

CLASS NOTES - THE GOSPEL ACCORDING TO JOHN

Taught By Robert Stapleton



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THE GOSPEL ACCORDING TO JOHN

Robert Stapleton

CLASS DESCRIPTION:

1. This class will provide a verse-by-verse study of the book of John.
 - A. Class will emphasize the proof of the deity of Jesus; His miracles, teachings, passion, and resurrection.
 1. Special attention will be paid to the response of those who heard and saw the evidence that supported Jesus' claims.

COURSE ASSIGNMENTS:

1. John is to be read once during the quarter with a reading log kept.
2. Instructions concerning reading log.
 - A. Keep a typewritten log of your reading, with dates and chapters read.
 1. Your log should be turned in to instructor no later than the beginning of class day during the finals week.
 - B. Your log will count for 10% of your total course grade.
3. The following book is to be read and a reading log kept - John, The Gospel of Belief by Merrill C. Tenney.
 - A. Your log should be turned in to instructor no later than the beginning of class day during the finals week
 - B. Your log will count for 10% of your total course grade.
4. A research paper is to be written on one or more of the seven great signs which point to the deity of Jesus (John 2).
 - A. Paper should be 10 double spaced pages, 12 font, turned in no later than the beginning of class day during finals week.
 - B. Paper will count for 20% of your total course grade.
5. Memory Verses:
 - A. The following verses are to be committed to memory:

John 1:1
John 3:16
John 4:24
John 5:28, 29
John 8:24
John 8:32
John 12:48
John 14:1-4
John 14:15
John 15:14
John 17:17
John 18:36
 - B. Memory work should be done in the A.S.V., K.J.V., N.E.S.V., or N.K.J.V. unless the instructor grants permission to use another version.

6. Tests:
 - A. Two scheduled tests will be administered.
 1. Each will account for 30% of your total score.
 2. Any additional credit will be at the instructor's discretion.
7. Recommended Reading:
 - A. Show Us The Father, W.T. Hamilton
 - B. The Gospel According to St. John, B.F. Wescott
 - C. The Gospel of John, Charles R. Erdman
 - D. The Gospel of John, Paul T. Butler

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INTRODUCTION:

1. Of the four books which chronicle the life of Christ, it is said that:
 - A. Matthew wrote to the Jews and presents the King and His kingdom.
 - B. Mark wrote to the Romans and presents Jesus as the Servant of Jehovah, a man of action.
 - C. Luke wrote to the Greeks and presents Jesus as the perfect man.
 - D. John wrote to all mankind and presents Christ, as God became flesh in the universal man.
2. The book of John differs considerably from the other three accounts:
 - A. They are more biographical in their approach of the life of Christ.
 - B. John shows the nature of Christ.
 - C. The book of John was written many years later than the others.
 1. There would have been no need for him to write at such a late date if all he was going to do was repeat what already had been said.
 - D. He leaves out several things found in the other three records:
 1. Genealogy, birth, childhood, baptism, temptation, Sermon on the mount, etc.
 - E. He includes several things not found in the other three records:
 1. The miracle at Cana, the story of Nicodemus, the story of the woman at the well, the parable of the Good Shepherd, the raising of Lazarus, the washing of the disciple's feet, the Lord's Prayer for unity, and the events of Thomas.
3. Book has been called "the holy of holies of the N.T."

BODY:

1. WHO WROTE THE BOOK?

- A. Critics attempt to date the N.T. books as late as possible in order to deny their inspiration and discredit their authorship.
 1. If it could be shown that the books were written during the 2nd century, or later, this would eliminate all the original authors and, therefore, discredit the entire N.T.
 2. We have fragments of John that date to within 25 years of his lifetime proving the critics wrong.
- B. Internal evidence supports John's authorship.
 1. The author was familiar with the people, places and customs of Palestine, which indicated that he must have been a Jew such as John who lived there.
 2. Most of the quotations from the O.T. are from the Hebrew of which only a Palestinian Jew, such as John, would do.
 3. The personal insights and intimate details found within the book indicate that someone wrote it that was very close to Jesus, such as John.
 - A. Three apostles were the closest to Jesus - Peter, James and John - Mark 5:35-43; Matthew 17:1-9; 26:36, 37.

1. James was beheaded in the early days of the church, which excludes him as author - Acts 12:1, 2.
 2. As we have noted the book of Mark contains Peter's preaching, therefore no need for another history from Peter's perspective.
 3. This leaves only John.
- D. External evidence also suggests John as the author.
1. Justin Martyr, about A.D. 150, credits John as the author.
 2. Muratorian Canon, about A.D. 170, claims John is the author.
 3. Irenaeus, about A.D. 180, wrote that Polycarp, who was a friend of John, credited John with the authorship.
 4. Tertullian, about A.D. 200, credited John with writing it.
- E. John was well qualified to write an account of the life of Christ.
1. He was the brother of James and the son of Zebedee and Salome - Matthew 4:21; 20:20, 21; 27:56; Mark 15:40, 41.
 2. He was probably the younger brother of James as he was always mentioned second - Matthew 4:21; 10:2; 17:1; Mark 1:29; 10:35.
 3. He was a partner in a fishing business with his father, brother and Peter and Andrew - Luke 5:10.
 4. Salome is believed to be one of the women who followed Jesus and financially supported his efforts - Mark 16:1; Luke 8:2, 3; 24:10.
 5. He was one of the first disciples and enjoyed a special closeness to Jesus.
 - A. He was the "disciple whom Jesus loved" - John 13:23; 19:26; 21:20; Matthew 17:1; Mark 5:37.
 6. Before his death Jesus commended the care of His mother to John - John 19:25-27.
 7. John and Peter worked close together - Luke 22:8; John 20:2-10; Acts 4:13-22; 8:14.
 8. He was the apostle who Jesus called a "son of thunder," but became the "apostle of love" - Mark 3:16, 17; 9:38-40; Luke 9:51-56.
 9. Was one of the leaders of the Jerusalem church - Galatians 2:9.
 10. History says that he remained in Jerusalem until the death of Jesus' mother.
 11. And that he spent the remaining years of his life in Ephesus.
 - A. Following the destruction of Jerusalem, Ephesus became the center of Christianity.
 - B. He was exiled to Patmos during the reign of Domitian - Revelation 1:9.
 - C. Died during the reign of Trajan, about 100 A.D. and was buried at Ephesus.
- F. Personal information on John.
1. John was the youngest son of Zebedee, a fisherman on the sea of Galilee - Mark 1:19.
 2. His mother's name was Salome - Matthew 27:56; Mark 16:1.
 3. The original meaning of his name was – "whom Jehovah loves."
 4. He is thought to be the youngest disciple.

5. It is believed that he lived during most of the first century.
 - A. Therefore, he was approximately 100 years old at his death in A.D. 98.
 6. He was one of the first disciples chosen - Matthew 4:21.
 7. He was one of the three disciples of whom it appears that Jesus was the closest - Matthew 17:1, 26:37.
 - A. Peter and John's brother James were the other two.
 8. During numerous occasions John was treated with greater familiarity than all the others.
 - A. He sat next to Jesus at the Last Supper - John 13:23.
 1. Note that he leaned upon the chest of Jesus during this time.
 - B. While Jesus hung upon the cross John was entrusted with the care of Jesus' mother - John 19:26, 27.
 - C. He was known as "the disciple whom Jesus loved" - John 20:2; 21:7, 20.
 1. He never referred to himself in this manner until after the Last Supper.
 9. He was surnamed by Christ as a "son of Boanerges," which meant "sons of thunder."
 - A. His being surnamed thusly was probably due to his zeal and desire to speak concerning Jesus - Mark 3:17.
 10. He was the author of five New Testament books:
 - A. Gospel of John.
 - B. First John, written about A.D. 90.
 - C. Second John, also written about A.D. 90.
 - D. Third John, also written about A.D. 90.
 - E. Revelation, written about A.D. 95 or 96.
 11. Some believe that this John, like John the Baptist, was a cousin to Christ - Matthew 27:56; Mark 15:40; John 19:25.
- 2. WHEN AND WHERE WRITTEN?**
- A. John was the third author by content following Luke and Paul.
 1. He wrote John, 1st, 2nd, 3rd John and Revelation.
 - B. Evidence indicates that the book of John was probably written from Ephesus near the end of the 1st century.
 1. "Last of all, John, observing that in the other Gospels those things were related that concerned the body, and being persuaded by his friends and also moved by the Spirit of God, wrote a spiritual Gospel." - Clement of Alexandria, about 100 years after John's death.
 2. Irenaeus claimed that John wrote about the life of Christ about 60 years after the ascension of Christ.
 - A. He also stated that John wrote after the death of Domitian following his return from Patmos.
 - B. He referred to John's account as the last of four accounts of the life of Christ.
 3. John's exile was in the latter part of Domitian's rule.
 - A. Domitian died in A.D. 96.

- B. The book of John was written after the exile to Patmos.
- C. Therefore, this would date the book around A.D. 97 or 98.

3. WHY WAS BOOK WRITTEN?

- A. To support the claims of the deity of Christ.
 - 1. Eight great miracles are listed by John to prove this deity:
 - A. Water to wine - 2:1-11.
 - B. Long distant healing of the nobleman's son - 4:46-54.
 - C. 5,000 fed - 6:1-13.
 - D. Jesus walking on water - 6:16-21.
 - E. Man born blind healed - 9:1-7.
 - F. Lazarus rose from the dead - 11:1-46.
 - G. The resurrection - 20:30, 31.
 - H. The great catch of fish - 21:1-8.
- B. John records nothing of the first 30 years of the life of Jesus.
- C. Purpose was to supplement what Matthew, Mark and Luke had already written.

4. OUTLINE OF JOHN.

- A. The Word in eternity - 1:1-5. (Word refers to Jesus)
- B. The Word became flesh - 1:6-18.
- C. The Word revealed to Israel - 1:19-12:50.
- D. The Word revealed to the disciples - 13:1-17:26.
- E. The Word crucified for man's sins - 18:1-19:42.
- F. The Word resurrected from the dead - 20:1-31.
- G. The Word manifested to the disciples after the resurrection - 21:1-25.

5. LESSONS FROM JOHN FOR US TODAY.

- A. Christ is Deity, the creator, and one of the three Persons in the Godhead - John 1:1-3, 14; 20:24-28.
- B. Despite Catholic claims, Christ did not perform miracles before Cana - John 2:11.
- C. The mark of a disciple is love - John 13:34, 35.
- D. Holy Spirit sent to guide the apostles into all truth - John 16:13; 17:17.
- E. The apostle of love did not ignore false teaching - 1 John 2:4.
- F. Claims of Christ set forth in the "I Am" passages:
 - 1. The bread of life - 6:35.
 - 2. The light of the world - 8:12; 9:5.
 - 3. The door of the sheepfold - 10:7.
 - 4. The good shepherd - 10:11, 14.
 - 5. The resurrection and the life - 11:25.
 - 6. The way, the truth, and the life - 14:6.
 - 7. The true vine - 15:1.
- G. Jesus is the "only begotten Son of God" - John 1:14, 18; 3:16, 18; 1 John 4:9.
 - 1. Liberals are attempting to destroy the teaching that "Jesus is the Christ the Son of the living God" - Matthew 16:16.
 - A. They translate "only begotten" as "only."
 - B. Also change "virgin" to "young woman."

2. Only three ways one can become a son of God:
 - A. Creation - Genesis 1:27.
 - B. Adoption - Romans 8:14-17.
 - C. Only Jesus is the “only begotten Son of God.”
 1. That is, God was His Father and Mary was His mother.

CONCLUSION:

1. Key word in John is “believe.”
 - A. Occurs about 100 times.
2. Book written that man might believe that Jesus is the Christ, the Son of God, and have eternal life - John 3:16; 20:30, 31.

COMMENTARY

CHAPTER ONE:

Verse 1

1. In the beginning...
 - A. The beginning of the natural universe – Genesis 1:1.
2. ...was the Word...
 - A. Greek – “Logos” - used to express both reason and speech.
 1. Christ is the revelation of the Father.
3. ...and the Word was with God...
 - A. Associated with the Father.
 - B. The word “with” is from the Greek word “pros,” which indicates equality and intimacy.
 1. Literally, the idea of being face to face with each other.
 - A. Thus, when Jesus took on the flesh he essentially emptied himself of this equality with the First Person of the Godhead – Philippians 2:6.
 1. This resulted in him becoming the “Son of God” – Luke 1:35.
 2. It is clear from Philippians 2:6 that the emptying of himself occurred at a specific time as is seen in the use of the aorist form of the verb.
 - A. Of course that would be at the incarnation.
 3. It should be understood that emptying himself did not involve any loss of the essential deity of Jesus as he was “existing in the form of God” (ASV).
4. ...and the Word was God...
 - A. See John 20:28.
 1. Christ is therefore divine.
 2. Literally, in the Greek, “and God was the Word.”
 - B. The word “God” is “Theos” in the Greek, with reference to the one true God.
 - C. Not as the Jehovah's Witnesses say, “was a god.”
 1. To say, as the Jehovah's Witnesses do in their New World Translation “and the Word was a god” would be blasphemous to the Jew, for God is one – Deuteronomy 6:4.
 - D. For John to say, “the Word was with God” he could not have said, “the Word was the God.”
 1. One cannot be and with at the same time.
 2. To put it that way (the Word was the God), the Word would have been all there was of God.
 - A. Thus, not a divine person in the presence of a divine person.
 - E. In the sentence structure in the Greek, the word “God” appears before the phrase “the Word” in the last part of the passage.
 1. This makes the word “God” a predicate nominative which, in the Greek, generally does not have the article.
 2. Since this is true, the article is often supplied in the English translation.

Verse 2

1. The same was in the beginning...
 - A. A repetition for clarity or emphasis.
 - B. The beginning as per the physical universe, or at the time in which time and space began to be calculated.
 1. Since God, by definition, must be eternal, this cannot refer to a point of beginning in so far as God is concerned.
2. ... with God.
 - A. Literally, the idea of God was with God.
 1. Pointing to the co-eternalness of Jesus.
 2. The Word, i.e. Jesus, was with God.
 - B. Jesus is the Alpha and the Omega - Revelation 1:8, 11; 21:6; 22:13.

Verse 3

1. All things were made by him...
 - A. See Colossians 1:16, 17; Genesis 1:26; 1 Corinthians 8:6; Hebrews 1:2, 10.
 - B. Literally, all things came into existence by or through him.
 - C. The phraseology seems to suggest that Jesus' role in creation was different than that of the Father's.
 1. But why should that surprise us?
 2. Take a look at Genesis 1:2.
 3. It appears that Jesus' work in creation was in the form of the agent.
 - A. Look at Hebrews 1:2, where it says of Jesus that it was "by whom also he made the worlds."
 4. The roles of each personality within the Godhead are often individualized.
 - A. Consider Matthew 3:16, 17.
2. ...and without him...
 - A. Jesus' involvement in creation stated both positively and negatively.
 - B. Everything that was made (i.e. created) has his mark on it.

Verse 4

1. In him was life...
 - A. I.e. spiritual life - John 10:10.
 - B. Jesus is the fountain of life, eternal, moral, and physical.
 - C. John uses the word "life" quite frequently.
 1. Tenney (p. 66) points out that the "...noun occurs thirty-six times..."
2. ...the life was the light of men.
 - A. Recall John 14:6.

Verse 5

1. ...shineth...
 - A. "Phainei" - continueth action.
 - B. Jesus continually shines forth in a world darkened by sin.
 1. He is the opposite of utter darkness.
2. ...comprehended it not.
 - A. Literally, those of the world darkened by sin understood it not.

- B. They failed to grasp the light – John 12:35.
- C. Note that both “light” and “darkness” exist at the same time.
 - 1. In this life, Jesus does not banish the darkness.

Verse 6

- 1. ...man sent from God...
 - A. Indicates John the baptizer’s position - Isaiah 40:3.
 - 1. Note the difference between Jesus and John.
 - A. Jesus was “in the beginning” while John was “sent from God.”
 - B. Also, note he was sent “from God” rather than by Him.
 - 1. Literally, the idea of his being sent from the “side of God.”

Verses 7-9

- 1. The same came for a witness... (v. 7)
 - A. Literally, not as “a witness,” but, rather, “to witness.”
 - 1. He came to bear witness of Jesus.
 - B. According to Robertson, the word “witness” and its various forms are found nearly fifty times in the book of John.
- 2. ...that all *men* through him might believe. (v. 7)
 - A. Quite a blow to Calvinism!
 - 1. John’s purpose is seen involving making all come to the knowledge of Jesus.
 - B. The word “believe” here suggests the idea of come to believe in Jesus.
 - 1. Thus John is seen as the agent by whom “all” were to come to believe.
- 3. ...was the true Light,... (v. 9)
 - A. Literally, the “true Light” came into the world and John bore witness of him.
- 4. ...which lighteth every man... (v. 9)
 - A. Jesus brought light to each and every man.
 - B. Even though not everyone obeys the gospel, everyone has benefited from the coming of the Light.
- 5. ...world. (v. 9)
 - A. Four words are used in the New Testament which are translated “world.”
 - 1. Ge – in reference to land, ground, territory, the earth.
 - A. Distinguished from the heavens.
 - 2. Aion – an age, a period of time, epoch.
 - 3. Kosmos – order, arrangement, ornament, sum-total of humanity in the world.
 - 4. Oikoumene – the inhabited earth, the abode of men.
 - B. The word “world” here is “kosmos” in reference to the orderly universe.

Verse 10

- 1. ...world knew him not...
 - A. Literally, a rejection of Jesus - John 5:43.
 - 1. They failed to recognize:
 - A. He was the world’s creator.
 - B. He was in the world for its benefit.
 - B. The rejection here is more than a rejection of his attributes or principle of light.
 - 1. It is a rejection of him.

Verse 11

1. He came unto his own,...
 - A. Here the definite act in reference to his incarnation.
 - B. Literally, he came to his own people – Matthew 1:21.
 1. Remember, the gospel was taken first to the house of Israel.
 - C. Points to his being first in the world, generally speaking, and then coming to his own people.
 1. More than likely speaking of his pre-ministry time.
2. ...his own received him not.
 - A. They did not acknowledge him to be what he said he was, i.e. the Messiah.

Verse 12

1. But as many as received him...
 - A. Literally, those who accepted him as per his claims received him.
2. ...to them gave he power to become sons of God,...
 - A. Six different words are used in the New Testament which are translated “power.”
 1. Here, it is “exousia”, in reference to the right to act in a certain way.
 - A. Therefore, was given to these the right to believe and become the sons of God.
 - B. The truth of the matter is, only those who accept Jesus have the right to become sons (literally, children) of God.
 1. It goes beyond opportunity.
3. ...to them that believe...
 - A. Faith is the first step toward becoming a child of God.
 - B. Here speaking not of a one time act, but a present continued action as seen in the present participle.
 - C. It is important to see that to “believe on” is more intense than the simple acceptance of something.
 1. Its depth is such that it implies the idea of resting or trusting the statement or person.
 - A. In this case, it suggests an action greater than believing the historical facts of the existence of Jesus, but to go so far as to accept his word for what he claims, i.e. he is the Messiah.

Verse 13

1. Which were born...
 - A. Literally, were “begotten,” and only found here in the book of John, and in 1st John.
 1. Reference, of course, to the new birth - John 3:5.
 - B. Notice that John points out that their being “begotten” was not:
 1. Of blood.
 - A. Perhaps in reference to the new birth not being related to sexual activity.
 2. Nor of the will of the flesh.
 3. Nor of the will of man.
 - C. Literally, their being begotten was not the result of descent, desire, or human

power.

Verse 14

1. And the Word was made flesh...
 - A. Literally, the Logos took on flesh or human nature - Hebrews 2:16; Philippians 2:7.
 - B. When connected to verses 1 and 2 it indicates that God became flesh in reference to the incarnation.
2. ...dwelt among us,...
 - A. The inhabitation of the human body is viewed as a tabernacle - 2 Corinthians 5:1, 2; 2 Peter 1:14.
 - B. Literally, in the midst of us.
3. ...(and we beheld his glory...
 - A. Reference to their scrutinizing him as one would carefully consider that which remains before a spectator.
 - B. They saw him to possess the Shekinah glory of God as seen in the Old Testament - Exodus 16:10; 24:16; 1 Kings 8:11; Isaiah 6:3; Ezekiel 1:28.
4. ...the glory as the only begotten of the Father,...
 - A. The “as” here is for the purpose of comparison.
 1. Therefore, the glory that Jesus possessed corresponded to that of an only Son sent from the father.
 - B. “Monogenes” - one of a kind, unique.
 1. Christ is here distinguished from all other “sons” of God as he did not become such due to the way in which the ones previously cited did.
5. ...full of grace and truth.
 - A. A summation of the only begotten of the Father.
 1. Grace reveals the love of the Father.
 2. Truth reveals the means by which this grace is shown.

Verse 15

1. ...He that cometh after me is preferred before me:...
 - A. John shows that Jesus is his superior rather than simply speaking of time.
2. ...for he was before me
 - A. “For” indicates the reason for the preceding statement.
 - B. Jesus’ being before John speaks of the eternal pre-existent nature of Jesus - Luke 1:26-30.
 1. When referring to the historic manifestation Christ is seen as “become before” him, while when speaking of his eternal being Jesus is seen to precede him.

Verse 16

1. ...of his fullness have all we received,...
 - A. Literally, the idea of, “because of his fullness...”
 1. Reference to the completeness of Christ as seen in Colossians 2:9.
 2. Points to the fact that Jesus was no less deity even though in the flesh.
2. ...grace for grace.

- A. It is in Christ that one comes to a full understanding of what the grace of God really is.
- B. Grace is here put over against grace indicating a newness of grace which is a “new and improved version.”
 - 1. It was not the grace of the Old Testament that was warmed over or added to.

Verse 17

- 1. For the law was given by Moses,...
 - A. Literally, through Moses.
- 2. ...but grace and truth
 - A. Not implying there was no grace before Christ - Genesis 6:8.
 - 1. Instead, refers to the gospel and its grace which are manifested in Christ.
 - B. Truth is also clearly seen in Christ.
 - 1. The Law no longer will stand as God's standard for man.

Verse 18

- 1. ...no man hath seen God at any time...
 - A. Does not contradict Exodus 24:10 and Job 42:5.
 - 1. Instead, points to the fact that no one has seen the divinity of God.
 - 2. Just as a blind man can “see” something, Moses had “seen” God.
- 2. ...only begotten Son...
 - A. “Monogenos theos” - literally, only God.
 - 1. Many of the oldest and most reliable manuscripts translate this as the “only begotten God.”
 - B. If this is true, then we have absolute confirmation of the deity of Jesus.
- 3. ...bosom of the Father, he hath declared him,...
 - A. Indicates the most intimate union of the Father and Son.
 - B. More than merely speaking of the Father - John 14:9.

Verses 19-28

- 1. ...the record of John,... (v. 19)
 - A. Literally, witness of John.
- 2. ...when the Jews sent priests and Levites from Jerusalem... (v. 19)
 - A. John was writing from Ephesus near the end of the first century as he makes reference to the sending of these enquiring who John (i.e. the baptizer) was.
 - B. His using the word Jews was for the purpose of distinguishing them from the Gentiles and from those who had become obedient to the teachings of Jesus.
 - 1. These are not Jewish Christians.
 - C. Those who were sent were Pharisees – John 1:24.
 - 1. Keep in mind; they believed in the resurrection.
- 3. ...Art thou Elias?... (v. 21)
 - A. Literally, Elijah – Malachi 4:5.
- 4. ...Art thou that prophet?... (v. 21)
 - A. Literally, “The prophet thou art” in reference to Christ, who would be viewed as being a prophet like unto Moses – Deuteronomy 18:15-18.
- 5. ...I *am* the voice of one crying in the wilderness,... (v. 23)

- A. See Isaiah 40:3.
 - B. Here John applies this statement to himself while in Matthew 3:3; Mark 1:3 and Luke 3:4 it is applied by them of him.
 - 6. ...they which were sent were of the Pharisees. (v. 24)
 - A. "And they had been sent from the Pharisees." – ASV.
 - B. "(Now they had been sent from the Pharisees." ESV.
 - C. Utilizes the pluperfect passive in the Greek.
 - 7. ...Why baptizest those then,... (v. 25)
 - A. John's authority was in question here in view of what he had just said and that he denied being the Christ.
 - B. Keep in mind John's baptism was for the remission of sins – Mark 1:4; Luke 3:3.
 - 8. ...neither that prophet? (v. 25)
 - A. I.e. Isaiah - referring back to John's quote of Isaiah 40:3.
 - 9. ...I baptize with water:... (v. 26)
 - A. Better, "I baptize in water" as per the ASV.
 - 10. ...standeth... (v. 26)
 - A. John points to the stark distinction between himself and the Christ.
 - B. Emphasis is here placed on Christ who was in the midst of them as the Messiah.
 - 11. ...is preferred before me,... (v. 27)
 - A. Absent from most texts.
 - 12. ...whose shoe latchet I am not worthy to unloose. (v. 27)
 - A. Indicates John understands Christ's position.
 - 1. John saw himself not even worthy to be a servant to Christ.
 - 13. ...done in Bethabara... (v. 28)
 - A. I.e. Bethany, of which the exact location is not known.
 - 1. Probably on the east side of the Jordan River between Samaria and Galilee.
- Verses 29-34
- 1. ...the Lamb of God,... (v. 29)
 - A. In reference to the sacrificial Lamb of God – Isaiah 53:7; Acts 8:32.
 - 1. Here John displays knowledge of that which others (i.e. rabbis) seemed to fail to grasp.
 - 2. Contrary to the belief of some, it seems quite evident that John possessed knowledge or insight superior to that of others about him.
 - 2. ...which taketh away the sin of the world... (v. 29)
 - A. Compare to Isaiah 53:7.
 - B. Note the present tense here as this was seen by God as an already done deed.
 - C. Also note that his work was broader than bringing salvation to the Jews.
 - 1. Granted, he brought it to them first – Matthew 1:21; Romans 1:16.
 - 2. But the opportunity to become Christians will be extended to all – Matthew 28:18-20; Mark 16:15, 16.
 - 3. And I knew him not... (v. 31)
 - A. John knew not Jesus as the Messiah prior to his coming as referred to in verse 29.
 - B. Given the close family ties as seen during biblical times it is unlikely that John did

- not have any knowledge of Jesus.
4. ...that he should be made manifest to Israel,... (v. 31)
 - A. Here is the purpose of the baptism of Jesus.
 1. So that they would come to the knowledge of whom he was.
 - B. John knew that the Messiah was soon to come although he did not know who he was.
 5. ...saw the Spirit descending from heaven like a dove,... (v. 32)
 - A. This was at the baptism of Jesus - Matthew 3:16; Mark 1:10; Luke 3:22.
 - B. The purpose of the Spirit appearing as a dove was for the purpose of providing John the means of seeing the Spirit.
 1. When one thinks of the dove they think of goodness and peace.
 6. ...but he that sent me to baptize... (v. 33)
 - A. Undoubtedly in reference to his being “commissioned” by God – Luke 3:2.
 7. ...Upon whom thou shalt see the Spirit descending, and remaining on him,... (v. 33)
 - A. This was the “sign” which indicated that Jesus was the Messiah as seen in the verses above.
 8. ...which baptizeth with the Holy Ghost... (v. 33)
 - A. The Spirit was uniquely given by Jesus - John 7:37-39; 14:17.
 1. Of course this measure upon man was limited to the first century – Acts 2:2-4.
 - A. The following few verses point out two who heard the words of John and who, eventually, became apostles, and upon whom came the Spirit in Acts 2 – John 1:37-41.
 9. ...that this is the Son of God. (v. 34)
 - A. Reference to the Messiahship of Jesus, but goes beyond that.
 1. There is uniqueness here.
 2. Reference to the Father/Son relationship involving the First and Second Persons of the Godhead.
 - A. The same idea is seen in John 3:18; 5:25; 17:5; 19:7; and 20:31.
 - B. Recall Matthew 3:17; Mark 1:11; Luke 3:22.

