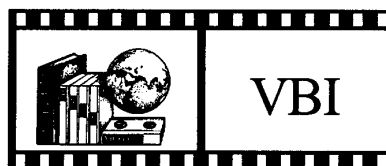
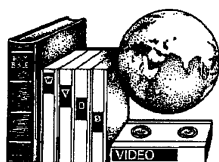


World Video Bible School®

Established 1986



J O H N

This set of notes is designed to be used by non-credit students of World Video Bible School® and correspondent students enrolled in the Video Bible Institute (VBI). VBI students should pay particular attention to the syllabus. Students not taking the course for credit may bypass the syllabus and use the notes as they see fit for their spiritual enrichment.



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SYLLABUS

I. GENERAL INFORMATION.

- A. Instructor: Denny Petrillo.
- B. This course consists of 27 lessons on 9 DVDs.
- C. Each class is approximately 38 minutes long.

II. DESCRIPTION AND PURPOSE.

- A. To come face to face with Jesus as he is presented in the pages of the Fourth Gospel so that you can teach the saving message to others and become more committed disciples yourself.
- B. To demonstrate by practice how to apply the literary-historical exegetical method to any book of the Bible.

III. INSTRUCTIONAL MATERIALS.

- A. Required:
 - 1. Bible (ASV, KJV, NAS or NKJV).
 - 2. 27 video lessons.
 - 3. Course notes.
 - 4. Dan R. Owen, *That You May Believe*. Abilene: Quality Publications, 1993. ISBN: 0-89137-337-3
- B. Optional:
 - 1. J. W. McGarvey, *The Fourfold Gospel*.
 - 2. Leon Morris, *Reflections On The Gospel Of John* (4 volumes).
 - 3. Guy N. Woods, *Commentary On John* (Gospel Advocate Series).

VI. REQUIREMENTS.

- A. Read the entire book of John at least once.
- B. View all 27 video lessons in their entirety.
- C. Read the class notes in their entirety.
- D. Read all of Dan Owen's book, *That You May Believe*, briefly answering the questions at the end of each chapter. Submit your answers with your final exam.
- E. Complete all memory work (explained below).
- F. Submit a term paper (explained below).
- G. Take two written tests.
- H. Have a combined grade average of at least 70.

V. MEMORY WORK.

- A. Memory verses must be written (or typed) from memory, then mailed to VBI for grading. Verses must come from the ASV, KJV, NAS or NKJV.
- B. All verses must be written out or typed at one sitting. You may study more and start over if you make a mistake, but you must still start again from the beginning and write all the verses at one sitting.
- C. For this course, the following verses must be memorized:

1:1-3	7:24	14:27
1:14	8:24,32,44	15:13,14
3:3-5	10:10	17:3
3:21	12:48	18:36
4:24	14:1-3,6	20:30,31
5:28,29	14:15	
- D. Memory work is due when you mail VBI your written test.
- E. Hint: a good method of memorizing is to write the verses on flash cards that can be easily reviewed throughout the course.

VI. TESTS.

- A. There are two written exams.
- B. When to request your tests:
 - 1. When you near the end of Chapter 13 contact us for the mid-term exam.
 - 2. When you near the end of the course contact us and request the final exam.
- C. When you receive the tests, you have permission to look at them and study them.
- D. However, when you take the tests, you must do so completely from memory, with no help from notes, Bible, textbook, etc.

VII. TERM PAPER.

- A. Write a research paper of 15 pages or less. This paper will be study of a particular word or phrase in the Gospel of John that is of some thematic importance. The student should include some discussion of the word as it is used in extra-biblical literature, but should concentrate on the word as it is used in the Gospel of John. Choose from the following terms.

Sign	Light
Faith / Belief	Glory
Life	Love
Witness	Truth
Kosmos	Know

- B. NOTE: This paper must be done according to the requirements of a normal term paper. The following items must be included.
 - 1. The paper must have 10 pages of text. Outlines and title pages, endnotes and bibliography are not included in this number. The paper should not exceed 15 pages.
 - 2. Each paper must have no less than 8 sources, all of which must be used and referred to in the paper!
 - 3. Footnotes or endnotes are required, and complete bibliography must be included at the end of the paper.

4. Each paper must have an outline. This outline should be the result of the student taking the topic and dividing it in a logical and useful manner.

VIII. GRADING.

- A. Memory work, term paper and tests will be graded separately.
- B. Final grade is based on an average of all assigned work.
- C. You may request that a grade be explained or reconsidered, but in any case VBI will have the final say.

IX. CREDIT.

- A. Credit will be issued, including a certificate, only after all work has been successfully completed, tapes have been returned (if rented) and all fees for this particular course have been paid in full.
- B. May God richly bless your study of His inspired word!

INTRODUCTION TO THE GOSPEL OF JOHN

I. Author.

- A. The author never directly identifies himself.
- B. Tradition is strong that the author was the apostle John.
- C. The references to “the disciple whom Jesus loved” would point to John (20:2-4; 21:20-24).

II. Place of Writing.

- A. Not identified in the text itself.
- B. Probably written from Ephesus.

III. Date of Writing.

- A. Best evidence suggests it was written toward the latter part of the first century.
- B. Probably written around 90 A.D. John Ryland’s fragment of John 18:31-33,37,38 are dated 100-120 A.D.

IV. Recipients.

- A. John makes no reference to the original recipients.
- B. Scholars have made several suggestions:
 - 1. Unbelieving Jews,
 - 2. Hellenistic (Greek speaking) Jews or
 - 3. Christians.

V. Purpose.

- A. John states his purpose in 20:30,31.

“Many other signs therefore Jesus also performed in the presence of the disciples, which are not written in this book; but these have been written that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name” - NASV.

B. We should note the following from John’s statement:

1. John was selective in what he wrote (cf. 21:25).
2. John’s presentation was centered around “signs.”
3. These signs were recorded for a specific purpose – to bring about faith in Jesus.
4. John recognizes that unless one has this faith he will not have eternal life.
5. The student of this Gospel should focus on these key words:

a.	Sign	15 times in John
b.	Faith / Belief	99 “
c.	Life	55 “
d.	Witness	45 “
e.	Kosmos	77 “
f.	Light	23 “
g.	Glory	40 “
h.	Love	43 “
i.	Truth	55 “
j.	Know	56 “

THE GOSPEL OF JOHN

CHAPTER ONE

- 1:1** “Was” - imperfect tense; whenever the beginning was, the Logos was already in existence.
- “Word” - Logos. To the Greek mind this meant “reason” or “thought.” John claims that this “thought” or Logos was *with* God. The Greek mind could accept this idea. John then claims that the “thought” or Logos was God. The Greek reader would not be thinking of a “he” but an “it.”
 - “God” without an article does not mean “a God” but describes a quality of divinity.
 - The only gospel that begins with the pre-existence.
 - Logos = mind, thought, rational principle. Cf. Psa 33:6; Jn 17:5. No reader would have any trouble with this statement when the Logos is not a person.
 - The word *Theos* without the article in the Greek refers to divine quality. In other words, the Logos was Divine. Cf. Jn 8:58.

Why does John refer to Jesus as “the Word?”

1. Some say he is connecting Jesus with the Torah - bringing in the New Law.
2. Because words are the instrument of communication:
 - a. When we see Jesus, we are seeing God speak (cf. 1:18; Heb 1:1,2).
 - b. Jesus is God’s self-revelation.
 - c. Jesus is, in the flesh, what God wants to say to man.

- 1:2** The “same” refers to the Logos.
- “Was” again indicates “existed.” The Logos existed in the beginning with God.
 - Notice what John has told us about Jesus:
 1. He was in the beginning (existed *before* the beginning),
 2. He was with God,
 3. He was God,
 4. He created everything that exists,
 5. He possess the attribute of “life,” and
 6. He is the “light.”
- 1:3** The Greek reader knew that if there was a first cause, then obviously through its “thought” or “Logos” all things came into being. John claims that not one thing came into existence apart from the “thought” or Logos.

- “Things” include the natural and the supernatural. Through God’s wisdom all things came into being. Cf. Col 1:16.
 - The word *autou* (him) could be translated “it” for in this time neither Jew or Greek understood that this was a man (cf. 1 Cor 2:14).
 - Life (*zoe*), one of the key words in the gospel of John.
 - Light (*phos*), commonly used to talk about revelation of illumination.
- 1:4** The Logos is “life” (*zoe*) and thus “light” (*phos*). “Light” to the Greeks was knowledge. John says that men receive life and light from the Logos. These were what the Greek desired. How did they receive life and light?
- 1:5** “Shineth” (*phainei*) - present indicative active. John is writing in A.D. 96-98 that the light is *still* shining today. John, the aged, white-haired man, states the truth that the darkness has not overcome the light.
- “Darkness” = ignorance, sin, backwardness. Fifty years after the death of Christ the “light” is still shining. This indicates that the “darkness” had not overcome the “light.”
 - “Comprehend” - This Greek word has two possible meanings:
 - Understand,
 - Overpower, take or seize.
- 1:6** John now gives something different from the above verses. He no longer speaks of the Logos, but of a man. This man is named John. Contrast “man” with the Logos. Cf. Jn 1:1-5.
- 1:7** The “same” refers to John v. 6.
- “Light.” Compare v. 4,5.
 - John testifies that all might believe. Here is the connection between testimony and belief.
 - “Through him” refers to John.
 - “Witness” (*marturia*) = testimony; witness; *martureo* = to testify. This is an important word in John’s Gospel. John is to be the first in the series of witnesses to Jesus. Testimony in the Gospel of John produces belief. Compare Jn 20:30, 31. There were many who testified concerning Jesus (cf. Deut 19:15):
 1. The blind man - Jn 5:11,
 2. Martha - Jn 11,
 3. Pilate and the Jews - Jn 19: 35 and
 4. Jesus, Himself - Jn 5:31-33, 36-39; 8:13 (bear witness of self).
 - FACT + TESTIMONY = FAITH, BELIEF.
 - “Believe” = receiving (Jn 1:12) and obedience (Jn 3:36). “Believe” as is normally used means everything that is involved in man’s response to Jesus Christ.
- 1:8** The “light” comes from outside the natural realm.
- “Light” = the Logos. Cf. Jn 1:4,5,6.

- “But came.” There is a distinction made between John (man) and the light (Christ).
- 1:9** “True light” brings a knowledge of God. True light is light that shows the way, illumines.
- “World” (*kosmos*) = the physical world, creation. It is used in a three-fold sense in John’s Gospel.
 1. The natural / physical realm.
 2. The people who were in opposition to God / Christ.
 3. The people inhabiting the world.
- What has John said about the Light?
 1. Jesus is the light of men (v. 4).
 2. The light shines in darkness – therefore shines when men need it the most.
 3. Jesus can bring light to every man.
 4. Illustration: In a well lighted room a flashlight is not very valuable because we can already see. When the light is turned out we suddenly realize we are in trouble:
 - a. We cannot see,
 - b. We cannot function and
 - c. We are unaware of dangers.
 5. John did not point people to a light, but to a man – Jesus.
- 1:10** The “world” in this verse is those who do not know God.
 - “The world knew him not” = those things alienated from God. Jn 3:17; 12:31; 14:50; 15:18,19; cf. 1 Jn 2:15.
 - “Him”= the light, the life, the Logos.
- 1:11** He (the Logos) came into the realm which He Himself created, and the people He was responsible for rejected Him.
 - “His” (*idia*) = His own things (creation, world).
 - “His own received him not” = *idoi* = His own people (Jews). In the book of John “Jew” means” the enemy of Christ.”
- 1:12** There is a sense in which man, in the natural realm, must respond to the visit from the supernatural.
 - “Receive” (*elabon*) and “believe” (*pisteuousin*) are equal to one another. Believing includes receiving.
 - “Believe” is present tense, those who *are* believing. Belief is a continued way of life as opposed to a momentary mental assent. The object of “believe” is Christ (Jn 1:7). Believing is a desired response. Compare v. 7.
 - “Him” = the object of receive. We need to preach so people will receive Jesus.
- 1:13** “Who” refers to those who receive or believe.

- “Born” (*egennethasan*) is the idea of birth, the beginning of a new existence, a new life. To “bear” (to us this refers to the woman) or “beget” (to us this refers to the man) is one concept to the Greeks.
- John contrasts blood, flesh and man from the natural realm to God in the supernatural realm. John says the birth is of God.
- The Greek reader wants to know, “How can we be touched by the divine?”
- “Who” = those who received and believed.

1:14 In the first thirteen verses John has whet the appetite of the Greek or Jewish reader with Logos, life, light, witness, world and birth from above. John now says the Logos became flesh; has entered the natural realm. This statement was distasteful to many of the Greek mind (coming from a pagan background). But once it is fully understood, it is an incredible thought! God has become man! (Cf. Phil 2:5-10.)

- John does not say the Logos was *clothed* in flesh, but He *became* (*egeneto*), He was flesh. All that flesh is, the Logos was. The Logos was to experience sickness, temptation and everything else the flesh experienced (Phil 2:5-8; Heb 2:14, 17,18; 4:15). Jesus, the man, did not become flesh, the Logos became flesh. “Jesus” was the earthly name of the Logos who existed eternally.
- “Dwelt” (*eskanosen*) - tent or tabernacle. The Logos became flesh and so-journed in a tent among us. He passed through among us. We must view John as an old, white-haired man trying to give an account of this some sixty years’ writing of an experience so incredible that it would be difficult to put into words. John had heard, seen and touched this Logos - 1 Jn 1:1.
- “Glory” (*doxan*) - same as the Hebrew, which describes God in the Old Testament. In Ex 40:34, the glory of God filled the temple. John says the glory of God has been beheld. Does not the Bible say that no man has seen God? John says that God has made the unseeable seeable in the person of Jesus Christ. In Ex 33:18 Moses asked to see God’s glory, but was only able to see a part (God’s back) instead of all (His face).
- “Glory as of the only one” (*monogenes*) not only begotten, but it means the only one of its kind. It comes from “genes” meaning “kind.” There is not another one like Him. This was in opposition to the gnostic view that many were sent from the Father.
- “Full of grace and truth.” God is grace and truth. Grace (*charis*) is love unbounded, mercy, unmerited favor, forgiveness, unselfishness, a giving nature. Men put themselves in darkness, God did not have to send the Light.
- “Truth” (*aletheia*). In John 18:38, Pilate asks, “What is truth?” Men have always struggled with this problem. Truth is what is ultimately real. What is real? Plato thought the supernatural was the most real. Some (like Descartes) say truth is only that observable by the scientific method - touch, taste, see, hear, feel - the natural realm. When all the natural realm is gone, all that will be left is the supernatural. God is truth.
- Truth is Jesus Christ for He has brought us the Logos, the mind of God, the truth of God. Jesus claims to be the truth in John 14:6. If truth is what is real, then the

- only way for man to be fulfilled (and, hence, to have his purpose carried out in this world) is by means of, to have a knowledge of the truth. Jesus is all that can be depended on as nothing else is.
- “Became flesh.” This does not mean that the Logos put on flesh, but rather it means the Logos became a man with all of the emotions and feelings with which flesh is concerned.
 - “Us”, “We” = the apostles cf. 1 Jn 1:3.
 - “Beheld.” There are two kinds of “see.”
 1. *Blepo* = to see with the eyes.
 2. *Theoreo* = to contemplate and appreciate (this is the word used here).
 - “Glory.” Cf. Ex 33:18. What does John see when he sees the “glory” of Christ?
 - “Grace and truth.” See Jn 1:17. What do you see when you see the “glory” of Christ?
 - “Only begotten.” *Mono* (one only), *genes* (kind) = only one of its kind, unique. (Does *not* mean just “only begotten.” Cf. where Isaac is referred to by this same word - Heb 11:17,18. However, Isaac was unique. He was begotten by a miracle.) “Begotten” comes from the word *gennao*.
- 1:15** “Beareth witness” (*marturei*), present tense. John the Baptist still testifies. Granted this is historical present, but John intends to use this idea throughout the Gospel to show subtly that all these things continue.
- John, the writer, like many Bible writers, summarizes the words of John the Baptist. We must be careful in John’s writings to know who is speaking. John quoted John the Baptist in v. 15, but in v. 16 it is John.
 - “Him” = the Light, the life, the Logos. Cf. Jn 1:14.
 - “Was” (*en*) - existed. John knew that Jesus was the Logos.
- 1:16** “Fulness.” *Pleroma* to the Greek describes the full spectrum of divinity. Jesus is the *pleroma*. From Him we receive that which the supernatural has given the natural - grace upon grace - lavished.
- “Fulness” (*pleromatos*) - the fulness of Deity.
- 1:17** “The law” = a revelation of God. In a limited sense it revealed God - the holiness, purity and sanctity of God. It did not reveal the grace of God or all the truth of God.
- The Logos, according to John’s Gospel, is the single event in history by which God has spoken to man. We are receiving “all” of God, His fulness, in Jesus.
 - “Jesus Christ.” For the first time the Logos is given a name. “Jesus Christ.”
- 1:18** Nobody has ever once seen God. The lack of an article before “God” says that no one has ever seen divinity. The exception, John says, is the unique God, Jesus, who, in the bosom of the Father, has declared Him. We do not see God with our eyes, but we can come to know Him.

- (End of prologue.) John has led the world of his day into a profound discussion. John makes the statement that God has spoken to man, once for all time, through the Logos.
- “The only begotten Son” (*monogenes theos*) - the unique divine One.

In the prologue (1:1-18), John introduced us to many themes which he intends to pursue throughout the Gospel. Beginning with verse 19, he now launches out on this great task. He will begin by presenting a long line of witnesses. The Jew was consumed with the concept of witnesses. They had developed a rather detailed concept of who a witness was and what characteristics the witness would manifest. It is important to note that John is careful to demonstrate how all of his witnesses meet the Jewish requirements of being a genuine witness.

1:19 The first witness who takes the stand is also the most important *human* witness: John the Baptist. Notice the text in 1:19: “*And this is the witness of John....*”

- **“The Jews sent unto him...priests and Levites.”** - John uses the term “the Jews” in a negative sense in virtually every occurrence in the Gospel. “The Jews” serve to represent the enemy of God’s plan to save the world through the Christ. In this case it is likely that the phrase refers to the Sanhedrin. Since they sent “*priests and Levites*” it shows that the popularity of John created a religious interest instead of a political one.
- **“Who art thou?”** - This is an important question throughout the Gospel. With John, it represents a great temptation to increase his own popularity (and thus reduce that of Jesus). In the Gospel we are challenged to see who we are with and without Christ

1:20 “Confess” - opposite of deny.

- “That” (*hoti*) - acts as quotation marks. (Not found in A.S.V.)

THREE MAJOR LINES OF JEWISH EXPECTATION:

1. The Christ. “The Anointed .” See 2 Sam 7:12,13; Psa 2:6,7; Psa 110:1; Isa 9:6,7; Psa 2:2; 1 Sam16:13; Isa 9:6, 7; 2 Sam 7:12,13; Psalms of Solomon 17:36, 37.
2. Elijah. Many Jews of Jesus day expected to see the famous Old Testament prophet reincarnated in the last days due to the promise of Mal 4:5,6. But, Jesus said that John the Baptist was the fulfillment of that prophecy - Mt 11:13,14; cf. Lk 1:15,17.
 - Malachi 4:5, 6 - There is much speculation in Jewish literature about who the Elijah is. Note that his task was to change hearts.
 - Matthew 16:13ff.
 - Luke 1:17 - The angel says John the Baptist to fulfill the prophecy of Mal 4:6.

- Matthew 11:14; 17:11-13 - Jesus said John was the Elijah.
 - The problem comes in that both the angel and Jesus say John *is* the Elijah, but John himself says he *is not* Elijah.
 - Note the similarity between John the Baptist and Elijah - 2 Kgs 1:8.
 - 3. The Prophet. This title is given to the “prophet” like Moses foretold in Deut 18:15-18. In Jn 6:14 the people concluded that Jesus is “the prophet.” We know that Jesus is indeed the fulfillment of this Old Testament promise - Acts 3:22-26.
 - Compare John 6:14 - like Moses, Jesus feeds the multitude with bread from heaven in the wilderness.
 - Many people saw themselves as this prophet according to Josephus. Thus: John the Baptist was not literally the reincarnated Elijah, nor was he the Messiah or the “prophet” like Moses. Jn 1:23 says:
 “...the voice of one crying in the wilderness, Make straight the way of the Lord.”
- John was sent as a “witness” so that Jesus might be manifested to Israel.
-

- 1:21** “What then? Art thou Elijah?” John drives us to his point.
- The three principle lines of Jewish Messianic Expectation.
 - “No.” Jesus said that John was the fulfillment of Mal 4:5,6, so why did John deny that he was Elijah? There are two possible answers:
 1. John means to say that he is not the literal reincarnation.
 2. John did not know that he was the fulfillment of this prophecy and answered in ignorance.

- 1: 23** From Isa 40:3. In the first application it refers to Isaiah and God’s coming to judge Israel. John is now that voice, “the crier”, and Jesus is the Lord.

To grasp the point of this section, we begin by recognizing that its main goal is to record John’s witnessing of Jesus. What, then, does John say about the one for whom he is witnessing?

1. He is the Lord (1:23), the one prophesied about in Isa 40:3.
 2. He is greater than I (1:27,30).
 3. He is the “Lamb of God” (Gk. *amnon*, meaning “sacrificial lamb” or Pass-over lamb).
 4. He is eternal (1:30) and the Son of God (1:34) - thus witnessing to the divinity of Jesus.
 5. He has the Holy Spirit (1:33). Notice, the Spirit “remains” upon Him (continually).
- 1:26** “One whom ye know not.” Remember the question, “How do you know God?” - cf. 1:10. If we do not know Jesus, we do not know God.
- “Know” (*oidate*), *yadah* in Hebrew. John gives it the Hebrew meaning - to know intimately, by experience, by association. Compare Gen 4:1. Adam *yadah* Eve.

- Note the theme of John: “You do not know Him.”
 - “One whom ye know not.” See Jn 17:3. Cf. Jn 1:10 (the “world” is people).
- 1:27,28** “He that cometh after me.” Notice that John does not answer the question of v. 25 directly. He points them to Christ. Cf. Jn 1:10-15. Note the distinction between “man” and “the Logos.” The goal of John’s ministry was to make Jesus known to the people of Israel. See Jn 1:31.
- 1:29** “On the morrow.” See 1:35,43. In 2:1 John says “on the third day.” This would be too many days if we count day one, then on the morrow as day two, then on the morrow as day three, and then on the morrow as the fourth day.
- “Behold” (*ide*). *Look at Him! Contemplate, discern Him!*
 - “The world” does not know Him (1:10), has sin (1:29).
 - “Lamb of God” - Jewish term.
 - Compare Jn 19:36 with Ex 12:46. Exodus 12:46 speaks of the Passover lamb. The literal meaning is given a spiritual application because Jesus revealed it to him - Lk 24:44-47. The image we should see when Jesus is called the “Lamb of God” is the Passover lamb.
 - “On the morrow.” See vv. 35, 43. All of the “morrrows” are the same day. Cf. Jn 2:1. Thus, the third day is the day following the “morrow.”
 - “Seeth.” John wrote this some fifty years after the fact, and yet he writes in the present tense as if he is there. Many scholars call this the “historical present.” For example: Jn 1:5; 3:36; 5:24. (For a fuller discussion of the present tense in the book of John see “*The Use of the Present Tense*,” pp. 6,7.
 - “Behold, the Lamb of God.” This refers to the Passover lamb. Cf. Ex 12:46.
 - “The sin of the world.” “World” here again refers to people.
- “Jesus...the Lamb of God. (Jn 1:29-36):
1. *Jesus is the sacrificial Lamb:*
 - a. In the Old Testament, the lamb had to be spotless and blameless in order to be accepted.
 - b. This is the fulfillment of Old Testament prophecy - cf. Isa 53:7. See also Rev 5:6-12.
 2. *Jesus is the Lamb of God:*
 - a. Whereas in Old Testament sacrifices, the one offering was required to bring his own offering,
 - b. God here, in a loving gesture, gives to the world this sacrifice.
 3. *Jesus is the sacrificial Lamb who takes away the sin of the world.*
- 1:30** Compare to v. 15.
- 1:31** John the Baptist finally answers the question asked in v. 25. The reason for baptizing was that Jesus might be made manifest to Israel. Compare 1:7.

