authorities and the growing clarity and confidence of the healed man. His theological development through the chapter is a study in progressive illumination: first he calls Jesus "the man called Jesus" (9:11); then "a prophet" (9:17); then, after the most confrontational exchange, he defends Jesus on the grounds that no sinner could do such signs; and finally, when Jesus reveals himself, he worships him with the full confession: "Lord, I believe" (9:38). The man born blind ends the chapter seeing in every sense. The Pharisees who see with physical eyes end the chapter blind in every sense that matters.

The disciples' opening question — "Rabbi, who sinned, this man, or his parents, that he should be born blind?" — reflects the common Second Temple assumption of a direct correlation between suffering and sin (see also Job's friends). Jesus's answer demolishes the assumption without explaining why suffering exists: the man's blindness is not the result of sin but the occasion for the works of God to be manifest. This reframing does not make blindness good; it refuses to make it a moral verdict.

On the Good Shepherd

The Good Shepherd discourse (Section 206) stands in immediate narrative connection to the healing of the blind man: Jesus has just spoken of those who are blind refusing to see; now he describes his own sheep as those who hear his voice and follow him. The contrast — blind Pharisees who claim to see, and sheep who hear and follow — is the same contrast rendered in pastoral rather than optical imagery.

The discourse contains two *"I am"* sayings in close proximity: *"I am the door of the sheep"* (10:7) and *"I am the good shepherd"* (10:11, 14). As the door, Jesus is the only legitimate access point to the sheepfold — an absolute claim of exclusive mediation. As the good shepherd, he is defined above all by one act: *"The good shepherd layeth down his life for the sheep."* The hireling flees when the wolf comes because the sheep are not his own; the good shepherd lays down his life precisely because they are. The voluntary character of this laying down is emphasized three times: *"I lay down my life… No one taketh it away from me, but I lay it down of myself"* (10:15, 17, 18).

The saying about "other sheep… not of this fold" (10:16) is one of John's most universalist gestures: the good shepherd's scope is not limited to the Jewish community to whom he speaks but includes all who will hear his voice. The one flock under one shepherd anticipates the Great Commission's universal scope.

On "I and the Father Are One"

The declaration *"I and the Father are one"* (*Egō kai ho Patēr hen esmen*, John 10:30) at the Feast of Dedication (Section 207) is the most compact Trinitarian statement in John's Gospel. The Greek *hen* (one) is neuter — not masculine *heis* (one person) but neuter *hen* (one thing, one reality, one in nature). The statement claims not identity of persons but unity of essence and will. The crowd again reaches for stones; Jesus again deflects the violence; but the charge is now explicit: *"Thou, being a man, makest thyself God"* (10:33). And Jesus does not deny the charge. He redirects and defends it.

On the Raising of Lazarus

The raising of Lazarus (Section 208) is the climax of the Book of Signs and the most theologically weighted miracle in the Gospel tradition. It is unique to John, and its placement is deliberate: it is the seventh and final sign in John's Gospel, and it is the direct cause of the Sanhedrin's decision to kill Jesus (Section 209). The miracle that gives life precipitates the council that decides on death.

Three details stand out above all others. First, *"Jesus wept"* (11:35) — the shortest verse in the English New Testament and one of the most theologically rich. The Greek *edakrysen* (he shed tears) is distinct from the *klaiousa* (wailing, weeping loudly) used of Mary and the crowd. Jesus weeps quietly, intimately. He who is the resurrection and the life weeps at the tomb of his friend. His deity does not distance him from grief; it enters it.

Second, the exchange with Martha (11:21–27) contains one of the supreme *"I am"* sayings: *"I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live: and whosoever liveth and believeth on me shall never die."* This is not a promise about a future

resurrection only; it is a claim about a present reality. The resurrection is not an event Jesus will cause; it is a person he is. Martha's confession — *"I have believed that thou art the Christ, the Son of God, even he that cometh into the world"* — is the fullest human confession of Jesus's identity in John's Gospel before the Passion.

Third, the prayer before the tomb (11:41–42) is the most transparent moment of Jesus's relationship with the Father in the public ministry: *"Father, I thank thee that thou heardest me. And I knew that thou hearest me always: but because of the multitude that standeth around I said it, that they may believe that thou didst send me."* The prayer is for the crowd's benefit, not for Jesus's. He thanks, not asks — the request has already been made in the intimacy of the Father-Son relationship before the tomb was approached.

"Lazarus, come forth." He comes. Still bound in grave-clothes. *"Loose him, and let him go."*

On Caiaphas's Prophecy

The irony of John 11:49–52 (Section 209) is among the sharpest in the Gospel tradition. Caiaphas, the high priest, delivers what he intends as a calculating piece of realpolitik: *"It is expedient for you that one man should die for the people, and that the whole nation perish not."* John interprets this as prophecy — not from Caiaphas's own understanding but from the prophetic office he holds. The high priest who will preside over the condemnation of Jesus unknowingly pronounces the theological meaning of the death he is engineering. *"Jesus should die for the nation; and not for the nation only, but that he might also gather together into one the children of God that are scattered abroad."* The words of expediency become, in John's narration, the words of atonement.

Scripture Index — Chapter Nineteen

Section

Event

John

201

Jesus at the Feast of Tabernacles

7:1–36

202

Rivers of Living Water; Officers Return Empty

7:37–53

203

The Woman Taken in Adultery

7:53–8:11

204

I Am the Light of the World; Before Abraham Was, I Am

8:12–59

205

The Healing of the Man Born Blind

9:1–41

206

The Good Shepherd

10:1–21

207

I and the Father Are One

10:22–42

208

The Death and Raising of Lazarus

11:1–44

209

The Council’s Decision to Kill Jesus

11:45–57