Verses 35-42

1. ...after John stood,... (v. 35)
 - A. Literally, after John stood in expectation of the coming of the Messiah.
2. ...two of his disciples; (v. 35)
 - A. Undoubtedly Andrew and John, although John refrains from mentioning his name.
3. And looking upon Jesus... (v. 36)
 - A. Literally, he looked upon Jesus and recognized him as the “Lamb of God.”
4. ...and they followed Jesus... (v. 37)
 - A. John points out to his disciples that Jesus is the central person in God's plan of salvation.
 1. Even though they were disciples of John the Baptist, they recognized the superiority of Jesus to John and “followed” him.
5. ...What seek ye?... (v. 38)
 - A. First words of Jesus recorded in John.

- B. Notice that Jesus asks, “What” and not “whom.”
- 6. ...Rabbi,... (v. 38)
 - A. Indicative of respect paid to a teacher.
- 7. ...where dwellest thou? (v. 38)
 - A. It appears that they sought to know where they might meet with Jesus in order to privately discuss with him certain matters.
- 8. ...the tenth hour. (v. 39)
 - A. Some question as to which means is to be used here in reckoning time.
 - 1. If Roman time, then it would have been 10:00 a.m.
 - 2. If Jewish time, then it would have been 4:00 p.m.
 - A. Some suggest that since Jesus said they “abode with him that day” that it would more than likely be 10:00 a.m.
 - B. Others suggest that the idea is they remained with him the remainder of the day.
 - 1. Of course, in the end, it makes little difference.
- 9. ...We have found the Messias,... (v. 41)
 - A. Messias is Aramaic and found only here and in John 4:25.
 - B. Due to their having expected that the Messiah would soon come we see in this a statement of confirmation of his arrival.
- 10. ...which is, being interpreted, the Christ. (v. 41)
 - A. “Christos”, the anointed one.
- 11. ...the son of Jona:... (v. 42)
 - A. Literally, the son of John – Matthew 16:17.
 - B. Nothing is known of Jona.
- 12. ...thou shalt be called Cephas... (v. 42)
 - A. Aramaic word with the identical meaning as the Greek word “Petros” and is seen in 1 Corinthians 1:12; 3:22; 9:5; 15:5; Galatians 2:9.
 - B. “Petros” was used in reference to a fragment from a larger stone while “petra” was used when describing the larger rock foundation.

Verses 43-51

- 1. ...go forth into Galilee... (v. 43)
 - A. During N.T. times the Province of Galilee had become a busy, prosperous region and was where Jesus performed many of his greatest works.
 - 1. Lower Galilee only averages approximately 700 feet above sea level, and from Accho it is only 28 miles to the Sea of Galilee.
 - A. In the southern area of Galilee is the location of the Valley of Jezreel, which is actually a series of valleys and plains which open together.
 - B. It was in this area that Jesus grew up.
 - B. Eleven of the twelve original apostles came from Galilee.
 - 1. Judas Iscariot is believed to have come from southern Judea.
 - C. Note that the Bible is specific in relation to names, places, etc.
- 2. ...findeth Philip,... (v. 43)
 - A. Purpose is seen in the aorist active indicative.

- B. Philip was from Bethsaida in Galilee – Matthew 10:3; Mark 3:18.
- 3. Philip findeth Nathanael... (v. 45)
 - A. Philip was “found” by Jesus and then carries on the work by “finding” Nathanael.
 - B. Nathanael is mentioned only twice in the New Testament – here and John 21:2, unless he is Bartholomew, which some have suggested.
 - 1. John does mention Bartholomew while the other gospel records do not mention Nathanael, causing some to conclude they are one and the same person.
- 4. ...can there any good thing come out of Nazareth?... (v. 46)
 - A. Nazareth was located about 80 miles north of Jerusalem in the province of Galilee.
 - 1. It was not mentioned in the Old Testament nor the historical writings of Josephus, nor in the Talmud.
 - 2. Nothing is known of the life of Jesus while he lived in Nazareth.
 - A. It can be assumed that he learned the carpentry trade of Joseph – Mark 6:3.
 - B. Since it appears that Jesus did not divulge who he was to the people of Nazareth they, later, found it difficult to believe he was the Messiah – Matthew 13:53-58; Mark 6:1-6; Luke 4:15-30.
 - B. The city of Nazareth seemed to have a bad name among the people or it was considered to be an insignificant place.
 - 1. We also note that a common saying was heard that no prophet came out of Galilee – John 7:52.
 - B. It appears evident that Nathanael had not yet heard of Jesus.
- 5. ...Come and see. (v. 46)
 - A. Philip does not argue the point.
 - 1. He simply says, “come and see.”
 - A. Undoubtedly, he believed that the “proof was in the pudding.”
- 6. ...Behold an Israelite... (v. 47)
 - A. One who was living up to what it meant to be an Israelite in character, etc.
- 7. ...in whom is no guile! (v. 47)
 - A. The Greek word “dolos,” meaning deceit, bait for fish.
 - B. Some have suggested that Jesus may have had Jacob in mind – Genesis 30:37-43.
- 8. ...whence knowest thou me... (v. 48)
 - A. Nathanael was skeptical in relation to Jesus' words about him.
 - 1. To which Jesus gave him an illustration of his knowledge by pointing not only to the fact that he was called by Philip, but where they were at his calling.
- 9. ...answered and said... (v. 50)
 - A. Redundancy here.
- 10. ...hereafter ye shall see heaven open... (v. 51)
 - A. We have no record as to when this was fulfilled.
 - 1. As to the angels this probably referred to the constant watch and guard over Jesus by the angels of God.
 - A. It could have reference to angelic ministration - Matthew 4:11.

11. ...the Son of man. (v. 51)

- A. It has been said that both God and man meet in Christ.
- B. All the previous “titles” given to Jesus in this chapter come from others.
 - 1. This one comes from himself.
- C. What Jesus is pointing to is his relationship to humanity as seen in 1 Timothy 2:5.

CHAPTER TWO:

Special Note:

- 1. Here we have the beginning of seven great signs which point to the deity of Jesus:
 - A. Changing water into wine - chapter 2.
 - B. Healing of the officer's son - chapter 4.
 - C. Healing of the cripple - chapter 5.
 - D. Feeding of the 5,000 - chapter 6.
 - E. Jesus walking on the water - chapter 6.
 - F. The healing of the man born blind - chapter 9.
 - G. The raising of Lazarus from the dead - chapter 11.
 - 1. Taken from Commentary on John, Burton Coffman, page 57.

Verse 1

- 1. And the third day...
 - A. From the beginning of the trip to Galilee –John 1:43.
- 2. ...marriage...
 - A. Literally, a marriage festival.
 - B. It is important to keep in mind that Jewish marriages were considered sacred.
 - 1. That would surely bear worth remembering when we get down a verse or two.
- 3. ...Cana...
 - A. Distinguished from Cana in Coele-Syria.
 - 1. Hollow Syria, the name given by the Greeks to the valley between the Lebanon and the Anti-Lebanon Range of mountains.
 - A. It was about 100 miles long.
 - B. Khirbet Cana is located 8 miles northwest of Nazareth on the north side of the Bet Netofa Valley and is the most likely of three sites identified as the Cana of the Galilee found here, although this is not absolutely confirmed.
- 4. ...and the mother of Jesus was there:
 - A. This statement has caused some to conclude that Joseph was already dead by this time.

Verse 2

- 1. And both Jesus was called, and his disciples,...
 - A. Literally, they were bidden or invited to come.
 - B. The reference to disciples would be of those specifically mentioned in chapter one.
 - C. The word “disciple” is in reference to those who were “learners”.

Verse 3

- 1. ...they wanted wine...

- A. No evidence that this is intoxicating wine - Isaiah 65:8.
 - 1. Just the opposite is seen.
 - A. The water that was turned into wine was done so miraculously.
 - B. In consideration of all such miraculous events, all things thusly made by God were for man's benefit, unless here.
- B. The use of the word "wine" does not prove that the alcoholic form of wine is in mind here.
 - 1. The Bible uses the word "wine" when speaking of alcoholic and non-alcoholic beverage - Isaiah 65:8.
 - 2. Numerous passages are found which speak of "new wine" - Nehemiah 10:39; 13:5; Hosea 4:11; Matthew 9:17; Mark 2:22; Acts 2:13.
 - 3. Since "wine is a mocker,...and whosoever is deceived thereby is not wise" (Proverbs 20:1), it would appear strange that the same God who said such would turn around and miraculously create such.
 - 4. Several words are used in both the Old and New Testaments when it comes to wine.
 - A. The general word is "Yayin" in the Old Testament and "Oinos" in the New Testament.
 - B. I would recommend you obtain a copy of McGuiggan's book, The Bible, The Saint & The Liquor Industry for further study on this subject.
 - C. Also, obtain a copy of Bible Wines by William Patton and Wine in the Bible, by Samuel Bacchiocchi.

Verse 4

- 1. ...woman...
 - A. Not a harsh statement or a rebuke.
 - 1. Seems to indicate that Jesus refrained from using his family relationship as he entered his public ministry.
 - 2. Perhaps a problem in translation.
 - A. Some have said the original would better compare the English word Madam.
 - B. Jesus simply points out that his work would not be directed by someone such as Mary.
- 2. ...what have I to do with thee?
 - A. Jesus rejects Mary's petition by saying let me do what I have to do as I see fit.
- 3. ...mine hour is not yet come...
 - A. Refers to the idea that the time for the manifestation of his power had not yet come.
 - 1. Keep in mind, God does things on His schedule, and not man's.

Verse 5

- 1. ...Whatsoever he saith unto you, do it.
 - A. Even though Mary understood what Jesus said, she also knew he would eventually comply.

Verses 6-9

1. ...after the manner of the purifying of the Jews,... (v. 6)
 - A. In reference to the ceremonial cleansing of the hands which was customary among the Jews – 2 Kings 3:11; Mark 7:3.
2. ...two or three firkins apiece. (v. 6)
 - A. A “firkin” was not an exact measurement, but is estimated to be between seven and nine gallons.
 1. Therefore, the total was between 80 and 162 gallons.
 2. This would indicate a large gathering of people.
3. ...governor of the feast... (v. 8)
 - A. Literally, the ruler of the feast as seen in verse 9.
 1. More than likely in reference to the one who was selected to be in charge of the feast.
4. ...(but the servant which drew the water... (v. 9)
 - A. Scholars have suggested that the water did not become wine until it was drawn out of the container.
 1. Therefore, it was the act of faith, i.e. the drawing out of water and the bearing of it to the “governor” that was “rewarded” by the water being changed into wine.

Verse 10

1. ...drunk well...
 - A. From the Greek word “methuo,” meaning having drunk freely or have drunk to the point of being full.
 1. No indication that they had become drunk.
 - A. To force the text to say such is just that, a forcing of the text.
 - B. If the word should be understood to mean intoxicated, does it seem logical that the God who said that “Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.” (Proverbs 20:1) would create that which would make man even more intoxicated, as we said before?
 - C. It should be remembered that Jesus came to fulfill the law – Matthew 5:17.
 1. Test this in view of Habakkuk 2:15 – “Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness!”
2. ...hast kept the good wine until now.
 - A. Pliny (23–79) said that the “good wine” (i.e. the best wine) had no fermentation.
 - B. The word “good” here is “kalos” as seen in Mark 14:6; and John 10:11 which is used in contrast to that which is inferior.

Verse 11

1. ...and his disciples believed on him...
 - A. This first sign resulted in an increase of the disciple's faith.
 1. This does not imply that they did not previously believe in him or they would not have followed him.

Verse 12

1. ...went down to Capernaum... (v. 12)
 - A. Capernaum, situated on the Sea of Galilee, was “down” from Cana.
 1. It is important to note the precise details seen in the Scriptures.
 - A. A Fairy Tell begins with “Once-upon-a-time in a far, far away place”, etc.

Verses 13 -17

1. ...Jews’ passover... (v. 13)
 - A. Referencing to that which was related to the national religion.
 1. Only referred to thusly by John.
 - B. This feast commemorated the passing over of the firstborn of the children of Israel - Deuteronomy 16:6.
 - C. Three other Passovers are mentioned in the book of John - 6:4; 11:53; 13:1.
2. ...went up to Jerusalem... (v. 13)
 - A. Being a loyal Jew, Jesus would make his way to Jerusalem to celebrate this feast.
 1. By New Testament times the Passover was known as the Passover Supper and the seven days of the Feast of Unleavened Bread.
3. ...found in the temple... (v. 14)
 - A. One such cleansing of the temple is recorded as being near the close of the ministry of Jesus - Matthew 21:12; Mark 11:15-17; Luke 19:45, 46.
 1. Some have said these, plus the one recorded here, are one and the same.
 - A. However, this does not seem possible.
 2. It would seem closer to the truth to view these as two separate events upon which Jesus was compelled to cleanse the temple.
 - B. This would have happened within the temple enclosure area and not the sanctuary area.
4. ...changers of money... (v. 14)
 - A. Small coins in larger numbers here.
 1. These money changers were nothing more than dealers of small change.
5. ...scourge... (v. 15)
 - A. John is the only one of the four writers of the gospel who records this point although seen in Acts 27:32.
 - B. The scourge was made of rope that was twisted.
- 6...make not my Father’s house an house of merchandise. (v. 16)
 - A. Clearly a Messianic claim such as seen in Luke 2:49.
 - B. They had turned that area of the temple into a market place or den of robbers.
7. ...zeal of thine house hath eaten me up. (v. 17)
 - A. See Psalm 69:9.
 - B. Seems to refer to the zeal of Jesus to keep the temple pure.
 1. It appears that he was consumed with this thought.

Verses 18-22

1. ...what sign shewest thou unto us... (v. 18)
 - A. The Jews complained about Jesus' actions and asked for a sign which would indicate his authority for cleansing the temple - 1 Corinthians 1:22.

2. ...destroy this temple,... (v. 19)
 - A. Here Jesus points to his future death, burial, and resurrection.
 1. These words are later used against him - Matthew 26:60, 61; 27:40; Mark 14:58.
 - A. Carefully note that Jesus did not say “I can destroy” or “I will destroy” as said against him.
 1. One’s enemies care little for the truth.
 3. ...Forty and six years was this temple in building,... (v. 20)
 - A. Work on the temple, according to Josephus, began about 20-19 B.C. - during the reign of Herod.
 1. The inner sanctuary was completed in eighteen months.
 - A. However, building continued on the outer courts until A.D. 64.
 - B. Although it was to be several years before the actual construction would be finished, it was looked upon as being completed.
 2. Forty-six years from 20-19 B.C. would put this Passover at A.D. 28.
 4. ...and wilt thou... (v. 20)
 - A. The use of the word “su” (thou) here was a put down.
 5. ...and they believed the scripture,... (v. 22)
 - A. Most likely reference to Psalm 16:10.
- Verses 23-25
1. ...at the Passover, in the feast day... (v. 23)
 - A. Reference to the feast of unleavened bread which consisted of seven days ritual which followed the actual Passover.
 2. ...many believed in his name,... (v. 23)
 - A. Recall that during this era of time people walked by sight rather than faith – 2 Corinthians 5:7.
 - B. The idea here is a strong belief as seen in John 1:12.
 3. But Jesus did not commit himself unto them... (v. 24)
 - A. He did not commit or trust himself unto them due to their weak faith.
 1. The idea that he had little or no faith in their faith because he knew what was in their hearts.
 4. ...needed not that any should testify of man:... (v. 25)
 - A. Due to his omniscience he was not in need of man to tell him what was in the hearts of those around him.

CHAPTER THREE:

Verses 1-21

1. ...Pharisees... (v. 1)
 - A. One of the sects of the Jewish Religion.
 1. They were the most strenuous sect in observing the traditions of the elders - Matthew 15:3.
 2. They were also the most popular sect in the days of Jesus.
2. Nicodemus... (v.1)

- A. Name meant “innocent blood”, or “visitor over the people” depending upon whether the name was Greek or Hebrew.
- 3. ...a ruler of the Jews: (v. 1)
 - A. A member of the Sanhedrin, which was “the supreme Jewish judicial, ecclesiastical, and administrative council in ancient Jerusalem before ad 70, having 71 members from the nobility and presided over by the high priest.” Encarta Dictionary.
- 4. ...came to Jesus by night... (v. 2)
 - A. Perhaps due to fear.
 - 1. Perhaps reflecting the common practice of meeting at night to study the law.
- 5. ...Rabbi, we know... (v. 2)
 - A. A respectful title for a recognized Jewish teacher.
 - 1. It is interesting that this Jewish teacher (Rabbi) addressed Jesus this way.
 - 2. This would seem to be a significant acknowledgment.
 - B. It is important to also note that there is no question at all about Nicodemus’ acceptance of Jesus due to his having seen the miracles.
- 6. ...a teacher come from God:... (v. 2)
 - A. Literally, from God as a teacher.
 - 1. Quite emphatic.
- 7. ...except a man be born again... (v. 3)
 - A. Literally, “born anew”.
- 8. ...kingdom of God. (v. 3)
 - A. Reference to participating in the kingdom.
 - 1. Not just knowing of its existence.
- 9. ...How can a man be born when he is old?... (v. 4)
 - A. The word “anew” used above is from the Greek “anothen,” which refers to:
 - 1. From above – Mark 15:38.
 - 2. From heaven – John 3:31.
 - 3. Again – Galatians 4:9.
 - B. The varied interpretation is what probably caused the confusion.
 - C. It seems that in the end reference to being “born anew” seems the best interpretation.
 - 1. Recall Paul’s words in 2 Corinthians 5:17 and Titus 3:5.
- 10. ...be born of water and of the Spirit... (v. 5)
 - A. Not referring to the physical birth as claimed by some.
 - 1. Instead, referring to the spiritual birth - Acts 2:38; Titus 3:5.
 - B. “Born of water” would have clear reference to baptism and was viewed that way for centuries.
 - C. “Of the Spirit” would reference to following that which was prescribed by the Spirit that must be done – Hebrews 5:9.
 - 1. Near the end of Jesus’ life he points out that the Spirit would come and “reprove the world of sin, and of righteousness, and of judgment.” – John 16:8.

11. That which is born of the flesh is flesh;... (v. 6)
 - A. Jesus sharply contrasts the “flesh” (“sarx”) to the “spirit” (“pneuma”).
 1. You might consider 2 Peter 3:21 on this.
 - B. No outward changes are made at one’s conversion.
 1. However, the “inward man” faces constant changes beginning at the time of his being born anew – 2 Corinthians 4:16.
12. ...Ye must be born again. (v. 7)
 - A. Note the change from the singular to the plural here.
13. The wind bloweth... (v. 8)
 - A. Jesus refers to the Spirit’s action.
 1. They are no more controlled by man than is the wind.
 - B. “Pneuma” is found 370 times in the New Testament and never refers to the wind except when quoting the Septuagint translation of Psalm 104:4 in Hebrews 1:7.
14. ...so is every one that is born of the Spirit. (v. 8)
 - A. It is not within man’s ability to fully understand the Spirit’s power upon man.
 - B. One is born of the Spirit by compliance with the Spirit’s teachings.
15. ...knowest not these things? (v. 10)
 - A. Even though Nicodemus was a teacher of Israel, he failed to understand the implications here.
 1. It had been previously taught in the prophets that a new principle would be introduced - Joel 3:1-21; Jeremiah 31:31-33.
 - B. It appears that Nicodemus is reproved for failing to understand what is happening rather than failing to possess previous knowledge of such.
 1. Note the ASV here “Jesus answered and said unto him, Art thou the teacher of Israel, and understandest not these things?”
16. ...We speak that we do know,... (v. 11)
 - A. Jesus declares he is speaking what he knows, and bears witness to what he has seen.
17. ...and ye receive not our witness. (v. 11)
 - A. Regardless of what has been shown to witness of Jesus it is rejected.
18. If I have told you earthly things,... (v. 12)
 - A. If the simplest of things are not accepted, then what would be the case with the more difficult?
 1. Reminds you of the Corinthians – 1 Corinthians 1:18-31.
19. ...no man hath ascended up to heaven... (v. 13)
 - A. Keep in mind, this was written following the ascension and perhaps spoken in view of it.
 1. Keep in mind the text here - see v. 14.
- 20...but he that came down from heaven,... (v. 13)
 - A. Reference to the incarnation, which would allow him to speak first hand of things which were in heaven.
21. ...which is in heaven. (v. 13)
 - A. Omitted from many ancient manuscripts.

22. ...Moses lifted up the serpent in the wilderness,... (v. 14)
 - A. See Numbers 21:4-9.
23. ...so must the Son of man be lifted up: (v. 14)
 - A. Must (“dei”) implies an obligation.
 - B. Two things seen here:
 1. As the brazen serpent was the only cure for those who had been bitten by the fiery serpents, so the crucifixion of Christ is a necessity.
 2. As it was necessary for those who were bitten of the fiery serpents to look upon the serpent lifted up by Moses, so must those who would be forgiven of their sin be required to look upon Jesus – John 14:6; Acts 4:12.
23. ...whosoever... (v. 15)
 - A. Calvinism and the “whosoever” here cannot possibly agree.
24. ...believeth in him should not perish... (v.15)
 - A. Literally, may in him have eternal life.
 - B. Numerous text omit the phrase “should not perish, but”.
 1. Note the ASV here, “that whosoever believeth may in him have eternal life.”
25. ...should not perish... (v. 16)
 - A. Often this passage is quoted as if it says “will not perish,” thus lending itself to Calvinism.
 - B. It should be noted that except for the Simple English Version the more recent translations do not attempt to express the words of Jesus this way.
 1. The Way – “shall not.”
 2. The New International Version – “shall not.”
 3. Good News For Modern Man – “may not die but have eternal life.”
 4. The Jerusalem Bible – “may not be lost but may have eternal life.”
 5. New Testament In Modern Speech – “may not perish but may have eternal life.”
 6. The Simple English Bible – “every person who commits himself to Jesus will not be destroyed. Instead, that person will have eternal life.”
 - A. Note the necessity of one committing himself to Jesus.
 7. New American Standard Version – “should not perish.”
 8. The New English Bible – “that everyone who has faith in him may not die but have eternal life”
 9. American Standard Version – “should not perish.”
 10. Revised Standard Version – “should not perish.”
 11. A New Translation of the New Testament – “may have eternal life, instead of perishing.”
 12. Easy To Read New Testament – “would not be lost, but have life Forever.”
 13. Amplified – “shall not perish.”
 14. Englishman's Greek New Testament – “may not perish.”
 15. The New Testament - An Expanded Translation – “may not perish.”
 - C. Keep in mind the words “may” and or “should” do not suggest a guarantee but

- a possibility.
26. ...to condemn the world;... (v. 17)
 - A. Better as per the ASV, "For God sent not the Son into the world to judge the world..."
 - B. Although Jesus will eventually judge the world that was not his purpose at this time.
 1. Salvation is the issue at the moment.
 2. Judgment would/will come later.
 27. ...but he that believeth not is condemned... (v.18)
 - A. See John 8:24; Hebrews 11:6.
 - B. It only stands to reason, just as in Mark 16:16, there is no reason to go through the entire plan of salvation saying, "he that does not believe, and does not repent, and is not baptized will be condemned."
 1. Faith, as the catalyst of obedience, if left undone will result in those who do not possess such as failing to go on to obedience.
 28. And this is the condemnation... (v.19)
 - A. Literally, this is the judgment.
 1. This judgment is due to the coming of the "Light", and the subsequent rejection of such.
 - B. Note the parallel between this text (verse 12-19) and John 12:47, 48.

Verses 22-24

1. ...into the land Judaea;... (v. 22)
 - A. Reference to the areas outside of Jerusalem.
 1. Only occurrence in the New Testament.
2. ...and baptized. (v. 22)
 - A. Jesus did not actually baptize others - John 4:2.
 1. Notice how that even though his disciples actually did the baptizing, it is viewed as though Jesus did it.
3. ...Aenon... (v. 23)
 - A. Location not exactly known, although the accepted view is that it was located somewhere in Samaria.
 1. Perhaps within the Jordan River Valley.
4. ...because there was much water there... (v. 23)
 - A. Undoubtedly a reference to immersion - Matthew 3:6; 3:16; Acts 8:38.
5. ...and they came,... (v. 23)
 - A. Literally, they kept coming.
6. For John was not yet cast into prison. (v. 24)
 - A. John was still actively teaching.
 - B. Note Luke 3:19, 20 for the reason John was imprisoned.