The Baptism of John

1. *Was done with authority from God (1:31,33; Mt 21:23-27).*

2. *Was a baptism in water* (1:26,31,33).
Note: The significance of this seems to be to present a contrast to the baptism of Jesus, who “baptizes in the Holy Spirit” (1:33).
 3. *Was a baptism designed to manifest Jesus to Israel* (1:31).
- 1:33** “He that sent me.” Compare 1:6 - God. (Shows divine approval.)
- 1:34** The first witness, John the Baptist, testifies that Jesus is the Son of God. He is the Son of God because:
1. He has seen the Holy Spirit descend on Jesus like a dove.
 2. He has been sent from God.
- “Borne witness.” In the Greek this means that John bore witness and is still bearing witness.
- “Son of God.” This is meant in the Jewish sense of God’s anointed king. See 1 Sam 10:10; 16:13.
- 1:35** “Lamb of God.” Compare v. 29.
- 1:36** John focuses the attention on Jesus.
- 1:37** John wants the readers, as well as the two disciples, to follow Jesus. There were some who still followed John the Baptist in the second century.
- “Heard.” The disciples heard John speak, BUT they followed Jesus.
- “Followed.” The disciples followed Jesus based on very little information concerning Him. Cf. Jn 21:20.
- 1:38** “Rabbi” = “my great one” in Hebrew, but most of his readers are Greek so John interprets it in Greek.
- “What seek ye?” The disciples probably did not know.
- “Being interpreted.” Cf. 41, 42. This shows John was writing to Gentiles not Jews.
- 1:39** John wants us to come and see as well as to follow - cf. v. 37.
- “Abode” (*meno*) - live with.
- “Tenth hour” - 4:00 p.m.
- 1:41** Hebrew, then the Greek interpretation.
- 1:42** “Brought him to Jesus.” This is what John wants us to do.
- Witness number two: Andrew, says Jesus is the Messiah. “Cephas” is Aramaic for Petros (Peter), stone.
- 1:43** Third time for “on the morrow” - a definite structural break. Is this day four? Could the three occurrences of “on the morrow” all refer to the same day?
- “Follow” (*akolouthei*) - compare vv. 37,40.

- Jesus decides to go into Galilee (v. 43):
 1. Northernmost of three provinces under Roman rule (Judea, Samaria, Galilee).
 2. Mixture of races produced distinct dialect (Mk 14:70; Lk 22:59; Acts 2:7).
 3. Nearly all apostles natives of Galilee; Jesus brought up there and spent most of His Ministry there.
- Jesus finds Philip (v. 43) who, along with Peter and Andrew, is from Bethsaida (v. 44).
 1. Located on northern shore of Sea of Galilee.
 2. Place to which Jesus would occasionally retreat for rest and where He would perform miracles (Mk 6:45; 8:22; Lk 9:10).
 3. A city which would incur Jesus' anger because of its unbelief (Mt 11:21).
- Jesus says to Philip, "Follow me." (v. 43).
 1. The first of many such invitations to discipleship to be offered personally (Mt 8:22; 9:9; 19:21; Mk 2:14; 10:21; Lk 5:27; 9:59; Jn 21:19).
 2. Philip demonstrated zeal in his response (v. 45). "One lighted torch serves to light another" (Godet).
- 1:45** *Witness number three: Philip*, says: He (Jesus) is the one Moses spoke of. Compare Deut 18:15. Philip does not understand the Logos, etc.
- Philip finds Nathanael (v. 45).
 1. From Cana (Jn 21:2).
 - a. Nine miles north of Nazareth.
 - b. Nathanael was probably in Cana when Philip found him since Jesus was in His way to Cana (2:1).
 2. Nathanael believed to be same person as Bartholomew.
 - a. "Nathanael" found in Jn, but not in Mt, Mk or Lk; "Bartholomew" found in Mt, Mk, Lk, but not in Jn.
 - b. "Bartholomew" not a proper name, but a patronymic name; Bartholmai, meaning son of Tholmai (like Simon Bar-Jonah in Mt 16:17, meaning Simon son of John, v. 42).
- Philip says to Nathanael, "We have found Him, of whom Moses in the Law, and the prophets, wrote." (v. 45).
 1. Sample Mosaic references: Gen 3:15; 49:10; Num 24:17-19; Deut 18:15.
 2. Sample Prophetic references: 2 Sam 7:12-16; Isa 7:14/Mt 1:23; Isa 42:1/Mt 12:18ff; Isa 53:4/Mt 8:17; Lk 22:37; Dan 7:13/Mt 24:30; Mic 5:2/Mt 2:6; Zech 9:9/Mt 21:5; Acts 13:27.
 3. Moses and the prophets referred to the Messiah variously: Moses as Prophet; David as Lord; Isaiah as the Son of a virgin and as the Suffering Servant; Jeremiah as the Branch; Ezekiel as the Shepherd; Daniel as the Messenger; and Malachi as the Maker of the New Covenant.
- Philip further identifies the Messiah as, "Jesus of Nazareth, the son of Joseph" (v. 45).
 1. Philip had yet no knowledge of Jesus' true parentage, although the writer John did (v. 18).

2. Possibly indicates Philip knew of Jesus even before he was called by Him (Nazareth and Bethsaida some twenty-five miles apart).
- 1:46** “Come and see.” Compare v. 39. John is again telling his readers to come and see.
- Nathanael is skeptical, “Can any good thing come out of Nazareth?” (v. 46).
 1. Galileans not well thought of by Judeans - uncultured, rude dialect, much contact with Gentiles.
 2. Proverbial expression, though untrue, was “No prophet arises out of Galilee” (Jn 7:52).
 3. Nazareth never mentioned in Old Testament Messianic prophecies.
 4. “Nazareth” may have been derived from Hebrew word meaning “protector” or “guardian.” If so, it is understandable that such a humble village should suffer derision (Mt 2:23; Jn 19:19; Acts 24:5).
 - Philip answers Nathanael’s skepticism, “Come and see” (v. 46).
 1. Not argumentatively.
 2. Confidently, assured that an encounter with Jesus would suffice to prove his claim.
- 1:47** Jesus sees Nathanael coming to Him and says, “Behold, an Israelite indeed, in whom is no guile!”
1. Sees more than the outer man, sees the inner man - into Nathanael’s heart.
 2. Contrasts an Israelite at heart with the hypocritical Jewish leaders who were Israelites merely through the flesh (Rom 2:28, 29; 9:6).
 3. “Guile” translated from a term describing the use of fish bait to trick fish into a trap.
 4. Synonymous with “deceit” (Psa 32:2; Isa 53:9).
 5. Same word as appears in the Greek version of the Old Testament in Gen 27:35, referring to Jacob’s deception before his father Isaac, which so typified deceit that one translator has Jesus here saying, “... in whom is no Jacob.”
- 1:48** “Whence knowest thou me?” God always know us! Compare the book of 1 John. We need to know God!!
- Nathanael is surprised and asks, “Whence knowest thou me?” Jesus answers, “Before Philip called thee, when thou wast under the fig tree, I saw thee” (v. 48).
 1. McGarvey dates these events in the spring of 27 A.D. when the fig tree would have been in full bloom, offering the densest shade of any tree in Palestine - “a shade where no sun spot can be seen.”
 2. The fig tree symbolized home and peace (1 Kgs 4:25; Isa 36:16; Mic 4:4; Zech 3:10).
 3. Place of prayer and meditation.
 4. “The” fig tree - a particular tree. Jesus saw Nathanael in a period of worship. He saw not only his presence, but his heart as well.

1:49 *Witness number four: Nathanael*, says: "Thou art the Son of God; thou art King of Israel." Nathanael had the mistaken idea that the Son of God was the king of Israel - Psa 2:6; Ex 4:21,22; Hos 11:1.

— Nathaniel answers, "Rabbi, thou art the Son of God; thou art King of Israel" (v. 49).

1. "Rabbi" means "teacher" (v. 38).
2. Nathaniel was a student of the Old Testament, knowing the prophetic names by which the Messiah would be known (Psa 2:6,7).
3. Like Philip, he was probably not aware of the literalness with which Jesus is the Son of God.
4. Order of ascriptions focuses on Jesus' kingship.
5. "King of Israel" used only three other times in New Testament.
 - a. By way of mockery (Mt 27:42).
 - b. Almost synonymously with "the Christ" (Mk 15:32).
 - c. In praise at His Triumphal Entry (Jn 12:13).
6. A true Israelite here recognizes at once his true King.

1:50 A preview of the rest of the book - the greater things.

— Jesus answers, "Because I said unto thee, I saw thee underneath the fig tree believest thou? thou shalt see greater things than these... Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man" (vv. 50,51).

1. "The heaven opened" - all the mysteries which had been shut up and hidden from eternity relative to the salvation and glorification of man should now be revealed (Isa 6:1; 64:1; Ezek 1:1; Dan 7:13,14/Jn 12:34; Acts 7:56).
2. "The angels of God ascending and descending" - reminiscent of Jacob's vision at Bethel (Gen 28:10-17).
3. "On the Son of man." Christ is the true Jacob's Ladder, the bond of fellowship between heaven and earth, between God and man, for Jesus is both "Son of God" (as Nathanael has said) and "Son of man" (as Jesus has said).
4. God and man meet in Christ (2 Cor 5:19,20).

— Nathaniel and Philip do indeed see greater things.

1. About one year later Jesus named Philip and Bartholomew (Nathanael?) as two of the twelve apostles (Mt 10:3; Mk 3:18; Lk 6:14).
2. Nathanael and Philip witnessed the resurrected Lord (Jn 21:1-12; 1 Cor 15:5; Lk 24:33ff; Acts 1:3ff).

1:51 What does He mean? We do not know for sure. Possibly the relationship of the supernatural to the natural. Compare to Jacob's ladder in Gen 28:12. Jesus could be the ladder between the natural and supernatural.

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THOUGHT QUESTIONS

1. Who was your "Philip?" (Who was most responsible for your coming to Jesus?).
2. How do you feel about that person?
3. For whom have you served as a "Philip?" (Who might credit you as the person most responsible for his/her coming to Jesus?)
4. How do you feel about that person/those people? Do you feel as Paul felt about Timothy (1 Tim 1:2; 2 Tim. 1:2)?
5. Where were you when you were called (Acts 2:39; 1 Cor 1:2,9,24; Phil 3:14; 2 Pet 1:10)? Describe your "fig tree."
6. How might Jesus have described you as He saw you coming to Him?
7. What great things have you seen during your fellowship with Jesus?

CHAPTER TWO

While most - including those who have only a surface knowledge of the Gospel - have a knowledge of this miracle, few have asked the questions, "What is it doing here? What part does it play in the Gospel?"

The answer to this question is clearly given in v. 11. From this verse we can discern three purposes of recording this miracle:

1. It was the first performed by Jesus in Galilee.

Some have mistakenly supposed that this was the first miracle Jesus performed *anywhere*. However, this is not the case. It was merely the first performed *in Cana*, and the healing of the nobleman's son (4:46ff) was the "*second sign* that Jesus performed when He had come out of Judea into Galilee" (4:54). We know from 2:23 that, in the meantime, Jesus had performed miracles in Jerusalem. Also, it is probable that Mary, having witnessed Jesus performing miracles, was not hesitant to ask Him to perform one for her embarrassed hosts.

It should also be noted that this account is considered by various critics to be either (a) a fable or (b) a trick or (c) a deliberate misrepresentation of Jesus' power by John. Nearly all of those adopting one of these three are naturalists. That is, they do not believe there were ever any miracles nor was any person ever "inspired."

2. It was a manifestation of His glory.

In the prologue John made the bold statement that "we beheld His glory" (1:14). This miracle offers proof of that statement. Jesus demonstrated His glory by being able to perform such a noteworthy miracle.

"Glory" is one of the key words in the Gospel (see Intro., p. xi). The Greek word, *doxa*, occurs (in some form) forty times in the Gospel alone. What John is trying to do with this is related to establishing the Deity of Jesus. Whereas, in 1:18, he states that we cannot see God (which reminds us of Ex 33:20), we can see Jesus. The glory that Moses wanted to see we can see, ever so clearly, in the person of Jesus.

3. It produced faith in His disciples.

We are again reminded that this is the purpose of the fourth gospel - signs given to produce belief (20:30ff). If this event brought about faith in the disciples, then there is good reason for it to do the same for the reader of the Gospel.

John does not present the disciples (himself included) as blind followers. These men were somewhat skeptical and had their share of doubts. Yet Jesus, through miracles such as this, won them over.

2:1 “The third day.” Could it be that the third day is special because it has a greater meaning in John’s Gospel? The resurrection takes place on the third day - the creation of a new life.

- Remember the difficulty of having too many “on the morrows” placed before it.
- Possibly a symbolic reference to the resurrection of Jesus.

2:3 “Failed” (*husteresantos*) means fell short as in Rom 6:23.

- “They have no wine.” Cf. Mt 9:16,17; Lk 5:33-39.

2:4 This is not disrespectful.

- “My hour” (*ha hora mou*). This will come up several times in the Gospel of John. We get the idea that all of this was a preordained process with certain things planned at certain times.
- Special note on “*My hour has not yet come.*”
As we study the Gospel, we can see that there is a divine time table in motion. Jesus knew that certain events needed to take place within certain time parameters. Apparently by doing what Mary wanted would have skewed this time frame. We note that Jesus used this phraseology several other times (7:6,8,30; 8:20). Compare with passages like 12:23,27; 13:1; 16:32; 17:1.

2:5 His mother makes His mind up for Him.

2:9 “Ruler of the feast” = chief butler; the caterer; the man in charge of the food and drink. He knew proper etiquette. When he tastes the wine and sees it is good, he rebukes the bridegroom.

2:10 “The good wine” refers to Jesus. This concept is not uncommon in Jewish literature. For example, in Philo’s *The Unchangeableness of God* I. 58 he says:

“He would not drink from a cistern to whom God gives pure draught of wine, sometimes through the ministry of some messenger whom he has sent as cup-bearer and sometimes from his own hand without any intermediary between giver and recipient.”

For other literary examples see “*The Beginning of His Signs*,” p. 6.

“You have kept the good wine until now.”

While this demonstrates the quality of Jesus’ wine, those who emphasize that John is full of spiritual applications see this statement to illustrate:

1. The superiority of Christianity (new wine) over that of Judaism.

2. The superiority of the Christian salvation compared to that of paganism or of Judaism. God has kept the best plan for man until now.
-

Special Study of *Oinos*

There has been, and continues to be, much controversy concerning the wine that Jesus made at the wedding feast. The word translated “wine” cannot, with any degree of certainty, be proven to be either intoxicating or not intoxicating. “As both *yayin* and *oinos* are generic words, they designate the juice of the grape in all its stages” (William Patton, Bible Wines, Ft. Worth, Tx: Star Bible Publications, 1871, p. 52); “...*wine*, normally the fermented juice of the grape...the word for “must”, or unfermented grape juice, is *sqtn* (A & G, p. 562). Therefore, we are left to debate the issue. There are two predominant positions:

- 1) *The wine was not intoxicating.*
 - A. This position is based primarily upon the following arguments:
 - (1) The wine of the First Century was watered down (i.e. 3 parts water to 1 part wine) and that a considerable amount would have to be consumed before one would be drunk; For example, Rabbinic literature frowned upon drinking undiluted wine (Shabbath 77a; Peshahim 108b and Macc 15:39, which says: “*It is harmful to drink wine alone, or again, to drink water alone, while wine mixed with water is sweet and delicious and enhances one’s enjoyment.*”)
 - (2) Those of Biblical times frowned upon the abuse of wine. There are many references that discuss drunkenness or otherwise being tempted by wine (Gen 9:21; Prov 20:1; 21:17; 23:20f; Isa 5:11-17; 3 Macc 5:2.).
 - (3) Those of Jesus’ day knew the Old Testament warned of the misuse of wine and therefore did not serve intoxicating drinks (1 Cor 5:11; 6:10; Gal 5:21; Eph 5:18; 1 Pet 4:3).
 - (4) Jesus would never do anything that would encourage sin and providing intoxicating wine would have encouraged drunkenness.
 - (5) There is nothing in the text of John 2 that would require this to be intoxicating wine. Even verse 10 does not suggest that the guests were drunk. “Drunk freely” could mean nothing more than “they have consumed all they could hold” with no reference to intoxication.
- 2) *The wine was intoxicating.*
 - A. This position is based primarily on the following arguments:
 - (1) While it is true that the wine of the First Century was usually watered down (if it was not, it was called “strong drink” - cf. Lev 10:8f;

Deut 14:26, et.al.), that which was consumed was nevertheless intoxicating if one consumed a sufficient amount.

- (2) Those of Biblical times frowned upon drunkenness or otherwise being unduly influenced by wine. Thus, it was acceptable, even by divine standards, to consume wine. It was not acceptable to get drunk.
- (3) Those of Jesus' day knew the Old Testament warned of the misuse of wine and therefore encouraged *control* and *moderation*. This would be similar to Paul's advise to Timothy in 1 Tim 5:21. Paul would never encourage Timothy to get drunk. But drinking a small amount (similar to our "social drinking") would be acceptable. (Note: while the argument about control and moderation might have some merit, the discussion in 1 Timothy has nothing to do with social drinking. A modern application would be "take some medicine for your stomach's sake...").
- (4) God created a number of things that could be misused and abused. For example, God created sex, and intended for it to be a good thing within His designated parameters (marriage). Yet, men have misused this creation of God. Equally, God created the vine. Still, God placed parameters around the use of the vine. Men are then responsible for whether they obey God's instructions concerning wine or not.
- (5) The best translation of verse 10 is "when they have become drunk," indicating that the guests were, at this time, already intoxicated.

2:11 Notice:

1. This takes place on the third day.
 2. The water pots sit according to the manner of the Jews.
 3. The wine is good wine from the water.
- Seems to be a deeper meaning here.
1. The face value meaning: this is a miracle designed to produce belief. The act of turning water into wine was a sign (v. 11). Signs were written that we might believe (Jn 20: 30, 31).
 2. Possibility: this is a symbolic action (like the prophets performed) manifesting Jesus' glory (cf. 1:14).
 - C. H. Dodd sees it as a symbolic action. He particularly notes the phrase in 2:11 - "manifested his glory."
 - Compare this to 1:14 where the glory is seen in grace and truth. How is grace and truth seen in the miracle of Cana?
 - The wedding feast is a common image in the synoptic parables.
 - a. The Parable of the Wedding Feast illustrates the new situation in the kingdom of the Messiah.

- b. The Parable of the Wise and Foolish Virgins illustrates the culmination of God's purpose in the new age.
 - Mark 2:18-22 - New wine refers to the new system which would come about through Jesus. The new situation which would come about by the death of the Messiah.
 - Dodd appeals to Philo.
 - a. Allegorical Interpretation III.79.
 "But Melchizedek shall bring forth wine instead of water and give our souls a pure draught that they may become possessed by that divine intoxication which is more sober than sobriety itself: for he is the priest-logos and has for his portion the Self-existent."
 - b. On Dreams II.249.
 He says in this section that the Logos pours goblets of true joy. "Who then is God's cup-bearer? He who pours the libation of peace, the truly great High Priest who first receives the loving cups of God's perennial bounties, then pays them back when he pours that potent undiluted draught of the libation of himself."
 - c. Thus the wine which the priest-logos brings forth stands for God's gifts of grace, joy, virtue, wisdom and the like: in fact, for all those things which for Philo characterize the higher things of spiritual life.
 - John 15 speaks of Jesus as the true vine. Thus to drink wine from the true vine would be to learn from Jesus the true revelation of God.
 - Dodd further points out that the water-pots were there according to the cleansing of the Jews (2:6). He believes the water-pots are symbolic of the Jewish system - the Law. Thus we have a comparison just as in 1:17. The change from water to wine indicates the change from the Law to grace and truth.
 - Dodd also points to the third day and its relationship to the resurrection on the third day.
 - Dodd might be right or wrong, but we do know that the ancient near eastern mind would read this and think in allegorical terms.
- The sign, we know, caused the disciples to believe, for as a miracle it produced faith, however, frequently John differentiates between what the disciples thought at that time and what they thought after the resurrection when they understood more fully.
- "Signs." There are two aspects of signs:
 - 1. Miracles which bring us to faith.
 - 2. Symbolic acts to teach spiritual lessons.
 - For a fuller discussion of "signs" see "*The Signs*," Lesson #2.
 - Also, "*Symbolism*," p. 3 and "*The Signs*," pp. 4-6.
 - TDNT- *smeion*.

Special Study
Manifesting His Glory: The Miracle at Cana: Water to Wine

- A. *The Miracle demonstrated Jesus' sensitivity to the cares of others.*
1. Although He and His disciples were invited, their number would have contributed to the shortage
 2. Scholars have pointed out that ancient customs were quite different from those we are used to. For example, legal action could be taken against the bridegroom and his family if sufficient supplies were not provided for wedding guests (J. D. M. Derrett, *Biblische Zeitschrift* 7:80-97, 1963). Thus, the gift made by Jesus was especially important.
 3. Marriage feasts would begin on a Wednesday (*Mishna*, Kethuboth 1:1) and often would last one week. This would obviously require a great amount of wine and food, especially for large wedding parties such as this one.
- B. *The miracle demonstrated Jesus' power over time.*
1. The process of making wine required time (for fermentation, etc.). Jesus was able to do this instantly.
 2. His ability to do this showed His divinity. John had already stated in the prologue that "All things were made through him" (1:3). This miracle offers support to the truthfulness of that statement.
- C. *The miracle demonstrated Jesus' power over the creation.*
1. In order to make wine, one needs a number of materials, such as good soil, seeds, water and sunshine, as well as time. Or, at the minimum, one would need the grapes.
 2. It is noteworthy that these materials (e.g. grapes) were not available to Jesus. Thus, He had to "create them" in the water. Note also the amount of wine Jesus created: between 120 and 180 gallons!
- D. *The miracle demonstrated the quality of Jesus' work.*
1. The Gospels continually emphasize the quality of Jesus' work. He was able to successfully do what He intended.
 2. For example, Matthew emphasizes that Jesus knew no failures as a healer. Jesus was able - again and again - to "heal all who were ill" (Mt 4:23ff; 8:16; 9:35; 12:15; 14:14, 35, 36; 15:30; 19:2).
 3. The quality of Jesus' work is noted in the fulfillment of Isa 9:33: "And he that believeth on him shall not be put to shame" (Rom 9:33; 10:11; cf. 1 Pet 2:6).
 4. When Jesus invited men to come to Him, the invitation came with a promise of the quality of His work: "and I *will give* you rest" (Mt 11:28ff).
 5. Therefore, we are not surprised at the statement of the headwaiter concerning the wine Jesus made: "Thou hast kept the good wine until now (2:10).

- E. *The miracle demonstrated Jesus' giving nature.*
1. Certainly this was not a miracle Jesus *had* to perform.
 2. Yet, from the moment He left His glorious position with the Father (cf. 17:1) Jesus came to give.
 3. "Surely One who supplies so abundantly in the physical realm will not be less generous in the spiritual" (Hendricksen, p. 118).
-

2:12 "Capernaum" - the edge of the Sea of Galilee.

- "Brethren" - physical brothers in contrast to the disciples. We learn from 7:5 that His brothers did not believe in Him. This verse seems to present some "balance" to the presentation of Jesus. His brothers, who were able to spend "a few days" with Jesus after a noteworthy miracle, were unconvinced. If John were to give only success stories it would make his Gospel unrealistic to the skeptical reader.

2:13 The Passover time is prominent in the Gospel of John and Jesus is thought of as the Passover Lamb in this Gospel (1:29; 19:36).

- "The Passover of the Jews was at hand." John continually refers to this fact because of Jesus being the Passover Lamb.