Verses 25-36

1. ...about purifying... (v. 25)
 - A. Since John was teaching a baptism of repentance unto the remission of sins (Mark 1:4; Luke 3:3) a question might have arisen over the various Jewish rites of

- purification and how they fit into all of this.
- B. Perhaps the Jews saw in John's teachings an implied impurity in their lives.
2. And they came unto John,... (v. 26)
- A. It could also be that a question had arisen concerning the baptism of Jesus and John and the fact that many were drawing unto Jesus instead of John.
1. This seems to indicate a complaint by the disciples of John concerning the success of the ministry of Jesus.
- A. It is evident that there was a certain degree of success in the ministry of Jesus, thus a possibility of jealousy among the disciples of John - Mark 1:45; 3:7.
3. ...A man can receive nothing,... (27)
- A. John points out that whatever "success" Jesus was having came from heaven.
4. Ye yourselves bear me witness,... (v. 28)
- A. John reminds them that he has always exalted Jesus above himself – John 1:15.
5. He that hath the bride is the bridegroom:... (v. 29)
- A. John uses this illustration to show that he is not the one who should be looked to any more than people would look to the groomsman at a wedding.
- B. Custom varied concerning the number and purpose of the bridegroom.
1. In Galilee such were not common, while in Judaea there normally were two, one for the bride and one for the groom.
2. Prior to the actual wedding they functioned as intermediaries between the future bride and groom.
6. ...this my joy therefore is fulfilled. (v. 29)
- A. John had great joy in serving the Lord in this capacity.
7. He must increase, but I must decrease. (v. 30)
- A. The words "increase" and "decrease" are present active infinitives, suggesting an ongoing increasing and decreasing.
1. These are the last recorded words of John until his imprisonment – Matthew 11:2; Luke 7:19.
- B. The kingdom that Christ came to establish was to fill the whole earth - Daniel 2:44.
8. He that cometh from above is above all:... (v. 31)
- A. Beginning here the words come from the author of this book in reference to the last words of John the Baptizer.
- B. Reference, of course, to the higher status of Jesus over John.
1. Jesus was of heavenly "origin".
2. While John was of earthly origin.
9. ...and no man receiveth his testimony. (v. 32)
- A. Regardless of who Jesus was, and what he relayed unto them, few accepted him as the Messiah.
10. ...hath set to his seal... (v. 33)
- A. Literally, "has set his seal."
- B. This one who has received Christ has confessed in his heart that God is indeed

true.

11. ...for God giveth not the Spirit by measure... (v. 34)
 - A. To Jesus the Holy Spirit was given in his totality, with all of the power associated with such.
 1. To others, the Spirit was given in measure - Ephesians 4:7; 1 Corinthians 12:4-11.
 2. When speaking of the “measures” of the Spirit we speak of the amount of power exercised by the Spirit.
 - A. Jesus received the full measure which allowed him to baptize others with the Holy Spirit – Matthew 3:11.
 1. Although the apostles possessed a measure greater than Christians, i.e. the ability to convey to others miraculous abilities, they did not possess the full measure of the Spirit – Acts 8:14-18; Romans 1:11.
12. ...and hath given all things into his hand. (v. 35)
 - A. We will see the same statement from John in John 13:3 and from Jesus in Matthew 11:27; 28:18; and John 5:19-30.
 1. Let it be remembered, though, that Jesus constantly sought the Father’s will in all that he did.
13. He that believeth on the Son hath everlasting life:... (v. 36)
 - A. As already seen, faith is the prerequisite to obedience as seen in this verse as per the ASV, “He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him.”
 - B. There is nothing in the text which would suggest salvation at the point of faith.

CHAPTER FOUR:

Verses 1-26

1. When therefore the Lord knew... (v. 1)
 - A. Jesus was well aware of the jealousy and controversy over this matter.
2. Though Jesus baptized not,... (v. 2)
 - A. John sets the record straight in this statement.
 - B. This is the last reference to baptism until the giving of the “Great Commission.”
 1. This has caused some to say that Jesus may well have ceased the practice of such until after his resurrection.
3. ...He left Judaea,... (v. 3)
 - A. The word “left” here is “aphiemi,” which meant to send away or dismiss which has caused some confusion on what is under consideration here.
 - B. It seems best to view this as Jesus willfully withdrawing himself from Judaea in order to avoid the conflict that would come were he to remain there.
 1. Should he have stayed, it could have resulted in numerous major problems, including a premature attempt on his life.
4. ...and departed into Galilee. (v. 3)
 - A. This early work of Jesus is not mentioned in the Synoptics.
5. ...he must needs go through Samaria. (v. 4)

- A. Samaria lay between Judea and Galilee, thus cutting the distance from Judea to Galilee drastically.
 1. However, it appears that this trip was designed to accomplish something other than shortening the trip, as would be seen by the word “must”.
 - A. As we can see from the following verses, it appears the primary reason for going through Samaria was the carrying out of God's will.
 - B. Perhaps an attempt to break down some of the racial barriers that existed.
2. ...near to the parcel of ground that Jacob gave to his son Joseph. (v. 5)
 - A. Jacob had purchased this land from Shechem's father, Hamor - Genesis 33:18-20.
 1. He later gave the land to Joseph, whose bones were brought up from Egypt and buried near Shechem - Genesis 48:21, 22; Joshua 23:32, 33.
 - B. Sychar is normally identified with Shechem, although it has also been associated with Neapolis (Nablous) or Askar.
 1. The name Sychar meant “drunken town” (Isaiah 28:1) or “lying town” - Habakkuk 2:18.
3. Now Jacob’s well was there... (v. 6)
 - A. Literally, Jacob’s spring.
 1. Jacob’s well was a cistern some 100 feet deep that had been dug by a stranger who was passing through a land that was full of springs – Genesis 26:19.
4. ...being wearied with *his* journey,... (v. 6)
 - A. Suggestive of a state of weariness.
 1. We see in John’s writings the human emotions of Jesus – John 1:14; 11:3, 33, 35, 38; 12:27; 13:21; 19:28.
 2. We must always remember that he was as much human as we are.
5. ...it was about the sixth hour. (v. 6)
 - A. There is some conflict as to exactly what hour of the day this actually took place.
 1. According to the Jewish custom of telling time it would have been 12:00 noon.
 - A. But according to the Roman way it would have been 6:00 p.m.
 - B. We can suppose that it was the earlier of the two due to several reasons:
 1. The entire town was later invited to come see Jesus - v. 29.
 2. Jesus and the disciples were invited to stay with them - v. 40.
 3. The woman came by herself, instead of with others, as would have been the normal way if the later time was under consideration - v. 7; Genesis 24:11.
 4. The woman's social status would indicate her desire to go when she would not be confronted by others.
6. There cometh a woman of Samaria... (v. 7)
 - A. Undoubtedly the country rather than the city.
 - B. We learn a lot from this passage:
 1. Women were held in low esteem.
 2. Being a Samaritan would cause her to be hated by the Jews.
 3. She would be poor as seen in her coming to draw water herself.
7. ...Give me to drink. (v. 7)

- A. Here we see several great contrasts:
 - 1. A contrast between God and man.
 - 2. A contrast between man and woman.
 - 3. A contrast between royalty and commonality.
 - 4. A contrast between wisdom and ignorance.
 - 5. A contrast between the unmarried and the oft-married.
 - 6. A contrast between purity and immorality.
 - 7. A contrast between Jew and Gentile.
- 8. (For his disciple were gone away... (v. 8)
 - A. John provides an explanation as to why Jesus asked her for water.
- 9. ...for the Jews have no dealings with the Samaritans. (v. 9)
 - A. The Samaritans were considered unclean and the Jews would not accept things at their hands.
 - 1. If Jesus were to follow Pharisaic tradition he would be compelled to ceremonially cleanse himself for having touched that which belonged to this woman.
 - B. Remember the Samaritans came as a result of the intermarrying of the Jews who had been taken into Assyrian captivity – 2 Kings 17:24.
 - 1. The religion of those of Samaria would have been similar to the Jewish religion except for paganism being found within.
 - 2. After the fall of Judah and the return to the homeland the Samaritans sought to join with the returning Jews.
 - A. They were told that they had nothing to do with the building of the house of God – Ezra 4:4.
 - B. From that point on hostility increased until about 409 B.C. when Manasseh built a temple at Mt. Gerizim.
 - C. Add to this the custom of the Jewish men refusing to speak to a woman on the street, including his wife or daughter.
 - 1. It has been said that the Pharisees carried it so far as to close their eyes when they saw a woman on the street.
 - A. In doing so they often bumped into things resulting in their being referred to as “the bruised and bleeding Pharisee.”
- 10. ...gift of God,... (v. 10)
 - A. Literally, bountiful, free, or honorable gift.
 - 1. Reference to himself here.
 - A. Note “and who it is that saith to thee.”
 - 1. The woman only knew him to be a Jew.
 - 2. Thus the Messianic self-consciousness of Christ comes forth.
- 11. ...living water. (v. 10)
 - A. Literally, the water of life - Zechariah 14:8.
 - B. In this statement Jesus claimed to be the fulfillment concerning the “living water” – Isaiah 12:3; 35:7; 44:3; et. al.
- 12. ...thou has nothing to draw with,... (v. 11)

- A. As indicated, the well was 100 feet deep and Jesus did not have a rope (made of goat's hair) or a bucket, made of skin.
13. ...father Jacob,... (v. 12)
- A. The Samaritan claimed decent from Jacob though Joseph via the tribes of Ephraim and Manasseh.
14. ...children,... (v. 12)
- A. Literally "sons" as per the A.S.V.
15. ...a well of water springing up into everlasting life. (v. 14)
- A. This "water" is a spiritual power which leads to eternal life.
16. ...give me this water,... (v. 15)
- A. Up to this point she has failed to grasp what it was that Jesus spoke of.
17. ...Go, call thy husband,... (v. 16)
- A. Some have suggested that she may have turned to leave not fully comprehending what it was that Jesus spoke of.
- B. Perhaps he was simply calling attention to that which he knew, concerning her spiritual condition.
1. One does not see the need to be saved until they realize they are lost.
 - A. So Jesus brings this to her attention.
18. ...I have no husband... (v. 17)
- A. Husband is from the Greek word "aner," which can be translated either husband or man.
1. Perhaps she is trying to deceive Jesus here by saying I have no husband while all along she did have a man.
19. ...Thou hast well said, I have no husband: (v. 17)
- A. Jesus quickly sees the truth of the use of the double sense of the word "aner."
20. For thou had had five husbands,... (v. 18)
- A. Literally, she previously had five men and the one she now has is not her husband.
21. ...Sir, I perceive that thou art a prophet. (v. 19)
- A. Note how the woman's knowledge and understanding grew rapidly:
1. "A Jew" - v. 9.
 2. "Sir" - v. 11.
 3. "A prophet" - v. 19.
 4. "The Christ" - v. 29.
- B. In the Greek New Testament the emphasis is on the word prophet.
1. Literally, "a prophet thou art."
22. ...worshipped in this mountain... (v. 20)
- A. I.e. Mt. Gerizim - Deuteronomy 11:29.
- B. According to Samaritan tradition it was at this mountain that Abraham offered Isaac and met Melchizedek.
23. ...the hour cometh,... (v. 21)
- A. No article in the Greek.
24. Ye worship ye know not what:... (v. 22)
- A. Literally, "what ye know not."

1. Although they knew who to worship they did not know him.
- B. The Samaritan worship was faulty in several ways:
 1. It was founded upon the Pentateuch.
 - A. They rejected both the prophets and the Psalms.
 - B. In doing so they cut themselves off from a fuller knowledge of God.
 2. It had numerous elements of paganism connected with it.
25. ...salvation is of the Jews. (v. 22)
 - A. God took hold "of the seed of Abraham" - Hebrews 2:16.
 - B. The Jews were custodians of the Scripture - Romans 3:2.
 - C. Christ was born "under the law" - Galatians 4:4.
 - D. The O.T. scriptures testified of Christ - John 5:39.
 - E. Jesus came to "save his people from their sin" - Matthew 1:21.
 - F. The gospel first appeared to the Jew - Romans 1:16.
26. But the hour cometh, and now is,... (v. 23)
 - A. This could not be added in verse 21 as local worship had not yet been abolished.
27. ...worship... (v. 23)
 - A. From the Greek word "proskuneo" meaning to bow the knee, to worship,
28. ...in spirit and in truth:... (v. 23)
 - A. The locality no longer mattered.
29. ...seeketh... (v. 23)
 - A. God "seeks" those who worship Him who will do so as He commands.
30. God is a Spirit:... (v. 24)
 - A. Literally, "God is Spirit."
 1. As God is:
 - A. Light – 1 John 1:5.
 - B. Love – 1 John 4:8.
- 31....must... (v. 24)
 - A. "Dei", indicating the absolute necessity to worship properly.
 1. Notice the difference between "ought" (v. 20) and "must" (v. 24).
32. ...I know that Messiah cometh,... (v. 25)
 - A. Since the Samaritans accepted only the Pentateuch, their knowledge of the Messiah was limited.
 1. He was called "Hushab" or "Hathab", meaning "the Converter" or "the one who restores."
 2. In light of Deuteronomy 18:18 he was thought of as one who would instruct them in all things.
 3. He would give them God's final and complete will.
 - B. The Samaritans did not look for a Messiah who would be an anointed king of David's line.
 1. They looked for a prophet like Moses.
33. ...I that speak unto thee am *he*. (v. 26)
 - A. Jesus plainly declares himself to be the Messiah.

Verses 27-30

1. ... marvelled that he talked with the woman: ... (v. 27)
 - A. Literally, that he talked with a woman.
 1. This would be due to the low estate of the woman as it was uncommon for a man to speak with a woman in public.
 - A. Especially, it would have been unheard of for a holy man to speak with a woman in public.
 - B. Since Jesus was viewed as a “rabbi” they saw what he was doing as below his status.
2. The woman then left her waterpot, ... (v. 28)
 - A. Perhaps due to her excitement or embarrassment due to what Jesus had just said to her.
3. ... all things that ever I did: ... (v. 29)
 - A. Perhaps she exaggerated a little in this statement as there is no “ever” in the Greek.
 1. Note the ASV here, “Come, see a man, who told me all things that *ever* I did: can this be the Christ?”
4. ... is not this the Christ? (v. 29)
 - A. It seems she has already come to this conclusion, but presents her view in the form of a question.
 1. See the ASV above again.
5. ... they went out of the city, ... (v. 30)
 - A. Suggests a hurried response to what the woman was telling them.
 1. They immediately started their trip to see him.

Verses 31-38

1. In the mean while ... (v. 31)
 - A. While the Samaritans were coming to see him the disciples kept begging him to eat.
2. ... I have meat to eat that ye know not of. (v. 32)
 - A. Originally, the word “meat” referred to the act of eating.
 - B. The “meat” here was “to do the will of him that sent” him - v. 34.
 - C. It appears that Jesus' encounter with the Samaritan woman was so uplifting to Jesus that his hunger and thirst was satisfied.
3. ... Hath any man brought him *ought* to eat? (v. 33)
 - A. In their absence, had someone brought Jesus food?
4. ... My meat is to do the will of him that sent me, ... (v. 34)
 - A. The word “meat” here is a different one from the one used in verse 32.
 1. Here in reference to what is eaten.
 - B. The emphasis here is in the end, not the process of reaching the end.
 1. Therefore, Jesus was saying, his desire was to do, in the end, that which he was sent to do.
5. ... and to finish his word. (v. 34)
 - A. Better as per the ASV, “... and to accomplish his work.”

- B. Stresses not just the bringing it to an end, but doing so in such a way that it is made perfect.
 - 1. Consider John 19:30 here.
- 6. Say not ye,... (v. 35)
 - A. Reference to either a general proverb or pointing out the fact that harvest time was four months away.
 - 1. If said in reference to harvest being four months away, this would place the time of his statement some time in December as April was the time of harvest.
- 7. ...Lift up your eyes, and look on the fields; for they are white already unto harvest. (v. 35)
 - A. No doubt Jesus spoke of a spiritual harvest as he saw the Samaritans approaching.
 - B. The word “already” is commonly accepted to begin the following verse although not seen that way in our present translations.
- 8. And he that reapeth receiveth wages,... (v. 36)
 - A. Thus, “Already he that reapeth receiveth wages...”
 - B. The spiritual harvester does not need to wait four months.
 - 1. The harvest was already ready.
- 9. ...he that soweth and he that reapeth may rejoice together. (v. 36)
 - A. Jesus is pictured here as the sower and the disciples are seen as the reapers.
 - 1. All rejoice together simultaneously.
- 10. ...is that saying true,... (v. 37)
 - A. Within a common proverb is seen the truth.
- 11. ...One soweth, and another reapeth. (v. 37)
 - A. See 1 Corinthians 3:6.
- 12. ...other men laboured,... (v. 38)
 - A. Jesus and the woman.

Verses 39-42

- 1. ...for the saying of the woman,... (v. 39)
 - A. Literally, for the words of the woman she spoke to them.
- 2. ...this is indeed the Christ, the Savior of the world. (v. 42)
 - A. Here the Samaritans took Jesus for what he was - the Messiah.
 - B. Note the ASV here, “They said to the woman, “It is no longer because of your words that we believe, for we have heard for ourselves, and we know that this is indeed the Savior of the world.”
 - 1. Most texts omit the word “Christ” as found in the KJV.
 - C. It is important to see that the Samaritans acknowledge that he was not only the Savior of the Jews, but of the world.

Verses 43-54

- 1. ...after two days...(v. 43)
 - A. The two days of verse 40.
- 2. ...went into Galilee. (v. 43)
 - A. Remember, he started out in verse three for Galilee, but stopped in Sychar.
- 3. ...a prophet hath no honour in his own country. (v. 44)

- A. A problematic passage due to understanding exactly what it was that Jesus was saying.
 - 1. It could be that he was referring to a decline of popularity in Galilee.
 - 2. Or, it could be that his popularity would increase in Galilee due to the increase of such in other areas.
- B. These words were used in the Synoptic gospels in relation to his visit to Nazareth - Matthew 13:57; Mark 6:4; Luke 4:24.
- 4. ...having seen all the things that he did at Jerusalem at the feast:... (v. 45)
 - A. Jesus was welcomed in Galilee due to what had been seen previous to this occasion – John 2:23.
 - 1. Although the Samaritans had not seen the miracles of Jesus at Jerusalem, the Galileans, who were orthodox Jews, had.
- 5. ...nobleman,... (v. 46)
 - A. One who was connected in some manner with the king.
 - 1. Perhaps, here, one of the courtiers of Herod, who was the tetrarch of Galilee.
- 6. ...Capernaum. (v. 46)
 - A. Located near where the Jordan River enters the Sea of Galilee.
- 7. ...he went unto him,... (v. 47)
 - A. A distance of about 16 miles over rough and hilly terrain.
- 8. Except ye see... (v. 48)
 - A. Here in the plural, thus connecting him with the class of Jews who would not believe without the seeing of such.
- 9. ...signs and wonders... (v. 48)
 - A. Two qualities in every miracle:
 - 1. A wonder was something exciting, phenomenal, and extraordinary.
 - 2. A sign pointed to the deity of Jesus.
- 10. ...come down,... (v. 49)
 - A. Urgency is seen in this request.
- 11. ...Go the way; thy son liveth... (v. 50)
 - A. Literally, “thy son is living” and would not die.
- 12. ...and he went his way. (v. 50)
 - A. He immediately started his trip home.
 - 1. I always wonder why we pray for rain, and then do not take an umbrella?
- 13. ...his servants met him,... (v. 51)
 - A. Bondservants.
- 14. ...began to amend... (v. 52)
 - A. Literally, he began to be well.
- 15. ...at the seventh hour... (v. 52)
 - A. During the seventh hour which, according to Roman time would be 7:00 p.m.
- 16. ...and his whole house. (v. 53)
 - A. First location for which an entire household is said to believe.
- 17. ...the second miracle *that* Jesus did,... (v. 54)
 - A. In reference to the second miracle associated with Jesus’ coming into Galilee.

CHAPTER FIVE:

Verses 1-9

1. ...feast of the Jews... (v. 1)
 - A. Most likely the Passover.
 1. If so, then the ministry of Jesus lasted three and one-half years.
2. ...sheep *market*... (v. 2)
 - A. The entrance through which the sheep that were to be sacrificed entered.
3. ...a pool... (v. 2)
 - A. Such a pool was been found in 1931-32.
 1. It was located 100 yards north of the temple.
 2. It had five porches with stairways in the corners leading down into the pool.
4. ...Bethesda,... (v. 2)
 - A. Actually, Aramaic meaning, "House of Mercy."
 - B. A couple primary locations are given as to its precise location.
 1. Perhaps it was the pool near St. Stephen's gate, which was located on the east wall, north of the temple area.
 2. Or, as per Robertson and others, it may have been the Pool of the Virgin which was south of the Temple, on the eastern side of the Hill of Ophel.
 - A. The Pool of the Virgin is the source from which the Pool of Siloam is supplied.
 - B. The fountain received its name from the legend that here Mary washed the swaddling-clothes of Jesus.
5. ...having five porches. (v. 2)
 - A. Literally, covered walkways that led to the main entrance of a building.
 - B. Some have reckoned these areas as "ancient hospital wards."
6. ...impotent... (v. 3)
 - A. Those without physical strength, left to fend for themselves.
7. ...halt... (v. 3)
 - A. Literally, lame or maimed.
8. ...waiting for the moving of the water. (v. 3)
 - A. This portion omitted from many versions such as R.S.V., A.S.V., along with a considerable number of manuscripts.
 - B. Some have suggested that these words were added in order to better explain what had just been said.
9. ..when the water is troubled,... (v. 7)
 - A. Although verse four seems to have been a later addition, verse seven points to the "troubling" of the water.
10. And immediately the man was made whole... (v. 9)
 - A. Note that the miracle was complete at once.
11. ...and on the same day was the sabbath. (v. 9)
 - A. This is the first instance of Jesus performing such an act on the Sabbath in Jerusalem.
 1. Later we will see similar actions performed in Galilee – Mark 2:23-3:6.

Verses 10-16

1. ...it is not lawful for thee to carry *thy* bed. (v. 10)
 - A. It was considered contrary to the Law to bear any burden on the Sabbath - Nehemiah 13:19; Jeremiah 17:21.
 - B. Of course the legalistic Jew would look past the healing and only see the man carrying his bed.
 - C. Coffman seems to hit the nail right on the head here, "Christ had chosen deliberately to do such a deed on the sabbath as a platform from which to call attention to his authority and power, and also for the purpose of exposing the ridiculous extensions and additions to God's sabbath regulations which had been so mercilessly bound upon the people by their priests. Regarding the question if Jesus did or did not break the sabbath, it must be answered unequivocally that he did not break it. There are three legitimate grounds upon which all alleged guilt, of Jesus in breaking the sabbath is totally removed. Thus: (1) It was well known among the Jews that a prophet might, for cause, set aside the Sabbath; as the Prophet like unto Moses, Jesus had every right to so; (2) as God incarnate, Christ had total authority, even referring to himself once as "Lord of the sabbath" (Matt. 12:8); and (3) the Lord's actions often referred to as breaking the sabbath, such as this man's carrying his bed constituted no violation whatever of God's true law regarding observance, but only violated the hair-splitting interpretations of it so dear to the Pharisees." Burton Coffman, Commentary to John, p. 140.
2. ...the same said unto me,... (v. 11)
 - A. Emphatic demonstrative – "that one."
3. ...wist not who it was:... (v. 13)
 - A. Knew not as per the ASV.
4. ...for Jesus had conveyed himself away... (v. 13)
 - A. Literally, Jesus had withdrawn himself from the crowd.
 1. Jesus had slipped away from the multitude to avoid what was going on.
5. Afterward Jesus findeth him in the temple,... (v.14)
 - A. Why he went to the temple is not known.
 1. Some think perhaps to worship God as a sign of his thanksgiving.
 - B. The word "findeth" seems to indicate that Jesus may well have searched him out.
 1. This may be why he slipped away from the crowd.
 - C. It is apparent that Jesus is not yet finished with this person.
 1. Something else more important yet needed to be dealt with.
6. ...sin no more... (v. 14)
 - A. Jesus called attention to what appears to be the fact that the man's illness may have been related to certain sins he may have committed.
 1. Although some sins might be connected to one's physical illness, it does not follow that all are.
 - A. Jesus stressed this on another occasion - Luke 13:1-5; John 9:3.
7. ...lest a worse thing come unto thee. (v. 14)
 - A. Recall the events of the casting out of the "unclean spirit" in Matthew 12:43-45.

8. ...Jesus which had made him whole. (v. 15)
 - A. It may be that this was done out of ingratitude, or with a view of helping Jesus' persecutors.
 1. He may have hoped to improve the relationship by showing that Jesus had made him "whole."
 - A. The word "Hugies" is used here, and was not a word the Jews wanted to hear - Mark 2:27, 28.
 - B. It, also, could have been that he sought to clear himself with the Pharisees who were in such an uproar over the matter.
 - C. It could have been that he did what he did out of ignorance.
 - D. In the end, the same thing happened regardless of why this man did what he did.
9. ...sought to slay him... (v. 16)
 - A. Regardless of the good deed performed by Jesus, he is now being persecuted.
6. ...because he had done these things on the sabbath. (v. 16)
 - A. John did not say that Jesus broke the Sabbath, although this was the thought of the Pharisees.
 - B. The Pharisee looked upon Jesus as a regular Sabbath breaker.
 1. Keep in mind, had he broke the Sabbath he would have violated what he said he came to do, fulfill the law – Matthew 5:17.
 2. Further, had he broke the Sabbath he would have sinned in doing so, which would prevented him from being the spotless lamb of Calvary – Hebrews 4:15.

Verses 17-18

1. ...My Father worketh hitherto... (v. 17)
 - A. Jesus points out that if their reasoning is correct, then the Father is guilty of breaking the Sabbath also.
 1. As to how this is done, Jesus was not specific.
 - A. However, it seems clear that this is so through the constant maintenance of the universe and Jesus was doing the Father's will in healing the man.
2. ...and I work. (v. 17)
 - A. As God the Father "works" on the Sabbath for good, so does God the Son.
 1. Of course the Pharisees did not comprehend the fact that the Sabbath was made for man, not man for the Sabbath – Mark 2:27.
3. ...sought the more to kill him,... (v. 17)
 - A. They intensified their efforts.
 1. It is possible that this anger and hatred boils within them for two years until they finally get their way.
4. ...because he not only had broken the sabbath,... (v. 18)
 - A. Some times you can't win for losing.
 - B. They first look upon Jesus as a constant Sabbath breaker, or as one who annulled the law.
5. ...but said also that God was his father... (v. 18)
 - A. Because of Jesus' claim here the Jews sought to put him to death.

- B. Literally, Jesus points to the uniqueness of his relationship to God.
 - 1. The idea here is he called God “his own Father” indicative of that relationship not shared by others.
- 6. ...making himself equal with God. (v. 18)
 - A. Paul makes reference to the pre-incarnate Christ as “equal” to God – Philippians 2:6.
 - B. They understood Jesus to make reference to his being equal with the Father in nature, power and privilege.
 - 1. Undoubtedly, he does not correct their assessment.

Verses 19-47

- 1. Then answered Jesus... (v. 19)
 - A. The remaining words of this chapter constitute Jesus' answer in relation to the words against him.
 - B. The emphasis of this verse is that he only does that which the Father would have him to do.
- 2. For the Father loveth the Son,... (v. 20)
 - A. “Philei”, from “Phileo” indicative of an intimate relationship.
- 3. ...that ye may marvel. (v. 20)
 - A. Jesus, who will do as the Father does, will do even greater works than what have already been done.
 - B. These “greater works” will cause those who see them to marvel, or be amazed at them.
 - 1. As to what these “greater works” are we are not told.
 - A. Perhaps reference to the final resurrection of all mankind and the judgment.
 - C. Later on Jesus will say that those who follow him will do even greater works than what he has done in his earthly ministry – John 14:12.
 - 1. This would seem to suggest that whatever “greater works” that is under consideration here must be after his departure.
- 4. ...even so the Son quickeneth whom he will. (v. 21)
 - A. “Quickeneth” is to make alive.
 - 1. Up to this point, so far as we know, Jesus has yet to raise the dead.
 - B. This emphasized the concept of equality with God again.
 - 1. The Jews believed that only God could raise the dead – Deuteronomy 32:29; 1 Samuel 2:6.
 - C. It is important to understand that Jesus is not speaking of Calvinism here in relation to the idea of Deity choosing some to salvation and some to condemnation – Acts 17:30; 1 Peter 3:9.
 - 1. Dropping down to verse 40 we see that those who reject the invitation to come unto God will lose their opportunity for life – Matthew 11:28-30; Revelation 3:20.
- 5. ...hath committed all judgment unto the Son: (v. 22)
 - A. Give some thought to Acts 10:42, 43.

1. Also Matthew 25:31-46.
6. That all *men* should honour the Son,... (v. 23)
 - A. It is all or none here.
 1. You cannot dishonor One without dishonoring the other – John 8:49; 12:26; 1 John 2:23.
7. ...He that heareth my word,... (v. 24)
 - A. Hearing and doing – James 1:22-25.
8. ...shall not come into condemnation;... (v. 24)
 - A. Literally, judgment as per the ASV.
 - B. Not suggesting, though, that the Christian will some how not be present for the judgment, as all will be present – Acts 17:30, 31; Romans 14:10-12; 2 Corinthians 5:9, 10.
 1. Only that they will be covered by the blood of the Lamb – Romans 8:1; Revelation 3:5, 18.
9. ...The hour is coming, and now is,... (v. 25)
 - A. Here in the overall text Jesus speaks of the resurrection, but care must be used to see whether bodily or spiritual resurrection is under consideration.
 - B. With this statement it is evident that he spoke of the spiritual resurrection.
 1. How can the dead be alive someone may ask.
 - A. Jesus spoke of the dead burying the dead – Matthew 8:22.
 1. How can that be?
 - A. The spiritually dead bury the physically dead.
 - B. The prodigal was viewed as dead by his father, yet a feast was to be prepared for him – Luke 15:23, 24.
 - C. The Ephesians were viewed as once being dead – Ephesians 2:1; 5:14.
 - C. So what we have here in this context is a clear picture of two resurrections.
 1. First resurrection – John 5:24; Revelation 20:5, 6.
 2. Second resurrection – John 5:28, 29; Revelation 20:13-15.
10. ...hath life in himself;... (v. 26)
 - A. Statement of fact here rather than of degree.
 1. As Jehovah is the source of spiritual life so is the Son – John 4:14; 6:35; 14:6.
11. ...hath given him authority to execute judgment... (v. 27)
 - A. It appears that, for the lack of a better way to express it, Jesus is in charge of judgment.
12. ...Son of man. (v. 27)
 - A. As Jesus came into the world as man, faced the trials and temptations of such, yet with no sin, prepared him to better serve as Judge.
 1. Our High Priest was taken from among men – Hebrews 5:1-10.
 2. Our Mediator was taken from men – 1 Timothy 2:5.
 3. Therefore, why would it seem strange that our Judge would come from among men?
13. ...for the hour is coming,... (v. 28)
 - A. In verse 25 the “hour” was said to be “now” while here it is still coming.

14. ...all that are in the graves... (v. 28)
 - A. All that is in the tombs which served as a monument shall hear his voice.
 1. Not only does Jesus have power to spiritually give life, he, likewise, possesses the power to bring forth from the grave both the righteous and unrighteous.
 - A. At that day, every knee shall bow and every tongue shall confess – Philippians 2:10, 11.
15. ...they that have done evil,... (v. 29)
 - A. The word “evil” is from “Phaula” meaning worthless, vain, useless rather than speaking of a life of immorality.
 1. A stark contrast here.
 - A. On one hand are those who have performed profitable works.
 - B. On the other hand are those who have done worthless works.
16. I can of mine ownself do nothing:... (v. 30)
 - A. Unity between Jesus and the Father is seen again.
 - B. As indicated above, Jesus seeks not his own will but the will of the Father.
17. ...and my judgment is just;... (v. 30)
 - A. It is “just” due to it being in line with the will of the Father.
18. If I bear witness of myself,... (v. 31)
 - A. Jesus simply points out that were he to claim to do what he does on his own, he would not be telling the truth.
 1. The reason for this is he could not disclaim unity with the Father.
 - B. Carefully note here that Jesus approaches this point from a negative angle.
 1. Later, he will approach it from a positive one – John 8:14.
 - C. Numerous skeptics have cried “foul” when looking at these two texts, claiming contradiction.
 1. Yet, when looked at as suggested here we easily see there is no such contradiction found.
19. There is another that beareth witness of me;... (v. 32)
 - A. Of course reference to the Father.
20. ...and he bear witness unto the truth. (v. 33)
 - A. See John 1:34.
 1. Recall John 1:7 as we see John’s mission.
21. ...I receive not testimony from man:... (v. 34)
 - A. Even though John bore witness of him, it was not necessary as he could call upon his divine witness.
22. ...but these things I say, that ye might be saved. (v. 34)
 - A. His purpose in coming was for the salvation of man – Luke 19:10.
23. He was a burning and a shining light:... (v. 35)
 - A. As a lamp burning, which draws insects to it, John drew men unto him – Matthew 3:5; 21:26.
24. ...ye were willing for a season to rejoice in his light. (v. 35)
 - A. At the beginning those who flocked to John rejoiced in the news of the coming Messiah.

1. However, once that Messiah came, and pointed to their sins, their rejoicing stopped.
2. Likewise, when John cried out for them to repent, they rejected him – Mark 6:19; Luke 7:24-35.
25. ...the same works that I do, bear witness of me,... (v. 36)
 - A. The miracles performed by Jesus undeniably proved him to be the Son of God – John 3:2.
 - B. Jesus has introduced the Father, John the Baptist, and miracles as witness, yet the Jews rejected him.
 1. Clearly, “there is none so blind as those who will not see.”
26. ...Ye have neither heard his voice at any time, nor seen his shape. (v. 37)
 - A. No doubt a reference to their not having spiritually heard God.
 1. In essence, even though God witnessed as to who he was, they rejected it.
 - A. A failure of discernment is seen here.
27. ...ye have not his word abiding in you,... (v. 38)
 - A. It is ever so painfully evident that the word of God was not found in their lives.
28. Search the scriptures;... (v. 39)
 - A. Not an imperative.
 - B. Rather, he emphasized the fact that they constantly searched the scriptures but coming to the wrong conclusions due to their perversion of them.
29. ...for in them ye think he have eternal life:... (v. 39)
 - A. Jesus points out that although they literally “worshipped” the scriptures they still missed the point of his being the Messiah.
 - B. Even though the scriptures testified as to who he was, they looked for something else.
 1. They should have understood the purpose of the scriptures was to draw men to Jesus, not take his place.
30. ...ye will not come to me, that ye might have life. (v. 40)
 - A. Since salvation is in Christ, refusing to come to him “robs” man of salvation – John 14:6; Galatians 3:26-29.
31. I receive not honour from men. (v. 41)
 - A. He did not expect mere glory from man as that is not his motive in doing what he did.
32. ...ye have not the love of God in you. (v. 42)
 - A. Literally, they did not possess love toward God.
33. ...if another shall come in his own name, him ye will receive. (v. 43)
 - A. Jesus came bringing the will of the Father and they reject him.
 1. Should another come, bringing the message they want to hear, he will be accepted.
34. How can ye believe, which receive honour one of another,... (v. 44)
 - A. By honoring other men’s teachings, rather than by honoring Jesus, they could never come to the system of belief necessary for salvation.
 1. Compare this attitude to that of the Corinthians in 2 Corinthians 10:12.

34. Do not think that I will accuse you to the Father:... (v. 45)
A. Jesus warns them that by rejecting him does not eliminate the possibility of their being accused before God.
35. ...there is *one* that accuseth you, *even* Moses, in whom ye trust. (v. 45)
A. Moses, as the author of the Pentateuch, would condemn them by his prophecies concerning the coming Messiah.
1. Although they claimed to be disciples of Moses, they rejected his teachings on this matter – John 9:28.
36. But if ye believe not his writings,... (v. 47)
A. Moses is clearly seen as the author of the Pentateuch – Luke 24:44.

CHAPTER SIX:

Verses 1-13

1. After these things... (v. 1)
A. Some suggest that, perhaps, a year passed between the events of chapter five and chapter six.
1. The following things seem to have transpired during this time:
A. Issues concerning the Sabbath in Capernaum – Matthew 12; Mark 2; Luke 6.
B. The Sermon on the Mount – Matthew 5, 6, 7.
C. The Raising of the widow of Nain's son – Luke 7.
D. The healing of the demoniac at Gergesa – Matthew 8; Mark 5; Luke 8.
E. Jesus' second visit to Nazareth – Matthew 13; Mark 6.
F. The 12 sent on the "Limited Commission" – Matthew 10; Mark 6; Luke 9.
G. Herod seeks for Jesus to visit him – Matthew 14; Mark 6; Luke 9.
2. ...went over the sea of Galilee,... (v. 1)
A. Literally, he went to the other side of the Sea of Galilee.
B. The Sea of Galilee was referred to by various names:
1. The Sea of Chinnereth.
2. Lake of Gennesaret.
3. Sea of Tiberias.
A. In A.D. 22 Tiberias was built by Herod Antipas on the western side of the Sea of Galilee.
1. It became the capital for Herod.
3. ...a great multitude followed him,... (v. 2)
A. Literally, this group ran after Jesus – Mark 6:32, 33.
4. ...the passover,... (v. 4)
A. Probably the third Passover celebrated during the time of the ministry of Christ.
1. See John 2:13 for the first.
2. A second seems to have been unmentioned, unless John 5:1 makes reference to it.
5. ...and saw a great company come unto him,... (v. 5)
A. A little problem here when comparing this event to the records provided within

- the Synoptics – Matthew 14:1, 14; Mark 6:33, 34; Luke 9:11.
1. Especially in Mark we see that it is said “and ran afoot thither out of all cities, and outwent them,” suggesting that Jesus was outrun by those who were following him.
 - B. It is possible to reconcile these two statements by seeing that those who were young and able to run quickly arrived ahead of the boat, while the older, the ill, the maimed, etc., which would be the larger number, took much more time.
 1. Thus, Jesus and the disciples arrived following the young, but were compelled to wait for the larger crowd to arrive.
 6. ...whence shall we buy bread... (v. 5)
 - A. This question was asked in order to test Philip - v. 6.
 7. ...two hundred pennyworth... (v. 7)
 - A. A penny equaled to the amount of a day's wages - Matthew 20:9.
 1. This would be the equivalent to about \$30.00 to \$34.00.
 8. There is a lad here,... (v. 9)
 - A. Some time had probably elapsed between verses 7 and 8 as the disciples had time to go among the people to search out what was available to eat – Mark 6:36.
 9. ...but what are they among so many? (v. 9)
 - A. It seems somewhat strange that the disciples did not recall the previous miracles that had been performed by Jesus.
 1. Perhaps had they thought of them, including the raising of the dead, they would have recognized that for Jesus to feed the people assembled would be a small task.
 10. ...Make the men sit down... (v. 10)
 - A. Literally, make the people (see ASV) recline as was the custom – Mark 6:39, 40.
 11. ...about five thousand. (v. 10)
 - A. In the other gospel accounts only the men were counted, but it seems out of character that he would have only fed the men - Matthew 14:21; Mark 6:44; Luke 9:14.
 - B. This miracle along with the miracle of the resurrection, are the only two recorded in all four gospel accounts.
 12. ...and when he had given thanks,... (v. 11)
 - A. The Synoptics used “blessed” – Matthew 14:19; Mark 6:41; Luke 9:16.
 13. ...Gather up the fragments... (v. 12)
 - A. Not referring to crumbs, but to the pieces that he had broken which had not been consumed – see ASV.
 14. ...and filled twelve baskets... (v. 13)
 - A. Appears to be a different type of basket than seen in the feeding of the four thousand – Matthew 15:37; Mark 8:8.
 1. These would be more like a stiff wicker basket.
 - A. A “kophinos”, which was commonly carried by travelers of that era.
 15. ...that nothing be lost. (v. 13)
 - A. Good stewardship seen in this act.

Verses 14-15

1. ...when they had seen the miracle... (v. 14)
 - A. Keep in mind what we have said before concerning the purpose of miracles.
 1. But even the best of intentions are sometimes failed to be understood.
2. ...to make him a king... (v. 15)
 - A. To these who were present the miracle simply confirmed their incorrect assumptions concerning the Messiah.
 1. They sought for a physical king.
 - A. Jesus later states that his kingdom was not of this world - John 18:36.
 - B. When comparing this to the Synoptics we see that Jesus sent the disciples away and, then, dismissed the crowd and went further into the mountains to pray – Matthew 1:23; Mark 6:45.

Verses 16-21

1. ...when even was come,... (v. 16)
 - A. Late evening.
2. ...and went over the sea toward Capernaum... (v. 17)
 - A. Mark mentions Bethsaida, which is a suburb of Capernaum – Mark 6:45.
3. And the sea arose... (v. 18)
 - A. Note the ASV here – “And the sea was rising by reason of a great wind that blew.”
 1. Imminent danger is seen in this.
 2. They are in the fourth watch – Matthew 14:25.
 - A. This would put them at this location at around three or four a.m. in the morning.
4. ...five and twenty or thirty furlongs... (v. 19)
 - A. There are eight furlongs in a mile.
 1. So they had managed to row only about three miles, which placed them about half way across the Sea of Galilee.
5. ...they see Jesus walking on the sea... (v. 19)
 - A. From Mark’s account we note that Jesus saw their predicament and went to assist them – Mark 6:47, 48.
 - B. Matthew states that they thought he was a ghost, which is not seen here in John - Matthew 14:26.
 - C. Matthew also mentions Peter walking on the water, which is not mentioned here - Matthew 14:28-31.
6. ...and immediately... (v. 21)
 - A. Better as per the ASV – “straightway the boat was at the land whither they were going.”
 1. Numerous commentators see this as suggesting that once the waters calmed the disciples were able to row ashore quickly and no additional miracle was performed.
 - A. Of course, it cannot be proven either way.
7. ...the land whither they went. (v. 21)

A. Although they set out for Capernaum, they end up at the plain of Gennesaret.

Verses 22-65

1. ...when the people which stood on the other side of the sea... (v. 22)
 - A. Although Jesus had sent them away, some remained – Matthew 14:22; Mark 6:45.
2. ...the people therefore saw that Jesus was not there,... (v. 24)
 - A. John clarifies what was said in verse 22.
 - B. It seems that although they did not understand how Jesus managed to remove himself from this location they, never-the-less, knew him to be gone.
3. ...they also took shipping,... (v. 24)
 - A. Perhaps they were seeking an answer as to how Jesus managed to get away.
 - B. Recall, also, they had sought to make him king – John 6:15.
 1. This was probably still in their minds as Jesus had not said anything about the matter.
 - C. They may have been looking for more loaves and fishes.
4. And when they found him... (v. 25)
 - A. They searched for him, finding him in the Synagogue Capernaum – John 6:59.
5. ...because ye did eat o the loaves, and were filled. (v. 26)
 - A. The minds of those who witnessed the miracles failed to properly grasp the spiritual lessons that were there to be grasped.
 1. Clearly a placing of the physical over the spiritual.
 - B. Recall Jesus' statement of Matthew 5:6 – “Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.”
 1. Some have suggested there are four things for which man hungers after in the spiritual realm:
 - A. Righteousness and justification before God.
 - B. Ultimate truth.
 - C. Life beyond the grave.
 - D. True unselfish love.
6. Labour not for the meat which perisheth,... (v. 27)
 - A. A Hebraism for emphasis.
7. ...for him hath God the Father sealed. (v. 27)
 - A. Jesus had been designated by God the Father to be the One who would provide eternal life to man – Matthew 1:21; Luke 19:10; John 14:6; Acts 4:12.
8. ...What shall we do, that we might work the works of God? (v. 28)
 - A. The present active tense suggesting a habitual working is seen here as opposed to something done only once.
9. ...This is the work of God, that ye believe... (v. 29)
 - A. An important passage to use on those who attempt to deny the necessity of works in relation to salvation.
 1. Belief is a work – 1 Thessalonians 1:3.
 - B. The word “believe” herein is present active indicating the necessity of their continual belief.
10. ...What sign shewest thou... (v. 30)

- A. Seems to say that the “signs” of the previous day carried no weight.
 - 1. Clearly they sought to walk by sight rather than by faith – 2 Corinthians 5:7.
- 11. Our fathers did eat manna in the desert;... (v. 31)
 - A. Reference to the events of Exodus chapter 16.
- 12. ...Moses gave you not bread from heaven;... (v. 32)
 - A. It was not Moses who gave the “bread” to the Israelites, but God through Moses.
- 13. For the bread of God is he which cometh down from heaven,... (v. 33)
 - A. Manna sustained the Israelites physically and for a specific time.
 - B. But man has a greater need – spiritual nourishment, which comes through Christ.
- 14. Then said they unto him,...give us this bread. (v. 34)
 - A. It seems they miss the point.
 - 1. As Robertson says, “It is probably to this crowd as the water in 4:15 was to the woman.” Word Pictures, Vol. 5, p. 106.
- 15. ...I am the bread of life:... (v. 35)
 - A. One of the marvelous “I am” claims of Jesus:
 - 1. I am the light of the world – John 8:12.
 - 2. I am the door – John 10:7-9.
 - 3. I am the good shepherd – John 10:11-14.
 - 4. I am the resurrection and life – John 11:25.
 - 5. I am the Way, the Truth and the Life – John 14:6.
 - 6. I am the true vine – John 15:1-5.
 - B. As the “bread of life” he is the sustainer of spiritual life.
- 16. ...ye also have seen me, and believe not. (v. 36)
 - A. Connect back to verse 26.
 - 1. Even though they had the proof, they tended not to accept it and, therefore, rejected his spiritual oversight and deity.
- 17. All the Father giveth me shall come to me;... (v. 37)
 - A. Often used as a proof text for Calvinism.
 - B. What must be seen is how someone is “given” to Christ.
 - 1. That, of course, is seen in one’s obedience to the gospel – Hebrews 5:9.
 - 2. Recall Jesus’ words as found in Matthew 11:28-30 and Revelation 3:20.
- 18. ...I will in no wise cast out. (v. 37)
 - A. Consider this in light of Mark 16:16.
- 19. ...not to do mine own will,... (v. 38)
 - A. A reaffirmation of this fact relative to the point at hand.
- 20. ...I should lose nothing,... (v. 39)
 - A. Jesus is not teaching the impossibility of apostasy here as that would put him at odds with himself – John 17:12.
 - B. It, likewise, would put him at odds with the teachings of the apostles – Acts 8:14-24; Galatians 5:4; Revelation 3:11; et. al.
 - C. His point is, clearly seen in verse 40 where the words “seeth” (“beholdeth” – ASV) (Greek – “theoron”) and “believeth” (Greek – “pisteuon”) are in the present tense indicating continuous action.

1. Thus, the ones who wish to not be “lost” must continue to “behold” and “believe” on Jesus.
21. ...I will raise him up at the last day. (v. 40)
 - A. The “crown of life” awaits the one who continues faithfully even to the point of death – 2 Timothy 4:8; Revelation 2:10.
22. The Jews then murmured at him,... (v. 41)
 - A. It appears they were somewhat puzzled at what Jesus had just said about his being the “bread of life” and muttered things concerning him.
 - B. We see the Jews of old “murmuring” in the wilderness – Exodus 15:24; 16:2; 17:3; Numbers 14:2, 29; 16:41; Deuteronomy 1:27; Joshua 9:18; 1 Corinthians 10:10.
- 23 ...Is not this Jesus, the son of Joseph,... (v. 42)
 - A. They failed to comprehend the statement of his having come down from heaven.
 - B. When people look at things as they did, they often miss the most important points.
24. ...Murmur not among yourselves. (v. 43)
 - A. It seems that the murmuring continued to increase, resulting in the protest growing stronger.
25. ...except the Father which hath sent me draw him:... (v. 44)
 - A. To drag as one would a fish net.
 1. A different word used here than in Acts 8:3; 14:19.
 - A. Jesus’ drawing power is seen in this as he is the one who initiated it.
26. ...And they shall be all taught of God... (v. 45)
 - A. Reference to Isaiah 54:13 as seen in the Septuagint.
 1. Recall that the “Great Commission” sends forth teachers to all people of all nations – Matthew 29:18, 19; Mark 16:15.
27. ...Every man therefore that hath heard, and hath learned of the Father, cometh unto me. (v. 45)
 - A. Here Jesus clearly explains what he has just said.
 1. Not only must one hear, he must also learn it and heed it – James 1:21-25.
28. ...he which is of God, he hath seen the Father. (v. 46)
 - A. Reference to himself.
 - B. The faithful will see God – 1 John 3:2.
29. I am that bread of life. (v. 48)
 - A. Jesus restates what has already been said in verse 35 for emphasis.
30. Your fathers did eat manna..., and are dead. (v. 49)
 - A. A contrast is seen here.
 1. Even though the “fathers” had partaken of the manna, they were not prevented from dying for having done so.
 - B. This new “bread”, though, would prevent death.
 1. Not physical, but spiritual.
31. ...and the bread that I will give is my flesh,... (v. 51)
 - A. Reference to his self sacrifice seen in his atoning death on the cross – Matthew 20:28; Galatians 2:20; Ephesians 5:2, 25.

32. The Jews therefore strove among themselves,... (v. 52)
 A. Literally, a war of words – 2 Timothy 2:24.
 1. What started out as murmuring ends up in bitter strife – John 6:41.
33. ...Except ye eat the flesh of the Son of man...(v. 53)
 A. Perhaps speaking of the Lord's Supper - 1 Corinthians 10:16 – although I do not think so.
 1. It appears to speak metaphorically of the soul-saving benefit procured on behalf of the human family by Christ's death, and the acceptance of it.
 B. The term “flesh and blood” is a Hebrew idiom meaning the whole man.
 1. Thus it seems that something other than the Lord's Supper is in mind here.
34. Whoso eateth my flesh,...(v. 54)
 A. If solely speaking of the Lord's Supper then it would seem that a promise is being made that is too universal in nature by the use of the word “whoso.”
 1. Perhaps 1 Corinthians 11:27-29 could serve to restrict this passage if the Lord's Supper is under consideration.
 B. Seems, though, that all he is saying is that whosoever appropriates the blood of Christ will be saved – Acts 2:21; 10:43; Romans 10:13.
35. For my flesh is meat...(v. 55)
 A. Jesus is the real food and drink of every true believer.
36. As the living Father hath send me,... (v. 57)
 A. The Father is the source of life.
37. ...This is an hard saying: who can hear it? (v. 60)
 A. Literally, who can accept it due to a literal application?
38. ...Doth this offend you? (v. 61)
 A. Literally, does this cause you to “stumble” as per the ASV.
 1. Some times truth will cause some to do so – Galatians 4:16.
39. *What* and if ye shall see the Son of man ascend... (v. 62)
 A. Literally, what if you saw me ascend back into heaven, would you still “stumble”?
 1. The answer to this question is, of course they would – Acts 7:55-58.
40. ...*they* are spirit, and *they* are life. (v. 63)
 A. Jesus sorts it all out here.
 1. What he has just said cuts to the very heart of the issue.
 A. These things that he has just said are of a spiritual nature.
 1. His words, or teachings, must be consumed – Psalm 119:103.
 B. Give some time to Romans 8:1-17 in relation to this.
41. ...For Jesus knew from the beginning who they were that believed not,... (v. 64)
 A. Jesus well knew the difference between real faith and lip service – John 8:31.
42. ...and who should betray him. (v. 64)
 A. Jesus saw within Judas the “signs” that would result in his being a traitor – Luke 6:16.
43. ...Therefore said I unto you, that no man can come unto me,... (v.65)
 A. Jesus was fully aware that not all would come to believe in him.
 B. Those who would not allow themselves to be drawn to him would reject him.

Verses 66-71

1. ...and walked no more with him. (v. 66)
 - A. Undoubtedly those he had spoken of who were not ever true believers.
 1. Those that looked for a physical leader and provider soon departed once they began to understand they were not getting what they wanted.
2. ...Will ye also go away? (v. 67)
 - A. Perhaps the apostles had become restless.
 - B. What about Judas?
 1. Could he have been sympathizing with those who were turning away?
3. ...thou hast the words of eternal life. (v. 68)
 - A. At least some got the point.
4. ...we believe and are sure... (v. 69)
 - A. Often we hear claims of faith being the absence of knowledge.
 1. Note how Peter not only believed, but knew of what he spoke.
5. ...and one of you is a devil? (v. 70)
 - A. Later in John 13:2 and 27 we see where it indicates that the devil had entered Judas.
 1. Nothing suggests that he was a “devil” from the beginning.
6. ...Iscariot... (v. 71)
 - A. Note the ASV – “Now he spake of Judas the son of Simon Iscariot,...”
 1. Denoted that he was from Kerioth, which was located either in Judah (Joshua 15:25) or Moab – Jeremiah 48:24.

CHAPTER SEVEN:

Verse 1

1. ...for he would not walk in Jewry...
 - A. People had become more embittered against Jesus as time went by.
 1. This was basically due to a failure to properly grasp what was happening.

Verses 2-13

1. ...feast of tabernacles... (v. 2)
 - A. This feast commemorated the camping out of the Jews in their journey from Egypt to Canaan - Leviticus 23:34-36; Deuteronomy 16:13-15.
 1. The feast of tabernacles was the equivalent of a harvest feast.
 - A. It was held in October.
 - B. It was approximately six months between the Feast of Passover and the Feast of Tabernacles.
2. His brethren... (v. 3)
 - A. Literally, his brothers.
 1. James, Joseph, Simon, and Judas were in all probability additional sons of Mary and Joseph – Matthew 13:55.
3. ...If thou do these things... (v. 4)
 - A. There seemed to be some question in the minds of his brothers whether Jesus was actually performing these miracles.