2:13-22 The Cleansing of the Temple

Observations:

1. This is not a repeat of the cleansing recorded by the Synoptics (Mt 21:12,13; Mk 11:15-18; Lk 19:45, 46). As noted in the introduction, John is intending to give material the other Gospel writers omitted. Also, John is somewhat chronological (note the references to the Passover), and this cleansing falls early in the ministry of Jesus, whereas the others have it late in Jesus' ministry.
2. It is significant to tie these events in with the Passover (see 2:13 - "the passover of the Jews was at hand..."). It is John's intention to present Jesus as the Passover Lamb (cf. 1:29,36). Thus, these events are presented with this in view.

There were basically two groups Jesus confronted:

1. *The money-changers* - men who would exchange Gentile coinage (which was unholy), for Jewish coinage in order to pay the temple tax (Ex 30:11-16; cf. Mt 17:24-27). This practice allowed the money-changers to make huge profits.
2. *The animal sellers* - men who would provide acceptable sacrifices (those without spot or blemish) for gain. Some have estimated mark-ups of over 1000%.

2:14 "The temple." The thing under discussion is the temple. Note vv. 15,16,17,19, 21.

2:15 "Cords" means a rope of cords made of rushes, like the cords used on ship-board. This was not comparable to what one might make to torture someone.

- 2:17** “Zeal for thy house shall eat me up.” (This is John’s comment.) The disciples remembered this after the resurrection when Jesus interpreted scriptures to them.
- John lets us know this act was the fulfilling of Psa 69:9. There are two ways the disciples understood the application of this verse:
 1. That the zeal for the Lord’s house would lead to Jesus’ death (His being “consumed”).
 2. This demonstrated zeal for the Lord’s house further confirmed that Jesus was the Messiah - fulfilling Old Testament prophecies. It was suspected that the Messiah would make changes (perhaps some radical) in the religious practices of the Jews.
- 2:18** “Showest thou” (*deiknueis*) – present tense which indicates, “What sign are you doing?” They are speaking of what Jesus did. They perceive in this non-miraculous action that Jesus was saying something.
- “Sign.” The Jews understood that what Jesus did was a “sign.”
 - Since John is giving us “signs” to produce belief, it is vital we consider this text as one of those signs; i.e, a prediction of the resurrection.
- 2:19** This is Jesus’ teaching by the cleansing of the temple.
- “Three days” - compare 3:1.
 - “This temple.” The church is the “temple” of God today, His body. The temple which Jesus was discussing was destroyed in the first century. When Jesus was raised from the dead He raised the new “temple,” the church, the temple of His body - Jn 1:21. The concept of the church being a “temple” or “house” is not uncommon to the New Testament - Eph 2:20; 1 Tim 3:15.
- 2:20** This is a common feature of John’s Gospel. The people misunderstand the spiritual application of a physical sign. The temple had already taken forty-six years to build. Herod the Great began building the temple in the eighteenth year of his reign - c. 20-19 B.C. Thus, forty-six years later would make this in the year 27 A.D. The temple was not completely finished until 64 A.D., just a few years before the Romans came and completely destroyed it.
- 2:21** (John’s comment.) Again the disciples understood Jesus only after the resurrection. What does the “temple of his body mean?”
1. Jesus speaks of his physical body, His death and resurrection.
 2. Possibility: the “body” is also to be spiritually understood as the church. Destroy this temple (Judaism) and I will raise it up a new body (the church) in three days. This may or may not be true.
- 2:22** Compare Lk 24:44-47. After the resurrection Jesus revealed new understanding to the disciples. The disciples did not see the spiritual message of the Old Testament until Jesus, the last great prophet, revealed it to them.
- “Spake this.” This refers to v. 19.

- “Scripture.” This refers to Psa 69:9; cf. Jn 2:17.
- “His disciples remembered.” Cf. Lk 24:44,45.

2:23 These are miraculous because they resulted in belief. Even the miraculous signs are sometimes symbolic. This can be clearly shown in the Gospel of John.

- “Beholding” (*theorountes*). Compare 1:14.

2:23-25 Jesus Knows Man

2:23 John knows the purpose of his Gospel (20:30, 31) will be accomplished, because he has witnessed the power of Jesus’ signs to produce faith.

2:24, 25 is an introduction to the next several chapters.
Here John is going to produce a list of individuals whom Jesus *knew* - without any testimony from man. Those individuals are as follows:

1. *Nicodemus* - 3:1-36;
2. *Samaritan woman* - 4:1-42;
3. *The royal official* - 4:43-54; and
4. *The paralyzed man* - 5:1-15.

2:25 “Bear witness” (*marturese*). Other people, John the Baptist, Andrew and Nathanael, must testify in order that other men might know Jesus, and thus God. God knows man. He does not need the same type of testimony to know man.

CHAPTER THREE

JESUS KNOWS MAN #1 - Nicodemus 3:1-36

- 3:1** “Ruler of the Jews” (*archon ton loudaion*) indicates Jewish officials, members of the Sanhedrin, council. Nicodemus was a member of the Sanhedrin, the highest Jewish council.
- 3:2** Nicodemus, a witness, states that Jesus is a teacher sent from God. Jesus is equated with the prophets. The miraculous nature of the signs has convinced Nicodemus that Jesus is a teacher come from God, but this is a long way from the Logos.
- “Come from God.” That Jesus was from God was a true statement - Jn 7:16. The fact that Jesus was sent from God, however, was really insignificant in view of who He really was. After all John, a mere man, had been sent from God - Jn 1:6.

It is very important that the student of this gospel notice carefully Nicodemus' confession. In this statement, he becomes yet another witness to Jesus. Nicodemus would naturally be skeptical. He undoubtedly has seen false christs come and go. With this background it is noteworthy that this honest man cannot come to any logical conclusion except that <i>Jesus is from God</i> . What made him conclude this? <i>The signs</i> (cf. 20:30, 31).
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- 3:3** “Born” (*gennethe*). Compare 1:12, 13.
- Birth is the beginning of life, fleshly existence and awareness in both the natural and spiritual realms.
- Birth is “from above.” Somehow the spiritual realm is involved in a new start or existence for man.
- “See” (*idein*) - compare to “enter” in v. 5 - Jesus means “see.”
- Unless you have your thinking changed by God, and come to know God and God's plan and become aware of the spiritual, you will not see the kingdom of God, you will not recognize it. The kingdom of God is His rule over the lives and affairs of men who submit to him. The Jews looked for the throne of David and an earthly kingdom.
- This word means more than seeing with physical eyes. It means one must have “spiritual eyes in order to see the kingdom - Jn 3:6; 6:63.
- “Anew” (*anochen*) - from above. “From above” is a better translation in view of a number of New Testament passages. (See the study on the word “*Anochen*.”)
- “Born anew.” The source of this “birth” is from above - Jn 1:13.

The “New” Birth in John 3

Canticles Rabbah #1 on 1:3:

“When someone brings a creature under the wing of the Shekinah (i.e. wins him to Judaism according to Cant. r. 1 on 1:1) then it is accounted unto him as though he had created and fashioned and formed him.”

b. Jebamoth, 22a:

“A proselyte just converted is like a child just born.” The idea of rebirth is also a factor in the mystery religions.

Clement of Alexandria, Stromata IV.XXV:

“For this is what was said, ‘Unless you be converted and become as little children,’ pure in flesh, holy in soul by abstinence from evil deeds; showing that he would have us to be such as also He generated us from our mother - the water.”

The First Apology of Justin LXI:

“Then they are brought by us where there is water, and are regenerated in the same manner in which we were ourselves regenerated. For, in the name of God, the Father and Lord of the universe, and of our Savior Jesus Christ, and of the Holy Spirit, they then receive the washing with water. For Christ also said, “Except you be born again ye shall not enter into the kingdom of heaven.”

Irenaeus, Fragments XXXIV:

“For as we are lepers in sin, we are made clean by means of the sacred water and the invocation of the Lord, from our old transgressions; being spiritually regenerated as new babes, even as the Lord has declared: “Except a man be born again through water and the Spirit, he shall not enter into the kingdom of heaven.”

3:3-5 Because Jesus knows what is in Nicodemus’ heart, He immediately tells him what he needs to know. Certainly Nicodemus came to Jesus with questions concerning the most talked about topic of his day - the kingdom. Jesus tells Nicodemus what he needs to know about this kingdom.

1. *Accept one be born anew, he cannot see the kingdom of God (v. 3).*
The Greek literally reads *ean me tis gennethe anothan*. In the prologue John already established that those born of God “were born not of blood, nor of the will of the flesh, nor of the will of man, but of God (1:13). Thus, this birth that is “from above” is not a physical birth (as Nicodemus mistakenly thinks in v.4), but a spiritual birth. Therefore, one needs to be spiritually reborn. Why? Because the kingdom is a *spiritual* kingdom, not a *physical* kingdom (Jn18:36 - which explains Jesus’ action in 6:15; cf. Lk17:21). Unless Nicodemus begins looking for this kingdom through

spiritual eyes (instead of looking for an earthly political kingdom established in Jerusalem) he will never see (Gk. *idein* - 2 aorist active infinitive from *eidon* meaning "to see, perceive, experience") this kingdom. Nicodemus, like everyone interested in salvation, is going to have to put to death his old viewpoints, and be reborn to a new viewpoint - one that is given by Jesus.

2. *Except one be born of water and the Spirit, he cannot enter into the kingdom of God (v.5).*

Attempting to show Nicodemus that he has mistakenly thought of a physical birth, Jesus offers a fuller description of the new birth: it is a birth "of water and the Spirit." This new birth required two elements: 1) Water - which refers to the waters of baptism, and 2) The Spirit - which refers to the guidance and direction of the Holy Spirit. The fact that one preposition (*ex*) is used with both nouns shows that only one act is in mind, thus any attempt to apply this to a physical birth and then a spiritual birth (Holy Spirit baptism) will not stand. Besides, this would have Jesus still telling Nicodemus, "First, you have to be born physically, then..." This "first" would be foolish and unnecessary, since Nicodemus - as with all - have *already* met that requirement.

3:4 Nicodemus sees only the physical and not the spiritual.

3:5 "Verily, verily" (*amen, amen*) - something that can be depended on.

- Jesus gives the two elements of birth from above: water and the Spirit. The water involved is a reference to baptism. All of the first and second century viewed it this way. (See **The "New" Birth in John 3** above.)
 - Titus 3:5 - washing of regeneration (rebirth).
 - Hebrews 10:22 - washed with pure water.
 - The heart (mind) is sprinkled from an evil conscience, but the body is washed with water. The water has to do with the body, but the spirit has to do with the mind.
 - Ephesians 5:26 - washing of the water with the word.
 - Water affects the body, but the word affects the mind.
 - 1 Peter 1:23 - begotten by the word of God.
 - The word is the spiritual seed affecting the birth from above.
 - James 1:21 - implanted word is able to save your soul.
 - The word is the means by which the Spirit affects the mind and thereby brings about the new birth.
- "Born of water and the Spirit." The new birth consists of two elements:
 1. Water - Jn 3:23.
 - a. A washing, regeneration - Titus 3:5.
 - b. Bodies washed, hearts sprinkled clean - Heb 10:22.

NOTE: Water = Baptism.

2. Spirit - Jn 3:6.

NOTE: Spirit = Word of God - Jn 17:17.

3:6-8 Jesus now personalizes this to Nicodemus. Before He said “one” must be born again, now he says “you.” Perhaps Nicodemus thought that he and his fellow Jews in the Sanhedrin were already in the kingdom, or would automatically be included in it. Jesus emphasizes this by using the word “must” (Gk. *dei*) which refers to an absolute, unnegotiable teaching. There is no other way to enter the kingdom! “The wind bloweth” serves as an illustration of the work of the Holy Spirit. You cannot see it at work, but you eventually recognize its work. You cannot see the new birth, but you can see its effect.

3:6 Are you flesh or spirit, Nicodemus? Are you fleshly or spiritual? You cannot be spiritual unless you are born of the Spirit. Being born of the Spirit is a change in our thinking, a change of one’s mind.

- Ephesians 4:22-24 - renewed in the spirit of your mind.
 - A basic change is in the mind. The mind is changed by the word of God.
 - Romans 12:1,2 - be transformed by the renewing of your mind.
 - Romans 8:5-8.
 - The mind of the spirit is the one who thinks spiritually. This one is aware of not only the natural but also of their relationship to the spiritual. The mind of the flesh is death.
 - Some emphasize the spirit and other emphasize the water. Both must be emphasized; it is not an either/or proposition.
 - “Born of the Spirit” = born from above - Jn 3:3.
 - Born of God - Jn 1:13.
 - “Born” *gennao* - born, begat.
 1. One born of Him practices righteousness - 1 Jn 2:29.
 2. One born of God does not practice sin - 1 Jn 3:9. Why?
 - a. Because the seed abides in one born from above - 1 Jn 3:9.
NOTE: seed = *sperma*.
 - b. The seed is imperishable - 1 Pet 1:23.
 - c. The seed is the word of God - Lk 8:11.
 - d. The word is implanted - Jas 1:21; Jer 31:31.
 - e. The word works in one born from above - 1 Thess. 2:13.
 3. One born from above loves God and his brothers - 1 Jn 4:7; 5:1.
How does one love God?
 - a. By keeping God’s commandments - 1 Jn 5:3.
 4. One born of water and the Spirit overcomes the world - 1 Jn 5:4.
Who are the “world?”
 - a. Those who do not know God - Jn 1:10.
 - b. Satan - Jn 12:31; 14:30; 16:11; Eph 2:2.
- NOTE: The new birth is a *continuous process*, not a one time act.

- 3:7** “Born anew.” Compare to v. 3.
 — Something happens from above that changes man.
- 3:8** “Wind” (*pneuma*). Compare to v. 6 for a play on words.
 — “Bloweth” (*pnei*). The play on words continued. You cannot see the wind, but you can see the effects.
 — You cannot see the new birth in the mind of a person but you can see the effects of the change - cf. Gal 5:22.
- 3:9-36** This section continues the general theme introduced in 2:24ff: “Jesus Knows Man.”
- 3:9-12** Nicodemus is thinking in terms of a physical birth, not a spiritual birth. The birth “from above” is probably the earthly thing Jesus is referring to (although a logical explanation can be offered in support to the new birth being a heavenly thing - requiring a previous meeting between the two). If Nicodemus is having difficulty grasping something as basic as the new birth, he will certainly not receive the heavenly things.
- The new birth is connected with Jesus, and without Jesus it cannot take place (cf. Jn 12,13). It is Jesus who has come to speak of these heavenly things, and He is well qualified to do so, since He is the one who has “descended out of heaven” (v. 13).
- 3:9** How can these things be?” Nicodemus is thinking in terms of physical birth not spiritual birth. The birth from above that Jesus has spoken of is a “heavenly thing” and is not comprehended by Nicodemus. The new birth is connected with Jesus, and without Jesus it cannot take place - Jn 1:12,13.
- 3:10** What is this verse meant to say, beyond the question to Nicodemus? The knowledge is not to come from the Law and Israel, but from grace and truth.
- 3:11** “We” - This could be John’s comment.
 — This word creates somewhat of a problem. Jesus is speaking, but He may mean that the Holy Spirit bears witness along with Himself. See Jn 1:33, 34; 1 Jn 5:7, 8; Jn 5:31. No person can bring the knowledge of God to men but the One who descended from heaven - Jn 1:1,14; 3:13. Another possibility is that Jesus is speaking of John the Baptist.
 — “Ye receive.” Plural in the Greek.
- 3:12** “Earthly things” = things about the natural realm contrasted to things about the spiritual realm.
 — “Earthly things...heavenly things.” This verse demonstrates the thrust of the book of John.

- 3:13** “Son of man” - compare 1:51. The contact between heavenly and earthly things.
- “The Son of man.” No person can bring the knowledge of God to men but He who descended from heaven.
 - This is the second time John has used the term “Son of man.” See Jn 1:51. As used here, the term simply means a human being. Cf. Dan 7:13,14.

3:14,15 The brass serpent offers us another look at some of the spiritual applications made by Jesus. Just as the ancient Israelites had to focus their attention on the serpent in order to be saved (Num 21:1-9), so today people must fix their attention of Jesus. One must “believe” in Jesus to receive eternal life. What does believing in Jesus mean?

1. Receiving Him - 1:12;
2. Obeying Him - 3:36;
3. Coming to Him - 6:35;
4. Eating His words/flesh - 6:63ff.

One will also note that this is a prediction of the type of death Jesus will die, for “lifting up” was an expression meaning crucifixion (cf. 12:32).

3:14 How would anyone get Jesus Christ out of a brass serpent in the desert? There was a spiritual meaning in that text. Just as those people in the desert had to fix their attention on a brass serpent, so today people must fix their attention on Jesus Christ as the only way to know God and believe him if they are to have eternal life, which is a life in fellowship with God.

- “Lifted up” refers to the death of Christ - Jn 12:32,33.

3:15 “Believeth” (*Ho pisteuon*) present participle - the one *continuing* to believe. This means “keeping on, keeping on” (Jn 6:40). The word “beholdeth” means to fix one’s attention on some thing or some one.

- “Eternal life.” Compare to 1:4.

3:16 ... begins the explanation of what Jesus said. Note the word “for.” Is Jesus still speaking or does John explain the significance of Jesus’ statements? Probably this is John speaking because of the use of “the Son” in v. 17.

Special Study **John 3:16**

It has been called the Golden text, the Gospel in one verse, the summation of God’s plan for man. It is held up for the camera’s to see at sporting events. It is one of the first verses ever memorized.

What is so significant about this verse? It is well worth our time to consider this great text one word at a time.

FOR - Gives the reason for the statement in v. 15. The force of the Greek *ina* (translated “in order that”) to begin v. 15 ties together the “lifting up” of the Son of man “in order that”, or for the purpose that, those (literally “all”) who believe in Him might have eternal life.

GOD - Is the subject of the sentence. Therefore, this is a verse about God. It is focusing on what God has done.

SO - (Gk. *outou*) - Means “in this manner” or “in this way.” It is telling (a.) how God loved the world as well as (b.) the degree of His love - cf. 1 Jn 3:1,16. God must really love us to do what He did for us.

LOVED - (Gk. *agapa* - is a key word in John, occurring 43 times). This is love given without return (1 Jn 4:9,10). It is love given while we were yet sinners (Rom 5:8). Who loved? God loved. This verse is a statement about His love.

THE WORLD - Is the direct object of God’s love. The “world” (Gk. *kosmos* - 77 times in the Gospel). In John “the world” is that group of persons who have no fellowship with God (Jn 1:10,29; 3:17; 12:31; 15:19; cf. 1 Jn. 2:15-17). This is God reaching out to the unlovable. Why would you and I be considered unlovable? Because of sin. Sin makes us impure and unholy.

THAT - (Gk. *hina*. See note on “for” above for connection of this with v. 15). This is the result of God’s love (1 Jn 3:8). Because He loved, He did something about it. He does not love without action.

HE GAVE - This is love in action (1 Jn 3:16; 4:9,10). Giving is always a solid proof of love (e.g. Jn 15:13). God had no obligation to give. Therefore, the fact that He did give ought to underscore and emphasize the degree of His love. There can be no greater gift than what God gave.

HIS ONLY BEGOTTEN SON - The only one of His kind; unique, special (Jn 1:14,18; 8:31,32). It is not that God had no real attachment to His gift. It was *His* Son, and He had *only one* Son.

THAT - The reason God loved and gave. He had a specific purpose in mind (cf. 1 Pet 1:17-21).

WHOSOEVER - This word means all men everywhere. It does not exclude poor, or include only the middle class. It does not exclude a certain race, gender, etc. The word is all inclusive (cf. Acts 17:30). If God was going to give such a precious gift, then it was going to have the greatest impact possible. He did this with people in mind - people like us. It is remarkable to even fathom that God would do this to save a person like you or me.

BELIEVETH - This word describes a way of life. It includes receiving Jesus (Jn 1:12) as well as obedience (Jn 3:36). It is continuing action, meaning that one must continue to believe (cf. Jn 20:30,31). It cannot be said that one truly “believes” if he does not follow what Jesus taught. For example, He taught that one must be born again (Jn 3:3,5). If one is not baptized, then that one does not believe.

ON HIM - On Jesus. We must believe in Jesus or be lost. Morality or sincerity are not sufficient. Other religions are useless. Jesus is the exclusive way to eternal life (cf. Jn 14: 6; 1 Cor 3:11). Is that hard? yes! Inflexible? Yes! But, it is God’s plan! And, it is God’s plan *for the world*.

SHOULD NOT PERISH - Perish (Gk. *apolhthai*) means to be separated from God and His salvation (cf. 2 Thess 1:7-10). It is losing all that is good. It is the opposite of “eternal life.” Think of the two alternatives. Perishing is too awful for our comprehension! Believing is sensible and logical. So, why do so many choose not to believe?

BUT - (Gk. *alla*). This presents the strongest possible contrast between “should not perish” and “have eternal life.” “Perishing” is the direction all were going. All seemed helpless and hopeless, but...

HAVE - To possess or own. We must not flirt with eternal life. God does not want one to go back and forth - having and losing - eternal life. It is his or her possession. If we have believed in Jesus, we have - right now - eternal life.

ETERNAL LIFE - Abundant and unending life in fellowship with God (Jn 3:36; 5:24; 17:3). “Life” means more than existing. It addresses the quality of that existence. What God intends to give can truly be qualified as “living.” It will not be the “eternal death” but the exact opposite. “Life” (Gk. *zwh*) - is a key word in John, occurring 55 times. Note that the phrase “eternal life” (*zwhn aiwnion*) occurred also in v. 15 as a lead in to v. 16.

3:16-21 This section is probably a continuation of the conversation between Jesus and Nicodemus. Here Jesus explains to Nicodemus that believing in Him is not just a good idea. It is the only way one can escape the judgment of God. The plan of God was to send the Son for salvation, not for judgment. The Greek word for judgment is *krino*, meaning “condemned” or “damned” (KJV). Jesus’ first coming was not to condemn the world, but to save it (contrast with Heb 9:27, 28). This statement serves to deepen Nicodemus’ understanding of Jesus. In verse 2 Nicodemus recognized Jesus as a teacher “sent from God.” Now he should understand that Jesus was indeed sent, but for the purpose of “saving the world” (Gk. *kosmou*). “World”, in the Gospel, often means “those separated from God by sin.” The word occurs 77 times in the Gospel alone).

Jesus also attempts to deepen Nicodemus' understanding of the concepts of "light" and "darkness." In the prologue John identified the Logos as the "light of men" (1:4) who would shine "in the darkness." The word light (*phos*) occurs 23 times and represents good, purity, holiness and knowledge. The word *darkness* (*skotia*) occurs 9 times, and represents evil, wickedness and ignorance. To say that men "loved the darkness" means that they preferred to remain in ignorance and wickedness. The reason for such a foolish choice is also explained by Jesus: "they 'loved the darkness...for their deeds were evil' (3:19). As the light, Jesus came for the purpose of exposing the darkness, i.e. showing the world how God views sin. If man can see sin the way God sees it, he will learn to hate and despise it - and do all that he can to avoid it.

Light and Darkness: A study of John 3:18-21

Introduction: John says there are two kinds of people:

- A. Those of the darkness:
 - 1. Are in darkness because they "love the darkness."
 - a. This means they love evil, wickedness and ignorance.
 - b. This means they have made a choice to give their affection and loyalties to the things of darkness (e.g. 1 Jn 2:15-17).
 - 2. Are those who hate the light.
 - a. This means they hate Jesus, who is the light (cf. Jn 7:7; 15:18).
 - b. This means that they hate truth. They are not interested in knowing the truth so as to be saved (Jn 8:32; 17:17; cf. 2 Thess 2:10).
 - 3. Are those whose deeds are evil.
 - a. Their lifestyles are not characterized by anything good or holy.
 - b. Their lifestyles are filled with deeds (actions/practices) that are clearly in violation of God's plan.
 - 4. Are those who do not want their deeds exposed.
 - B. Those of the light:
 - 1. Are those who know Who the light is.
 - 2. Are those who practice the truth.
 - 3. Are those who are happy to have their deeds exposed.
-

3:17 "Sent not" - past tense.