4. For neither did his brethren believe in him. (v. 5)
 - A. At this stage in his ministry his brothers have yet to come to believe in him.
5. My time is not yet come... (v. 6)
 - A. The proper time to fully manifest himself to the world had yet to arrive.
 1. The word “time” is from the Greek word “Kairos”, meaning the right time.
6. The world cannot hate you;... (v. 7)
 - A. There is inherent impossibility here because they were of the world.
7. ...because I testify of it,... (v. 7)
 - A. Jesus had exposed the world for what it was, evil.
8. ...I go not up yet unto this feast;... (v. 8)
 - A. Jesus tells them to take their own advice as given in verse 3.
 - B. Jesus is not saying that he is not going, only that he was not going then and he was not going as per the suggestion of his brothers.
 1. They said he should go performing miracles, yet he went in secret as we will see in verse 10.
 - C. Tenney is incorrect on this when suggesting that Jesus said one thing and did another.
 1. Presented with the fact that Jesus only attended half of the feast, it would be viewed as if he had not attended at all by the Jews.
9. ...he abode *still* in Galilee. (v. 9)
 - A. Perhaps as long as three and half days.
 - B. Note the word “still” has been supplied.

Verses 10-13

1. ...not openly,... (v. 10)
 - A. Jesus did not travel in the caravan that his brothers traveled in.
 - B. As has been said, his “time” had “not yet come” referencing the time of his death.
 1. Thus Jesus sought to eliminate a premature confrontation.
2. ...He is a good man:... (v. 12)
 - A. Literally, he was one who was pure in motive.
 - B. In this exchange we see the reason why Jesus sought to enter Jerusalem quietly.
3. ...no man spake openly of him... (v. 13)
 - A. Although they may have whispered concerning him, no one spoke of him openly in so far as to what they thought of him.
 1. Regardless of what was said, someone would take offence at it.

Verses 14-36

1. ...about the midst of the feast Jesus went up into the temple,... (v. 14)
 - A. Midway through the feast.
2. ...How knoweth this man letters... (v. 15)
 - A. Jesus had not attended the rabbinic schools in order to learn the scriptures and traditions.
 1. It was as if they were saying, “How could he know anything unless he learned from us?”
 - B. The phrase “this man” was said with the purpose of placing him in a position

- lower than the rabbis.
3. ...My doctrine is not mine,... (v. 16)
 - A. He denies their subtle claim that he is self-taught and, therefore, knows nothing.
 1. His affirmation that the doctrine he has came from the One who sent him indicates that the teaching is superior to that of the rabbis.
 4. If any man will do his will,... (v. 17)
 - A. Better as per the ASV – “If any man willeth to do his will,...”
 1. Coming to knowledge of God involves more than intelligence.
 - A. One must desire to know – John 8:32.
 1. The one who refuses to know will never know.
 5. He that speaketh of himself... (v. 18)
 - A. The self-taught teacher seeks for personal glory.
 - B. The one taught of by God seeks to bring glory to Him.
 6. ...none of you keepeth the law... (v. 19)
 - A. Later Stephen would make the same accusation - Acts 7:53.
 1. Although they boasted at their knowledge, and marveled at the “ignorance” of Jesus, they broke the law by failure to practice it.
 7. ...Why go ye about to kill me? (v. 19)
 - A. Said to illustrate the way in which they broke the Law – John 5:18.
 8. ...who goeth about to kill thee? (v. 20)
 - A. Perhaps they were ignorant of the plot by the Pharisees to kill him.
 9. ...I have done one work, and ye all marvel. (v. 21)
 - A. Reference to the healing of the impotent man in chapter 5.
 1. This was some eighteen months earlier.
 - B. Jesus contrasts his one perceived “transgression” (which was really not a transgression, but an act of mercy) with their continued violation of the Law.
 10. ...and ye on the Sabbath day circumcise a man. (v. 22)
 - A. Jesus specifically mentions one continued act which the Pharisees understood needed to be done even on the Sabbath – Leviticus 12:3.
 11. If a man on the Sabbath day receive circumcision,... (v. 23)
 - A. Reference to a male child rather than an adult.
 - B. If the eighth day fell on the Sabbath they set aside the law and performed the circumcision.
 1. So, here Jesus makes a man whole and they complain, while they see no problem with circumcision.
 12. ...judge righteous judgment. (v. 24)
 - A. Jesus encouraged these people to see the entire picture and judge his actions based upon the right judgment.
 1. He points out that an act of mercy, such as in healing the impotent man, took precedence over their act of circumcision, which they had no problem with.
 13. Then said some of them of Jerusalem,... (v. 25)
 - A. The inhabitants of Jerusalem as opposed to the pilgrims.
 1. It is apparent they knew better what the Jewish leaders sought to do –

John 5:18.

14. ...he speaketh boldly, and they say nothing unto him... (v. 26)
 - A. Even though Jesus spoke openly those who sought to kill him refused to forbid his teaching.
 1. I can think of only one reason for their refusal to do so.
 - A. They knew they could not stand the “heat.”
 15. ...Do the rulers know indeed that this is he very Christ? (v. 26)
 - A. The crowd seemed to grasp the truth here.
 1. They recognized him as the Messiah, but since he was not what they wanted, they determined to kill him.
 2. Although they may have recognized him to be the Messiah, they failed to recognize the fact that he was God – 1 Corinthians 2:8.
 16. ...no man knoweth whence he is (v. 27)
 - A. During the mid-second century this theory became somewhat popular.
 1. Trypho (second-century Jewish apologist) argued with Justin Martyr that Christ was of unknown origin.
 - B. It appears that a misunderstanding of Malachi 3:1 and Daniel 9:25 may have given background for the view of a hidden Messiah suddenly appearing.
 1. During the time of Christ, though, the predominate view was the common Messianic expectation of the Christ being born of the seed of David in Bethlehem and not coming from Galilee.
 17. ...Ye both know me, and ye know whence I am:... (v. 28)
 - A. A repetition of verse 17.
 1. The people knew of his physical lineage, but overlooked from whence he actually came.
 - B. Seems to be some sarcasm here.
 18. ...I am not come of myself,... (v. 28)
 - A. Jesus’ rebuke here is that they not only do not know him, they do not know God who sent him.
 19. But I know him:... (v. 29)
 - A. A clear contrast of their ignorance of God.
 20. ...he hath sent me. (v. 29)
 - A. Same verb (“apesteilen” from which comes the word “apostle”) used in the sending forth of the apostles on the “Limited Commission” indicative of his having been sent by or with authority – Matthew 10:5.
 1. Jesus points to a Divine commission.
 21. ...because his hour was not come. (v. 30)
 - A. John uses the past tense here as he looks back at the events he writes of.
- Verses 32-36
1. ...heard that the people murmured... (v. 32)
 - A. Robertson says that by now they had “grown louder like the hum of bees.”, Word Pictures, Vol. 5, p. 129.
 1. As the sentiment of the people seemed to grow against him the Pharisees saw

- this as an opportunity to come out against him.
2. ...Yet a little while am I with you,... (v. 33)
 - A. The events here took place in October and Christ would die the following April.
 3. ...and *then* I go... (v. 33)
 - A. Suggestive of the idea that he would go up to the One who sent him.
 1. Jesus clearly knows what awaits him six months from then.
 4. Ye shall seek me,... (v. 34)
 - A. It is quickly becoming too late for some.
 1. Perhaps a reference to the pending events described in Matthew 24 relative to the destruction of Jerusalem.
 - A. Recall, though, they brought it on themselves – Matthew 23:37, 38.
 5. ...*thither* ye cannot come. (v. 34)
 - A. Those who continued to reject him cannot possibly come to God.
 1. Contrast this to John 14:1-4 relative to those who accept him.
 - A. As the only way to God, a rejection of that way eliminates them from the possibility of going to be with God – John 14:6.
 6. ...Whither will he go, that we shall not find him?... (v. 35)
 - A. Sarcasm is clearly seen in this statement.
 1. It is as if they are laughing and joking about what he has just said.
 - B. The ASV states this part of the passage thusly, “Whither will this man go that we shall not find him?”
 1. Contempt is seen in the phrase “this man.”
 7. ...will he go unto the dispersed among the Gentile,... (v. 35)
 - A. In essence they were implying that perhaps “this man” (perhaps crazy man) might go to those Jews who were scattered among the Gentiles and develop a following there.
 8. What *manner of* saying is this that he said,... (v. 36)
 - A. They are puzzled over Jesus’ statement.
- Verses 37-44
1. In the last day,... (v. 37)
 - A. This would be the eighth day, which was considered “an holy convocation” and treated as a Sabbath – Leviticus 23:36.
 1. As part of the ritual of the Feast of Tabernacles was the pouring out of a golden pitcher of water that had come from the Pool of Siloam.
 - A. This was done in the Temple court and symbolized the outpouring of the Holy Spirit that would come.
 2. ...shall flow rivers of living water. (v. 38)
 - A. This refers to the miraculous powers of the Holy Spirit - Mark 16:16-20; Hebrews 2:4.
 3. ...for the Holy Ghost was not yet *given*;... (v. 39)
 - A. Acts 2 serves as the best commentary on verses 38 and 39.
 1. The Holy Spirit was not given until after the death and ascension of Christ.
 2. The disciples did not become rivers of living waters until the Spirit was sent -

John 16:7; Acts 5:32.

4. ...because that Jesus was not yet glorified.) (v. 39)
 - A. Jesus had yet to die, resurrect and ascend – John 12:16, 23; 13:31.
5. ...Of a truth this is the Prophet. (v. 40)
 - A. Reference to the prophet of Deuteronomy 18:15, 19.
 1. Not a full acknowledgement of his Messiahship as is seen by the next verse.
6. ...This is the Christ... (v. 41)
 - A. Some, though, recognized the full import of what had been said.
 1. Not only was he the prophet, he was also the Messiah.
7. ...Shall Christ come out of Galilee? (v. 41)
 - A. Note that the objections raised against Christ were not directed at his character or teachings, but, rather, upon from where he came.
 1. The Jews, seeing that Christ had come unto them from Galilee, supposed that he was born there.
 - B. The Pharisees believed that no prophet could come from Galilee (verse 52), although Jonah did – 2 Kings 14:25.
8. Hath not the scriptures said,... (v. 42)
 - A. Here they refer back to the O.T. Scriptures to show that the Messiah was to have been born in Bethlehem of the seed of David - 2 Samuel 7:12-16; Isaiah 11:1, 5; Jeremiah 23:5, 6; Psalm 89:3,4; Micah 5:2-4.
 1. This showed the ignorance of the Pharisees relative to Jesus having been born in Bethlehem.
9. ...but no man laid hands on him. (v. 44)
 - A. They wished to lay hands on him, but were stayed from doing so as it was not yet time.
 1. Perhaps providence is seen here.

Verses 45-53

1. Then came the officers... (v. 45)
 - A. The “officers” here would be the Temple police.
2. ...Never man spake like this man. (v. 46)
 - A. Here is why they did not arrest him.
 1. What they heard they believed could not have come from a man.
 - A. Which, as we see from verse 47, did not set well with the Pharisees.
3. Have any of the rulers or of the Pharisees believed on him? (v. 48)
 - A. Pride does so often get in the way of what is right doesn't it?
 1. Their statement is as if asking what right the officers had in believing in Jesus if they, the “learned”, did not?
4. ...who knoweth not the law are cursed. (v. 49)
 - A. These self-righteous Pharisees sought to call down a curse upon those who believed in Jesus.
 1. The word “eparatoi” is used only here in the New Testament.
 - B. The Pharisees saw those who believed as ignorant, worthy of such a curse.
5. Nicodemus saith unto them,... (v. 50)

- A. Although the majority of the Sanhedrin was evil, there was, at least, one who was an exception.
- 6. Doth our law judge *any* man, before it hear him, and know what he doeth? (v. 51)
 - A. The law of criminal procedure was being broken – Exodus 23:1; Deuteronomy 1:16.
 - 1. Perhaps we see in this statement more of an alignment with Jesus by Nicodemus than anything else.
- 7. They answered and said unto him,... (v. 52)
 - A. Right or wrong, the tendency to defend oneself is seen here.
- 8. ...Search and look:... (v. 52)
 - A. A similar argument used by many today, “Well, the Bible says...” while never telling us where the Bible says what they claim.
 - 1. It is interesting that if Nicodemus knew the truth, i.e. that Jonah had come from Galilee, he never mentioned it.
 - A. Gath-Hepher, from which Jonah came, was approximately three and one half miles from Nazareth.
 - 2. Recall that Jesus spoke of the “sign of the prophet Jonah” – Matthew 12:38-41.
 - B. Some manuscripts, such as Bodmer II (P66), insert the definite article before the word “prophet”, therefore eliminating this problem.
 - 1. However, I could not find a translation that translates the passage this way.
 - 2. Therefore, it seems best to leave it as it is.
- 9. And every man went unto his own house. (v. 53)
 - A. This verse through John 8:11 are considered questionable by some as having not been a part of John’s original.
 - B. Yet there seems to be unanimous acceptance of it as genuine in so far as it being an actual event in the life of Christ.
 - 1. “The evidence against its genuineness, as an original piece of the Gospel, both external and internal, is overwhelming; but on the other hand it is beyond doubt an authentic fragment of apostolic tradition.”, B.F. Westcott, The Gospel According To St. John, page 125.
 - 2. “This disputed passage is probably a true apostolic tradition introduced by some later editor of the Gospel, but it is so characterized by ‘the wisdom, holiness, and goodness of him to whom it is attributed, that it could no more have been invented than any other feature in the inimitable Life of Christ.’”, Charles R. Erdman, The Gospel of John, page 75.
 - 3. “To say that the passage is not an integral part of JOHN does not dismiss it, however. It is still necessary to account for its presence. Even those who exclude it from the body of JOHN on textual grounds admit that its tenor is wholly in keeping with the character and ministry of Jesus, and that it doubtless constitutes a genuine account of an episode of His career, though it may be misplaced.”, Merrill C. Tenney, JOHN The Gospel of Belief, page 139.

CHAPTER EIGHT:

Verses 1-11

1. Jesus went unto the mount of Olives. (v. 1)
 - A. It is believed by some that he was lodging with Mary, Martha and Lazarus.
 - B. The only place where the Mount of Olives is mentioned in the book of John.
2. And early in the morning... (v. 2)
 - A. At daybreak.
 - B. There is a clear change in the style of the author here with the constant use of the word "and."
3. ...scribes... (v. 3)
 - A. Mentioned only here in the book of John.
 1. Their basic function was the teaching in the Synagogues - Mark 1:22.
 2. They also taught, developed, and used the law in connection with the Sanhedrin and various other courts.
4. ...brought unto him a woman taken in adultery... (v. 3)
 - A. As indicated above, certain early manuscripts omit this account of the woman taken in adultery.
 - B. The law was quite clear in its prohibition of adultery - Exodus 20:14; Leviticus 18:20; Deuteronomy 5:18.
5. ...was taken in adultery,... (v. 4)
 - A. The fact that she was "caught" "in the very act" meant that there must have been at least two witnesses including, perhaps, her husband - Deuteronomy 19:15.
6. ...the law commanded us, that such should be stoned:... (v. 5)
 - A. The law actually commanded that both the man and the woman be put to death - Leviticus 20:10; Deuteronomy 22:22.
 - B. The law of stoning was in the case of one "betrothed"- Deuteronomy 22:23, 24.
 1. Thus, a misapplication of the law.
7. This they said, tempting him,... (v. 6)
 - A. Their whole purpose in this was not to arrive at the truth, as they cared little for it.
 1. He, so they thought, was in a no win situation.
 - A. Were he to say she was guilty and asked for the death penalty they would have taken him before the Romans, as it was illegal for the Jews to assess such.
 - B. Were he to suggest mercy, he would find himself at odds with the Law.
8. ...But Jesus stooped down, and with *his* finger wrote on the ground,... (v. 6)
 - A. The only recorded instance of Jesus having written anything.
 - B. Some have suggested that he wrote the name and sins of those present, perhaps even those guilty of the sin of adultery.
 1. This comes from a couple manuscripts, such as Codex U, which includes such.
 - C. It has been suggested that the reason that Jesus stooped down was to hide his embarrassment over the matter before him.
 1. This embarrassment would not have been over the sin of the woman, but over

the hardness of the hearts of those who confronted him with the issue.

9. ...He that is without sin among you,... (v. 7)
 - A. Jesus makes reference to Deuteronomy 17:7 with this statement.
 1. In doing so, he neither condones the sin of the woman, nor contradicts the Law of Moses.
 - B. They had yet to produce the necessary witnesses to this transgression.
 1. It was not enough to say there were witnesses, they must be produced.
10. ...being convicted by *their own* conscience,... (v. 9)
 - A. Note the ASV here, "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."
 - B. First, they saw that Jesus was not going to trap himself.
 - C. Secondly, they were unwilling or unable to produce the witnesses.
 - D. Third, by now, no doubt, a large crowd would have assembled and they were unwilling to move forward with their actions.
11. ...where are those thine accusers?.. (v. 10)
 - A. Perhaps said to draw attention to the fact they had all slipped away.
 1. Maybe more for the crowd's sake than the woman's.
12. ...Neither do I condemn thee...(v. 11)
 - A. Jesus had not come to condemn but to save - John 3:17.
13. ...go, and sin no more (v. 11)
 - A. A strong but loving implied rebuke of this woman's past life.
 1. His unwillingness to condemn her was not an indication of his condoning her actions.
 - A. Would to God that we would seek to have such an attitude.

Verses 12-59

1. Then spake Jesus again unto them,... (v. 12)
 - A. A continuation of chapter 7:52.
2. ...Thou bearest record of thyself;... (v. 13)
 - A. The Mishnah, which was the primary body of Jewish civil and religious law, said "No man can give witness for himself."
 - B. What was overlooked was, as light is witness of itself, so Jesus was witness of himself.
 1. Since Jesus had already answered this quibble, he was not going to readdress it – John 5:31.
3. ...for I know whence I came, and whither I go;... (v. 14)
 - A. We see in this statement two very basic essential facts of testimony.
 1. Later the apostles get the point (John 16:2), but here the Pharisees do not.
4. Ye judge after the flesh;... (v. 15)
 - A. Jesus was being judged by their carnal premises rather than the spiritual ones that he should have been judged by.
5. ...I judge no man. (v. 15)
 - A. Jesus did not judge others in the sense of merely condemning them as the

Pharisees did.

1. Recall we have already discussed on “righteous judgment” – John 7:24.
6. ...for I am not alone,... (v. 16)
 - A. Jesus here begins to address the criticism that is seen back in verse 13.
 - B. The Father is set forth here as an additional witness.
7. It is also written in your law,... (v. 17)
 - A. Probably referred to it as “your law” since they claimed possession of it – John 7:49.
 1. Jesus alludes to Deuteronomy 17:6 and Numbers 35:30 concerning the necessity of having two witnesses for the imposition of the death penalty.
8. ...and the Father that sent me beareth witness of me. (v. 18)
 - A. See Matthew 3:17; John 3:2.
 - B. His point is he is confirmed authentic by two witnesses.
9. ...Where is thy Father?... (v. 19)
 - A. Go back to John 7:27.
 1. The question is not, “Who is your Father.”
 - A. It is evident they reasoned that Joseph was, as is seen in Matthew 13:55 and Luke 3:23.
10. ...if ye had known me, ye should have known by Father also. (v. 19)
 - A. The failure to “know”, i.e. acknowledge, who Jesus was indicated a failure on their behalf to recognize the Father.
11. ...in the treasury,... (v. 20)
 - A. “Treasury” is from the Persian word “gaza”.
 - B. The area of the temple called the “court of the women” due to it being the furthest most part that women were allowed to enter except for sacrificial purposes.
 1. It was a very public area.
12. ...and shall die in your sins:... (v. 21)
 - A. Here is why they will not be able to go where he goes – sin.
13. ...Will he kill himself?... (v. 22)
 - A. More of a sneer than anything else.
 1. A statement designed to mock him.
14. ...Ye are from beneath; I am from above:... (v. 23)
 - A. “One might as well have tried to elicit appreciation of Handel’s Messiah from a mule as to explain spiritual matters to the Pharisees.”, Burton Coffman, Commentary on John, page 218.
15. I said therefore unto you that ye shall die in your sins:... (v. 24)
 - A. For those who refuse to believe in him, which would involve obedience, there is no hope.
16. ...Who art thou?... (v. 25)
 - A. Perhaps a rethinking of what they are doing.
 - B. Or, maybe an attempt to “catch” him claiming equality with God so as to charge him with blasphemy.
 - C. Whichever, he simply replies that he is the One who he has been claiming to be all

- along – the Messiah.
17. ...and to judge of you... (v. 26)
A. Jesus judged their lives in view of God's will.
18. ...When ye have lifted up the Son of man,... (v. 28)
A. Following his death, burial and resurrection they would know.
19. ...the Father hath not left me alone;... (v. 29)
A. Even though he was rejected by the religious leaders of the day, who, by the way, should have accepted him, he was still a long ways from being alone.
20. ...many believed on him. (v. 30)
A. Many came to believe in him due to his teachings.
21. ...and were never in bondage to any man... (v. 33)
A. It seems they overlooked Egyptian bondage and the bondage they were presently in relative to Rome.
1. Of course Jesus had the bondage to sin in mind, but they overlooked that.
22. ...servant of sin. (v. 34)
A. See Romans 6:17-22.
23. And the servant abideth not in the house for ever:... (v. 35)
A. Give a little attention to Galatians 4:30 on this.
1. Also Hebrews 3:5 relative to the contrast between Moses and Christ.
24. If the Son therefore shall make you free,... (v. 36)
A. Through Christ those who are of the physical seed of Abraham, who are yet “slaves”, can become sons – Romans 8:15-17; Galatians 3:26-29.
25. ...but ye seek to kill me,... (v. 37)
A. Although they were acknowledged by Jesus to be the physical seed of Abraham, they were the spiritual seed of Satan as manifested in their desire to kill him.
26. ...ye do that which ye have seen with your father. (v. 38)
A. Explained when we get to verse 44.
27. ...ye would do the works of Abraham. (v. 39)
A. They speak of the physical lineage while Jesus speaks of the spiritual.
1. Yes, they were of the lineage of Abraham.
2. But there was no spiritual likeness to Abraham.
28. But now ye seek to kill me,... (v. 40)
A. Although these believed (verse 30) it was a “faith only” type of belief.
29. ...We be not born of fornication;... (v. 41)
A. Now they finally get it and attempt to say that God is their spiritual Father.
1. Jesus points out in the following verse that such is not true.
30. ...because ye cannot hear my word. (v. 43)
A. They could not because they would not.
1. Recall Mark 4:23 – “If any man have ears to hear, let him hear.”
31. ...He was a murderer from the beginning,... (v. 44)
A. Probably a reference to his being the author of death.
32. Which of you convinceth me of sin?... (v. 46)
A. Note the ASV – “Which of you convicteth me of sin?”

1. Not a request for them to convict him of a specific sin, but any sin in general.
33. ...thou art a Samaritan,... (v. 48)
 - A. An insulting claim reserved for those who were most hated.
34. ...and hast a devil? (v. 48)
 - A. They attempted to switch things around and lay claim to the idea that it was not they who were of the devil but, rather, Jesus had a demon.
35. ...there is one that seeketh and judgeth. (v. 50)
 - A. Contrary to the ways of man, Jesus did not fly off in anger.
 1. Rather, he simply pointed out that God would judge.
36. ...never see death. (v. 51)
 - A. I.e. spiritual death - Revelation 20:6.
37. ...whom makest thou thyself? (v. 53)
 - A. At this point they are suspecting that Jesus is making himself equal with God.
38. Yet ye have not known him;... (v. 55)
 - A. Regardless of their professed love for the Law, the feasts and sacrifices, they had failed to come to a true knowledge of who God was.
39. ...and if I should say, I know him not, I shall be a liar... (v. 55)
 - A. For him to deny his knowledge of the Father would make him a liar.
 1. Regardless of what befell him, he was compelled to tell the truth.
40. ...Abraham rejoiced to see my day... (v. 56)
 - A. This was through the Abrahamic Promises - Genesis 12:1-3; 18:18; 22:17, 18.
 1. Note Hebrews 11:13 on this.
 - B. A Hebrew tradition claims that Abraham saw the entire history of his descendants in the vision of Genesis 15:1-18 although this does not seem to be applicable to this.
 - C. Perhaps better seen as Abraham having seen this day through promise by prophetic vision through faith.
41. ...Thou art not yet fifty... (v. 57)
 - A. Not an implication they thought him to be that age.
 1. Literally, "thou hast not yet fifty years."
42. ...I am. (v. 58)
 - A. Note the association with the "I am" of the O.T. - Exodus 3:14.
43. Then took they up stones... (v. 59)
 - A. They saw blasphemy in connection to Leviticus 24:16.
44. ...going though the midst of them, and so passed by. (v. 59)
 - A. Omitted from some texts.
 - B. He simply passed by them on the way out.

CHAPTER NINE:

Verses 1-7

1. ...was blind from *his* birth. (v. 1)
 - A. Would be supposed to be more difficult to heal.
 1. The healing of the blind was one of Jesus' most common miracles in the

Synoptics - Matthew 9:27-31; 12:22; 20:29-34; Mark 10:46-52; Luke 18:35-43; Luke 7:21.

A. Yet no mention of healing one blind from birth.

2. ...who did this sin... (v. 2)

A. The Jews believed that such problems were the direct result of sin.

1. Numerous O.T. passages teach the contrary - Job; Psalm 73.

B. One Jewish Rabbi stated, "There is no death without sin, and there is no suffering without iniquity."

3. ...this man,... (v. 2)

A. The rabbis believed that the child could sin in the mother's womb.

1. This could be done in a pagan temple as the pregnant mother worshipped an idol.

A. The idea was that as the mother worshipped so did the child.

4. ...Neither hath this man sinned, nor his parents:... (v. 3)

A. Jesus did not accept the common view on this.

1. He had taught that because certain calamities came upon people, they were no more wicked than others - Luke 13:2-5.

5. I must work the works of him that sent me,... (v. 4)

A. Compare to the ASV - "We must work the works of him that sent me,..."

1. The use of "we" as opposed to "I" seems better.

A. This would associate his disciples with the need to do the "works" they have the opportunity to do - Galatians 6:10.

6. As long as I am in the world,... (v. 5)

A. Reference to the incarnation and any previous appearances.

7. ...I am the light of the world. (v. 5)

A. Thus, his work was to be the light unto the world darkened by sin.

8. ...made clay of the spittle,... (v. 6)

A. Saliva was believed to have medicinal value for eye ailments, but no value relative to blindness.

1. It should not be supposed that Jesus believed in some sort of healing virtue to be within the clay as he did not use it elsewhere.

B. This act was performed on the Sabbath, of which such was forbidden from several perspectives.

1. The application to the eyes would be forbidden.

2. The kneading together of the spittle and the clay would be forbidden.

9. ...Go, wash in the pool of Siloam,... (v. 7)

A. Perhaps a challenge for him to show his faith and obedience.

1. On another occasion he sent lepers on their way to show themselves, resulting in their being healed as they went - Luke 17:12-14.

B. The Pool of Siloam was located south of the temple area with water conducted artificially to it from the Virgin's Well - John 5:2.

1. Of course there would be nothing within the saliva, clay, and water of the pool that would cause this man to receive his sight.

- A. His act of complete obedience, carried out to the fullest, which resulted in his healing.
- B. Even if it did not make sense, the man did it anyway.
 - 1. I wonder if modern man could not learn something from this?

Verses 8-13

- 1. These verses are self explanatory.

Verses 14-34

- 1. And it was the Sabbath day when Jesus made the clay,... (v. 14)
 - A. This seems to be the only thing that mattered.
- 2. ...This man is not of God, because he keepeth not the Sabbath day... (v. 16)
 - A. Of course, the issue is seen relative to their traditions which they equated with the Law.
 - 1. According to Vincent, one Rabbinical precept stated, "It is forbidden to apply even fasting-spittle to the eyes on the Sabbath.", Word Studies in the Greek New Testament, Volume II, page 184.
 - B. Thus, the idea expressed here is that "people who are from God keep our Sabbath regulations" as opposed to what the Law really said.
- 3. ...How can a man that is a sinner do such miracles?... (v. 16)
 - A. We've seen this argument before – John 3:2.
- 4. ...He is a prophet. (v. 17)
 - A. First, according to this man, Jesus was "the man that is called Jesus" (v. 11)
 - 1. Now he is a prophet.
 - A. Similar to the progressive understanding of the woman in John 4.
- 5. But the Jews did not believe concerning him,... (v. 18)
 - A. They did not want to be confused with the facts they had already heard in verse 15.
- 6. And they asked them,... (v. 19)
 - A. Three questions in one, possibly designed to confuse the parents.
- 7. ...who ye say was born blind?... (v. 19)
 - A. Perhaps an implication they believed the parents to be deceivers supportive of Christ.
- 8. ...We know that this is our son,... (v. 20)
 - A. The Pharisees already had been provided evidence by others who knew of the matter.
 - 1. The man affirmed who he was, what happened to him, and who it was that did it.
 - A. Now the parents stop the Pharisees dead in their tracks.
- 9. ...ask him: he shall speak for himself. (v. 21)
 - A. Indicates reluctance on behalf of the parents to totally get involved in the matter.
 - 1. Literally, they did know if they trusted their son.
 - 2. They may not have seen the healing, but if they could believe their son then they could have answered the question.
- 10. ...should be put out of the synagogue. (v. 22)

- A. So here is why they answered as they did, they feared the Sanhedrin.
- B. Were they to be cast out of the synagogue it would have resulted in their being cut off from every religious, social and business connection.
- 11. ...we know that this man is a sinner. (v. 24)
 - A. Now an attempt to align the son with them.
 - B. They have finally given in and accepted the authenticity of the healing.
 - 1. But they are unwilling to allow Jesus the “credit” for having done so and imply he is lying about having healed the man.
- 12. ...Whether he be a sinner *or no*, I know not:... (v. 25)
 - A. The Pharisees gain no ground with this statement.
 - 1. Although he does not affirm the deity of Jesus he, never-the-less, does not confirm the statement of the Pharisees.
- 13. ...how opened he thine eyes? (v. 26)
 - A. Since they got no where with these questions they now seek to find a way to condemn Jesus in how he performed the miracle.
- 14. ...I have told you already, and ye did not hear:... (v. 27)
 - A. Seems he may be growing tired of their useless questions.
- 15. ...will ye also be his disciples? (v. 27)
 - A. Evidence of the fact that the man knew Jesus to have disciples.
- 16. ...but we are Moses’ disciples. (v. 28)
 - A. Clearly a false claim.
 - 1. Jesus had already pointed this out.
 - A. If they believed and followed Moses they would believe and follow Christ since Moses had spoken of him.
- 17. ...we know not whence he is,... (v. 29)
 - A. They contradict themselves as they had previously said “we know this man whence he is” – John 7:27.
 - 1. Truth is a rare quality in matters like this.
- 18. ...Why herein a marvelous thing,... (v. 30)
 - A. He chides them.
 - 1. You profess to not know from where he comes, but act as if you know all.
- 19. Now we know that God heareth not sinners:... (v. 31)
 - A. His point is God would not work in such a powerful way through one who rejected His will.
 - 1. Remember what Nicodemus had previously said - John 3:2.
 - 2. Also, note that the Pharisees has previously made the same argument – John 9:16.
 - B. God does not hear:
 - 1. The wicked – 1 Samuel 8:18; Proverbs 1:28.
 - 2. The godless – Job 27:9.
- 20. ...Thou wast altogether born in sins,... (v. 34)
 - A. Jesus had just refused to accept this - John 9:3.
- 21. ...they cast him out. (v. 34)

- A. To cast out as one would cast out a demon or to expel from the congregation of God's people - v. 22.

Verses 35-38

1. ...Dost thou believe on the Son of God? (v. 35)
 - A. Jesus expected an affirmative answer to his question.
2. ...Who is he, Lord, that I might believe on him? (v. 36)
 - A. "Lord" here is better seen as "sir" as the man had as of yet to understand that Jesus was, indeed, the Messiah.
 1. He has faith in Jesus, but as of yet has not come to a full knowledge of who he is.

Verses 39-41

1. ...For judgment I am come into the world, ... (v. 39)
 - A. Jesus came not to condemn but to save - John 3:17.
 1. However, the effect of his coming is to reveal every man's true condition.
2. ...Are we blind also? (v. 40)
 - A. Perhaps a similar question to that of Pilate's, "What is truth."
 1. There seems to be no sincerity in this.
3. ...If he were blind,... (v. 41)
 - A. Blindness, here, is relative to the lack of knowledge.
 1. These had closed their eyes to the truth and refused to see - Matthew 15:14; 23:26; Romans 2:19; Revelation 3:17.

CHAPTER TEN:

Verses 1-18

1. ...sheepfold,... (v. 1)
 - A. Literally, the fold of the sheep as per the ASV – "He that entereth not by the door into the fold of the sheep..."
 1. They were roofless enclosures wherein sheep were kept for safe keeping.
2. ...but climbeth up some other way,... (v. 1)
 - A. The sheep fold was often walled by stone, and often with briars at the top.
 1. There was only one way in, other than climbing over the top.
3. ...the same is a thief and a robber. (v. 1)
 - A. A thief stole by craft while a robber did so by violence.
 1. Barabbas was a robber – John 18:40.
 2. Judas was a thief – John 12:6.
4. ...is the shepherd... (v. 2)
 - A. From the Greek word "poimen," meaning to protect.
 1. "Poimen" is used in Acts 20:28 relative to the "overseers" mentioned there.
 - B. The character, as we will see, is emphasized here rather than the person.
 1. One can be a "poimen" in name only if he is unwilling to do what is necessary to protect his sheep.
5. ...the porter openeth;... (v. 3)
 - A. The undershepherd or doorkeeper who was entrusted with the care of the sheep

- during the night.
6. ...he calleth his own sheep by name,... (v. 3)
 - A. Knowledge of his sheep is seen here.
 7. ...and leadeth them out. (v. 3)
 - A. Shepherds lead; they never push where danger might be present.
 8. And a stranger... (v. 5)
 - A. Literally, a different shepherd.
 9. ...but will flee from him:... (v. 5)
 - A. They would flee as if from danger.
 1. It is a shame that modern day “sheep” do not understand the need to “flee.”
 - A. “Flee fornication” – 1 Corinthians 6:18.
 - B. “Flee idolatry” – 1 Corinthians 10:14.
 - C. “These things” – 1 Timothy 6:11.
 1. Such things as strife, envy, ill-gotten gain are mentioned in the previous verses.
 - D. “Youthful lusts” – 2 Timothy 2:22.
 10. This parable... (v. 6)
 - A. Used in different ways in the New Testament.
 1. Used as a proverb – 2 Peter 2:22.
 - A. “A short well-known saying that expresses an obvious truth and often offers advice” – Encarta Dictionary.
 2. Used symbolically or figuratively – John 16:25, 29.
 3. Used as an allegory – John 10:6.
 - A. Allegory – “a work in which the characters and events are to be understood as representing other things and symbolically expressing a deeper, often spiritual, moral, or political meaning” – Encarta Dictionary.
 11. All that ever came before me are thieves and robbers:... (v. 8)
 - A. Speaking of the false Messiahs and the Scribes and Pharisees who did not seek for the good of the people – Matthew 7:15.
 12. ...shall go in and out,... (v. 9)
 - A. Freedom of movement is seen here.
 13. ...and shall find pasture. (v. 9)
 - A. Literally, they shall find the joy of the pasture.
 14. The thief... (v. 10)
 - A. Jesus contrasts himself with the worst of the lot.
 15. ...giveth his life for the sheep. (v. 11)
 - A. Note verse 2 where I said, “The character, as we will see, is emphasized here rather than the person.”
 1. Consider such passages as Matthew 26:26-28; Acts 20:28; 1 Peter 1:18, 19.
 16. ...hireling,... (v. 12)
 - A. The distinction drawn between the one who watches over the sheep simply as a job, such as the “porter” (v. 3), and the shepherd who loves his sheep.
 1. You might ponder the 23rd Psalm on this.

2. Jesus gave his life because of his love for humanity – John 3:16; Romans 5:8.
- B. Keep in mind, a laborer is “worthy his hire” – Luke 10:7.
 1. Jesus speaks of those who make merchandise of holy things for selfish motives.
 - A. Think of this in view of elders today and the reason some become elders.
17. ...other sheep I have, which are not of this fold:... (v. 16)
 - A. Often used by the denominationalist to argue in their favor.
 1. However, Jesus speaks of the Gentiles - Acts 18:10.
 - A. The “fold” here refers to the Jews - Matthew 15:24.
 - B. Jesus foresaw that the Gentiles would be included among his people - Matthew 8:11; 21:33-46; 22:7-9; 24:14; Mark 11:17.
 1. Later, the Great Commission would be given covering all men in every nation - Matthew 28:18-20; Mark 16:15, 16; Luke 24:47; John 20:21.
18. ...I lay down my life,... (v. 17)
 - A. Three very different distinctions are seen between the shepherd and Jesus.
 1. Jesus’ death is voluntary, while the shepherd’s is involuntary in that he dies in the act of protecting the sheep.
 - A. The shepherd dies, but he does not openly set out to do so.
 2. Jesus’ death resulted in salvation for the sheep while the shepherd’s death resulted in death for the sheep.
 3. Jesus’ life is laid down with the purpose of taking it up again.
 - A. The shepherd, of course, cannot do that for himself.
 - B. We see in this text the freedom that Jesus had relative to the laying down of his life.
 1. The point seen in Jesus’ prayer in the garden was he, not anyone else, was making the final decision on this matter – Matthew 26:42.
19. ...This commandment have I received of my Father. (v. 18)
 - A. Jesus constantly sought to do the Father’s will.
 1. Herein we see his determination to do so even concerning his death.
 - A. But it was still his decision.
 - B. We have seen Jesus say, “My time is not yet come” (John 7:6) and “for my time is not yet full come” (John 7:8).
 1. Here he very pointedly emphasizes that point.

Verses 19-21

1. These verses are self explanatory.

Verses 22-30

1. ...feast of dedication,... (v. 22)
 - A. Hanukkah, “the Feast of Lights,” began on the 25th day of the month Chislev which corresponds with our month December.
 1. On this day in 167 B.C. Antiochus Epiphanes desecrated the temple and sacrificed on an altar erected to Zeus, the chief Greek God - 1 Maccabees 1:59.
 - A. “And on the twenty-fifth day of the month they offered sacrifice on the

- altar which was upon the altar of burnt offering.”
2. Three years later Judas Maccabees rededicated the temple with a new altar, and the Jews have since kept this feast in memory of this national victory.
 2. ...Solomon's porch. (v. 23)
 - A. A large portion of the temple, four hundred feet long.
 3. ...because ye are not of my sheep,... (v. 26)
 - A. This was the point of the allegory above.
 1. Be sure to keep in mind, this was due to their having chosen not to be – Matthew 23:37.
 4. ...shall never perish,... (v. 28)
 - A. Does not teach once in grace, always in grace.
 1. So long as his sheep remain faithful, they will never perish - 1 John 1:7; Romans 8:38, 39.
 - A. One can be cut off - John 15:6.
 - B. Go back and look at verse 12.
 5. ...neither shall any *man* pluck them out of my hand. (v. 28)
 - A. No external power has the ability to steal them away.
 1. Give some thought to Paul's words in Romans 8:31-39.
 - B. Jesus' emphasis is that no external power on earth can snatch his sheep away.
 1. Take care to note he says nothing about internal power, i.e. man's own independent will – 1 Corinthians 9:27; Galatians 5:4; 1 John 1:7.
 6. ...which gave *them* me,... (v. 29)
 - A. God “gave” them to him by their love and obedience – John 6:39.
 7. I and *my* Father are one. (v. 30)
 - A. One must have help to misunderstand what Jesus is saying here.
 1. Essence is seen here.
 - B. Jesus, unequivocally, asserts his equality with the Father.
 1. Augustine (a fourth century philosopher) said on this, “It silences the Sabellians, who say there is only one Person in the Godhead, by speaking of two distinct Persons. It silences the Arians who say the Son is inferior to the Father, by saying that the Father and the Son are one.” Burton Coffman, Commentary on John, page 263, quoting J.C. Ryle.
 - A. “Sabellianism (also known as modalism) is the second-century belief that the three persons of the Trinity are merely different *modes* or *aspects* of God, rather than three distinct persons. It is attributed to Sabellius, who taught a form of this doctrine in Rome in the second century.” Wikipedia.
 - B. “Arianism was a Christological view held by followers of Arius, a Christian priest who lived and taught in Alexandria, Egypt, in the early 4th century. Arius taught that God the Father and the Son were not co-eternal, seeing the pre-incarnate Jesus as a divine being but nonetheless created by (and consequently inferior to) the Father at some point, before which the Son did not exist.” Wikipedia.

Verses 31-39

1. Then the Jews took up stones again... (v. 31)
 - A. The “again” refers to John 8:59.
 1. It may be the case that given this was happening on Solomon’s Porch, where no stones would have been, the phrase “took up” may mean they carried stones with them since a different Greek word is used here than in John 8:59.
 - B. It is evident they got the point of what Jesus was saying.
 1. Stoning would be the penalty for blasphemy – Leviticus 24:16.
2. ...makest thyself God. (v. 33)
 - A. Note that Jesus' accusers admitted to his good works.
 - B. Although Jesus is accused of blasphemy, it would only be such if his claims were untrue.
3. ...Ye are gods? (v. 34)
 - A. Take a look at Psalm 82:1, 2, 6.
 1. Those who executed the law were referred to as “gods” - Deuteronomy 1:17; 19:17; cf. Exodus 7:1.
 - B. Jesus is not equating himself with the judges.
 1. He was simply pointing out that they themselves had used similar terms in description of the judges.
 - C. Notice the three-fold designation here relative to the Old Testament:
 1. “Your law.”
 2. “Word of God.”
 3. “The scripture.”
 - D. Jesus’ use of the phrase “your law” shows that the word “law” is not only the Pentateuch contrary to their belief.
4. ...whom the Father hath sanctified,... (v. 36)
 - A. Who the Father consecrated to His service.

Verses 39-42

1. ...but he escaped out of their hand. (v. 39)
 - A. His logic overwhelmed them again, preventing them from carrying out their evil plan.
2. ...beyond Jordan... (v. 40)
 - A. Jesus went to Bethabara, or Bethany.
3. And many resorted unto him,... (v. 41)
 - A. See ASV – “And many came unto him,...”

CHAPTER ELEVEN:

Verses 1-46

1. ...Bethany...(v. 1)
 - A. Situated on the east of Mt. Olivet, less than two miles from Jerusalem.
 - B. Scholars believe the events of this chapter happened some four months after the events of the previous chapter.
2. ...Lazarus... (v. 2)

- A. The name meant “He whom God helped”.
- 3. ...whom thou lovest is sick. (v. 3)
 - A. Mary and Martha do not ask Jesus to come.
 - 1. They leave the matter totally in the hands of Jesus.
- 4. ...This sickness is not unto death,... (v. 4)
 - A. The object here was not the death of Lazarus.
 - 1. His illness and death were permitted and would result in the miracle of his being raised from the dead.
- 5. ...abode two days still... (v. 6)
 - A. Bethabara was two days' journey from Jerusalem.
 - 1. Jesus had gone to Bethabara (John 10:40) some four months earlier.
- 6. ...the Jews of late sought to stone thee;... (v. 8)
 - A. Evidence that the disciples had been with Jesus during the events of the previous chapter.
 - 1. They are somewhat amazed that Jesus would go back to the area where he had come, as they probably viewed it, so close to death.
- 7. ...Are there not twelve hours in the day?... (v. 9)
 - A. Jesus pointed out that the work that he must do must be done regardless.
 - 1. If course, he knew what they did not.
 - A. That being that those who sought to kill him could not do so until his time came.
- 8. But if a man walk in the night,... (v. 10)
 - A. For Jesus to fail to do as the Father would have him would be to walk in spiritual darkness.
 - 1. No doubt Jesus looked upon this as a heavenly assignment.
- 9. ...sleepeth;... (v. 11)
 - A. Used as a symbol of death - 2 Chronicles 14:1; Psalm 3:13; Jeremiah 51:57; Acts 7:60; 1 Thessalonians 4:13.
 - B. Looking at death through the eyes of Jesus:
 - 1. Death, like sleep, is temporary.
 - 2. Death, like sleep, refreshes and rejuvenates.
 - A. Recall that at the resurrection we will put on an incorruptible, immortal body – 1 Corinthians 15:52, 53.
 - 3. Death, like sleep, will have an awakening – John 5:28, 29.
 - 4. Death, like sleep, relates to the work we have done – Revelation 14:13.
- 10. ...I am glad for your sakes that I was not there,... (v. 15)
 - A. Had he been there he may have prevented the death of Lazarus.
 - 1. There is no record of anyone ever dying in the presence of Jesus.
 - A. Consider verses 21 and 32 in view of this.
- 11. ...Didymus,... (v. 16)
 - A. The name meant “Twin”.
 - 1. Thomas seems to be a Greek form of the Aramaic word for Twin.
- 12. ...four days... (v. 17)

- A. One day for the message to get to Jesus of the illness of Lazarus, two days delay, and one day for the journey.
- 13. ...fifteen furlongs off: (v. 18)
 - A. A furlong measured 600 Greek feet, or one-eighth of a Roman mile.
 - 1. Therefore, something less than two miles.
- 14. ...comfort them... (v. 19)
 - A. Burial would have followed the same day as death.
 - 1. Jewish tradition held that the soul stays near the body for three days before leaving.
 - B. The first three days would have been spent in weeping.
 - 1. The next four in deep mourning.
 - 2. Light mourning would have followed for the next thirty days.
- 15. Then Martha, as soon as she heard that Jesus was coming,... (v. 20)
 - A. Perhaps to be able to speak with Jesus before he might be confronted by his enemies.
 - 1. Undoubtedly she realizes that it is well within the powers of Jesus to bring her brother back to life.
 - B. Martha appears to be the more practical one of the two.
 - 1. Mary stays with her mourning.
 - 2. Martha goes about performing the various duties of the hostess.
- 16. ...I know...whatsoever thou will ask of God, God will give *it* thee. (v. 22)
 - A. There is no doubt in her mind concerning the power of God through Jesus.
- 17. ...in the resurrection at the last day. (v. 24)
 - A. This was not what she was asking.
 - B. By the way, this clearly “flies in the face” of the idea advocated by some that the Jews had no belief in the resurrection.
- 18. ...I am the resurrection, and the life:... (v. 25)
 - A. Jesus uses this opportunity to teach a valuable lesson.
 - 1. He is the source of the resurrection.
- 19. ...Believest thou this? (v. 26)
 - A. Although Martha may not have fully understood all that Jesus was saying, she believed in him.
 - 1. No matter what he said – she believed.
 - A. What a marvelous lesson for us!
- 20. ...I believe that thou art the Christ, the Son of God,... (v. 27)
 - A. Literally, “I have believed...” as per the ASV.
- 21. ...when she had so said, she went her way,... (v. 28)
 - A. She simply leaves the matter in his hands.
- 22. ...and called Mary her sister secretly,... (v. 28)
 - A. Whether it was because Jesus wanted to speak with her or Martha realized that it would be best for the enemies of Jesus to not know he had come cannot be known.
- 23. ...she arose quickly, and came unto him. (v. 29)

- A. She promptly obeyed.
 - 1. What a lesson to be learned!
- 24. ...he groaned in the spirit, and was troubled. (v. 33)
 - A. Literally, Jesus was “indignant in spirit”
 - 1. He was “agitated” over all of this.
 - B. Was Jesus “bothered” by the death of Lazarus, or death itself?
 - 1. Was his sorrow brought on by the results of the presence of sin in the world?
 - A. Perhaps we will never know.
 - C. However, we do know he felt something – Hebrews 2:18; 4:15.
- 25. ...It was a cave, and a stone lay upon it. (v. 38)
 - A. Some confusion as to the type of tomb Lazarus was buried in.
 - 1. Perhaps a horizontal tomb with the stone at the face of the tomb.
 - 2. Or a vertical one, with the body being lowered into it with a stone over the opening.
 - A. The traditional tomb where it is said he was buried is of this type.
- 26. ...Martha,...by this time he stinketh:... (v. 39)
 - A. Although she seemed to first believe, her faith has grown weak.
- 27. ...Said I not unto thee,... (v. 40)
 - A. Perhaps a small rebuke here.
 - 1. A good lesson for us – if God says it, it is settled!
- 28. Then they took away the stone... (v. 41)
 - A. Better as per the ASV – “So they took away the stone...”
- 29. ...Father, I thank thee that thou hast heard me. (v. 41)
 - A. We know not when Jesus prayed concerning this, but it is evident that he had previously done so.
 - 1. In study of his life we see him constantly in prayer prior to the “major” things in his life.
 - 2. All that he did was done with proper regard to the Father.
- 30. ...he cried with a loud voice,... (v. 43)
 - A. No doubt so that all who were present would see Lazarus come forth at the moment that he ordered him to do so.
- 31. ...Lazarus, come forth. (v. 43)
 - A. Suppose Jesus had not been specific here by saying, “Lazarus”?
 - 1. What if he had just said, “come forth”?
- 32. But some of them went their ways to the Pharisees,... (v. 46)
 - A. Perhaps some of those who had gathered out of curiosity.
 - 1. Or, maybe some thought, “Well, if we confront the Pharisees with this proof they will have to acknowledge him as the Messiah.”

Verses 47-54

- 1. ...this man doeth many miracles. (v. 47)
 - A. Seems they called an emergency meeting to address the issue.
 - 1. Not to come to grasp with the truth, as they were not interested in that.
 - B. But what could they do to turn things around in their favor.

2. ...and the Romans shall come and take away both our place and nation. (v. 48)
 - A. They feared they would lose the temple, the city, and their civil organization.
 1. Keep in mind, they eventually lost it all any way in 70 A.D.
3. ...Caiaphas,... (v. 49)
 - A. Appointed high priest by the Roman procurator Gratus in A.D. 18.
 1. He was later removed from office by the Romans along with Pilate in A.D. 36.
4. ...being the high priest that same year,... (v. 49)
 - A. The Jewish high priest held office for life - Numbers 35:25.
 1. Therefore, John was simply saying that year Caiaphas was the high priest.
5. ...Ye know nothing at all, (v. 49)
 - A. He hit it right on the head.
6. ...that one man should die for the people,... (v. 50)
 - A. Caiaphas felt it better for Jesus to die than for all of them to face the wrath of the Roman Empire if the people should accept Jesus.
7. ...he prophesied... (v. 51)
 - A. No doubt an unconscious prophecy.
8. ...gather together in one...(v. 52)
 - A. Appears to be an unconscious prophecy uttered by Caiaphas.
9. ...Ephraim,... (v. 54)
 - A. Exact location uncertain although believed by some to be around fourteen miles north, northeast of Jerusalem.
 1. Some believe it to be Ephron (2 Chronicles 13:19), called also Ephrata, near Bethel, and about 20 miles from Jerusalem.

Verses 55-57

1. ...Jews passover...(v. 55)
 - A. Fourth Passover since the baptism of Jesus – John 2:13; 5:1; 6:4.
 1. Called “Rosh Hashanah” and attended by the adult males of Israel who were able to do so.
2. ...What think ye, that he will not come to the feast? (v. 56)
 - A. No doubt those who were aware of the plot to kill wondered if he would make himself known during the Passover.

CHAPTER TWELVE:

Verses 1-8

1. ...made him a supper;... (v. 2)
 - A. Served at the end of the Sabbath - Saturday evening.
 - B. The supper was served in the house of Simon the Leper - Matthew 26:6, 7.
2. ...spikenard...(v. 3)
 - A. Literally, pure nard (a fragrant ointment) manufactured from plants growing in northern India in the Himalayan Mountains.
3. ...and anointed the feet of Jesus,... (v. 3)
 - A. Compared to Luke 7:36-50 several differences are easily noted indicating two different occasions.

1. Coffman has the following chart on page 292 of his Commentary on John.

“IN LUKE

In the home of Simon the Pharisee
 Dinner given by a critic of Jesus
 Dinner was not in Jesus’ honor.
 Occurred at least a year before the
 Lord’s death.
 This took place in Galilee.
 The woman here was a “sinner.”
 The woman wept.
 This woman wiper her tears from
 Jesus’ feet.
 Here, Simon the Pharisee was rebuked.
 Jesus forgave the woman’s sins but not
 Simon’s sins.
 This was received as a token of the
 woman’s love.

IN JOHN

In home of Simon the leper.
 Dinner given by friends
 Dinner was in Jesus’ honor
 Occurred the last week of the Lord’s
 life.
 This occurred in Bethany.
 This woman was noble Mary.
 Mary did not weep.
 Mary wiped the excess ointment
 from His feet.
 In this, Jesus rebuked Judas Iscariot.
 The sins of Mary are not in view at
 all.
 This was received as a preparation
 for his burial.”