— "World" - used three times - key passage.

— "Judge" (*krine*) = judged, or condemned, here more correctly, condemnation - Jn 5:24. Jesus' first coming was not as judge, but as Savior. He brought the knowledge (light) of God into a dark world. Evil naturally flees from the light but good is attracted to it. Therefore, His very coming causes a judgment, or

separation, to take place. We judge ourselves in accordance with how we react to Jesus.

3:18 “Believeth”, present tense. He who is now not believing is already condemned. He does not now and never has believed.

— “He that believeth” = Jn 3:16; Jn 5:24.

— “Believeth not.” This word in the Greek is in the perfect tense which means this person at one time did not believe and still does not believe. Cf. Jn 8:24.

3:19 “Light.” Compare 1:4,5,8,9.

— “Men loved the darkness.” Some chose to remain ignorant (Rom1:28). They loved the darkness because their works were evil.

— Synonyms for “light” - knowledge, truth, Logos, life. If God is truth then anything against Him is darkness.

— We either love what we are doing, and thus love darkness, or change our minds to conform with the light.

— “Light.” The ‘l’ in this word should be capitalized. See Jn 1:4,5.

3:20 If you are practicing evil, you hate Christ. Men do not come to the light because they have to admit we are sinners and our works are evil.

— “Doeth” (*prasson*), present participle, which means keeps on doing, practicing rotten things. This is how they demonstrate that they hate the light.

— “Evil” (*phaula*) = rotten things. Evil in the light looks very evil.

3:21 “Doeth” (*poion*), present participle - the one who is doing.

— Truth is not just something you know, but something you do. Truth is harmony with God and His nature. When we live the Christian life, we do the truth.

— When the light is turned on and we are doing the things that are right, everything is okay. As we practice the truth, we keep coming closer to the light.

— “Doeth the truth” = *doing*, and not just *knowing*. Truth is real. *Knowing* truth will not set us free, but *doing* the truth will set us free. Cf. Jn 14:6; 8:32.

3:22-36 “After these things” seems to indicate the end of the discourse with Nicodemus. It is significant that John immediately brings us to two sections (3:22-36; 4:1,2) which show both John the Baptist and Jesus baptizing. This is no coincidence. It is a logical follow-up to the previous discussion of the new birth. While John viewed his baptism as one that looked to Christ, he recognized that he must *decrease* to allow the world to clearly see - and obey - Jesus (note v. 36: believe and obey are synonymous).

3:22 “After these things” indicates a break. We have had the Incident of Nicodemus: the admonition and the apostolic explanation (vv.16-21). This is the usual style of John’s Gospel. Immediately after the incident of Nicodemus, we find Jesus and John baptizing... the admonition to the new birth.

- “He...baptized.” Although Jesus was involved in baptizing, it was His disciples who were doing the actual baptizing.
- 3:23** “John also was baptizing.” The Gospel of John is the only one that tells us both John and Jesus were baptizing.
- “Much water.” Baptism requires much water.
- 3:25** “Purifying” (*katharismos*). Compare to 2:6. Now there is a confrontation between John and his disciples and the Jews about “purifying.”
- “Questioning...about purifying.” Why the question? Purification, in the Jewish sense, involved self-immersion in water for uncleanness - Lev 14. Naaman was told by Elisha, “Go and wash in the Jordan seven times...” - 2 Kgs 5:10. The scriptures say that Naaman “...dipped himself seven times in the Jordan” - 2 Kgs 5:14. This shows the Jews understood that purification involved immersion in water.
- 3:26** “Borne witness” (*memarthrekas*). John bore witness to Jesus in 1:5,6,29ff, and is still bearing witness. Compare 1:37. John’s disciples followed Jesus.
- 3:28** “I am not the Christ” - 1:8, 20, 23.
- Definition of John the Baptist’s mission: “I am sent before him.” Compare 1:23.
- “I am sent before him.” See Mal 3:1. “My messenger” = John. Cf. Mal 4:5. The entire book of Malachi deals with “my messenger.” In fact, “Malachi” means “my messenger.”
- 3:29** John the Baptist is not jealous of Jesus, but joyous. John is a success if all men go to Jesus.
- “Bride” - compare to Rev 21:2,9 where it refers to the church. Could it refer to the church here also?
- “Bridegroom” = Jesus cf. Rev 19:6,7.
- “Friend of the bridegroom” = John.
- 3:30** “Increase...decrease.” Cf. Jn 1:34.

Special Study

He Must Increase Jn 3:22- 30

Introduction: John’s attitude was not the common “me first” attitude.

- A. *He wished for Christ to increase.*
1. We all want to do well and excel. We also live in a “claw your way to the top” world. But while everyone else was trying to get the top spot in the Messianic kingdom, John was busy lifting up Christ.
 2. He said Christ *must* increase. Why?

- a. Because He is the Lamb of God who takes away the sin of the world (1:29).
 - b. Because He is one of higher rank (1:30).
 - c. Because He is the Son of God (1:34).
 - d. Because John knew that He provided eternal life and that rejection of Him brought God's wrath (3:26).
- B. *He wished for himself to decrease.*
 - 1. John saw no value in promoting himself. What good would there be in his rising to the top?
 - 2. John said he *must* decrease. Why??
 - a. Because his increasing would cause people to focus on him, instead of the one who could really help them.
 - b. Because his increasing would encourage others to follow him instead of God's chosen One.
 - c. Because his desire to increase would mean losing his special place as a servant of the Lord.
 - 3. How did John intend to decrease and cause Him to increase?
 - a. By having a servant attitude (Mt 20:26-28).
 - b. By being humble (1 Pet 5:6).
 - c. By denying self (Mt 16:24).

Conclusion: John had his chances to exalt himself, and inflate his own worth (Jn 1:19-27), but true greatness awaits those who are willing to take up their cross and follow Jesus (Mt 10:38).

3:31 Again we have the literary style of John.

- 1. The incident (vv. 22-25).
- 2. The admonition (vv. 26-30).
- 3. The apostolic comment (vv. 31-36).
- "He that is of the earth" = John.
- "He that cometh from heaven" - ("from above") - is Jesus.

3:32 "He" is Jesus - the witness bringing the knowledge of God. Compare Jn 18:37. Jesus came to bear witness to the truth. Whoever hears the testimony of the Logos, the truth, doeth it (v. 21), and they set their seal to the fact that God is true. If they refuse to hear the truth and claim that their way of life, whatever it is, is truth, they make God a liar (1 Jn 1:10).

3:33 "Set his seal" = one is agreeing with God.

- "God is true." See Jn 18:37. If one rejects Jesus, one is actually rejecting God.

3:34 "Words" (*rhemata*). The Logos does speak the works of God...the things God speaks. God has given the fullness of the spirit to give the fullness of the revelation of God.

- “He whom God has sent” = Jesus.
- “He” = God.
- NOTE: This explains v. 33.

3:35 This is a great claim.

3:36 “He that believeth” (*Ho pisteuon*). Compare 3:15,16 - present participle - the one continuing to believe in the Son.

- “Hath” (*echei*) - present tense. He *now has* eternal life (as long as he keeps on believing).
- “Obeyeth not” (*apeithon*) = disobey. Disobeying is the opposite of believing. Therefore, believing must include obeying.
- “Shall not see” (*opsetai*) - future tense. The one who believes has (present tense) eternal life, but the one who disobeys shall not see (future) life. “Life” (*zoen*) here is future. The opposite of life is wrath.
- Clearly shows that believing and obeying are the same thing.
- “Hath eternal life” as long as he keeps on believing.
- *Zoe* is one word for “life.” The other word is “*bios*” - biological life. Cf. 1 Jn 3:17. *Aionion* means “eternal” - that which pertains to God and spiritual things. In other words, “eternal life” means life in fellowship with God - Jn 5:24; 11:25.

CHAPTER FOUR

<p>JESUS KNOWS MAN #2 - Samaritan Woman 4:1-42</p>

4:1-3 The Pharisees already had shown interest in John (1:19-24), so it is not surprising that they would equally be interested in Jesus, especially since Jesus has surpassed John in popularity.

In a parenthetical statement the apostle notes that Jesus did not personally baptize anyone. While some use this text to de-emphasize baptism, it is clear that Jesus commanded baptism (Jn 3:3,5; Mt 28:18-20; Mk 16:16, et. al.). The performance of baptism was left to His disciples, perhaps to eliminate any future arguments that one is superior to another because he was personally baptized by Jesus (see 1 Cor 1:11-17).

Special Study - Breaking Down the Barrier: A Study of John 4

Introduction: “For He Himself is our peace, who made both groups into one, and broke down the barrier of the dividing wall, by abolishing in His flesh the enmity...that might...reconcile them both in one body to God through the cross...” (Eph 2:14-16, NASV). In reaching out to the Samaritan woman, Jesus demonstrated just how far He was willing to go to save all. Notice the barriers Jesus crossed in order to save the Samaritan.

A. *Jesus crossed the social barrier.*

1. This woman was obviously poor (e.g. she had to draw own water, etc.).
2. Jesus is the creator of the world (1:3).

B. *Jesus crossed the sexual barrier.*

1. She was surprised that a man would break the strict custom and speak with a woman (v.27).
2. “Jose B. Johanan of Jerusalem said: Let thy house be opened wide and let the needy be members of thy household; and talk not much with womankind. They said this of a man’s own wife: how much more of his fellow’s wife! Hence the Sages have said: he that talks much with womankind brings evil upon himself and neglects the study of the Law and at the last will inherit Gehenna (*Mishnah*, Aboth 1:5).

C. *Jesus crossed the racial barrier.*

1. She was surprised that He spoke with her, a Samaritan, “for Jews have no dealings with Samaritans (v.9).

2. It is well documented that the Jews despised the Samaritans, and regarded them unclean (e.g. *Mishnah*, Niddah 4:1). See Morris, *Gospel of John*, p. 259 footnote.
 3. The Jews believed to drink from a Samaritan vessel would have been defilement.
- D. *Jesus crossed the spiritual barrier.*
1. Jesus was the Son of God, the Samaritan was a woman of sin.
 2. Jesus proved Himself to truly be the Savior of the world.

Special Study - Samaritans

The Samaritans, called “Chuthaeans” were originally from Persia. They were brought to Palestine by the Assyrians after the 10 northern tribes were exiled (2 Kings 17:24-41). They worshipped the God of Israel, were mixed Jewish, Assyrian and Persian blood. they offered Zerubbabel and Joshua help to rebuild the temple, but the Jews refused their help. They were offered, however, the right to come to Jerusalem and worship. The Samaritans became angry and attempted to stop the temple building. They wrote Darius a letter accusing the Jews of building a fortress. However, Darius checked the archives and replied that the Jews had Cyrus’ permission to rebuild and said to leave them alone. Therefore, the Samaritans pulled away and established their own worship on Mt. Gerizim (cf. Josephus, *Antiquities* XI.84ff, XII.10).

- 4:1** “Jesus was making...more disciples than John.” How did John feel about this? John was rejoicing!
- “That.” The second “that” in the verse probably should not be there. Probably the verse should read, “When therefore the Lord knew that the Pharisees had heard Jesus was making and baptizing more disciples than John....”
- 4:2** “Jesus...baptized not.” The significance of this verse is that the emphasis should be on preaching and teaching the truth and not on who does the baptizing.
- 4:3** Jesus moves north to Galilee through Samaria.
- “He...departed again into Galilee.” What had Jesus done in Galilee? Turned the water to wine.
- 4:4-9** Whereas Nicodemus represented the elite among Jewish circles, the Samaritan woman represents the exact opposite. Perhaps this is why this section is so important. It serves to show the *universal nature* of the Gospel.
- Sychar was a city estimated to be about one-half mile from Jacob’s well, and is thought to be near the city of Shechem. Jacob’s well is said to be the only place today where you can be absolutely sure Jesus either sat or stood. Gen 33:19 records Jacob purchasing some land in this area, as well as being buried here

(Josh 24:32). There is no record of his digging a well here, but the tradition is strong enough to suggest it to be a genuine work of Jacob.

4:6 The sixth hour = twelve o'clock, noon.

— “Jacob’s well.” The word for “well” is *pege* which means a spring or flowing well as opposed to a stagnant well.

4:7 Compare Rebecca at the well (Ex 24) and Jacob’s well.

— “Give me to drink.” This is an ironic request in view of what Jesus had to give... that is, “living water.”

4:8 “Gone away into the city to buy food.” This is also strange: for Jesus is the “bread of life.”

4:9 “Samaritan Woman.” The woman was surprised when Jesus asked for a drink because Jews normally had no dealings with Samaritans.

4:10 “Living water.” Jesus is changing the conversation from the physical to the spiritual (as He did with Nicodemus). With spiritual symbolism, “living” emphasizes the life-giving qualities as well as the lasting qualities of Jesus’ water. As Nicodemus misunderstood “birth”, and the multitude misunderstood “Bread”, this woman misunderstands “water.” The phrase “living water” has an Old Testament background (cf. Psa 36:9; providence 13:14; Jer 2:13; 17:13; Isa 55:1; Ezek 47:1-12; Zech 14:8) and is going to be used by Jesus again in 7:38ff. (where the living water is connected with the coming of the Holy Spirit).

— Jesus calls Himself “the gift of God.” The spiritual world has given the natural world a gift. Jesus has already been called the Son of man, Son of God, King of Israel, Teacher sent from God, Lamb of God, Light, Christ, Messiah, Logos and Truth.

— “Living water.” Some wells in the Old Testament were springs. The word used for “well” in v. 6 means “a flowing well”, “a spring.” The Hebrew word “living” - *chaie* - also means “flowing.” Living water is running water. The woman would not have noticed Jesus’ meaning.

— In Hebrew, “living water” simply means running water or flowing water as opposed to stagnant water. The gospel of John, however, brings out the symbolism of the term “living” as it relates to “life” and “eternal life.” It is living water because it gives eternal life. Just as Nicodemus misunderstands “birth” in Jn 3, and just as the multitude misunderstands “bread” in Jn 6, so here the woman misunderstands “water.” She fails to see “water” as a symbol which teaches a spiritual truth. She thinks only of the “flowing water” in the well.

4:11 “Well” (*phrear*) means shaft, deep well. The woman is thinking literally, but Jesus speaks spiritually as with Nicodemus.

— “Sir, thou hast nothing to draw with.” Jesus seeks to initiate a discussion of spiritual things. He says that if the woman had known the “gift of God” and “who

it is” that was speaking to her she would have asked for, and He would have given, “living water.” The woman understands Him to say “flowing water”, referring to the water in the well.

— “Living water.” Cf. Jn 6:63.

4:12-14 The woman’s belief that Jesus could not “be greater than our father Jacob” serves as an important statement, not only in this discourse, but for the entire Gospel. As readers we are challenged to determine the real importance of Jesus. With the woman, she will be challenged with the reality that Jacob provided only water that could satisfy a temporary thirst (v.13). Jesus is able to provide water which can enable one to never thirst again (v.14). Jesus will tell the multitude that “he who believes in me shall never thirst” (6:35). Notice the significance of this great claim. With Jesus, one will have all he needs. There will never be a need for another plan nor another savior. (cf. 8:24; 12:48; 14:6; 20:30,31).

4:12 “Art thou greater than our father Jacob?” This question is obviously to be answered, “Yes” by the reader, for Jacob gave only physical water, not spiritual water.

4:13 “Drinketh” (*Ho pinon*), present active participle - everyone who is drinking.

4:14 Jesus speaks of a different water from that of the well. Whatever the “living water” is, when we drink the water, it becomes a source of water and produces eternal life.

— People want the knowledge of God (Jn 17:3).

— If one allows Christ to reveal God to him, this knowledge in him becomes living water unto eternal life.

— The one believing on the Son has eternal life (Jn 3:36). There must be a connection between believing and this “living water,” for both result in eternal life.

— In chapter three there is birth from above and in chapter four there is drinking of “living water.” Both speak of the same result - eternal life. If the birth from above includes a change of mind, then the drinking of “living water” must include a change of mind.

— Whatever Jesus can give us is the living water.

— “Whosoever drinketh.” John 6:35 helps us understand how we “drink” this living water. “He who comes to Me shall never hunger, and he who believes in Me shall never thirst” (NASV). Thus, we drink the living water by “believing” on Jesus. Remember that believing on Him includes “receiving” Him and “obeying” Him (Jn 1:12; 3:36). When we have received Christ and live by faith in Him, we live in fellowship with God. As long as we have “Christ in us” we have eternal life. John 7:38 indicates that the presence of the Holy Spirit in the life of the believer is that which produces an endless stream of living water in us.

4:15 For the woman it was a long journey to the well. She did not want to have to have to make the trip again. Her problem? She continues to think *physically*, whereas Jesus is attempting to teach her a significant *spiritual* truth.

— “Neither come all the way.” Was Jesus communicating to the woman? No.

4:16-18 Jesus totally changes the subject and the direction of the previous conversation. He is showing Himself to be the perfect example when it comes to reaching the lost. “It is best taken as His way of bringing the woman’s sin into the open” (Morris, p. 264). Jesus confronts the woman’s life as if were an open book. Thus, this proves to be our second example of “*Jesus knows man*” (2:24ff.). Jesus knew the woman. He knew her life. Equally, Jesus knows all of our lives as if they were open books.

— The woman wants to change the subject as quickly as possible. Jesus has touched on a very personal subject, one which she is not interested in discussing. Jesus then demonstrates even further His knowledge of the woman by describing her marital history. She later described this as, “Come, see a man, who told me all the things that ever I did: can this be the Christ?” (4:29).

— Note: Some have attempted to use this text to support the position that Jesus allowed multiple marriages, divorces and remarriages. To so argue is to argue from silence. We cannot prove, either way, whether these men are dead, or whether the divorces were done on the basis of adultery. It is equally impossible to prove that Jesus accepted the woman’s present arrangement (even if she married number six).

— Jesus here dramatically changes the subject, no doubt surprising the woman (and making her very uncomfortable). Now instead of a woman speaking from behind her barrier to a Jew, it is a woman who is personally confronted with her life as an open book.

— “Call thy husband.” Jesus just dropped the conversation several levels of communication by touching on a very personal subject.

4:19,20 The woman does what so many do when confronted with their sinful lives.

They change the subject. She wants to talk about a “safe, sterile” subject - one that is less personal - like worship.

— The mountain where the Samaritans worshiped was Mount Gerizim. This mountain was the site where Abraham built an altar (Gen 12:7) as well as Jacob (Gen 33:20) and was a part of the blessings and cursings (Deut 11:29). The Samaritans even pointed to Deut 27:4ff as authority for building an altar on that mountain (they read the text as saying “Gerizim” instead of “Ebal”).

4:19 The witness of the woman.

— “Sir, I perceive that thou art a prophet.” She first thought that Jesus was just a Jew. Now she knows He is a prophet, a man of God. Cf. Jn 4:9.

4:20 She acts like most people do when the preacher comes to their home. She speaks about the church. She tries to bring the conversation to a less personal level.

- “Our fathers worshiped...ye say....” The woman tries to get out of the personal situation by discussing a religious subject. Worship. After all, worship is a nice sterile subject that will not hurt anybody.

4:21, 22 Jesus addresses a more important truth first: a time is coming where *the place* is totally insignificant. Worship of the Father will not require any certain location. Also notice how Jesus suggests that all men, Jews and Samaritans alike, will be involved in worshipping the Father. The second truth is directly related to the woman’s question. God’s law required that His worshippers come to Jerusalem. That was “the place which the Lord your God shall choose” (cf. Deut 12:5,11,14, 18, 26; 16:2,6,11,15,16, et. al). Therefore, it was the Jew who, having received the Law, knew accurately what God wanted. In addition, God’s plan was that “*the salvation*” (lit. *h swthria*) come from the Jews. This salvation was obviously Jesus. The Messiah was to come from the Jews.

4:22 “Know” (*oidate*). The word is telling her, “You do not know God.”

- John the Baptist told the Pharisees the same thing (Jn 1:26).
- If the knowledge of God would have come from the Law, the Samaritan woman would have known God.
- Jesus answers her question, but immediately returns to His topic.

4:23-26 The reason Jesus offers for the de-emphasis of the place of worship is found in the very nature of God. Jesus says that “God is Spirit.” He is not a physical being who must be worshiped in a certain place. Jesus earlier had mentioned the destruction of the temple (2:19ff). There will be a new pattern of worship which does not emphasize the “where” but the “how” - “in spirit and truth.”

4:23 Compare “true worshiper” to “true light”, “living water”, “true bread.”

- Jesus is not talking about church services. Jesus is saying to the woman that she is not a true worshiper because she has sin in her life - adultery.
- The woman’s works were evil and, thus, her works had been reprov’d - Jn 3:19-21.
- To worship in spirit and truth, one must:
 1. Know the truth, and
 2. Do the truth.
- “Spirit” means “with the heart.” Where is your heart during every day of the week?
- “Such” (*toiotous*) = this kind of people, God wants this kind of people, those who worship every day, rather than the hypocrite who claims one thing and does another.
- “But” (*alla*) = a strong contrast referring to a kind of people.

- “True worshippers” - a certain “kind” of people. Note: this verse is saying that God seeks, wants, desires, demands, true worshippers.

4:24 “Must worship in spirit and truth.” One’s life must be in a right relationship with God for one to be a true worshiper.

Worship God’s Way: A Study of John 4:23, 24

- A. *God seeks true worshippers.*
1. The word “true” (Gk. *alethinoi*) is a rare usage, and has the force of “real, genuine and authentic” (Bultmann, *TDNT*, 1:249,250).
 2. All worshippers are not acceptable to God. There are those who are genuine and authentic worshippers, and there are those who are play-actors (hypocrites).
- B. *God seeks worshippers who will submit to worshiping in His way.*
1. Note carefully the wording of v. 24: “they that worship Him must (*dei*) worship in spirit and truth.”
 2. Worship is not a matter of opinion. Today people do in worship what pleases them. God says it must be done His way.
- C. *God seeks worshippers who will worship Him in spirit.*
1. The basis for this is God’s fundamental nature: God is spirit (*pneuma*). God is not flesh and blood, nor is He bound to this place or that place (cf. Acts. 17:24ff).
 2. “God has brought men in the unfolding of his divine plan to the point where spiritual worship everywhere is what pleases him, without regard to any sacred spot” (Frank Pack, *John*, p. 76).
 3. To worship God in spirit, then, is to de-emphasize the physical, material things of worship, and emphasize the spiritual aspect of worship.
 4. God is concerned with where the worshiper’s heart is, not where his body is. He is concerned with his spirit.
- D. *God seeks worshippers who will worship Him in truth.*
1. The word truth means “according to the divine standard” (cf. Jn 17:17).
 2. “If *aletheia* is added (to *pneuma*), this is an indication that such worship can take place only as determined by the revelation accomplished in Jesus (v. 25ff.), and consequently as determined by the Revealer who is the only way of access to God (1:18; 14:6)” (Bultmann, *TDNT*, 1:246, 247).
-

4:25 The woman might be asking: “Could you be the Messiah?”

- 4:26** The woman's witness has now passed through the thought that Jesus was "just a Jew" to "just a prophet" to feeling that Jesus was possibly the Messiah.
- "I am *he*" The only way to know God is to know Jesus.
 - NOTE: This is the first of the "I am" passages.
- 4:27-42** John has been compiling a long list of witnesses to Jesus, some of which were openly resistant to Him in the beginning (like this woman). However, having seen the tremendous power of Jesus, she progresses from His being "just a Jew" (4:9), to being a prophet (4:19) to His being the Christ (4:29). She witnesses to that fact to her fellow Samaritans. Meanwhile, John gives us a very interesting parentheses in vv. 31-38, where Jesus teaches about priorities.
- 4:27** The woman forgot all about what she came out to the well for.
- "They marveled that he was speaking with a woman" - especially a Samaritan woman. (I believe this was purposely done to show that Jesus loves all humanity no matter what their race. D.P.)
- 4:29** She continues to toy with the idea that Jesus is the Christ.
- "Come, see." Cf. 1:39, 46.
 - "Can this be the Christ?" Cf. Jn 4:9,19. This is written for the benefit of the reader.
- 4:31** This begins a parentheses which lasts until v. 38.
- "In the mean while" marks this parentheses.
- 4:34** Food itself is doing the will of God. The "true" food that sustains eternal life is doing the will of the Father.
- 4:35** By lifting up there eyes the disciples would have seen the people of Sychar.
- "Fields" - the people of Sychar.
- 4:36** Reaping the harvest is gathering fruit for eternal life.
- Possible meanings:
 1. He talks about the one who reaps the harvest being rewarded with eternal life.
 2. He talks about the gathering of fruit for eternal life so that eternal life might belong to the fruit being harvested.
- 4:38** "Others have labored." What others? The prophets and John the Baptizer.