- B. Compared to Mark 14:3 we see the ointment having been poured on the head of Jesus.
 1. It seems logical to suggest that she first anointed the head of Jesus and then, with the remaining, anointed his feet.
4. ...three hundred pence,... (v. 5)
 - A. Literally, three hundred denarii, which would be the equivalent of approximately fifty dollars.
 1. If the same as a half-penny, which was a day’s wages (Matthew 20:9), then it would have been worth three hundred days of labor.
5. ...and had the bag, and bare what was put therein. (v. 6)
 - A. Indicates that the bag was empty.
 1. Note the ASV – “...and having the bag took away what was put therein.”
 - B. The “bag” refers to a receptacle that was used to keep the mouth-pieces of wind instruments.
6. ...against the day of my burying hath she kept this. (v. 7)
 - A. Some scholars suggest that Jesus was saying to leave Mary alone with what she kept of what was left over.
 1. However, Mark 14:3 indicates it was all used.
 - B. Seems better to simply look at the entire matter and have Jesus saying to Judas, “leave her alone as she has saved this ointment for this occasion.”

Verses 9-11

1. Much people of the Jews... (v. 9)
 - A. Many of the common people of the Jews.

Verses 12-19

1. ...Hosanna:...(v. 13)

- A. Literally, “save us now,” or “save, we pray” in the Hebrew language.
- 2. ...when he had found a young ass,... (v. 14)
 - A. The donkey was a symbol of peace.
 - 1. Riding into the city this way emphasized his Messianic claims.
 - B. Matthew mentions both a colt and the donkey – Matthew 21:2-7.
 - 1. The horse was a symbol of war.
 - C. Mark and Luke only mention a colt – Mark 11:2-7; Luke 19:30-35.
 - 1. Some scholars believe this is in reference to the colt of a donkey rather than two animals but that is contradicted by the other accounts.
 - 2. It seems that the difference is there due to the perspective of the various authors.
 - A. John sought more to emphasize the picture of peace than did the synoptic authors.
- 3. ...as it is written, (v. 14)
 - A. Reference to Zechariah 9:9; Isaiah 62:11 where such was predicted by God.
- 4. Fear not, daughter of Sion:... (v. 15)
 - A. Note Zechariah 13:1 as to why they should not fear – “In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.”
 - 1. In other words, the King of Peace was bringing salvation rather than war.
- 5. For this cause the people also met him,... (v. 18)
 - A. They knew of the events concerning Lazarus.
 - 1. Were they drawn to him simply because of the miracle or for the purpose of hoping he would perform more miracles for them?
 - A. Could there have been a sense of selfishness seen in all of this?
- 6. ...Perceive ye how ye prevail nothing? behold, the world is gone after him. (v. 19)
 - A. The Pharisees have come to the realization that they are making absolutely no head way in their evil plan.

Verses 20-22

- 1. ...certain Greeks... (v. 20)
 - A. Either proselytes to Judaism or “God-fearers.” (i.e., faithful friends of the synagogue).
 - 1. Cornelius was such a “God-fearer” – Acts 10:2.
 - 2. It appears that from the Greek that these Gentiles were accustomed to coming to the Temple to worship.
 - B. It is interesting that Jesus comes in contact with the Gentiles (i.e. the Magi) both at his birth and at the conclusion of his ministry.
 - 1. It may well have been that this interest of the Gentiles served as a signal that his “time had come.”
- 2. The same came therefore to Philip,... (v. 21)
 - A. It is not clear as to why they came to Philip.
 - 1. Some have suggested that Jesus was in some other part of the Temple so they went to Philip asking him for an audience with Jesus.

2. Others say they went to him first since he had a Gentile name.
3. While others say that Philip was from the same area as they and, therefore, were familiar with him.
 - A. It appears, in the long run, that it does not matter or we would have been told as to why they did so.
3. ...Andrew:... (v. 22)
 - A. Andrew also bore a Greek name.
 1. There seems to be a sense of urgency or crisis in the way Philip goes to Andrew.
 - B. Remember, Jesus has already mentioned that he had “other sheep” – John 10:16.
 - C. As to what the Gentiles were so urgent to say we cannot be sure.
 1. It may have been that they wanted to offer sanctuary from the Pharisees who sought to take his life.

Verses 23-36

1. ...The hour is come,... (v. 23)
 - A. Literally, as per Vincent, page 217, “the critical hour is come in order that the Son, etc.” – Word Studied In The New Testament.
 1. This would tend to lend itself to answer the offer of sanctuary.
2. ...glorified. (v. 23)
 - A. Jesus must bear the cross to receive His glory.
 1. Likewise, he must do so in order for the Gentiles to be provided entrance into the kingdom – Ephesians 2:11-16.
3. Now is my soul troubled;... (v. 27)
 - A. Jesus is sorely troubled over what is before him.
 1. Not just his death, but the rejection of those he came to save – Matthew 1:21; 23:37.
4. Father, glorify thy name... (v. 28)
 - A. Jesus petitions the Father that His name (i.e. the name of the Father) will be glorified by his actions.
5. ...Then came there a voice from heaven,... (v. 28)
 - A. On two other occasions we note the Father speak from heaven.
 1. At Jesus’ baptism – Matthew 3:17.
 2. At the transfiguration – Matthew 17:5.
6. ...I have both glorified *it*,... (v. 28)
 - A. Here is the Father’s answer to the request of Jesus.
 1. No doubt this will serve to give strength and resolve to Jesus.
 - B. The Father’s name had been glorified by the life of Christ and, now, would be glorified by the death of Christ.
7. Now is the judgment of this world:... (v. 31)
 - A. The world is about to be tested.
 1. The word “judgment” here is the Greek word “krisis” from which we derive our English words “crisis” and “critical.”
 - B. What is about to happen will determine who rules the world.

1. Remind yourself of Genesis 3:15.
- C. Satan is seen as the “god of this world” – 2 Corinthians 4:4.
8. ...now shall the prince of this world be cast out. (v. 31)
 - A. This will be accomplished by the events of the cross.
 1. Satan’s “power” is broken.
 - A. You might go back to Genesis 3:15 and Ephesians 2:11-16 again.
 - B. Keep in mind, Jesus is saying this with Gentiles in the audience.
9. ...We have heard out of the law that Christ abideth for ever:... (v. 34)
 - A. Reference to the Old Testament and not just the Law section.
 1. Possibly referring to Psalm 110:4; Isaiah 9:7; Ezekiel 37:25, and Daniel 7:14.
10. ...who is this Son of man? (v. 34)
 - A. They understood that the Christ was to live forever, perhaps in some ruler ship capacity on earth.
 1. Therefore, since Christ is to live forever, and this “Son of man” is to be crucified, who is he?
 - B. The question comes from their failure to understand who Christ really was and what his mission was.
11. ...and did hide himself from them. (v. 36)
 - A. He was hidden from them until the precise “hour” came.

Verses 37-41

1. That the saying of Esaias the prophet might be fulfilled,... (v. 38)
 - A. Quoting from Isaiah 53:1.
 1. John seems to point to the design behind what was to come.
2. ...to whom hath the arm of the Lord been revealed? (v. 38)
 - A. God had extended his “arm” to provide for the people
3. ...because that Esaias said again, (v. 39)
 - A. Quoting from Isaiah 6:10.
4. He hath blinded their eyes,... (v. 40)
 - A. This statement is found five times in the New Testament as it describes the status of the Jewish people as they reject the Messiah – Matthew 13:13; Mark 4:12; Luke 8:10; John 12:40; and Acts 28:26.
 1. Of course the idea is that Israel had been allowed to blind their eyes and harden their hearts – Isaiah 59:1, 2; Matthew 23:37.
5. These things said Esaias, when he saw his glory,... (v. 41)
 - A. Isaiah saw the glory of the Messiah through spiritual vision or, as we might say, “the eye of faith” in view of the prophecies he made.

Verses 42-43

1. ...among the chief rulers also many believed on him;... (v. 42)
 - A. Some would have us to believe they had a less than complete faith.
 1. This comes from those would have us to believe that salvation comes at the point of faith.
 - B. Yet, there is nothing within the word “believed” here or the text itself that would suggest such an idea.

1. The problem was not a lack of faith.
A. It was a lack of action relative to the faith they had.

Verses 44-50

1. ...I judge him not:... (v. 47)
A. Be reminded of what was said relative to John 3:16.
1. "Although Jesus will eventually judge the world that was not his purpose at this time."
A. "Salvation is the issue at the moment."
B. "Judgment would/will come later."

CHAPTER THIRTEEN:

Verses 1-17

1. ...having loved his own which were in the world,... (v. 1)
A. His disciples.
2. ...the devil... (v. 2)
A. Shows that the idea of Judas being foreordained for this is wrong.
3. Jesus knowing that the Father had given all things into his hands,... (v. 3)
A. What Jesus was about to teach the apostles was done by One who had "all things given" unto him by the Father.
1. A lesson on humility by one conscious of his power and godhead.
4. ...laid aside his garments;... (v. 4)
A. The outer robe that was worn.
5. ...and girded himself. (v. 4)
A. That which would suggest a servant or slave.
1. Peter may well have had this event in mind when he penned 1 Peter 5:5 where the Christian is told to be "clothed with humility."
A. Note the ASV – "gird yourselves with humility."
6. ...and began to wash the disciples' feet,... (v. 5)
A. As Coffman pointed out, "This was not a ceremonial act at all, but a necessity due to the type of sandals worn and the dusty condition of all the roads in those days.", Commentary on John, page 311.
7. ...dost thou wash my feet? (v. 6)
A. Perhaps a question brought on by impulsive humility.
8. ...If I wash thee not, thou hast no part with me. (v. 8)
A. Peter needed washed, but not his feet.
1. Jesus cuts to the very center of the issue of Peter's ambitious pride and informs him that unless he changes this he would have no "part" with him.
9. ...not my feet only, but also *my* hands and *my* head. (v. 9)
A. Although Peter probably did not understand what Jesus was saying, he quickly saw the need to change what he had said.
10. For he knew who should betray him;... (v. 11)
A. Jesus had known for at least a year – John 6:64, 70.
11. ...ye ought to wash one another's feet. (v. 14)

- A. The word “ought” here had to do with the idea of “to owe.”
 - 1. Of course he spoke of something deeper than the literal act of washing one another’s feet.
- B. The point was they should be willing to do whatever was needed.

Verses 18-38

1. ...but that the scripture may be fulfilled,... (v. 18)
 - A. See Psalm 41:9.
 - 1. It must be understood that the action of Judas fulfilled this scripture.
 - B. The rabbis saw this passage related to Ahitophel's conspiracy with Absalom against David - 2 Samuel 15:12, 31.
 - C. God's foreknowledge of this event does not impose upon Judas the necessity of his committing the act of betrayal.
2. Now I tell you before it come,... (v. 19)
 - A. Once they see the fulfillment of his betrayal by Judas they will be led to continue to believe because they knew what was happening ahead of time.
 - 1. It may well have been the case that had they not been forewarned they may have turned away once Jesus was betrayed.
3. ...He that receiveth whomsoever I send receiveth me;... (v. 20)
 - A. Even if he is betrayed, those who are sent forth by him should be received as if they are receiving Jesus.
4. ...troubled in spirit,... (v. 21)
 - A. Go back and look at your notes on John 11:33.
5. ...one of his disciples... (v. 23)
 - A. Mentioned several times in John - John 19:26, 27; 20:2-10; 21:7, 20-24.
 - 1. Believed to be John.
6. ...to whom I shall give a sop,... (v. 26)
 - A. “Sop” is from the Greek word “psomion” referring to a morsel.
 - 1. Some refer to the Oriental custom of allowing the honored guest to dip their bread in the common dish.
 - B. Vincent points out that the “regular sop of the Paschal supper consisted of the following things wrapped together: flesh of the Paschal lamb, a piece of unleavened bread, and bitter herbs.” Word Studies In The New Testament, Volume II, page 233.
7. ...Satan entered into him... (v. 27)
 - A. Before - v. 2 - Satan had planted the seed.
 - 1. Now Judas gives himself up wholly to Satan's works.

Verses 31-35

1. These verses are self explanatory.

Verse 36-38

1. ...The cock shall not crow, till thou hast denied me thrice. (v. 38)
 - A. Almost exact to the words found in Luke 22:34 and very similar to the words found in Matthew 26:34.
 - 1. Mark adds “twice” to the number of times the rooster would crow – Mark

14:30.

- A. Some early manuscripts do not include the word “twice.”
- B. Also, possibly, the idea that dawn came only after the second cockcrow is found in Greco-Roman literature.
 - 1. Thus, Jesus was simply saying that before day break Peter would deny him.
 - A. So we have a few more details of what was said rather than a contradiction.

CHAPTER FOURTEEN:

Verses 1-4

- 1. ...heart... (v. 1)
 - A. Speaking of their being.
 - 1. Never used in the New Testament of the physical organ.
- 2. ...are many mansions:.... (v. 2)
 - A. Literally, abiding places.

Verses 5-7

- 1. These verses are self explanatory.

Verses 8-14

- 1. ...greater *works* than these shall he do;... (v. 12)
 - A. Jesus speaks of the far-reaching effects of those who would come believing.
 - 1. It is believed that at the time of Jesus' death that he had only about 500 or so true disciples - 1 Corinthians 15:6.
 - A. This number seemed to decrease to only about 120 by the day of Pentecost - Acts 1:15.
 - 2. On the day of Pentecost, though, it increased by some 3,000 or more.
 - B. The “greater works” could not refer to greater miraculous works because none greater could be performed.
- 2. ...whatsoever ye shall ask in my name,... (v. 13)
 - A. First, keep in mind who that this is spoken to.
 - 1. The “ye” here does not have to be as broad as the “he” of the previous verse.
 - A. If you note carefully in verse 12 you can see a change of pronouns, “...I say unto you, He...”
 - 2. The discerning reader of the New Testament will easily see some promises made to all believers while others made only to the apostles.
 - B. The word “me” inserted in some versions has caused some to see this as proof that prayer should be addressed to Jesus.
 - 1. But the insertion seems a little strained when you understand what the phrase “in my name” means.
 - 2. It should also be noted that manuscript support is not strong for the insertion.

Verses 15-31

- 1. If ye love me, keep my commandments. (v. 15)
 - A. Specifically spoken to the apostles.

1. Of course the principle would hold true that anyone who claims to love God must keep his commandments.
 - A. But caution needs to be used here, especially as we move from this verse onward.
2. ...Comforter... (v. 16)
 - A. Parakletos - Counselor.
3. ...for he dwelleth with you, and shall be in you. (v. 17)
 - A. Recall that the Holy Spirit dwelt with Christ without measure – John 3:34.
 1. No such promise is made to the Apostles, although the Spirit is to dwell with them and in them.
 - B. With Jesus being absent, yet the need for a means to substantiate the message proclaimed by the Apostles, there was such a need for the indwelling of the Spirit – Mark 16:19, 20.
 1. There is no such need today as the word has been confirmed – Hebrews 2:3.
 2. All of 1 Corinthians 12, 13, 14 place the spiritual gifts within the time of the first century.
 - C. For those who are clamoring for more involvement of the Spirit today we simply ask, what more do you want than is supplied by the scriptures?
 1. See Chart on Page – 98.
4. At that day ye shall know that I *am* in my Father,... (v. 20)
 - A. At the time the Spirit would come upon them.
 1. No doubt reference to Acts 2.
5. ...we will come unto him, and make our abode with him. (v. 23)
 - A. Once again, caution needs to be exercised on this passage in making it broader in its specific application than was intended.
6. ...he shall teach you all things,... (v. 26)
 - A. Here is why I have been saying that caution needs to be used.
 1. Are we to suggest, as some have, even among us that this promise is for all believers?
 2. A.T. Robertson states here, “After Pentecost the disciples will be able better to recall and to understand what Jesus had said (how dull they had been at times) and to be open to new revelations from God (cf. Peter at Joppa and Caesarea). Word Pictures In New Testament, Volume 5, p. 255.
7. Ye have heard how I said unto you,... (v. 28)
 - A. Notice how Jesus sets the record straight as to whom he was speaking.
8. And now I have told you before it come to pass,... (v. 29)
 - A. Go back and look at John 5:19 and ask who Jesus was speaking to.
9. ...and hath nothing in me. (v. 30)
 - A. Satan had no power over Christ.
10. ...Arise, let us go hence. (v. 31)
 - A. It appears that they immediately leave the upper room and the things said in chapters 15 and 16 were said on the way.

CHAPTER FIFTEEN:

Verses 1-17

1. Now ye are clean through the word which I have spoken unto you. (v. 3)
 - A. There is no need for pruning at the present in so far as the Apostles are concerned.
 1. There is seen within this statement the value of the word of God as the cleansing agent – Romans 1:16; Hebrews 4:12; James 1:21.
 - B. The appropriate amount of pruning had been done as they heeded to the words of Jesus.
2. If a man,...he... (v. 6)
 - A. Note the personal pronouns here.
 1. Can not be talking about denominations as they would have us to believe.
 - B. It is imperative to keep in mind who Jesus is speaking to throughout this conversation.
3. ...ye shall ask what ye will, and it shall be done unto you. (v. 7)
 - A. Do I need to say it again?
 1. Remember who Jesus is speaking to.
 - B. Of course it would be understood that the apostles could not ask for that which was outside the will of the Father and receive it – James 4:3.
4. ...so shall ye be my disciples. (v. 8)
 - A. Literally, they become his disciples by bearing fruit.
 1. It is not become a disciple and then bear fruit, but become a disciple by bearing fruit.
 - A. Gives us a better perspective on what a disciple really is.
5. ...I have called you friends;... (v. 15)
 - A. Note that this is said specifically to the Apostles.
 1. Not a general statement for all disciples then and now.
 - B. They are no longer bond-servants as implied in John 13:16.
 1. A closer relationship is established here.
6. ...and ordained you,... (v. 16)
 - A. Better as per the ASV – “...and appointed you,...”
 1. It was Jesus who appointed them to the work before them.

Verses 18-27

1. ...the servant is not greater than his lord... (v. 20)
 - A. Reference back to John 13:16.
2. ...they had not had sin:... (v. 22)
 - A. Three principles herein:
 1. The degree of sin is determined by the measure of our opportunities - Luke 12:48; Galatians 6:10.
 2. Increased opportunities bring a consciousness of sin - Romans 7:8, 9.
 3. The sin of all sins is the rejection of Christ - Matthew 10:33.
 - B. This speaks of had he not come; they would not have been guilty of the sin of rejecting him.
3. ...they had not had sin:... (v. 24)

- A. His miracles proved who he was.
 - 1. When they were rejected, they rejected the One who performed them.
- 4. ...that is written in their law,... (v. 25)
 - A. Reference to Psalm 35:19 and Isaiah 59:4.
 - 1. Once again, note these are not part of the Pentateuch.
- 5. ...he shall testify of me: (v. 26)
 - A. Literally, he would bear witness of Jesus.

CHAPTER SIXTEEN:

Verses 1-28

- 1. ...that ye should not be offended. (v. 1)
 - A. Better as per the ASV – “...that ye should not be caused to stumble.”
- 2. ...And these things I said not unto you at the beginning, because I was with you. (v. 4)
 - A. Jesus had not at the beginning told them they would face such without his physical presence.
 - 1. Also, at his departure, the attacks upon them would intensify.
- 3. ...and none of you asketh me, Whither goest thou? (v. 5)
 - A. The apostles have now begun to think more on themselves than on Jesus and his return to the Father.
- 4. ...he will reprove the world of sin,... (v. 8)
 - A. Better as per the ASV – “...will convict the world in respect of sin,...”
 - 1. This will be done, of course, through the medium of the apostles as they proclaim the word the Spirit inspires them to speak.
 - 2. Likewise, today, it is done through the preaching of the word and not some direct operation of the Holy Spirit – Romans 1:16; 1 Timothy 4:16; 2 Timothy 4:2; Hebrews 4:12; James 1:21.
- 5. ...and of righteousness, and of judgment: (v. 8)
 - A. A stark contrast here when put up against sin.
- 6. Of righteousness,... (v. 10)
 - A. Once Jesus has departed and the Spirit has come righteousness has been for ever defined.
 - 1. This is why the Christian is to walk in the foot prints of Jesus – 1 Peter 2:21.
- 7. ...because the prince of this world is judged. (v. 11)
 - A. Genesis 3:15 was fulfilled in the cross and resurrection.
 - 1. In the cross the heel of Jesus was bruised.
 - 2. In the resurrection the head of Satan was bruised.
- 8. ...but ye cannot beat them now. (v. 12)
 - A. Much of what Jesus might have told them would not be understood as they continued to look upon things through their Jewish background.
 - 1. Once this was changed, and Christianity came to the forefront, they would better grasp what they needed to know.
- 9. ...he will guide you into all truth:... (v. 13)
 - A. It is imperative that one pays attention to the pronouns here.

10. He shall glorify me:... (v. 14)
 - A. Note the Godhead in this context.
 1. Also, note the subordination.
 - A. The Spirit would “glorify” Jesus, while Jesus sought to glorify the Father through doing His will.
11. All things that the Father had are mine:... (v. 15)
 - A. All of the attributes of God are found in Jesus and communicated to the Spirit.
12. ...ye shall not see me:...ye shall see me,... (v. 16)
 - A. First, they after his departure they would no longer behold him “theoreite” in the Greek.
 1. However, they would continue to contemplate on him – “hopsethe” in the Greek.
13. ...That ye shall weep and lament,... (v. 20)
 - A. Jesus speaks of his pending death and the sorrow the apostles would experience along side of the joy that his enemies would experience.
14. ...but your sorrow shall be turned into joy. (v. 20)
 - A. Their sorrow would be changed to joy once they found the tomb empty.
15. A woman... (v. 21)
 - A. Jesus uses a common analogy to explain what he had just said.
 1. Note the “joy” that the “woman” receives at the bearing of children.
 - A. We know there is rejoicing in heaven at the repentance of one soul – Luke 15:7.
16. ...but I will see you again,... (v. 22)
 - A. No doubt reference to his seeing the apostles after the resurrection.
17. ...in that day ye shall ask me nothing... (v. 23)
 - A. Things are going to change after the resurrection.
 1. While Jesus was with the apostles they could ask him personally.
 - A. Following the resurrection, they ask of the Father through him.
 1. If that is good enough for the apostles, it would seem to be good enough for us.
18. These things have I spoken unto you in proverbs:... (v. 25)
 - A. Literally, “in dark sayings” as per the ASV.
 1. After Pentecost things which once were “hidden” will be made clear.
19. ...and I say not unto you, that I will pray the Father for you: (v. 26)
 - A. Jesus had prayed for the disciples – John 14:16; 17:9, 15, 24.
 1. But things are about to become different.
 - A. He is to soon become the High Priest interceding on their behalf.
 1. Keep in mind, the High Priest took the offering before God.
 - A. He was not the one who provided forgiveness.
 - B. Their requests were to be taken directly to the Father through Jesus – Hebrew 4:15, 16.
 1. Is this principle not the same today for us?
20. For the Father himself loveth you,... (v. 27)

A. Remember, they are moving from servant to son status.

Verses 29-33

1. Now we are sure that thou knowest all things,... (v. 30)
 - A. The deity and omniscience of Jesus is shining forth.
 1. The apostles, to a certain degree, have come to an understanding of Jesus' role in the Godhead.
 - A. But, as we will see, there is still room for improvement.
2. ...Do ye now believe? (v. 31)
 - A. Their over confidence is about to get them into trouble.
 1. Jesus is not questioning their faith here, but issuing a warning.
 - A. Perhaps Jesus had the words of Zechariah 13:7 in mind – "...smite the shepherd, and the sheep shall be scattered:..."
3. ...and yet I am not alone,... (v. 32)
 - A. Not a contradiction here with Isaiah 63:3 – "I have trodden the winepress alone,..."
 1. The Father was with him.
 - A. By the way, there is no contradiction here with Matthew 27:46 and Mark 15:34 where Jesus asked, "...My God, my God, why hast thou forsaken me?"
 1. Notice, it was to God that Jesus addressed the question.
 2. What we see is an example of how bad things may happen to the good, and yet the assurance that God will be with us one way or the other through it all.
 2. However, he would be provided no human consolation.

CHAPTER SEVENTEEN:

Verses 1-26

1. ...to as many as thou hast given... (v. 2)
 - A. A select number is not meant by this.
 1. Nor is the doctrine of election taught here.
 - B. God has "given" "as many" as who obey - Hebrews 5:9.
2. ...the glory which I had with thee before the world was. (v. 5)
 - A. Jesus gave up the glory of heaven, coming to earth to "seek and save the lost" - Luke 19:10.
 1. We know he "emptied" himself of certain powers and placed himself under the rule and authority of the Father - Philippians 2:6-8.
3. ...before the world was. (v. 5)
 - A. The word "world" here is from the Greek word "kosmon" in reference to order or system.
 1. Perhaps best seen in Jesus asking to be given the glory he once had before the incarnation.
4. ...but the son of perdition;... (v. 12)
 - A. Literally, the son of destruction.

1. Of course reference to Judas Iscariot.
5. ...that the scripture might be fulfilled. (v. 12)
 - A. As to exactly which scripture is in mind here we can not say for sure.
 1. Perhaps Psalms 109:8 or 41:9.
 - B. Judas turned from the Lord not because he was foreordained to do so.
 1. In spite of all the efforts of Jesus, he had the freedom to choose and sinned by his own accord.
 - A. He allowed himself to become the tool of Satan - John 13:27, 30.
6. ...but that thou shouldest keep them from the evil. (v. 15)
 - A. Literally, that they be kept out of the hands of the evil one.
7. Sanctify... (v. 17)
 - A. To consecrate or dedicate persons or things to God – Exodus 29:1, 36; Leviticus 22:2, 3.
8. ...through thy truth:... (v. 17)
 - A. Better as per the ASV – “...Sanctify them in the truth:...”
9. ...for their sakes I sanctify myself,... (v. 19)
 - A. Here in reference to Christ having consecrated himself to the will of the Father.
10. ...the glory which thou gavest me I have given them;... (v. 22)
 - A. Perhaps in reference to his divine nature or holiness that the child of God should take upon himself – Hebrews 12:10; 2 Peter 1:4.
11. ...before the foundation of the world. (v. 24)
 - A. Same phrase as is found in Ephesians 1:4.
 1. A very similar phrase is found in Matthew 25:34; Luke 11:50; Hebrews 4:3; 9:26; Revelation 13:8; 17:8.
 - B. Suggests the same idea as seen in John 17:5.
 1. That which he had before the incarnation.