Special Study

Fulfill Your Ministry: An Application of John 4:34-38

Introduction: All Christians have a ministry (e.g. 1 Pet 2:5,9). As we follow the example of Jesus, we want to “seek and save that which was lost” (Lk 19:10). There are three basic, fundamental attitudes all Christians must have:

- A. *All Christians want to accomplish the work of God (4:34).*
 - 1. We have a servant mentality (cf. Mt 20:28; Phil 1:21-26; 2:3,4).
 - 2. We recognize that God has given each of us jobs to do and the abilities to do those jobs (Rom 12:1-8).
- B. *All Christians recognize that a harvest time is coming.*
 - 1. The angels will gather all souls and bring them before the judgment seat of Christ (Mt 13:37-43; 25:31-46).
 - 2. We will be judged according to our deeds (Jn 5:28f; 2 Cor 5:10).
- C. *All Christians will involve themselves in the work of sowing.*
 - 1. Somebody needs to scatter the seed, the saving word of God (cf. Rom 10:14-17).
 - 2. Christians take an active part in personally spreading the Gospel as well as financing those who do preach (3 Jn 5-8).
- D. *All Christians will involve themselves in the work of reaping.*
 - 1. There are many souls who have heard the truth but need another to complete the work of evangelism.
 - 2. Christians involve themselves in winning souls.

Conclusion: Jesus accomplished what *He* came to do. Let *us* accomplish *our* task also!

4:39 The parentheses is concluded.

- “Many believed.” The purpose of the Gospel of John is to tell its readers to believe - Jn 3:16.

4:41 There are two reasons why the people believed:

- 1. The testimony of the woman, and
- 2. The words of Jesus.
- These people had seen no overt miracle. Jesus’ words were enough to bring about belief - Mt 7:28, 29.
- “Many more believed.” While “many” believed because of the woman’s testimony (v.39), “many more” believed because of the testimony of Jesus.

4:42 The testimony of the people of Sychar is that Jesus is the Savior of the world. How is Jesus the Savior of the world?

- 1. He saves us from sins - Jn 1:29.

- 2. He delivers from the wrath to come - Jn 3:36.
- 3. He delivers from ignorance and darkness.
- “We have heard.” There is no indication that Jesus did a single miracle among these people other than to tell the woman of her past life.
- “Saviour of the world.” Jesus is Savior of the world because He alone gives “living water” and the “bread of life.”

<p>JESUS KNOWS MAN #3 - Royal Official 4:43-54</p>

4:43-45 After the successful work with the Samaritans, Jesus again returns to Galilee. However, v. 44 records Jesus “witnessing” that a prophet receives no honor in his own country (cf. Mt 13:57; Mk 6:4; Lk 4:24), but then v. 45 seems to indicate that Jesus did, in fact, receive such honor. This difficulty is not easily resolved. The best solutions are to make “his own country” apply to: (1) Jerusalem or Judea, where Jesus was frequently persecuted; (2) Galilee - which would make this section mean that *normally* a prophet is not well received at home but, because of what He did in Jerusalem, He will be well received; or perhaps that the “receiving” in Galilee is more of a “surface” reception, instead of a reception due the Savior of the World - cf. 4:42; or He could be referring to (3) Earth - because Jesus did not receive the appropriate honor anywhere on earth (which would tie in to the statement in 1:11). Only in heaven will the Son of God receive His proper honor.

4:48,49 It is disturbing to Jesus that signs are required for belief. In contrast to this, the father, Galileans and Samaritans “believed because of His word” (4:41). Nevertheless, John faithfully records many signs in order to lead men to faith in Jesus. Miracles are not needed to see and believe in Jesus (20:29) The noble-man does not dispute Jesus’ statement about a lack of faith. He has come to Jesus as a desperate father. There is a deep sense of urgency in his plea. It is important to note that the father does have faith that Jesus is able to do what he is requesting. Jesus *knew* what the man needed.

The Development of Faith John 4:46-53

Introduction: A Christian does not automatically have the kind of faith God desires. Faith is something that grows. Notice the stages of the nobleman’s faith:

- A. *Stage one - a basic belief* (v. 47).

1. The noblemen simply believed in the power of Jesus, absent from any personal experiences to justify the faith.
2. He simply demonstrated that he believed Jesus could “come” and heal his son.
3. His faith, at this point, required the presence of Jesus.
- B. *Stage two - a step into the unknown* (v. 50).
 1. Should he insist that Jesus come with him? Should he express his concerns that the absence of Jesus might result in his son’s death?
 2. His faith is what provoked him to leave without Jesus.
 3. His faith was simply in “the word that Jesus spoke to him.”
- C. *Stage three - faith based on more concrete evidence* (vv. 51-53).
 1. The servants presented two important facts which led to a concrete faith.
 - a. They told him that “his son lived”, just as Jesus had earlier said. “Go thy way; thy son liveth.”
 - b. They told him that his healing occurred at a definite point in time - “the seventh hour.”
 2. The man, doing his mental calculations, realized that it was the very hour Jesus said to him, “Thy son liveth” (v. 53).
 - a. He knew it was how Jesus said it would be (living).
 - b. He knew it was when Jesus said it would occur (at a certain hour).
- D. *Stage four - the victory of faith.*
 1. The man now had convincing evidence to believe, and he realized that he was rewarded for coming to Jesus (cf. Heb 11:1).
 2. God is the rewarder of those who seek Him (cf. Heb 11:6).
- E. *Stage five - the spread of faith* (v. 53).
 1. The man’s actions led to the eventual faith of his family.
 2. This belief leads one to act (cf. 1:12; 3:36).

Conclusion: This episode describes the growth of faith and the nature of faith. When the nobleman realized that Christ could be trusted with his son, he committed himself and his family to Jesus. The Gospel of John was written to establish this kind of faith. This man’s steps of faith were rewarded. Jesus proved worthy of his faith. So also with us. If we believe, we will receive eternal life.

4:45 See Jn 2:23 for Jesus’ signs at the feast.

— “The feast” = “the passover” - Jn 2:13.

4:46 The account of the royal official (or nobleman) is certainly a distinct story from the healing of the centurion’s servant recorded in Mt 8:5ff. A royal official worked in Herod’s court, directly serving the king. While Jesus is at Cana, the nobleman’s son was sick with a fever (v. 52) at Capernaum (about 20 miles away).

4:47 The reputation of Jesus had preceded him. When the nobleman *heard* that Jesus was in the area, he made his urgent plea. The news of Jesus’ power was

a major topic, and it was easy to see how news of such power would spread quickly - especially to those who had a need for healing. Spiritually, it is the same today. Those interested in Christ are those who know they are sick. His request that Jesus *come down* is in contrast to the Centurion, who did not request Jesus to travel.

- “Signs and wonders” (*semeia kai terata*) - used together always indicates miracles.

Miracles are not needed to see - Jn 20:29.

- “Ye.” Plural in the Greek.

4:50-53 Jesus does not agree to travel the 20 miles. He does not need to. He gives the nobleman no sign - only His word. Yet the nobleman *believed the words* which Jesus spoke to him. On his journey down (about a 682 ft. descent) his slaves had an interesting observation - his son was living! This word (*zoe*) is a key word in John (55 times). The Gospel is asking the question: “Can Jesus give life?” This text answers, “Yes!” The nobleman “believed the word that Jesus spake.” Cf. Jn 3:34.

4:52 Seventh hour = 1:00 p.m.

4:53 The nobleman “believed” the words of Jesus in v. 50, but here it says he “believed” again. There seems to be a progression of faith here.

- “Himself believed, and his whole house.” The official and his house received Jesus as their Savior cf. Jn 1:12.

4:54 “The second sign” simply means the second sign since coming out of Galilee, not the second sign in chronological order. Therefore, it is probable that the miracle at the wedding feast in Cana was not Jesus’ first sign (miracle) performed. It was merely the second sign performed *here* (cf. Jn 2:11,23; 20:30).

CHAPTER FIVE

JESUS KNOWS MAN #4 - Paralyzed Man 5:1-15

This section serves as our last in John's development of the theme established in 2:24, 25: that of "Jesus Knows Man."

- 5:1** If this feast is the Passover, it gives us a total of four (2:13; 5:1; 6:4; 12:1), making Jesus' ministry about three and one half years.
- 5:2** The "sheep gate" is thought by many to be the present twin pools of St. Anne in Jerusalem. Nevertheless, there are five other suggested sites by scholars. If this one site is the correct one, it is presently several feet below ground level. A crusader church was built over the pool with a mural depicting an angel arising out of the pool (Morris, p. 301.). This site was discovered in 1888 in northeast Jerusalem. The five porticoes provided a shady place for the sick. Augustine interpreted this passage allegorically. He said: "That water, then - namely, that people - was shut in by the five books of Moses, as by five porches. But those books brought forth the sick, not healed them. For the law convicted, not acquitted sinners" (*On the Gospel of John*, XVII.2).
- 5:3** The statement that a "multitude" gathered at the pool demonstrates the helpless situation in which the sick found themselves. They had nowhere else to go. This point serves to illustrate how only Jesus can turn a hopeless situation into one filled with joy and hope.
- 5:3b,4** The best and oldest manuscripts do not have these verses. The much later manuscripts which do have this section are widely varied in form and wording (almost certainly showing it to be spurious). They were probably inserted to explain why so many sick were gathered here, as well as the "stirring up" of the water (v. 7).
- 5:5** Some suggest the number of years of his sickness, 38, are symbolically tied to the number of years the Israelites wandered in the wilderness. They wandered in spiritual paralysis only to be set free in the beauty of the promised land. Others maintain that the number serves to illustrate the hopelessness of the situation; others to demonstrate the value of persistence.
- 5:6** Do you wish to be made well? Jesus speaks not just physically, but spiritually as well. Jesus is the Great Physician.

- “Wouldest thou be made whole?” A key phrase.
 - “Whole” (*hugies*) = healthy, sound. A key word.
-

Special Study

Wouldest Thou Be Made Whole? John 5:1- 9

Introduction: This question, asked to the paralyzed man, is a critical question in the Gospel of John. There are some important truths that are relevant for today:

- A. *Many today do not really know they are sick.*
 - 1. This man knew he was physically sick, but did not appreciate the greater spiritual sickness.
 - 2. Many today are hardened by “the deceitfulness of sin” (Heb.3:13).
 - 3. Others foolishly ignore or deny sin in their lives (1 Jn 1:8-10).
 - 4. Jesus later encouraged the man “do not sin any more” (5:14).
- B. *Many today do not really want to get well.*
 - 1. The lame man may not have wanted to get well because:
 - a. It would mean having to go to work, and
 - b. It would mean no more pampering and attention.
 - 2. There are those today who do not want to get well spiritually.
 - a. They “love the darkness” (Jn 3:19). They love the sinful lifestyle.
 - b. They do not want their deeds exposed (Jn 3:20).
 - c. They enjoy the “pleasures of sin” not realizing they are passing pleasures (Heb 11:25).
 - 3. “The first essential towards receiving the power of Jesus is the intense desire for it. Jesus comes to us and says: ‘Do you really want to be changed?’ If in our inmost hearts we are well content to stay as we are there can be no change for us. The desire for the better things must be surging in our hearts” (Barclay, *John*, p. 175).
- C. *Many today do not know that only Jesus can make people well.*
 - 1. Consider all of the “alternative” ways today: Islam, Hinduism, New Age, denominationalism, etc.
 - 2. Jesus is “the way” to the Father (14:6).
 - 3. One has to be baptized in the name (authority) of Jesus - Mt 28: 18ff; Acts 2:38; 1 Pet 3:21; Rom 6:3,4; Gal 3:27.
 - 4. “The answer to his problem was not to be found in the bubbling waters of the pool. His only hope was in the healing power of Jesus” (Owen, *That You May Believe*, p. 46).
- D. *Many today do not realize the value of persistence.*
 - 1. The man had, for 38 years, dealt with his paralysis. Yet, he continued to come to the pool.
 - 2. Chrysostom uses this to teach a moral truth: “And he had failed not through any carelessness of his own, but through being oppressed and

suffering violence from others, and not even thus did he grow dull; while we if we have persisted for ten days to pray for anything and have not obtained it, are too slothful afterwards to employ the same zeal" (*Homilies on St. John*, XXXVI.2).

- E. *Many today do not realize the responsibilities that comes with being healed.*
1. Jesus commanded the man to "sin no more" because if he did, "something worse" would befall him (v. 14).
 2. While there are great blessings that come with the healing of Jesus (all spiritual blessings - Eph 1:3ff), there also comes the responsibility to no longer live a life of sin (Rom 6:1; Jas 1:27; 4:4; 1 Jn 2:15-17).
 3. Just as Jesus released him from the physical shackles and commanded him to walk, so also does He release us and commands us to walk in a newness of life (Rom 6:3ff).

5:7-9 The man does not know Jesus (cf. v. 13), and Jesus does not require faith on his part. His condition (and inability to get into the water) might parallel the spiritual helplessness one has without the healing of Jesus. Notice how simply, how easily Jesus can cure that which bound for so long.

— "Water is troubled" = therapeutic hot springs, or a whirlpool bath.

5:9 "Bed" = a pallet of bed that can be carried around.

— "Whole." Cf. Jn 5:6.

5:9b-15 Open hostility begins here, since Jesus healed on the Sabbath. The law forbade work done to make a profit (Neh 13:19; Jer 17:21; cf. Mt12:2ff). Neither Jesus nor the healed man was violating any law - only *traditions* of the Jews (*Shabbath* 7:2; 10:5). Jesus eventually found him in the temple (to give thanks?). He commands him to sin no more or something worse (eternal condemnation) will befall him.

5:10 See the *Mishna* for the minute traditions of the Sabbath.

— "Sabbath...not lawful." The Jews were offended by the action which was unlawful by rabbinical standards, but not by God's.

— In the *Mishna*, a compilation of the sayings of the rabbis from 200 B.C. to A.D. 200, in the section called *Shabbath* we find the following:

— "The main classes of work are forty save one: sowing, ploughing...and taking out aught from one domain to another." (7:2).

— "A cripple may go out with his wooden stump...His stool and his pads are susceptible to midras - uncleanness; and he may not go out with them on the sabbath." (*Shabbath* 6:8 - *Mishna*).

— "If a man took out aught in his right hand or in his left hand, in his bosom or in his shoulder, he is culpable...(but) if he took it out on the back of his hand, or with this foot or with his mouth or with his elbow, or in his ear or

in his hair, or in his wallet carried mouth downwards, or between his wallet and his shirt, or in his sandal, he is not culpable since he has not taken it out after the fashion of them that take out (a burden)." (10:3).

- 5:11** The testimony of the lame man is "he who made me whole."
- 5:14** Jesus speaks spiritually. Jesus possibly had forgiven his sins.
— "Sin no more." Compare 1 Jn 3:9. The Great Physician can heal both physically and spiritually.
— "Whole." Cf. Jn 6,9,11.
- 5:15** "Made him whole." It is Jesus who makes men "whole."
- 5:17** "My Father worketh...I work." Jesus is saying that He and God work on the Sabbath. The work of God is not stopped by the Sabbath. The Sabbath is for man cf. Gen 2:1ff. This is very striking. Jesus says, God works on the Sabbath and so do I. The work of man must cease on the Sabbath, but God's work continues. Compare to Mt 12:2ff. The Son of man is Lord of the Sabbath.
- 5:18** "Break the Sabbath" was the Jews' opinion.
— Jesus claims to be equal with God - v.17.
— "Equal with God." The point of Jn 5:1-18 is that Jesus *is* God. The Jews understood this, thus they sought to kill Jesus based on two erroneous charges:
1. He profaned the Sabbath, and
2. He made Himself equal with God, thus He blasphemed cf. Jn 1:1; 14:9.
- 5:19** "Son can do nothing of himself." Jesus gives an illustration: The son does what he sees the father doing (v. 17). He imitates the father. This is what Jesus is doing, i.e. the works of the Father.
- 5:20** One of the purposes of the works (signs) was, "That ye may marvel." This is the reason that Jesus is doing the works. Cf. Jn 2:11; 7:41; 20:30.
- 5:21** God gives life, Jesus gives life. What does it mean to give life?
— "To whom he will." Jesus gives life to those who believe - Jn 3:36. The reason He can do this is because He is God Jn 5:18.
- 5:22** "All judgment." Cf Jn 12:48; Acts 10:42; 2 Cor 5:10; 2 Tim 4:1; 2 Thess 1:6-9.
- 5:23** This is a huge claim: "Honor the Son... as the Father."
— We cannot, John claims, worship or honor God without the Son.
— The claims of Jesus:
1. The Son does as the Father does - v. 19.
2. The Son gives life - v. 21.
3. Judgment is given to the Son - v. 22.

- 4. All should honor the Son as they honor the Father - v. 23.
- “Honoreth not the Son.” There is no religion without honoring Jesus.

- 5:24** Jesus *is* not only the Logos, but *He has* a logos. This verse, as well as Jn 3:36, teaches we have (presently) eternal life.
- “Judgment” (*krisis*) = condemnation.
- “Has passed out of” (*metabebeken*), perfect tense, *has* passed out of and *still is* passed out of.
- “Eternal life.” Eternal life is based upon the continuation of hearing and believing. This verse teaches that one has eternal life now and at some point in the future. There is no relationship with God apart from a relationship with Jesus.
- “Death” is a spiritual concept here. Death here is existence without God. If we are hearing and believing Jesus, we presently have eternal life and have already passed out of death. Salvation is present. We should rejoice in life now. We have fellowship with God, a personal friendship with the Father. If we do not have life now, we will not see it later.
- “Death into life” - spiritual. Cf. Jn 3:36.

- 5:25** “Hour cometh, and now is.” Compare Jn 4:23.
- The previous verse spoke of death and life. Both death and life are states in the here and now.
- Two imports of this verse:
 1. “The hour is coming” places what he is saying at the resurrection.
 2. “But now is” places what he is saying in a spiritual light. “The dead” may be taken in two ways - those without God now and, in the ultimate sense, those physically dead.
- Those who are physically dead will someday hear the voice of Jesus, but those who are spiritually dead, that is without God, have got to hear the voice of Jesus - Jn 3:14. We must turn - and focus - our attention to Jesus in order to live.
- “Live” how?
 1. Come to life in the resurrection in the last day.
 2. Live in the sense John uses eternal life - that is have fellowship with God.
- “They that hear.” The only way the dead can live is to “hear the voice of the Son of God” (Jn 5:24; 18:37). This is true for:
 1. The physically dead, and
 2. The spiritually dead.

- 5:26** The Father is the source of life. He gave the Son to have life in himself - compare Jn 1:4,5.
- “Life in himself.” Cf. Jn 1:4.

- 5:27** The Son is given authority to pass judgment because He was the Son of man. Cf. Dan 7:13,14.

- 5:28** Compare to v. 25. There is no mention of “now is” here.

- 5:29** The results for all coming out of the tombs. They will come out to either a:
1. Resurrection of life, or a
 2. Resurrection of judgment (condemnation).
- “Resurrection of life; resurrection of judgment.” Not only do the spiritually dead who hear His voice receive eternal life now, but there will come a day in which those in the tombs, both good and evil, will hear His voice and rise from the dead. They will come forth either to fellowship with God or to damnation. *Hoi de ta phaula prazantes* - cf. Jn 3:20 in the Greek.
-

LESSONS From John 5:28,29

1. There will be only one major resurrection for all; not separate resurrections over a period of time (Jn 6:39, 44).
 2. Jesus' voice is the one voice that all will respond to (Phil 2:9-11).
 3. Jesus has the power to give life to the spiritually dead (v. 25) and to the physically dead (1 Thess 4:13ff).
 4. What one has done in this life will have an effect upon his or her eternal destiny (2 Cor 5:10).
 5. There is a place of eternal reward and a place of eternal punishment. ALL will go to one or the other (Jn 3:36).
-

5:30 Everything Jesus did was the work of God. The Godhead was unified in the work of Jesus.

- “I seek not mine own will.” Everything Jesus did was directed to accomplishing God’s will.

5:31 “If I bear witness of myself” = an allusion to an Old Testament principle, i.e. “at the mouth of two...or three witnesses” (Deut 17:6).

5:32 “Another” of the same kind. Does this refer to God or John?

5:33 John testified to the truth. Compare Jn 1:19ff,34.

- “Hath borne witness.” He *bore* witness and *is still bearing* witness. Cf Jn 1:19.

5:34 Man is not the only thing that has testified concerning Jesus.

- “I say these things, that ye may be saved.” There is a direct relationship between receiving Jesus and salvation. Cf. Jn 3:32.

5:35 The people accepted John the Baptist as a prophet.

- “He” = John the Baptist.

5:36 Things or People Bearing Witness to Jesus. The Six Witnesses of Chapter Five:

1. Jesus Himself - v. 31,
2. John the Baptist - vv. 32-35,
3. Jesus' works (signs) - v. 36,
4. The Father - v. 37,
5. The Scriptures - v. 39 and
6. Moses - v. 46.

— Jesus' works witness that the Father sent him.

— "John." John the Baptist was a great personality. Yet, he must decrease and Jesus must increase (Jn 3:30).

5:37 This is a strong statement to the Jews, and to reader of John's Gospel.

— "Ye have neither heard his voice..., nor seen his form." This is true if you are not hearing Jesus and seeing Jesus. Compare Jn 1:18.

5:39 "The scriptures" do not bring life, but bear witness to Jesus Christ, who brings life - compare Jn 1:17.

5:40 Verse 38 says that if we do *not believe* on Jesus, we have neither heard, nor seen, nor have his word abiding in us. We must *come* to Him. Therefore, believing and coming really amount to the same thing.

5:42 "Know" (*egnoka*) - perfect tense = "I have known, and do know, you." Compare Jn 2:24. God knows man, man needs to know God.

— Summary:

1. You have not heard his voice - v. 37,
2. You have not seen him - v. 37,
3. You do not have his word in you - v. 38,
4. You do not wish to come to him - v. 40,
5. You do not have the love of God in yourself - v. 42,
6. You do not seek the glory that is from God - v. 44,
7. You do not receive me - v. 43 and
8. You do not believe his (Moses') warning - v. 47.

— "Love of God."

— Objective genitive - the genitive is the object.

— Subjective genitive - the genitive is the subject.

— John speaks of our love for God - objective genitive.

— "Ye have not the love of God." This tells us that these people have not been born of God -1 Jn 4:7.

5:43 "In my Father's name" means by the authority or power of the Father. Compare to the idea of an ambassador. If you do not accept the ambassador of a country, you do not accept the king of that country.

5:44 They were interested in approval among themselves instead of God's glory.

- “Receive glory one of another.” Like men of today the Jews were more interested in seeking the glory of other men.
- “The glory that cometh from the only God.” Jesus came from God.
- “Ye seek not.” By not seeking Jesus the Jews condemned themselves to death.

5:46 Moses brings charges against you. Moses wrote concerning Him in Deut18:15.

5:47 If you do not believe the written word of God, how are you going to believe the spoken work of God?

- Development of a logical conclusion. To reject Jesus is to reject:
 1. Jesus Himself,
 2. John the Baptist,
 3. Jesus’ works (signs),
 4. The Father,
 5. The Scriptures and
 6. Moses.
- Put yourself in the place of a Jew - or even a Greek - reading this.
- Again, all this chapter is based on the incident of healing the lame man. It then follows with the admonition and interpretation.

5:30-47 Two key words:

1. Witness, and
 2. Believe.
- NOTE: Two elements of belief:
 1. Intellectual conviction, and
 2. Desire to believe.

CHAPTER SIX

- 6:1** “After these things.” The chronology here is vague. After what things? It was not John’s purpose to write a chronological document. His purpose was to manifest Jesus to Israel. Cf. Jn 1:31.
- 6:2** “Followed Him” - compare 1:37 - John’s disciples followed Jesus.
— “Signs.” Compare 2:11,18, 23; 3:2; 4:48,54.
- 6:4** The Passover is again mentioned. With the use of this phrase it seems that John is developing the concept of “the Lamb of God.” Cf. Jn 2:13,23; 5:1.
- 6:5** “Whence are we to buy bread that these may eat?”
- 6:6** “Prove”- also the word of testing and tempting. God does not tempt so this is a test.
- 6:7** “Two hundred shillings.” The treasury bag must have contained this much (\$7,200 in today’s currency).
— “Bread.” “Bread” and “loaves” are key words in this narrative.
- 6:10** “Men” (*andres*) - could be 5,000 men plus women and children; maybe not.
- 6:14** “Sign” - cf. v. 2.
— “The people saw.” The witness of the people seeing the sign. Jesus is the prophet spoken of in Deut18:15. They had identified Jesus with Moses for both provided bread in the wilderness.
— “Saw the sign.” What sign? The multiplying of the loaves and fishes; the feeding of the 5,000.
- 6:15** Jesus is no threat to the political realm - compare Jn 18:36. The miracle of feeding the 5,000 in vv. 1-15 was a sign designed to produce belief (Jn 20:30, 31), but it was also symbolic of the teaching that Jesus is the bread of life.
— “Take him by force...make him king.” The kingdom of Jesus was spiritual - cf. Jn 3:3.
- 6:17-20** The meaning of this incident and its place in the context of John is unclear. It is a sign to the disciples, and possibly another central idea is Jesus statement, “It is I; be not afraid.” If Jesus is the Christ, we have assurance which no one else can give.
— Jesus had just turned down a very good opportunity to become king. The people had come to believe He was the Prophet (v. 14) and were ready to recognize Him as king. Why did He not take advantage of this situation? Was this not the

reason He came to this earth? Perhaps this event is meant to reassure the discouraged and confused disciples.

6:19 “Five and twenty or thirty furlongs” - quite a distance from shore; approximately three to four miles.

6:20 “It is I.” See Jn 4:26, 8:58.

6:24 “Seeking Jesus.” Why? To make him king (cf. Jn 6:15). It is an important thing to seek Jesus, but the motives for seeking Jesus are important too.

6:26 To seek Jesus because they saw the signs would indicate that there was a faith being built. This was not why they sought Jesus.

— “Signs” - compare 2:11,18,23; 3:2; 4:48; 6:2,14. They saw a miracle, but they failed to see the sign of that miracle.

— In the thinking of John, seeking physical bread was a tragedy. If they ate of the bread and were satisfied, if that was all it took to satisfy them, it marked them as non-spiritual people; people of the flesh, people of the earth, as with Nicodemus in 3:12 - earthly and heavenly things. The people did not view the signs as symbolic acts to teach spiritual lessons.

— Compare 4:32-34. “I have meat to eat that you know not.”

— Incidents thus far which contrast the literal and spiritual in John’s Gospel :

1. Cleansing of the temple,
2. Nicodemus,
3. Woman at the well and
4. Here.

6:27 “Food.” Compare to 4:32-34 where the same word is translated “meat.”

— Note: sermon topic: “For What Kind of Food Are You Looking?”

— “Abides” - present tense; compare this to the water in 4:14. The water spoken of there somehow stays in you and produces in you eternal life. Here the bread of life also stays with you to produce eternal life. “Eternal” with the accusative case indicates “purpose” or “results.” Whatever this food is, it is what the Son of man gives.

— “Sealed” means “to seal, put a mark on, as an identification.”

— Compare Eph1:13 - sealed with the Holy Spirit.

— Compare this idea to Jn 1:33. The mark of identification that Jesus was the Son of God was the descending of the Holy Spirit.

— Compare Acts 2:22 - approval by signs.

— Compare Acts 10:38 - Jesus “marked” - “identified” - by the Holy Spirit as the Messiah.

6:28 Compare 6:14,15. These people thought the work of God was to make this “second Moses” a king. The work of God with Moses was to deliver the people of God out of the wilderness. The work of God here is the things God wants done.

- “Works of God” is an objective genitive - “the work for God.” Note they asked, “What must we do?”
- “That we may work the works of God.” Many of the Jews, at this particular time, would consider overthrowing the Roman government as a “work of God.”
- 6:29** The work of God identified here is to believe on Jesus. Faith or belief must therefore be the things man must do. Compare Jn 3:36. Obedience is the thing we must do. Compare Jn 3:21. Obedience described in 3:36 is doing the truth.
- “The work of God.” Many denominations misunderstand and misuse this verse. They say belief is something God gives a person without that person doing anything about it. However, in the preceding verse it is said, “They said..., “What must we do...?”
- 6:30,31** They were eager to see more - cf. Jn 20:29, and *they* tell Jesus what *they* would like to see. Cf. Psa 78:24; 105:40. The people have clearly identified what Jesus did with what Moses did - Jn 6:14. The people are saying, “If you are truly like Moses, you will feed us.”
- 6:32** Jesus contrasts “bread” and “true bread”, and “bread Moses gave” and the “bread that God gave.”
- “True bread” - cf. Jn 1:9. These verses show the book to be spiritual in nature.
- 6:33** God’s bread is “that which cometh down out of heaven” - cf. Jn 3:13, and it “giveth life unto the world (Jn 1:4; 5:21,24,25,40; 3:36).
- 6:34** These people make the same mistake as the woman at the well - 4:15.
- “Give us this bread.” Cf. Jn 4:15.
- 6:35** This is a key verse for the interpretation of the rest of the chapter. Jesus clearly states, “I am the bread of life.” Eating this “bread of life” means coming to Him and believing on Him. How do we drink the “living water?” - by believing on Him - cf. notes on 4:14.
- “Cometh” - present tense; comes *and continues to* come.
 - “Believeth” - present tense; believes *and continues to* believe.
 - Notice how “coming” and “believing” are parallel.
 - We must keep on eating if we are to keep on living. If we cease eating, we will cease living. This is true in both the spiritual and physical realms.
- 6:36** The implication: they have seen the signs but have not believed on Him. If they have not believed, they have not eaten of living bread. If they have not eaten of the living bread they do not have life, therefore they are dead. The people were not eating the living bread nor drinking the living water - cf. Jn 20:31.
- 6:37** “Come to me” - cf. v. 35.

- “Giveth me” = those who come and believe in Jesus (Jn 6:35); those the Father has given to Him.
- “No wise cast out.” If it is the will of the Father that all come to Jesus, then He will certainly not reject anyone who does come to Him.

6:38 The point of the book is that people are not to be just believers in God, the scriptures and Moses. We must believe, have faith, in Jesus.

- 6:39** “The will of him that sent me.” Compare vv. 38,39,40. God does not want people to be lost. Jn 3:16 -the condition for not perishing is belief. If we do not believe, we perish. If we do not believe, we do not eat. If we do not eat, we die.
- “Hath given me.” It is God’s will that Jesus receive all who will come to Him. Cf. 1 Tim 2:3,4.

6:40 Note the similarity between vv. 35 and 40.

- “Cometh” + “Believeth” = Eternal life.
- “Beholdeth” + “Believeth” = Eternal life.
- Thus “Cometh” = “Beholdeth” = “Believeth.”
- “Beholdeth” - cf. Jn 3:14. We must set our gaze on Jesus in order to believe. These words are present participles; “continues to come, continues to believe, continues to behold.” Cf. Jn 6:35; 3:14. It is the plan of God for those who behold Jesus to have eternal life.
- Notice: these are all verbs of action. They require one to do something. This is why it is called a “work of God” (6:29).
- What is faith in the Gospel so far?
 1. Receiving Jesus (1:12),
 2. Obeying (3:36),
 3. Coming (6:35) and
 4. Beholding (6:40).

6:41 The Jews did not want to hear this! See the extent of Jesus’ claim. He was more than the prophet like Moses, He was one come down from heaven.

- “I am the bread.” Cf. Jn 6:35.

6:42 “Came down out of heaven” - one of the main themes of the book. (Jn 6:13,33.)

6:44 “Draw” means to be pulled or dragged. The Father “draws” men (mentally and morally) through the cross to Jesus. Rom 2:4 - the love of God draws men.

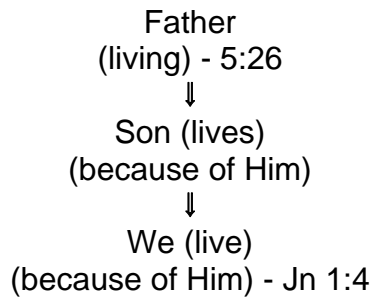
- “I will raise him up in the last day” - cf. vv. 39, 40, 54.
- “Draw him.” See Jn 21:11. How does God “draw” one to Jesus? By the cords of love. How? Through the cross. Cf. Jn 12:32; 1 Cor 5:14.
- NOTE: While fear is a strong motivation for doing something it will not last through life.

6:45 Compare Isa 45:13.

- “Taught of God.” This is a subjective genitive; God does the teaching. See Jn 6:35. The proper response to hearing is coming to Jesus.
 - “Hath heard” the Old Testament scriptures.
 - “Cometh unto me.” If people will hear (and obey) God’s words, they will come to Jesus and never hunger - Jn 6:35.
- 6:46** “He hath seen the Father.” Jesus claims to have seen God (the Father) - Jn 1:18.
- Jesus claims:
 1. I am the bread of life (v. 35),
 2. I have come down from heaven (v. 42),
 3. I have seen the Father (v. 46).
 - Jesus preaches Himself.
- 6:47** “He that believeth hath eternal life” - cf. 3:36; 5:24; 6:35,40. This is the main point of the book. The Gospel of John is repetitive because John wants to drive home one thought: a person *cannot live without* Jesus.
- 6:48** Jesus repeats vv. 35, 41.
- “I am the bread of life” - cf. Jn 6:35.
- 6:50** Compare to v. 31. Jesus goes back to the original statement. “That” (*hina*) “so that”, “for the purpose.” The “purpose” of the bread coming down is so that whoever eats of it will not die (be separated from God).
- 6:51** “Living bread” is different from the “bread of life.” Living bread is bread that is alive. See vv. 35,48.
- “Bread of life” produced life.
 - “Shall live” = fellowship with God forever. This speaks of a duration of time - “into the age.”
 - “Flesh” - compare 1:14 - the word became flesh. Jesus will give His flesh so the world, who does not have fellowship with God (life), might have fellowship with God.
 - Live for ever.” Jesus is not talking about physical death. He is speaking of living with God for ever - Jn 11:25.
 - “Bread...flesh” - vv. 35, 48.
- 6:52** “Strove” = fought or quarreled. Again the Jews think along unspiritual lines. Cf. the Cleansing of the Temple; Nicodemus; the Woman at the Well.
- “Jew” is an outsider’s term for the Hebrews. This shows that the large majority of the readers of this book are non-Jews and, also, it shows there is a clear distinction between Judaism and Christianity.
 - Cf. Matthew who uses “chief priests and Levites.”
 - Imagine how disgusted the Greek readers must be with the Jews at this point.

- “How can this man give us his flesh to eat?” This question sounds like the question of Nicodemus - Jn 3:4; and the women at the well - Jn 4:11.
- 6:53** “Eat” (*phagete*). How does one eat? Cf. Jn 6:35,40.
- 6:54** Jesus tries to put this in language that would make this as offensive as possible to the non-spiritual thinking person.
- “Eateth” (*trogon*) - to nibble on, to munch on, to gnaw on. (I believe Jesus deliberately uses this term for “eat”, instead of *phagete*, to drive His point home. D. P.)
 - We must connect vv. 53, 54 with v. 35 or we will miss the point. How do we “eat His flesh?” By coming to Him and believing on Him. How do we “drink the blood?” By believing on Him.
 - “I will raise him up at the last day” - cf. vv. 39,40,44.
 - “Hath eternal life” - present tense. Jesus shows that eternal life (present) and raising up at the last day are clearly different.
 - Note: This verse has frequently been used in the context of the Lord’s Supper, where the bread represents the body of Jesus, and the fruit of the vine His blood. However, when we look seriously at the context here, Jesus is saying nothing that would relate it to the Lord’s Supper. Rather, He is saying that they must partake of His word, His teaching (v. 63).
 - It is not accurate to apply this to the Lord’s Supper, nor correct to use this passage when speaking about the Lord’s Supper.
- 6:55** “Meat” - compare 4:32-34; 6:27. Jesus says His flesh is true food.
- “Meat indeed...drink indeed” as opposed to physical food - cf. Jn 6:27. Jesus is the true food as He is the true light (1:9) and the true vine (15:1).
- 6:56** “Eats” - cf. v. 54.
- “Abide” = live, remain in; present tense - to make the word of God a part of yourself and to live your life because of Him and for Him, because of what you believe about Him. Compare Jn 15.
 - “Eateth...drinketh.” What does it mean to eat and drink? It means to abide in Christ.
- 6:57** Jesus breaks away from “eats my flesh and drinks my blood” to “eats me.” He gets to His point - cf. v. 35. Life is God, and one lives it as much as he associates with God. Jesus is the word of God, so we “live” by taking Him into ourselves.
- “Living Father” points out that life is *in* the Father - cf. Jn 5:26.

This verse may be diagrammed in this manner:



6:58 There is a difference between the bread which the father's ate and the bread which came down from heaven. The Rabbi's said that the bread was the Torah (*Pesiqta* 80b; *Genesis Rabbah* 70.5). The fathers ate and they died. The law came from Moses, but grace and truth came through Jesus Christ - cf. Jn 1:16.

- "Eateth (*ephagon*).
- "Bread" = flesh.

6:60 "Saying" = that which Jesus is actually teaching.

- "Hear" means "understand."
- "Hard saying." The crowd is still thinking about physical bread.

6:61 "Stumble" is to reject Christ - cf. Mt 18:5,6.

6:62 Will it offend you? If you really knew who I am, where I came from, and the real import of my being here, would this offend you? Connect this verse with v. 61.

- "Ascending." This implies after the resurrection.

6:63 "The spirit that giveth life", an extremely important phrase. Life comes from the spiritual realm - cf. Jn 3:6,34. Words are spirit and life.

- The words we preach are from the spiritual realm. As Jesus' words they are from heaven and from God. If they are God's words, then there is power in the words just as when God said, "Let there be light", and power was released which caused something to happen. When we preach the word of God, and people receive it as the word of God (1 Thess 2:13), then there is a powerful force released into the life of that person - not natural, but a power from God. (If I did not believe in the power of what happens when the word of God really contacts the heart of men, I would quit preaching [Rom 1:16]. D. P.) The word of God recreates men, changes an individual's mind, changes thinking, goals, aspirations, dreams, motives. We can be transformed into the same image as God (2 Cor 3:18) and we can become partakers of the divine nature (2 Pet 1:4). The word of God is living (Heb 4:12). The task of the preacher must communicate the word of God, not the preacher's ideas.

- How far do we want to progress? Do we limit ourselves consciously or unconsciously? It is mind-boggling to think of what we can be if God recreates us through the power of His holy word!
- 6:65** Compare to v. 44. Those given by the Father are those who allow themselves to be drawn by the Father (Jn 3:27). The “drawing” is the predetermined plan of God. The ones who accept this plan come to Him.
- “No man can come unto me” - cf. Jn 6:44.
- 6:66** Because one *follows* Jesus does not mean that he will *continue* to follow.
- 6:67** The “will” is important in determining whether or not we are to follow Jesus.
- 6:68** “The words of eternal life” - cf. Jn 3:34; 5:24.
- 6:69** Believing and knowing are key ideas in John’s Gospel.
- “Believed and know” - perfect tense, continuous action.
- “The Holy One of God.” To the Jewish mind, the anointed king of God.
- 6:71** (John’s comment.)

CHAPTER SEVEN

- 7:1** Note John's use of "Jews" - 1:19; 2:13,18,20; 3:1,24; 4:9; 5:1,10,15,16,18; 6:4,41. John alienates himself from the Jews in A.D. 96. Actually it was the Jewish leaders who were seeking to kill Jesus, not the Jews in general. What would Gentiles know of Jewish leaders? This is another indication that John is writing to Gentiles.
- 7:2** "Feast of tabernacles." Cf. Jn 7:8. The establishment of this is found in the Pentateuch.
- 7:3** This is probably said sarcastically. The motive for saying it is unclear.
— "Thy disciples" separates Jesus' brothers from His disciples.
— "Works" (cf. 5:36). They saw, but did not believe (20:29).
- 7:4** The sarcasm continues.
- 7:5** Those who do not believe:
1. Perish - 3:16, and
2. Wrath abides on them - 3:36.
— "His brethren did not believe." This illustrates the two-fold aspect of belief: intellectual conviction, and a desire to believe.
- 7:6** Jesus is subject to a seemingly preordained plan of God - cf. 2:4; 7:8,30.
— "My time" - cf. Jn 2:4. Why has not His time come? Because the Jews sought to kill Him - Jn 7:1.
— "Your time is always ready." The people are thinking of the physical kingly rule.
- 7:7** "World" = those who do not know God - cf. 1:10. (A good passage on "world.")
— "Works" of the world are evil - cf. 3:19. Jesus says of His brothers that they do not know God and that they love the darkness. If we choose not to believe, we are of the world. The world loves those who do not believe - cf. 15:19.
— "I testify of it." What happens when evil comes into the light? The light exposes evil for what it is.
- 7:8** "I go not up." Jesus says He will not go up... yet. He did not go up with His brothers, but did go up later secretly - cf. v. 10. The word "yet" should be included here. Cf. Greek foot note *hupo*.
- 7:10** "Then went he also up." "Not publicly" - probably because of the political situation. He did not want to be made a king by force - cf. 6:15.
— "Then went he also up" = "yet" of v. 8.

- 7:11** “Sought him.” Why did the Jews seek Jesus at this time? To kill Him. Cf. v.1. In 6:26 why did they seek Him? For food. Why do I seek Jesus?
- 7:12** The argument among the people was - Who is this Jesus? The answers given include:
1. Son of God,
 2. King of Israel,
 3. Teacher from God,
 4. A Jew,
 5. The prophet,
 6. The Christ and
 7. A good man.
- This is the question John asks the reader to answer at the end of the book.
- “Good man.” It is nice they believe Jesus to be a good man, but that is not enough, is it?
- 7:13** “The Jews” seems to refer to the Jewish leadership. John does not get technical because by A.D. 96, the specifics were unimportant to his readers.
- “Jews”, in the book of John, equal the enemies of Christ and His disciples.
- 7:14** Jesus goes straight to the center of the action. He returns to the same temple He had cleansed in chapter 2.
- 7:15** Jesus shows that you do not have to go to the Rabbinical schools to be a teacher.
- “Letters” = *grammata* = Rabbinical teachings.
- 7:16** “Not mine.” Cf. Jn 3:34; 5:24; 6:45.
- 7:17** “His will.” The Father’s will. Anyone who wants to do the will of God will know these teachings are from God.
- “If any man willeth to do his will.” Jesus did not “beat around the bush.”
- 7:18** Jesus was seeking the glory of the Father, thus He is true and there is no unrighteousness in Him.
- 7:19** “None of you doeth the law.” Jesus always gets to the point!
- 7:20** To say that Jesus’ power was of demons was the blasphemy of the Holy Spirit - cf. Mk 3:30.
- “Thou hast a demon” = another opinion - cf. v. 12.
- 7:21** “One work” - the healing of the lame man on the Sabbath in 5:1-9 - cf. v. 23.
- “Ye all marvel” - cf. Jn 5:20.

- 7:24** The people are told that they must think through what they say.
- There is a right judgment.
 - There is unbelief on every side:
 1. Brothers, and
 2. Jews in the crowd.
 - Faith is a matter of choice. We decide whether a miracle is by God or Satan.
 - “Judge not” = key verse of chapter seven. Jesus is saying, “Do not judge me on outward appearances.” For example: the Pharisees accused Jesus of breaking the Sabbath.
- 7:26** “Speaketh openly.” Jesus spoke with authority - cf. 4:42; 7:46.
- 7:27** This indicates the Jewish idea that no one would know the origin of the Messiah, but that God would simply “reveal Him.”
- cf. IV *Esdras* 13:52.
 - “No one knoweth whence he is.” According to Jewish legend no one was supposed to know where the Christ came from. This epic is alluded to in IV *Ezra* (II *Esdras*) 13:52.
- 7:28** Anyone who does not know God is in the world - cf. 1:10.
- “Know whence I am.” The Jews thought He was from Nazareth and the regions of Galilee.
 - “Whom ye know not” - cf. Jn 17:3.
- 7:29** “I know Him;... am from him, and he sent me” was not a popular statement.
- 7:30** “His hour was not yet come.” Cf. 2:4; 7:8,30. This implies a predetermined time.
- 7:31** By the signs, Jesus proves Himself to be the Christ. This, then, should lead to faith - cf. 20:30,31.
- 7:32** Why did the leaders of the Jews not believe when they saw the same signs as those in the multitude? Because they loved the darkness (3:19). One must be disposed to believe if he is going to believe.
- 7:33** “I go.” Literally - “I am going.” This is the first instance of this recurring phrase. Later He will add the fact that He will come again.
- “Unto him that sent me.” It is important for followers of Jesus to know where He came from and where He is going.
- 7:34** “Ye cannot come.” They could not go where Jesus goes because they were fleshly - cf. Jn 3:5. Followers of Jesus must know where He came from in order to be able to go with Him.
- 7:35** The Jews continue to think physically (literally) while Jesus speaks spiritually.

- “Will he go...unto the Greeks?” = sarcasm. Yes, He will go to the Greeks.
- 7:36** “Ye shall seek me.” This is of significant importance because of the repetition.
- 7:37** “If any man thirst” - cf. 4:14; 6:35.
- In connection with the last day of the Feast of Tabernacles there was a ceremony emphasizing water. The priest would take a pitcher of water while Isa 12:3 was being repeated, lead a procession from the Pool of Siloam to the Temple. The people would sing the praise Psalms (113-118) and pray for rain. The priest would then pour out the water into a vessel (which represented God’s people). the pouring out of the water was a symbol of the pouring out of the Holy Spirit – which was to be a part of the Messianic age(Joel 2:28-36).
- 7:38** This passage explains Jn 4:14. We must “drink in” Christ, must believe on Him, and the word will produce new life in us.
- 7:39** Believing on Jesus involves the reception of the Holy Spirit - cf. Acts 2:38. Change is brought about by the Holy Spirit - cf. Gal 5:22, 23. To John, this change is eternal life.
- Coming = believing = receiving the Holy Spirit.
- “Jesus was not yet glorified.” This assumes the death, burial and resurrection. Pentecost was the day the Holy Spirit was given – only after Jesus was glorified.
- 7:40** Those who saw the feeding of the 5,000 said the same thing:
- “This is of a truth the prophet.” Cf. Jn 6:14.
- 7:42** Micah 5:2 states the Messiah is to come from Bethlehem.
- 7:43** “Murmuring” happens every time Jesus is preached. It is always necessary to make a decision:
 - 1 Darkness and light,
 - 2 World and not of the world,
 - 3 Life and death,
 - 4 Truth and lies,
 - 5 Belief and unbelief,
 - 6 Obey and disobey or
 - 7 His sheep and other sheep.
- “There arose a division.” Jesus always causes division.
- 7:44** “No man laid hands on him.” Why not? Because His time had not come - cf. v. 30.
- 7:45** “Why did ye not bring him?” - cf. v. 32.
- 7:46** Jesus spoke with authority - cf. 4:42; 6:26.