CHAPTER EIGHTEEN:

Verses 1-14

1. ...over the brook Cedron,... (v. 1)
 - A. Jesus not only left the upper room, but also Jerusalem.
 1. The Cedron (also spelled Kidron) is only mentioned here by John and was a winter-flowing or wet weather stream at the foot of the valley on the eastern side of Jerusalem.
2. ...where was a garden,... (v. 1)
 - A. I.e. Gethsemane - Matthew 26:36; Mark 14:32.
 1. This garden was situated on the Mount of Olives.
3. ...they went backward, and fell to the ground. (v. 6)
 - A. It can only be conjectured as to why they stumbled backward and fell.
 1. Perhaps just the situation as it was.
 - A. Even though they came out against him as a common thief, he quickly set the stage for his arrest while acknowledging that he was Jesus.
4. ...I am *he*:... (v. 8)

- A. See Exodus 3:14.
 - 5. That the saying might be fulfilled,... (v. 9)
 - A. It was Jesus who had said this (John 6:39; 10:28; 17:12), yet it is treated by John as scripture.
 - 1. Jesus quickly identifies himself so as to prevent the others from being arrested.
 - A. It can probably be assumed that had the apostles been arrested some, if not all, would have been killed.
 - 1. It is evident that Peter was ready to “rumble.”
 - B. It was at this point that Judas embraces Jesus with the kiss of betrayal – Matthew 26:48; Mark 14:44; Luke 22:47, 48.
 - 1. Although Luke records the question from the apostles, “shall we smite with the sword” (Luke 22:49) Peter is already “at work.”
 - 6. ...cut off his right ear... (v. 10)
 - A. Peter's intent was to cut off Malchus' head.
 - 1. Luke records the healing of Malchus - Luke 22:51 - along with Jesus' rebuke.
 - A. Likewise, Matthew records the rebuke - Matthew 26:52.
 - 7. Then the ban and the captain...took Jesus,... (v. 12)
 - A. The word “captain” here is “chiliarch” in reference to one who commanded a thousand men.
 - 1. In this we see the degree of importance that the Pharisees associated with the arrest of Jesus.
 - A. Although there is nothing here that would indicate that there were such a large number of soldiers present, yet a high ranking officer was sent to oversee it.
 - 8. ...Annas... (v. 13)
 - A. Josephus states that he was appointed high priest by Quirinius in A.D. 6 and was deposed by Gratus in A.D. 15 (Antiquities XVIII, II, 26 and 34).
 - 1. He was deposed for putting a youthful Sabbath breaker to death.
 - B. Regardless of this, the Jews continued to see him as the High Priest.
 - 9. ...Caiaphas, which was high priest that same year. (v. 13)
 - A. Some have said that John was incorrectly suggesting that High Priests were changed every year due to this statement.
 - 1. However, more is being read into what John said than what he meant.
 - B. Caiaphas was the actual High Priest the year (“that year”) that Jesus was crucified is what John was saying.
 - 10. Now Caiaphas was he,... (v. 14)
 - A. John restating the unintentional prophecy of Caiaphas – John 11:49, 50.
- Verses 15-18
- 1. ...another disciple:... (v. 15)
 - A. John - John 20:2-4, 8.
- Verses 19-24
- 1. The high priest then asked Jesus of his disciples,... (v. 19)

- A. Some have said that the high priest was on a “fishing expedition” in an attempt to learn what it was that Jesus had taught the apostles.
- 2. ...why smitest thou me? (v. 23)
 - A. Compare to Paul's words in Acts 23:3.
 - 1. In his answer Jesus had broken no law - he had not cursed the high priest, and, therefore, did not deserve this kind of treatment.
- 3. Now Annas had sent him bound unto Caiaphas... (v. 24)
 - A. More than likely both Annas and Caiaphas were near one another in the palace.
 - 1. Thus this would not have been a long journey.

Verses 25-27

- 1. These verses are self explanatory.

Verses 28-40

- 1. ...unto the hall of judgment:... (v. 28)
 - A. Here the questioning of Jesus before Caiaphas, the formal arraignment before the Sanhedrin at daybreak, and the hearing before Herod of Galilee are omitted.
 - 1. John focuses on the Roman trial.
 - B. This judgment hall, or praetorium, was the official residence of Pilate in Jerusalem at the time of the Jewish festivals.
- 2. ...went not into the judgment hall,... (v. 28)
 - A. The Jewish leaders refused to enter this pagan residence.
 - 1. The Mishnah has the rule that dwelling places of the Gentiles be regarded as unclean (Ohdoth 18:7).
- 3. ...malefactor,... (v. 30)
 - A. Literally, an “evildoer” as per the ASV.
- 4. ...not lawful for us to put any man to death: (v. 31)
 - A. It appears that the Roman government was the only means of capital punishment during these times.
 - 1. From this it is easy to gather the intention of the Pharisees.
 - A. They were only interested in one thing, the death of Jesus.
- 5. That the saying of Jesus might be fulfilled,... (v. 32)
 - A. A reference to Jesus' words in John 12:42.
 - 1. Matthew also records a statement from Jesus relative to his death at the hands of the Gentiles – Matthew 20:17-19.
- 6. ...King of the Jews? (v. 33)
 - A. Reference to the theocratic title which will later be given him in mockery – Matthew 27:42.
- 7. ...a robber. (v. 40)
 - A. The word “robber” was often used by Josephus to refer to militant Zealots, who engaged in robbing and insurrection against the Roman government - Luke 23:19.
 - 1. The two thieves crucified along side of Christ were probably of the same group as Barabbas - Matthew 27:38; Mark 15:27.

CHAPTER NINETEEN:

Verses 1-7

1. ...scouraged him... (v. 1)
 - A. A lesser punishment proposed by Pilate before the suggested release of Jesus - Luke 23:16-22.
 1. It should be understood that since Pilate had judged Jesus innocent, the act of scourging would have been illegal.
2. ...crown of thorns,... (v. 2)
 - A. It is unknown as to what type of thorns these were.
3. ...a purple robe, (v. 2)
 - A. Not necessarily a “robe” as we would think of one.
 1. Some have suggested a short military type cloak.
4. ...Behold the man! (v. 5)
 - A. Perhaps all of this was done to show the crowd how utterly ridiculous their actions were.
 1. Jesus was being charged with treason, which, of course, Pilate knew was not the case.
5. ...Take ye him, and crucify *him*:... (v. 6)
 - A. Literally, “take him yourself.”
6. ...and by our law... (v. 7)
 - A. Omit the word “our” as per the ASV – “...and by that law...”
7. ...because he made himself the Son of God. (v. 7)
 - A. The Synoptics record Jesus being condemned on the charge of blasphemy - Matthew 26:65, 66; Mark 14:63, 64; Luke 20:70, 71.
 1. Note here that they fail to indicate what their plans are.
 - A. No doubt the reason for this is that they had no legal right or say in the death of Christ.

Verses 8-12

1. ...he was the more afraid; (v. 8)
 - A. He had already been warned by his wife – Matthew 27:19.
 1. Now his fear is increased due to his superstitious fears.
 - A. No Roman would want to take part in the killing of a deity.
2. ...he that delivered me unto thee ... (v. 11)
 - A. Caiaphas who was pressuring Pilate to kill Jesus acted deliberately.
3. ...thou art not Caesar’s friend:... (v. 12)
 - A. A title which had been given unto provincial governors since the time of Augustus.
 1. Here, though, a means of trying to persuade Pilate to follow through with the crucifixion of Jesus.

Verses 13- 18

1. ...the Pavement,...Gabbatha. (v. 13)
 - A. An elevated stone platform somewhere in the courtyard of the Praetorium, although the precise location is not known.

- B. Praetorium - “The Greek word (praetorium) thus rendered in Mark 15:16 is rendered ‘common hall’ (Matt. 27:27, marg., ‘governor's house’), ‘judgment hall,’ (John 18:28, 33, marg., ‘Pilate's house’, 19:9; Acts 23:35), ‘palace’ (Phil. 1:13). This is properly a military word. It denotes:
1. the general's tent or headquarters
 2. the governor's residence, as in Acts 23:35 (R.V., ‘palace’)
 3. the praetorian guard..., or the camp or quarters of the praetorian cohorts (Acts 28:16), the imperial guards in immediate attendance on the emperor, who was ‘praetor’ or commander-in-chief.” Web Bible Encyclopedia
- C. “Gabbatha” is actually Aramaic.
2. ...and about the sixth hour:... (v. 14)
 - A. Here reference to Roman time, thus about 6:00 a.m.
 1. Mark references to Jewish time of the third hour when the crucifixion began – Mark 15:25.
 - A. This would be 9:00 a.m. Roman time.
 3. ...We have no king but Caesar. (v. 15)
 - A. A denial of their Old Testament faith that God was their king, which tells you how far they were willing to go - Judges 8:23; 1 Samuel 8:7; 12:12.
 1. Also a denial of God's kingship in keeping with Nathan's promise to David which was to be physically present in the Davidic kings - 2 Samuel 7:12-16.
 4. ...he bearing his cross... (v. 17)
 - A. John is giving a “condensed Reader's Digest version” of what has happened.
 1. He does not mention Simon of Cyrene's impressment into the bearing of the cross part way as seen in the Synoptics - Matthew 27:32; Mark 15:21; Luke 23:26.
 - B. It appears that at the beginning Jesus was forced to carry his cross, which was a part of the Roman culture, but was unable to complete the trip due to physical exhaustion.
 1. At that time Simon was forced into bearing the cross the remaining portion of the way.
 2. Mark's account of this states, “And they bring him unto the place Golgotha,...” – Mark 15:22.
 - A. The word “bring” here may well be better understood as they “carried him unto the place Golgotha,...”
 5. ...Golgotha: (v. 17)
 - A. Both “Calvary” (from the Latin) and “Golgotha” (from the Hebrew) mean “skull.”
 - B. There is some question as to the exact location of Golgotha.
 1. It has been located approximately 250 yards northeast of the Damascus gate at a place referred to as “Gordon's Calvary.”
 2. Others have located it where the so-called Church of the Holy Sepulcher presently stands.
 - A. This location is within the walls of the modern city of Jerusalem.

1. However the walls of the old city of Jerusalem may not have been where the new ones are.
3. We do see evidence that wherever Jesus was crucified, it was outside the walls of the city at that time – John 19:20 (“...nigh to the city:...”); John 19:41 (such a “garden” would not be expected to be within the city walls); Hebrews 13:12.

Verses 19-22

1. ...wrote a title,... (v. 19)
 - A. Literally, he had erected a placard or notice.
2. ...JESUS OF NAZARETH THE KING OF THE JEWS. (v. 19)
 - A. Spelled out two things:
 1. He was the King of the Jews, regardless of what the Sanhedrin said.
 - A. There seems to be contempt in this statement directed at the Jewish leaders by Pilate.
 2. He was being crucified by the Romans.
3. ...it was written in Hebrew, *and* Greek, *and* Latin. (v. 19)
 - A. Hebrew was the national language of the day.
 - B. Latin was the official language of the day.
 - C. And Greek was the common language of the day.
4. ...Write not, The King of the Jews;... (v. 22)
 - A. The Jewish leaders full well understood what was being implied in the statement and desired that it be changed.

Verses 23, 24

1. ...and made four parts, to every soldier a part;... (v. 23)
 - A. Not that his garments were torn but that they were divided piece by piece among the four soldiers that composed the quaternion.
 1. The head gear.
 2. The sandals.
 3. The girdle.
 4. The outer garment or tallith with fringes.
2. ...but cast lots for it,... (v. 24)
 - A. Appears to have been the throwing of something similar to dice in such a way so that one would win.
3. ...that the scriptures might be fulfilled,... (v. 24)
 - A. Reference to Psalm 22:18.

Verses 25-27

1. ...his mother's sister,... (v. 25)
 - A. Probably Salome, the wife of Zebedee, the mother of James and John.
2. ...and the disciple standing by, whom he loved,... (v. 26)
 - A. If “his mother's sister” is Salome then John would be his cousin.
 1. This, then, in the absence of his brothers, is why he would be the most likely one to be given the responsibility of taking care of his mother.

- A. When one considers the “extended family” concept this is easily understood.
 - B. By the way, it seems logical to infer that by this time Joseph was already dead, which brings up an interesting thought about his being allowed to die by Jesus.
 - 1. It would seem logical to suggest that he died somewhere between the time that Jesus was twelve years of age and the beginning of his miracles in John 2.
 - A. Thus, since his “hour had not yet come” (John 2:4) Joseph’s death could easily have happened during this time.
 - 3. ...Woman,... (v. 26)
 - A. No disrespect seen in the use of the word “woman” here – John 2:4.
- Verses 28-30
- 1. ...knowing that all things were now accomplished,... (v. 28)
 - A. That which he came to do was accomplished as is seen in verse 30.
 - 2. ...that the scripture might be fulfilled,... (v. 28)
 - A. Reference to Psalm 69:21.
 - 3. ...I thirst. (v. 28)
 - A. Thirst was one of the severest agonies suffered during a crucifixion.
 - 4. ...a vessel full of vinegar:... (v. 29)
 - A. This helps us to realize that John was indeed an eyewitness to the events that transpired during the crucifixion of Christ.
 - B. A cheap sour wine commonly drunk by the soldiers.
 - 1. It was not the vinegar mixed with myrrh and gall that Jesus refused before the crucifixion – Matthew 27:34; Mark 15:23.
 - 5. ...hyssop,... (v. 29)
 - A. A reed of the hyssop bush.
 - 1. Hyssop is first seen in Exodus 12:22 when used relative to the sprinkling of the blood of the paschal lamb on the door posts.
 - 2. It was also used in the purification ceremonies of lepers – Leviticus 14:4-7; 48-53.
 - 3. We also see it used in the purification rites of ceremonial uncleanness contracted by touching a dead body – Numbers 19:1.
 - B. Normally when used, due to it being a limber reed, it was used in bunches.
- Verses 31-37
- 1. ...(for that sabbath day was an high day),... (v. 31)
 - A. Because it came immediately before the Passover.
 - 2. ...that their legs might be broken,... (v. 31)
 - A. In order to remain alive on the cross it was necessary for one to be able to push himself upward in order that air might be taken into the lungs.
 - 1. If the legs were broken, this could not be done, and death would come quickly from suffocation.
 - B. When the legs were broken it was done so by the striking of the legs with a large wood mallet.
 - C. With Jesus already having died the Psalmist’s prophecy was fulfilled –

Psalm 34:20.

3. ...came there out blood and water. (v. 34)
 - A. A fulfillment of Zechariah 12:10.
 - B. Some have suggested that Jesus actually died of a ruptured heart, which would have allowed the blood to mix with the pericardium fluid prior to the thrusting of the spear into his side.
 1. It seems to me that with the piercing of the side of Jesus the spear punctured the pericardium, which surrounds the heart, along with the heart, allowing for the “blood and water” (pericardium fluid) to come forth.
 - A. Anything more than this, such as the suggestion above, is just that.
4. And he that saw *it* bare record, and his record is true:... (v. 35)
 - A. No doubt reference to John himself.

Verses 38-42

1. ...Joseph... (v. 38)
 - A. From Matthew 27:57 we see that Joseph was a wealthy man.
 - B. From Mark 15:43 we learn that he was a member of the Sanhedrin.
 - C. And from Luke 23:50, 51 we note that he was a good and righteous man.
2. ...Arimathaea,... (v. 38)
 - A. Arimathaea here is perhaps the Ramathaim of 1 Samuel 1:1, which was the birth place of Samuel.
 1. Situated north-east of Jericho approximately halfway between the Mediterranean and the Jordan River.
3. ...Nicodemus,... (v. 39)
 - A. It looks as if both Joseph and Nicodemus had been secret disciples of Jesus, but now they make their discipleship known.
 1. It seems that the introduction of Nicodemus into the narrative here was probably for evidentiary purposes of the death of Christ.
 - A. Thus, two members of the Sanhedrin testify to his death.
4. ...as the manner of the Jews is to bury. (v. 40)
 - A. As contrasted with the manner of the Egyptians or the Romans.
 1. The Egyptian manner involved the “sucking out” of the skull the brains and the disemboweling of the abdomen, along with a long drawn out procedure of filling the open cavities with spices, etc.
 2. The Roman manner involved the burning of the body.

CHAPTER TWENTY:

Verses 1-10

1. The first *day* of the week... (v. 1)
 - A. Each gospel account affirms that the resurrection took place on the first day of the week - i.e. Sunday - Matthew 28:1; Mark 16:2; Luke 24:1.
2. ...yet dark... (v. 1)
 - A. Some see a contradiction here with Mark 16:2 where it says they “came unto the sepulcher at the rising of the sun.”

1. Perhaps John recorded the time they left home while Mark recorded the time they arrived.
3. ...we know not where they have laid him. (v. 2)
 - A. Some have suggested she went to the wrong tomb.
 1. However, the Synoptics record the fact that the women knew exactly where he was buried - Matthew 27:61; Mark 15:47; Luke 23:55.
4. ...linen clothes lying... (v. 5)
 - A. The idea here is that John saw the body wrappings lying exactly where the body had been laid.
 1. The point is Jesus had risen through the clothes, leaving them undisturbed.
5. ...the napkin, that was about his head,... (v. 7)
 - A. Here, too, lying exactly where it would have been had he just resurrected through it.
6. ...as yet they knew not the scriptures,... (v. 9)
 - A. John 2:22 and 12:16 indicate that the disciples had not previously understood the teachings of Jesus concerning the resurrection.
 1. It was after the fact that they began to look for the teaching of the Old Testament under the guidance of the risen Savior - Luke 24:25-27; 44-47.
 - B. Old Testament Scriptures on the resurrection - Psalms 16:10; 110:1,4; 118:22-24; Isaiah 53:10-12; Hosea 6:2; Jonah 1:17.

Verses 11-18

1. ...seeth two angels... (v. 12)
 - A. Luke - Luke 24:4 - mentions two angels while Matthew - Matthew 28:2 - and Mark - Mark 16:5 - mention only one.
 - B. Some would have us to believe that the records of this event are full of discrepancies based upon the number of angels, what the angels were doing, etc.
 1. All of them can be reconciled by the different entrances into the tomb at different times.
2. ...saw Jesus standing, and knew not that it was Jesus. (v. 14)
 - A. The failure to recognize Jesus occurred several times following the resurrection - Matthew 28:17; Luke 24:15-31; 37-43; John 21:4.
 1. Perhaps she failed to recognize him due to her grief.
 2. Perhaps, due to the hour of the day, the light still being dim, the possibility of a lingering fog, thus her visibility would have been limited.
 3. Maybe a combination of both.
3. ...Rabboni;... (v. 16)
 - A. Aramaic, literally, "my Teacher."
4. ...Touch me not:... (v. 17)
 - A. Literally, "Do not keep on holding on to me", therefore, not a contradiction with Matthew 28:9 as alleged by some.

Verses 19-23

1.when the doors were shut where the disciples were assembled... (v. 19)
 - A. It appears that Jesus "materialized" before them suddenly.

1. Although he now was possessive of his resurrected body such could well be within the realm of possibility.
 - A. Remember the transfiguration before his death – Matthew 17:1-5.
 - B. Also, recall the matter of the grave clothes and how it appears as if he simply “resurrected through them.”
2. ...he shewed unto them *his* hands and his side,... (v. 20)
 - A. Proof of the resurrection proving that the doctrine that only the “spirit” of Christ arose is incorrect.
 - B. Also, proves that Doceticism, i.e. the theory that he had no actual human body, is incorrect.
3. ...Receive ye the Holy Ghost (v. 22)
 - A. There is no indication that the apostles actually received the Holy Spirit at this time.
 1. They did on Pentecost:
 - A. Luke has the beginning of the church on Pentecost - Acts 11:15.
 - B. Joel's prophetic fulfillment in relation to the “last days” began on Pentecost - Acts 2:17.
 - C. Forgiveness of sins came on Pentecost - Acts 2:38.
 - D. The Apostles were to wait in Jerusalem for power from on high - Luke 24:49; Acts 1:4, 5.
 - B. If they did receive the Holy Spirit at this time, then we are reminded of the different workings and measures of the Holy Spirit - 1 Corinthians 12:4-11.
4. Whose soever sins,... (v. 23)
 - A. This is in connection with the preaching and acceptance of the gospel - Acts 2:38, 47; Hebrews 5:9.
 1. This may well answer the question of in what way did they receive the Holy Spirit as per the previous verse.
 2. They are receiving a special “measure” of ability to know whose sins are remitted and whose are not.

Verses 24, 25

1. These verses are self explanatory.

Verses 26-29

1. ...be not faithless,... (v. 27)
 - A. It appears that Thomas had lost his faith and would not accept the words of the others concerning their having seen Jesus.
 1. Belief or faith is not the absence of evidence as is seen here.
 - B. By the way, remember Jesus showed the others the exact same things – Luke 24:39, 40; John 20:20.
2. ...because thou hast seen me,... (v. 29)
 - A. No indication that Thomas actually touched Jesus.

Verses 30, 31

1. These verses are self explanatory.

CHAPTER TWENTY-ONE:

Verses 1-14

1. ...sea of Tiberias;... (v. 1)
 - A. The Roman name for the Sea of Galilee.
 1. Evidence that the book was designed to be read by someone other than the Jews.
 - A. This would help in the dating of the book.
2. ...I go a fishing... (v. 3)
 - A. The question is often asked why did the disciples go fishing?
 1. Some have suggested their faith had grown weak.
 2. Others, and I think a better explanation, have suggested they were simply waiting for Jesus to appear again to tell them what to do.
 - A. If you think about it for a while you can see the point.
 1. After all, what else were they to do if they sought to do Jesus' will?
3. ...but the disciples knew not that it was Jesus. (v. 4)
 - A. Several reasons could be suggested for this.
 1. Keep in mind; they are in a ship, which would suggest they are a ways off shore.
 2. Morning may well have just broken, and given the possible distance they may have been unable to determine exactly who it was that stood on the bank.
4. ...Children, have ye any meat?... (v. 5)
 - A. A term of endearment here.
 - B. From the question form it is seen that Jesus expected a negative answer.
5. ...and now they were not able to draw it for the multitude of fishes. (v. 6)
 - A. Some, in their attempts to remove the miraculous in this, have said that Jesus saw a "shoal" of fish and simply directed the disciples to cast their nets on the other side of the ship where the fish were.
 1. Does it not seem strange that the disciples could not make out who Jesus was as he stood on the bank but Jesus managed to see the fish from his location?
6. ...(for he was naked,)... (v. 7)
 - A. Not totally naked, but without sufficient clothing to cover his entire body.
 1. Here is a lesson on modesty for men today if we would just see it.
 - B. Peter was so embarrassed to be seen by Jesus with his upper body unclothed that he jumped off the ship into the water.
 1. Does Jesus not see us now as we parade ourselves around "naked" in front of others just as Peter did?
7. ...two hundred cubits,)... (v. 8)
 - A. About 300 feet away.
8. ...they saw a fire... (v. 9)
 - A. Jesus had already miraculously prepared food.
9. Simon Peter went up,... (v. 11)
 - A. Some have attempted to meld this event into the event described in Luke 5:1-11, suggesting that John had adapted Luke's words to this occasion.

1. Coffman well points out the stark contrasts between the two separate events.

A. "John's Record	Luke's Record
Christ was on land.	Christ was on the water.
There was one boat.	There were two boats.
The catch was pulled ashore.	The catch was left on board.
The net held.	The net broke.
Six men brought in the catch.	Two ship-loads of men did it.
The number of fishes is given.	The fishers were not counted.
Christ was 100 yards distant.	Christ was on board with them."
Commentary on John, p. 447.	

- B. It is interesting to note that not only does Jesus not reprimand them for fishing, but miraculously assists them.
 1. It would seem that if their having done so was a lack of faith he overlooked the opportunity to strengthen them.

Verses 15-25

1. ...Simon, *son* of Jonas,... (v. 15)
 - A. Other than when Jesus gave Simon the name Peter - Luke 22:34; John 1:42 - Jesus never addressed him as "Peter" or "Simon Peter."
 1. It is only here that Peter's father Jonas is mentioned in this sense.
2. ...lovest thou me... (v. 15)
 - A. The word "love" - verses 15-17 - is translated from two different Greek verbs, "agapan" and philein".
 1. In verse 15 Jesus used the word "agapas" while Peter replies with the word "philo."
 - B. It has been suggested by some that Jesus is asking of Peter a higher love than what he agrees to.
 1. However, in verse 17 Jesus uses "philus" to which Peter replies with "philo."
 - A. Therefore, it seems possible that no distinction is being made here.
3. ...Feed my lambs. (v. 15)
 - A. Perhaps here dealing with younger ones.
4. ...Feed my sheep. (v. 16)
 - A. Literally, "tend my sheep."
 1. The taking care of, teaching, and nurturing of the spiritual body of Christ – 1 Peter 5:2.
5. ...signifying by what death... (v. 19)
 - A. A prophecy of crucifixion.
 1. The first clear reference to Peter's crucifixion is by Tertullian about 211 A.D. (Scorpiace XV).
 - B. Tradition places Peter's death at Rome in the reign of Nero, with the detail that he was crucified head downward after his protest that he was unworthy to be crucified in the same position as Jesus had been.
6. ...Lord, and what *shall* this man *do*? (v. 21)
 - A. Seems to be a question of curiosity more though than anything else.

1. Jesus had just described how Peter was going to die and now Peter, seeing John, asks of his death.
- B. On the other hand, though, Peter was Peter.
7. ...If I will that he tarry till I come,... (v. 22)
 - A. A rebuke of Peter, which seems to suggest that Peter was being Peter with the previous question.
 - B. Keep in mind Jesus is not saying that John was going to live until he comes again.
 1. He was simply saying, that is my business, not yours.

Holy Spirit	The Work	The Word
Neh. 9:30	Instructs	2 Tim. 3:16-17
John 3:5	Begets	1 Cor. 4:15
John 3:5	Birth	1 Pet. 1:23
John 6:63	Quickens	Psalms 119:50
John 14:26	Teaches	John 6:44-45
John 16:8	Convicts	Titus 1:9
Acts 9:31	Comforts	1 Thess 4:18
Rom. 5:5	Gives love	1 John 2:5
1 Cor. 6:11	Saves	Acts 11:14
1 Cor. 6:11	Washes	Eph 5:26
1 Pet. 1:2	Sanctifies	John 17:17
Rom. 8:2	Makes free	John 8:32
John 16:7-8	Converts	Psa. 19:7
Eph. 3:16	Strengthens	Deut. 11:8
Eph. 5:19	Dwells	Col. 3:16
Rom. 8:14	Leads	Psa. 119:105
Rom. 15:13	Gives Hope	Rom. 15:4
1 Cor. 12:19	Faith	Rom. 10:17
Rom. 15:16	Sanctifies	John 17:17
Acts 1:8	Gives Power	Rom. 1:16
Rom. 14:17	Joy	Acts 13:52 *
	Blesses	Jas. 1:25
	Provides Mercy	Psa. 119:41
	Gives Understanding	Psa. 119:100
	Provides Peace	Psa. 119:165
	Gives Assurance	1 John 5:13