— “Never man so spake.” Just hearing Jesus was enough to convince some that He was the Son of God.

7:47 The Pharisees had adopted the position that Jesus was a deceiver.

7:48 This question expects a “no” answer.

7:49 The Jews had a clear and certain clergy and laity. The people of the land were those who had not been to Rabbinical schools.

7:50 “Nicodemus” - cf. 3:1ff. He was one of the rulers, and points out that they were hasty in their judgment. Cf. Deut 1:16. Cf. *Exodus Rabbah* XXI.3.

7:51 In view of the opinions expressed in this chapter, this verse proves to be the conclusion of the chapter.

7:52 The officers (v. 45) ask Nicodemus, “You have not gone along with this man have you?” They latched on to one thing (false at that). They do not want to believe; they love the darkness - cf. 3:19.

The summary of chapter 7 is the unbelief:

1. Of Jesus’ brothers,
2. Of the Jewish rulers and
3. Of the multitudes.

The reasons given for unbelief are:

1. He is from Galilee (v. 53),
2. He does not know the Scriptures (v. 49),
3. He has a demon (v. 60) and
4. He has healed on the Sabbath (is a law breaker - v. 23).

Wrestling with belief: the multitudes.

1. A good man? (v. 12),
2. A deceiver? (v. 12),
3. The prophet? (v. 40),
4. The Christ? (v. 41) or
5. A false Christ? (v. 41).

“So there arose a division in the multitude because of him” (v. 43).

CHAPTER EIGHT

Chapters 7:53 - 8:11 are called a “floating text (cf. Lk 21:38; Jn 21:25 in the Greek New Testament). From the textual evidence the best manuscripts do not have this passage and, those that do, do not know where to put it.

8:1 Jesus leaves the temple, presumably to rest, and returns the next day.

8:3 This certainly seems to be a trap, since the man involved was allowed to escape.

8:4 According to law (Deut 19:15) this had to have been witnessed by at least two.
— Note: There are some today who are attempting to redefine the meaning of the word “adultery.” Their claim is that the word simply means “covenant breaking,” and does not refer to the literal sex act between two who are not married to each other. This passage seems to clearly prove that position to be false. She was caught “in the very act.” In the very act of what? Covenant breaking? Of course not! She was caught in the act of having sex with a man she is not allowed to have sex with. This is what the word adultery means, and the Bible student should always use this definition unless there is compelling reason to understand it otherwise.

8:5 “The law commanded us to stone” (Deut 17:7). So, what do *you* say? This presents Jesus with a dilemma with no way out (seemingly):

1. If He said “stone her” He would advise action against Roman law, thus losing the favor of the people who considered Him to be merciful;
2. If he said “do not stone her” He would be accused of going against the Law of Moses.

— Cf. also Lev 20:10; Deut 22:22ff.

8:6 “Testing him” clearly shows their evil purposes.

— “Wrote on the ground.” Why? Some suggestions are:

1. To give them time to think?
2. To write out the specifics of the Law?
3. To record their sins (showing they were guilty of breaking the law as well)?

8:7 Jesus calls upon the “witnesses” to begin the process of stoning - with one critical condition: “let him be without sin.” Of course, no man could make that claim. Jesus knows man. He knows the sins of each and every person in this crowd.

8:9 Before she was standing before a hostile crowd. Now she is standing before Jesus. Since there were no longer two witnesses, she could not be stoned (Deut 17:6,7). However, Jesus, as the Son of God, could still judge her.

- 8:11** With no witnesses, even the Law of Moses did not condemn her.
 — “Neither do I.” Jesus knew she sinned, but offered mercy. He did not offer laxity. He expected her to do better - to stop sinning.
- 8:12** “Them” = the rulers of the Jews = the Pharisees (v.13).
 — “Light.” Cf. 1:4, 5, 8, 9, 10. The Jews viewed the “light” as the Torah. Jesus sets Himself over against the Law.
 — Those who are not following Jesus are in darkness.
 — “I am the light of the world.” (See handout). Cf. 1:4-6,9; 1 Jn 1:5, 6.
 — “He that followeth me” = walking in the light.
 — “Darkness” = ignorance, state of being lost - cf. 3:19. Darkness is a place where evil can be practiced, but the light exposes evil things.
 — “Light of life” = fellowship with God through Jesus.
- 8:13** The Pharisees are using the Old Testament premise which required two witnesses to truth - cf. Deut 19:15; 17:6. Jesus had given *six witnesses* in 5:32-40.
 — “Thy witness is not true.” But, it was! Cf. 5:31.
- 8:14** Jesus gives the idea again that He came and will go - cf. 7:33. John implies that Jesus is from the spiritual realm, not from Bethlehem, or Galilee (7:27).
 — The Pharisees did not know:
 1. The Father (7:28),
 2. Where Jesus was from (7:27),
 3. Where Jesus was going,
 4. The truth or
 5. The scriptures.
 — “I know whence I came, and whither I go.” Cf. 7:33, 34. 7:34 - “Ye cannot come.” Why can they not come? Because they do not know where Jesus is going.
- 8:15** “Ye judge after the flesh” = judging according to appearance, not righteous judgment. Cf. 7:24.
- 8:16** “If I (Jesus) judge” it would be right because it is the Father’s judgment.
- 8:17** Compare Deut 17:6 and 19:15. “...at the mouth of two...or three...”
- 8:18** Jesus and the Father are the two witnesses. Jesus gave more witnesses in 5:32-40.
 — “I am he...” plus the Father makes two witnesses. Thus, the testimony is true according to the law.
- 8:19** If you do not know Jesus, you do not know God.
 — “Ye know neither me, nor my Father.” The import of this statement is that it is impossible to know God without knowing Jesus -17:3.

- “Know.” This does not mean to know *about* something, but rather an intimate relationship *with* someone. In this case, God.
- 8:20** Knowledge of God comes through Christ, not through the Law.
- “His hour was not yet come” - cf. 2:4; 7:6,8,30. John the apostle is speaking.
- 8:21** “I go away” = am going away - cf. 7:33,34; 8:14.
- “Die” - physically as well as spiritually.
- “Whither I go, ye cannot come” - cf. 7:33,34; 8:14.
- NOTE: Again, one has to know where Jesus came from and where He is going before one can go where He is.
- 8:23** Jesus compares the physical and spiritual realms - cf. 3:12. Everything that gives new life is from above.
- “Beneath” = things of the flesh, things of this world.
- “I am from above.” “I am not of this world.”
- 8:24** Unless one believes he “*shall*” die in his sins; not should or might.
- “Ye shall die in your sins” - cf. 8:21.
- “I am he” = the nature of God.
- 8:25** They again ask the question which the entire book asks: “Who art thou?” The answers have included:
 1. The bread of life,
 2. Living water,
 3. Truth,
 4. Light and
 5. Life.
- “Spoken unto you from the beginning.” What had Jesus spoken from the beginning? All of the things contained in the “I AM” passages.
- 8:26** Jesus declares: I have told you from the beginning and am still telling you the things the Father wants.
- “World”:
 1. In darkness,
 2. Does not know God,
 3. Loved by God,
 4. Spoken to by God and
 5. Loves its own.
- “The things which I heard from him” = cf. 3:34; 7:16.
- 8:27** Compare v. 19. They are still confused about the heavenly and the earthly.
- “They perceived not.” The apostle John is doing the speaking.

- 8:28** “Lifted up” - cf. 3:14; 6:44; 12:32. Jesus speaks of the crucifixion, resurrection and all that is involved.
- “As the Father taught me, I speak these things” - cf. 12:49; 16:13.
 - “Son of man” = the lifted-up Son of man - 2:32,33.
 - “I am he.”
- 8:29** Jesus was obedient - doing things to please the Father. Cf. 2 Cor 5:9; Jn 4:34.
- “The truth shall make you free” - 8:31-38.
- 8:31** John has sometimes spoken of Jews in contrast to Christians, but here he speaks of believing Jews.
- “Abide in my word” - cf. 15:7; 1 Jn 3:9. If you do not abide in the word, you are not disciples.
 - “My word” = truth = the teachings of Jesus - cf. 3:34; 7:16; 8:26. Jesus is making the claim that His word is the word of God - cf. 12:48,49. Truth can be found only in Jesus.
 - NOTE: Jesus is the revealer of the truth.
- 8:32** What is truth?
1. That which Jesus heard from the Father - cf. 8:40,
 2. That which Jesus speaks - cf. 8:46,
 3. Jesus - cf. 14:6,
 4. That which Jesus speaks and Jesus - cf. 17:17 and
 5. That which is from above - cf. 18:37.
- What does the truth free us from?
 1. Darkness,
 2. The world,
 3. Death,
 4. Sin and
 5. Flesh.
 - “Ye shall know the truth.” When shall one know the truth? When one abides in the words of Jesus - cf. v. 31.
- 8:33** Jewish pride shows through - cf. 6:15.
- 8:34** Sin makes men slaves. John’s definition of sin is those things which contradict the truth, light.
1. Cf. 3:20 - do evil = hate the light; do not come to light.
 2. Cf. 1 Jn 3:9 - the begotten of God does no sin, does not practice sin.
- 8:35** Jesus gives an illustration from everyday life:
- The slave does not remain in the house forever, but he *could* if he chose to do so. Being the slaves of sin, they will remain in the house of sin forever *unless* they choose to repent.
 - Are you a slave of sin; a son of the devil?

- 8:36** “Freedom” for the Jews was not experiencing political oppression, but “freedom” to Jesus was freedom from sin, ignorance, etc. - “true freedom.”
- “The Son shall make you free.” Cf. 8:32. Jesus is the truth - 14:6. God’s word is the truth - 17:17.
 - “Free.” Free from what? Free from sin.
- 8:37** “My word.” It is Jesus’ word that has power. Those who allow the word to have free course will be changed because that word is supernatural.
- “My word hath not free course in you.” Does the word of Jesus have free course in us? Are we letting it change us?
- 8:38** Jesus says, I am bringing you word from heaven, from the supernatural, but you do the things of “your” father - that is, Satan.
- “Your father.” “My” Father is an incorrect rendering of the Greek. See the Greek text.
“Your father the devil” - 8:39-47.
- 8:39** The Jewish idea of “to be a son of” means to partake of the same nature as another.
- “Works of Abraham” - cf. Heb 11:8. Abraham’s works were by faith.
- 8:40** Truth comes from God through Jesus Christ. Abraham did not seek to kill those who told the truth to him.
- “Truth.” Cf. 8:31-33.
- 8:41** They think; “If Abraham is not your father, then you must have an impure background. Your blood must be mixed with non-Jewish blood.”
- 8:42** If God is our Father, then we:
1. Love Christ,
 2. Do the works of God and
 3. Hear his word.
- 8:43** “Cannot” - cf. v. 37. The word does not have free course in you. They cannot hear because:
1. They love the darkness rather than the light - cf. 3:19, and
 2. They are from below - cf. 8:32.
- “Ye cannot hear my words” Why can they not hear His word? Because they do not have “spiritual ears.” Cf. 5:24; 8:21,31.
- 8:44** In v. 39 they claim that their father was Abraham, in v. 41 they claim their father is God, and finally here Jesus identifies their true father - the devil. Jesus says, “You are the sons of the devil because you want to do the lust of the devil” cf. 2 Cor 5:9.

- “Murderers.” The Jews were seeking to kill Jesus. The truth has nothing to do with Satan. Satan is, of necessity, a liar because God is truth. Anyone who stands against God is a liar - cf. 8:55.
- “He was a murderer.” Why would Jesus bring up this point? Because the Jews sought to kill Him (7:1).
- Characteristics of Satan:
 1. Liar,
 2. Murderer and
 3. Does not stand in truth.

- 8:45** The truth is what Jesus says and what we must do - cf. 3:20.
- “I say the truth.” Cf. 18:37.

- 8:46** The Jews wished to believe that Jesus was a sinner - cf. 9:24.
- “Why do ye not believe me?” They do not want to believe him - cf. v. 44.
- “Which of you convicteth me of sin?” Jesus was innocent because of His being the Lamb of God - 1:29,36.

- 8:47** In v. 41 the Jews had claimed to be of the Father. Cf. 18:37 - “Everyone that is of the truth heareth my voice.”
- Jesus has delineated two divisions:
 1. Children of Satan, and
 2. Children of God.
- Many of the Greek readers, as well as the Jews, thought themselves to be children of God. They must accept Jesus to be children of God.
- “Of God” = one of God’s children.
- “Words of God” = the words of Jesus - 8:37.
- “Ye hear them not” = cf. 18:37,38.
- “Before Abraham was born, I am.” See 8:48-59.

- 8:48** “Hast a demon.” Cf. 7:20. A Samaritan was considered a mongrel (dog). These are statements made in defense of unbelief. The Jews are trying to strike back at Jesus for His saying that their father was the devil - 8:44. The Jews saying that Jesus has a demon is similar to the blasphemy of the Holy Spirit - Mt 12:22-36.

- 8:49** This was blasphemy to the Jews. Cf. 5:23 - “That all may honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father that sent him.”
- “Ye dishonor me.” Cf. 5:23.
- NOTE: Do not let people tell you that Jews and Muslims are worshippers of God. They are not because they do not honor the Son of God.

- 8:50** God seeks the glory of His son, The one who seeks the glory of the Son is our judge. Where does that put one who does not seek the glory of Jesus? - cf. 5:41.

- 8:51** We have heard about “hearing”, now... about “keeping.” The alternative to keeping Jesus’ word is death.
- “My word.” Cf. 8:31,43.
 - “Death” means the separation from fellowship with God - spiritual death, cf.5:24, 25.
 - NOTE: Being a Christian is inseparable from obeying Jesus.
- 8:52** The Jews understood Jesus to be talking about physical death. This is similar to the thinking of Nicodemus concerning birth, the Samaritan woman at the well concerning water, or the multitude concerning bread.
- 8:53** The Jews drive themselves to the logical conclusion.
- “Whom makest thou thyself?” This is the question of the book (cf. 5:18).
 - “Art thou greater than our father Abraham.” This leading question is similar to the woman’s question at the well - 4:12.
- 8:54** “It is my Father that glorifieth me.” How does the Father glorify the Son? Through the signs which He worked through the Son (5:41). The signs manifested the Son’s glory in two ways. (1) The signs themselves were miraculous, and (2) The signs taught spiritual lessons concerning Jesus.
- 8:55** “But” is better translated as “and.” They do not know the Father because they do not know the Son. We cannot say that we know the Father unless we keep His word - cf. 7:28; 8:14,19.
- “Ye have not known him.” It is impossible to know God without knowing Jesus. Cf. 17:3.
 - “Liar.” It is difficult to translate this Greek word into English. Perhaps “dishonest” would be a better translation; dishonest in the sense of being dishonest with the scriptures.
 - “Keep his word.” “Knowing God” involves keeping His word.
- 8:56** Jesus speaks to the Jews of His pre-existence - cf. v. 53.
- “Rejoiced to see my day.” This verse says that Jesus was actually active and living in the time of Abraham. Cf. Ex 23:21; Gen 18:1ff. (Ex 13:21; 14:19; 32:34.)
 - NOTE: The term “Jehovah” can refer to Jesus in His pre-existent state.
 - “My day” = in His time, or during the period of time that He lived.
- 8:57** “Thou art not yet fifty years old” = a mundane view of God. Cf. 1:1.
- 8:58** “I am” - cf. Ex 3:14. Jesus declares Himself to be God, the One who spoke to the Hebrews. The “I Am” passages shows us the necessity of our need for Jesus - cf. 4:26; 6:20,35,41,48,51; 8:12,42,28,58; 10:9,11;15:1. Can we do without light, bread, water, etc?

- 8:59** The Jews had rejected God, therefore God (“I am”) “went out of the temple.” Symbolically, this means God vacated the temple. Cf. Ezek 10:18,19.
- “They took up stones.” In the book of John the Jews are portrayed as the enemies of Jesus and His disciples.

CHAPTER NINE

The Healing of a Man Born Blind 9:1-12

Here is a miraculous sign that is also symbolic: Jesus is the light of the world.

- 9:1** “Blind from birth” - cf. 3:6 - that born of flesh.
— “As he passed by.” Note the ambiguity of the statement. When did He pass by? John is not concerned with chronology.
- 9:2** “Born blind.” This point is made many times. How could he sin before he was born? They obviously had a mistaken idea of inherited sin (same with Job’s friends, and in Isa 53:4,8).
- 9:3** This text is poorly translated in several translations. The Greek text *does not* have Jesus saying that *the reason* this man was born blind was to provide an opportunity for Jesus to come and heal him. Rather, the Greek merely has Jesus answering their question on why he was born blind: his sin or his parents’ sin? To which Jesus simply says, “It was neither.” He goes no further with this discussion. Why? Because it is not important for us to know why someone is born with a disability. Rather, it is important for us to seek ways to help. This is what Jesus goes on to say: “But since he is blind, let us work the works of God...” The Greek text does not lay his blindness at the feet of God!
— “Manifest” (*phanerothe*) - cf. 2:11. Sometimes God’s people suffer as a result of sin. All suffering is not, however, a result of sin.
— “Works of God” = signs. cf. 5:36; 7:31. In the context, however, the work of God is to heal the blind man.
- 9:4** The work of God is to believe - cf. 5:17; 6:28, 29.
— “We” could have reference to Jesus, the disciples, the Father or the Holy Spirit.
— “The works” in this context; the blind man.
— “When no man can work.” This seems to be saying that the ministry of Jesus was of limited duration.
- 9:5** This verse is the key to the context of the blind man.
- 9:7** “Siloam” means “Sent,” as John interprets for his readers. The one sent is Jesus. You must wash in the one “sent” in order to see. In Jn 3:34 Jesus is “he whom God sent.” Jesus often speaks of “the Father who sent me.” Given John’s tendency toward spiritual symbolism, it seems that he has given us the interpretation of the Aramaic “Siloam,” the “one sent” by God. Like the blind man, we must come to “Siloam” and wash if we are to see. Perhaps it is meant as a figure of baptism. At any rate, the word “Siloam” is significant.

- 9:8** The people could see the change in the blind man's life.
- 9:9** "I am he" = the blind man.
- 9:10** "How then were thine eyes opened?" This is the question of the time. Cf. 5:1-15.
- 9:11** The blind man went to the one sent (from heaven), washed and saw. We must go to Siloam (Sent), wash. and then see.

The Pharisees Investigate the Healing 9:13-34

- 9:13** The implication is started.
- 9:14** Jesus again works the works of God on the Sabbath - cf. 5:10-18.
— "Now it was the Sabbath." Cf. 5:9.
- 9:15** "How he received his sight." Cf. v.10.
- 9:16** The reasons that have been given to show Jesus is not the Messiah:
1. He does not keep the Sabbath - v. 16,
 2. He does not know the scriptures - 7:15,
 3. He has a demon - 7:20,
 4. He comes from Galilee - 7:40 and
 5. This man is not from God - more opinions concerning Jesus.
- John gives the Pharisees' argument, then contrasts that with the positive: Can a sinner do these signs? - cf. 3:2; 7:31.
- "Division." Cf. 7:43. The Gospel of John caused division in the world.
- 9:17** The witness of the blind man: "He is a prophet" - cf. 4:19; 6:14.
- 9:18** "The Jews...did not believe." They thought the man was faking.
- 9:19** "Born blind" (cf. 9:1).
- 9:20** "Born blind" again. This is a significant point in the minds of these people.
- 9:21** Key questions:
1. Who opens our eyes?
 2. How do the blind see?
- 9:22** (This is John's comment.) John makes a definite division between the Jews and Christians. Many do not confess because of fear.
— "Confess him...put out." When the blind man confessed Christ he was put out of the synagogue - cf. v.34.

- 9:24** “Give glory to God” is from Josh 7:19 and means confess, tell us the truth.
 — “Man is a sinner” - cf. v. 16. (second time).
- 9:25** He was blind before Christ, but now he sees. “Believe and witness” are the themes of this chapter.
- 9:27** Cf. 8:43. They never heard; they ignored the testimony.
 — “Would” (*thelete*) - wish or will. The obvious answer was no.
 — “Ye did not hear.” John is asking, “Reader, are you hearing?”
 — “Would ye also become his disciples.” It takes belief to do so. And belief requires two things:
 1. Intellectual conviction, and
 2. Desire to believe.
- 9:28** Cf. 5:46. The reader says, “No, you are not the disciple of Moses.”
 — “Reviled” = to cast insults. Cf. 1 Pet 2:1.
 — “We are disciples of Moses.” This is not a true statement. Cf. 5:46.
- 9:29** The Pharisees did not want to know where Jesus was really from: heaven.
 — Cf. 8:14, 58. Jesus had told them where He was from.
 — “We know not whence he is.” Cf. 7:34; 8:14,21.
- 9:30** “Ye know not whence he is.” He has got to be from above in order to be able to open the man’s eyes.
- 9:31** Cf. v. 16. The Pharisees had accused Jesus of being a sinner. Cf. Psa 66:18.
 “If I regard iniquity in my heart, the Lord will not hear.” See Isa 1:15; Prov 1:24-29.
 — “Sinners” - cf. 9:16,24.
 — “Heareth not sinners.” These words are part of the blind man’s defense of Jesus. Does the New Testament teach that those engaged in willful sin God will not hear? Yes! However, this does not mean that God will not hear “seekers.” Cf. Acts 10 (Cornelius).
- 9:33** Cf. 3:2. “Not from God...could do nothing.”
- 9:34** The Pharisees’ conclusion is still that sin caused the man’s blindness.
 — “Dost thou teach us?” Yes, he does!
 — “Cast him out” - cf. 9:22.
 — Vv. 35-41 are the point of the chapter. That is, Jesus is the One who gives sight to the blind.
 — “If ye were blind.” Jesus explains that they would have had some excuses if they were physically blind and could not witness His great miracles, but since they could see the miracles, their sin of unbelief remained.

Three groups of people: Three ways to respond to Jesus

- A. **The blind man** - came to Christ and simply obeyed. The result was he saw, and confessed Jesus under pressure.
- B. **The parents** - were aware of their son's blindness, and new found sight, but feared the Jews.
- C. **The Pharisees** - saw the signs, denied Jesus, called Jesus a sinner, and encouraged others to reject Jesus.

NOTE: For contents of sermon see "*Responses to Jesus*," syllabus.

"In this passage he speaketh of two recoveries of sight and two blindnesses, one sensible and the other spiritual" (John Chrysostom, *Homily on John, LIX*).

Spiritual Blindness 9:35 - 41

- 9:35** Beginning of the application.
 - "Son of God" - probably should be "Son of man."
- 9:36** The man who was blind is disposed to believe.
- 9:37** Cf. 4:26 - the woman at the well.
- 9:38** "I believe." One must believe all that John has shown. "If I believe, then Jesus is Lord."
- 9:39** Key to the chapter.
 - "Judgment" - a division between accepting and rejecting God.
 - "World" - cf. 1:10; 3:16,19.
 - "They that see not."
 - 1. Those literally blind.
 - 2. Those spiritually blind - those in darkness who are without the light.
 - "May see" the reason Jesus came.
 - "They that see" = those who see the signs of Jesus.
 - "May become blind." Rejecting Jesus' signs was choosing the darkness rather than the light.
- 9:40** The Pharisees continue to think *physically*.
 - "Are ye also blind?" The answer is yes, but *spiritually* blind

9:41 The Pharisees' own words condemn them. If they were physically blind, they would have no sin for they could not have seen the signs of Jesus. They claim to be able to see physically, so they are guilty of rejecting Jesus' signs.

Summary:

"In this passage he speaketh of two recoveries of sight and two blindnesses, one sensible and the other spiritual" (John Chrysostom, *Homily on John*, LIX).

- The sign - the healing of the blind man.
- The application - Jesus gives sight to the spiritually blind.

CHAPTER TEN

The Parable of the Sheepfold 10:1-6

- 10:1** “Verily, verily, I say unto you.” This phrase is continually used to bring us back to the idea that Jesus is the authority. This is not a parable in the sense of the Synoptic Gospels (cf. v.6). This is a *paroimian*, a wise saying, proverb, maxim, more of a symbol than a story. Jesus can be both the “door” and the “shepherd” at the same time.
- “Fold” = an enclosure used by shepherds for the protection of their various flocks. When called by the shepherd, only the flock that knew his voice would follow that voice out of the fold to food and drink.
- 10:3** “To him” refers to the shepherd.
- “The sheep hear his voice.” Cf. 5:24; 8:43,47; 18:37.
 - “Leadeth them out.” Sheep cannot be driven; they must be led.
- 10:4** “The sheep follow him” - cf. 8:12.
- Two Qualifications to be Sheep:
 1. Hear His voice - Jn 10:3, and
 2. Follow Him - Jn 10:4.
- 10:5** “A stranger they will not follow.” Understanding that “shepherds” would be leaders or elders in the context, one cannot follow an elder he does not know. Therefore, it is incumbent upon an elder to be out among the people.
- 10:6** These did not understand anymore than:
1. His disciples,
 2. Nicodemus,
 3. The woman at the well and
 4. The Pharisees.
- Who are His sheep?
 1. His sheep hear His voice (v. 3) - cf. 8:43,
 2. His sheep follow Him (v. 4) - cf. 1:35ff and
 3. His sheep know His voice (v. 5).
 - Note that there is a predisposition to want to follow the shepherd.
 - Jesus is a stranger to those who do not believe. If Jesus is a stranger, so is the Father.
 - Jesus is the good shepherd (Jn 10:11,14).
- 10:7** This begins the interpretation.
- “Door” = the way in and the way out.
 - “I am the door of the sheep.” The only way to spiritual safety and spiritual life is through Jesus.

- 10:8** There is a contrast here between the good shepherd and other shepherds.
- 10:9** The sheep that is safe in the pasture is the one that enters through the door. The door is the way to fellowship with the Father - cf. 14:6.
- “He shall be saved.” The main reason for a sheepfold is the safety it provides.
- 10:10** The good shepherd seeks abundant life for the sheep. The “other shepherds” seek their own selfish interests. Jesus is citing an Old Testament text - Ezek 34:1-10. God’s people were being led by those who are watching out only for themselves.
- Cf. Ezek 34:11 - God Himself will become their shepherd.
 - Cf. Ezek 34:20 - one shepherd. David was dead. Jesus says, “I am the good shepherd.”
 - Cf. Ezek 34:15 - “I will cause them to lie down” i.e., “I will lead them to rest.”
 - “Thief” in the context refers to the Pharisees. Cf. Ezek 34:1-13, 15, 22-24. In the 20th century it refers to the leaders of the church.
 - “Steal...kill...destroy” for mutton or wool.
 - “I came that they may have life.” Cf. Jn 1:4; 3:36; 5:24. This kind of life (quality of life) is in the present world as well as the world to come.
 - NOTE: In the context, it is the Pharisees who steal and kill the sheep.
- 10:11** Jesus says I am the (note) good the (note) shepherd. This is both literal and spiritual. A shepherd would lay down his life for his sheep. Jesus laid His down. Cf. 1 Jn 3:16.
- Cf. Psalm 23 - “The Lord is my shepherd.” The conviction of John is that Jesus is Lord (*kurios* - YHVH).
 - Cf. Ex 3:14.
 - Cf. Jn 8:58; 10:30.
 - “I am the good shepherd.” Jesus is the One who leads and calls us.
- 10:12** “The” sheep do not belong to the other shepherds. We belong to Jesus, the Creator - cf. 1:3.
- “Hireling”= Pharisees. Today, it could be the leaders of the church.
- 10:13** “Careth not for the sheep.” Are we “hirelings”, looking out for only our own interests, or are we “shepherds”, caring for others of our flocks?
- 10:14** Repeat of v. 11. Cf. v. 3.
- “Mine own know me” - cf. Jn 17:3. The practical application is, we need to get out and know the sheep.
- 10:15** I, Jesus of Nazareth, know God, and the only way for anyone else to know God is to know Me.
- “I know the Father.” The good shepherd has a trusting relationship with the Father.

- “I lay down my life.” Cf. Jn 3:16; 1 Jn 3:16; 4:9,10.
- 10:16** Cf. Ezek 34 - the shepherd of Israel. This verse speaks of the Gentiles in contrast to the Jews. John continues to separate “the Jews” in the book.
- Any fold the shepherd goes to, his own sheep will follow him when they hear his voice.
- Cf. Eph 2:12-16, especially v.16 - both are in one body - the one flock is the church. The one shepherd is Christ and if one does not hear and follow Jesus, he has not God.
- “Other sheep I have” = a subtle hint regarding the Gentiles. Cf. Isa 42:1,6; 49:6; 11:52.
- “One flock.” Cf. Jn 11:52.
- NOTE: Many times Jesus said His hour had not yet come. Ironically, when He did say that His hour had come, He was talking to Gentiles - Jn 12:20-23.
- 10:17** “The Father love me.” Where does it leave you if you do not love Jesus?
- “Life” (*psuche*) - not eternal life as John uses it.
- “I lay down my life...I may take it again” = a foreshadowing of the death and resurrection of Jesus.
- 10:18** “Taketh it.” Takes what? Jesus’ life.
- “Power” (*exousia*) = authority. Whosoever can tell death to come and go must have much authority! Jesus does this because He wants to, and because the Father wants Him to. There is no diversity of will.
- “I have power” - cf. 5:21.
- 10:19** Another division is made by Jesus’ words:
 1. Those who hear and follow, and
 2. Those who do not hear and follow.
- “Division.” Cf. Jn 7:43; 9:16. Jesus always causes division because He causes you to make a decision or choice.
- 10:20** “Mad”(*mainetai*) - maniac.
- 10:21** “Demon” - cf. 9:16,31.
- “Others said” = opinions, cf. Jn 7:12,20,26,40-42.

Jesus is Rejected by the Jews 10:22 - 42.

- 10:22** “Feast of the dedication.” This was not an Old Testament feast. Rather, it was a feast that arose during the Intertestamental Period to commemorate the purification and rededication of the Jerusalem temple by Judas Maccabees following the revolt Antiochus Epiphanes in 165 B.C.
- 10:23** “Winter” (*periepatei*) = storm weather.

- “Solomon’s porch.” Cf. Acts 3:11.

- 10:24** “Came round about” literally means “made a circle around him” - they closed Jesus in. This is done in malice by a hostile people.
- “How long dost thou hold us in suspense?” Lit. “Until when do you take away our soul?”

- 10:25** Cf. 5:36 - works bear witness.
- “I told you, and ye believe not” - cf. Jn 8:24.

- 10:26** Repeats “You do not believe.”
- “Ye are not of my sheep” - cf. Jn 10:3,4.

- 10:27** No predestination - they *chose* not to hear or follow - cf. 10:3, 4.

- 10:28** The result of hearing and following is eternal life - cf. 10:10.
- “Never perish” based on the fact that they continue to hear and follow - Jn 3:16.
- “No one is able to snatch” (*ouk harpasei*). Cf. v. 12 - as long as they enter the door and remain inside. Cf. 6:6 - some stopped following
- “No one shall snatch them out of my hand.” This indicates the shepherd takes care of the sheep. It is *not* saying that the sheep cannot wander away.

- 10:29** No power is greater than the good shepherd. If we are in Jesus’ flock, we are in the Father’s hand.
- “No one is able to snatch them out of the Father’s hand.”

- 10:30** “I and the Father are one.” Cf. Jn 8:58.

- 10:31** “Took up stones again.” Cf. Jn 8:59.

- 10:32** “Works from the Father” = the signs Jesus did. Cf. Jn 5:36; 10:25.
- “Showed” = displayed.

- 10:33** The Jews say that, you, who are a man, are making yourself God?
- “Who are you?” Again, this is the question the reader must answer at the end of the book.
- “Blasphemy.” (“I and the Father are one.”) Cf. Jn 10:30; 5:18; 8:58.

- 10:34** Notice Jesus says, “Your law.”
- “Ye are gods” - cf. Ps 82:6.
- “gods” (*theoi*) “*elohim*” - literally means “gods” and is used for both God and gods.
Gen 2:2 says *ruach elohim* .
1. *Ruach* may mean “wind” and *elohim* may mean “mighty.”

2. This verse could then mean “mighty wind”, except for the use of “moved” which means “brooded.” This gives us our translation.
- The Hebrew in Psa 82:6 may mean the “mighty ones” i.e. “judges.” The LXX (250 B.C.) translates this *elohim* which to the Greek thinker would be “gods.”
 - To the Jews in this verse Jesus said, “You are mighty ones because the word of God comes to you. Why do you call me a blasphemer?”
 - The Greeks believed in divination, the process of becoming divine.
 - If we have the “word of God” we have the truth. It cannot be broken. Jesus’ argument is that if you can use the term “gods” to apply to your judges (mere men) how much more can you apply it to Me since I am God!

10:36 “Son of God.”

- Possible meanings:
 1. The King of Israel (1:49; Psa 2:6, 7; 89:26),
 2. Of the nature of divinity (1:1; 5:18), or
 3. “Son” of God by virtue of His conception (Lk 1:30-35). (This point is not made by John in this Gospel).

10:37 What are “the works of my Father?” See 9:4. The work of God is to believe. See 6:29.

10:38 “Believe the works.” Cf. 20:30, 31.

- “The Father is in me, and I in the Father” - cf. v. 30.

10:40-42 Because of the hostility Jesus faced, He returned again to Bethany (Jn 1:28). Apparently He remained there for some time, for John says He *abode* there. Because of His popularity, there was no place he could escape the multitudes. It is clear that the work of John was successful because people believed what he said about Jesus. Notice that John performed no signs but yet was “filled with the Holy Spirit” (Lk 1:15). This shows that having the indwelling Spirit does not require the working of miracles. John also notes - as is fitting to his overall purpose - that many believed in Him (Jesus) there.

10:40 John’s first baptizing - in Aenon - cf. 3:23.

10:41 Things John spoke of Jesus:

1. The Lamb of God - 1:29, and
2. The light - 1:8.

10:42 Those who believed are in contrast to those who did not believe.

- By believing they:
 1. Received Him - 1:12,
 2. Drank living water - 4:14,
 3. Ate living bread - 6:35,
 4. Had their eyes opened - 9:39,

5. Came - 6:45,
6. Heard - 5:24 and
7. Believed in Him - 8:3.

CHAPTER ELEVEN

The sign - Lazarus is raised from the dead.

The application - Jesus is the resurrection and the life.

"This matchless narrative is of vital importance to the Gospel story as related by John. The miracle it records was the most marvelous and significant of all the "signs" wrought by our Lord; it awakened and strengthened faith in those by whom it was witnessed, while it aroused fear and deadly hatred in the rulers who now finally determined upon the death of Jesus; but, above all, it was a proof and prophecy of the life, present & eternal, which Christ imparts to all who put their trust in him" (C.R. Erdman, 98).

"The eleventh chapter tells of one incident among many in a later Perea ministry of about three months. After the Feast of Dedication Jesus retires into the region of Perea. In the interval between the feast and the raising of Lazarus He makes an evangelistic tour of Perea; dines in the home of a Pharisee; delivers the parables of the lost sheep, coin and son, the unjust steward, Lazarus and the rich man and the unprofitable servants. After the raising of Lazarus, many other incidents transpire before Jesus approaches Jerusalem for the final Passover" (Butler, 136).

Chapter 11 is the climax of the signs.

11:1-3 During Jesus' ministry, He became especially close to several individuals.

Among those was the family of Mary, Martha and Lazarus. In this section John is going to develop one of the more important themes and "I am" statements of the book: *Jesus is the resurrection and the life*. It will be possible to prove that Jesus is the resurrection and the life if He can resurrect to life *physically* one who had died. Then one can deduce that He is able to do it *spiritually*.

It is rather curious that John mentions Mary anointing the Lord's feet with her hair, a story that he will not relate until the next chapter. Perhaps this was done because John knew that his readers were very familiar with the account. Nevertheless, it is important for us to understand the relationship Jesus had with the family. This is why the message from the sisters is recorded: "*Behold, he whom you love is sick.*" In this message is a clear call for help. But what specifically they had in mind is not revealed, except that He healed Lazarus - in some way - before He died (see vv. 21, 32).

11:1 Bethany was about two miles from Jerusalem - cf. v. 18.

— "Mary." "There are so many Marys in the gospels that John must also identify this Mary as the one who anointed the Lord" (Butler, 138).

— The name Lazarus means "he whom God helped" (Butler, 137).

"Bethany" - a small village on the eastern slope of the Mt. of Olives, a "suburb" of Jerusalem.

11:2 “The Lord” (*ton kurion*). This is the foregone conclusion of John as he looks back from 96 A.D.

WHO IS JESUS?

VIEWS OF MEN	SPIRITUAL REALITIES
<p>Jew Teacher Prophet King Christ</p>	<p>Logos Lamb of God Bread of Life Living water The resurrection and life The light of the world The truth Son of God</p>

— “Anointed” - aorist tense in the Greek. “The aorist tense is the “snap-shot” tense and does not necessarily mean the anointing happened in the past. We believe John simply uses an anachronism (statement of an event out of its historical sequence) here as he does with the betrayal of Judas later. The anointing by Mary took place just before the Triumphal Entry (Jn 12) but John, writing years later, mentions it out of sequence to identify Mary” (Butler, 183).

“This anointing is not to be confused w/the event of the sinful woman who wiped Jesus’ feet w/her hair (cf. Lk 7:36-50), but is the same anointing that is described by Mt (Mt 26:6-13) and Mk (Mk 14:3-9)” (Ibid).

“Suffice it here to say that Lk introduces Mary Magdalene as an entirely new character in 8:2 and that the details in Lk 7:36-50 and Jn 12:1-8 have only superficial resemblances and serious disagreements. John is not here alluding to Luke’s record, but preparing for his own in chapter 12. What earthly difficulty is there in two different women under wholly different circumstances doing a similar act for utterly different purposes?” (Robertson, 193).

— “Anointed the Lord with ointment, and wiped his feet.” Cf. Jn 12:1-8.

11:3 “Lord” (*kurie*) means “lord” or “sir” but does not have the idea of *kurios* - *the* Lord, master of heaven and earth.

— The Logos who became flesh had a friend - Lazarus.

— “Lovest (*phileis*) - to be a friend.

11:4 Jesus tells the disciples that this sickness is not unto death - meaning that it will not lead to permanent death, because Jesus certainly knew Lazarus would die (v. 14). Jesus also makes a statement that has similarities to what was said in 9:3. There the disciples asked whose sin caused the man to be born blind. A careful reading will reveal two truths:

1. The blindness was not because of sin.
 2. Jesus does not answer the question why he was blind. Notice that He merely says that since he is blind, it provides an opportunity to work the works of God. Jesus does not there - nor here - say, "God made him blind (or Lazarus sick) so that I could come along and heal him." We must be careful not to lay these things at the feet of God. It seems the significant truth, in both places, is that when one is sick, it affords God's workers to work because hearts are typically more receptive to the truth. So God *permitted* the sickness (and death) but did not *cause* it just so Jesus could heal Lazarus.
- "The Son of God" (*uios tou theou*) - cf. 9:3; 10:36.
 - Sometimes God waits to answer our prayers so that we might receive greater blessings.
 - "For the glory of God...that the Son may be glorified." Cf. Jn 9:3.
-

Sickness, Death and God's Glory Jn 11:4

1. Sometimes one has to be sick before he can think about his soul.
 2. Sometimes one has to be sick before he can become strong spiritually (cf. Jas 1:3ff).
-

11:5-16 John reminds us that Jesus *loved* this family. This is important to note, especially since Jesus is not going to make an attempt to come in time to save Lazarus. Instead, He purposely delays His trip two days, and even tells the disciples that He was glad that He was not there to heal Lazarus. Why? Because this afforded Him an opportunity to bring about belief in the disciples (v. 15) as well as others (45). Note: since Lazarus was already dead four days (v. 39), it is probable that Lazarus was dead by the time the messengers had arrived. The disciples view this return to Judea as a death trap (v.16).

11:5 "Loved" (*agapa*) - was loving; love that is concerned with the ultimate good of some one; the highest form of love. A "giving" kind of love.

11:6 "Two days." Why did Jesus stay in the place where He was for two days? In order to allow Lazarus time to die. Why? For the glory of God, that the son of God may be glorified.

11:8 "Seeking to stone thee." This shows the difference between earthly thinking and heavenly thinking. The disciples wanted to save the life of Jesus, but God wanted Jesus to die so that mankind could be saved.

Special Study
Work: A Consideration of John 9:1-4 & John 11:8-10

Introduction: Jesus often taught His disciples a valuable lesson concerning the focus and direction of their lives. These disciples needed to be reminded (maybe we do as well?) to keep their priorities right. Jesus said to them: "We must work the works of Him who sent Me, while it is day: the night cometh when no man can work" (Jn 9:4), and "Are there not twelve hours in the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world" (Jn 11:9). There are several important facts to note here:

A. *We must work.*

1. Jesus described Christians as vine keepers (Mt 20:1-16); traders and merchants (Mt 25:14-30); slaves (Lk 12:42-48); builders (Lk 14:28-33), and a host of other illustrations.
2. All of these involve work - hard work!
3. I have yet to find an illustration of the Christian vacationer or retiree.

B. *We must work the works of Him.*

1. Jesus knew His purpose was to work for God. He said earlier that "I do always the things that are pleasing to Him" (Jn 8:29); and "My meat is to do the will of Him who sent Me, and to accomplish His work" (4:34).
2. So also it is our responsibility to work for God. Paul said that "it is God who worketh in you both to will and to work for his good pleasure" (Phil 2:13; cf. Eph 2:10; Titus 2:14; 3:8).
3. Note also Heb 13:20, 21; Jas 2:14-26.

C. *We must work the works of Him as long as it is day.*

1. Jesus lived in a time with no electricity. When the nighttime came, people generally quit working.
2. Spiritually speaking, there is a nighttime, and all the power man can muster can not stop that blackness. It is the nighttime of judgment. It will be too late to attempt to work for God then.
3. You and I, at this very moment, are enjoying the daytime of our lives. Jesus reminds us to use that daylight wisely. We have "twelve hours in the day" to work before those nighttime twelve hours arrive when we will not be able to work.
4. If we will "walk in the day", doing what we need to be doing and going where we need to be going, then we will not stumble. We will, perhaps soon, be facing the darkness (cf. Rom 13:11).
5. Paul said we ought to "always abound in the work of the Lord" (1 Cor 15:58) and to "be careful to maintain good works" (Titus 3:8).

Conclusion: Jesus went on to Bethany, knowing that such a trip would lead to His eventual death. But there was work to be done, and His priorities were to get that work done - regardless of the cost. We are called to do no less (Rom 12:1,2).

11:9 Jesus notes:

1. Element of urgency - day figures the time able to work.
2. Jesus is the light (cf. 9:5).. Unless we walk in the light, we stumble around (cf. 1 Jn 1:5,7).

— “Twelve hours in the day?” Cf. Jn 9:4.

11:11 Jesus views death as temporary; as a sleep. Death is not a permanent state for the Christian.

11:12 “Recover” (*sothesetai*) - save. The disciples thought Jesus was speaking of the slumber of sleep. “Saved” does not always have a spiritual sense.

11:13 “Death” = sleep in Jesus’ mind.

11:15 Jesus rejoices in His friend’s death because He can use it to help them believe. The sign is done to produce faith. God, in His plan, has included everything necessary to cause us to believe. How does God compel men to believe?

1. Intellectually - through proof and testimony, and
2. Emotionally. The cross draws men emotionally because of the love.

11:16 Thomas believes that to go to Judea will result in Jesus’ death.

— Cf. 6:15. They view Jesus as a political influence.

Jesus Loved Lazarus Jn 11:1 -16

1. His love did not force Him to jump into things too quickly (11:5,13-15).
 2. His love did not distract Him from the greater purposes of God (11:4).
 3. His love led Him to jeopardize His own life (11:8; cf.15:13).
-

11:17 In ancient times, burials were not delayed. The dead were usually buried immediately (e.g. the same day). It seems significant that Lazarus had been dead for four days. Perhaps the significance is found in that no one could deny the validity of the miracle, or because of a Jewish belief that the soul stays near the grave for three days and then, if unable to return to the body, will depart (because the body has started decomposing and there is no hope for return). See Morris, fn. 38 for references.

— “In the tomb four days.” By this time Lazarus was “good and dead.”

11:18,19 By stating that Bethany is two miles from Jerusalem, John accomplishes three things:

1. He explains why so many people would come to this small village. It was a relatively short journey.

2. He illustrates how close to the “lion’s den” Jesus is getting, since those who want to kill Him are in Jerusalem.
3. He adds validity to the miracle, since those who would come knew Mary and Martha, (they came to console them) and would be able to attest to the validity of Lazarus’ death.

11:20-22 Martha immediately arises to meet Jesus, while Mary sits in the house. This seems to speak better of Martha. She is perhaps demonstrating a more understanding spirit than is Mary. Nevertheless, Mary’s failure to greet Jesus causes her to miss the great “I am” statement Jesus will reveal to Martha. Martha also clearly reveals her unwavering faith in the powers of Jesus. She knew He could have healed Lazarus, even though his ailment was obviously severe enough to take his life. Martha probably also knows that Jesus could not have received word and arrived in time. She is most likely stating that she believed Jesus could have prevented this death, rather than implying that His delay was, in part, the reason why Lazarus died. Although Martha possesses a great faith in Jesus, it is not yet complete. She has not yet learned that even death cannot deter the Son of God. If her faith had been complete, she would have said: “Even though my brother had died, I know that you can raise him from the dead.”

Some see in the statement in verse 22 a hope that Jesus would raise Lazarus. This is probably not the case. Instead, this statement reveals the deep emotional struggle going on in the mind of this mourning woman. On the one hand, her beloved brother has died, and the man who could have saved him stands before her. On the other hand she wants Jesus to know that she still considers Him to be the Messiah, and that He maintains such a relationship with God that He would give Jesus whatever He might ask. What has happened to Lazarus has not changed her high opinion of Jesus.

11:21 “Lord” (*kurie*) - cf. 12:21; not Lord in the sense of the Lord of the universe, but “sir.”

— “If thou hadst been here.” Martha is positive Jesus could have prevented Lazarus’ death 11:15; cf. v. 32.

11:22 “The verb *aiteo* is used in the asking of an inferior from a superior. Hence... Martha ...plainly reveals her poor, unworthy conception of his person, that she recognizes in him no more than a prophet...” (Vincent, 202).

11:23-26 It is often comforting to mourners that their loved one will live again. Therefore it is not surprising that Jesus would use this terminology. However, Martha, still limited in her view of Jesus, understands Him to be referring only to the resurrection day. Like many Jews (e.g. the Pharisees), she believed in a resurrection on the *last* day (6:39,40,44). Jesus’ response is especially significant. He does not say He will *bring about* Lazarus’ resurrection, but that “*I am* the

resurrection, and the life.” But those attributes of Jesus are valueless to people unless they believe in Him.

- Jesus points out in v. 26 that everyone who believes in Him shall never die. This is not a limited hope. Note the double negative: shall not, never die - showing certainty.

11:23 “Jesus’ dealings with Martha are not fully understood unless we note well that he is revising her estimate of his person” (Lenski, 799).

11:24 “At the last day.” Cf. 5:28,29; 6:39,40,44. Many Jews believed this.

11:25 Not simply there will be a resurrection and a life, but I am the resurrection, and the life. How is Jesus the resurrection, and the life?

1. He is the resurrection and the life in the sense that the dead will hear His voice and come forth in the resurrection - cf. 5:27-29.
 2. He raises men from the dead when they have been separated from the fellowship of God and gives them eternal life - cf. 10:10.
- In this case Jesus gives the meaning before the sign.
 - “I am the resurrection, and the life.” Cf. Jn 5:21.
 - “Die” = physical death - cf. Jn 5:25.

Special Study **Jesus and the Future Life (11:25)**

Introduction: We all know that death is a part of life. We see those whom we love pass on, and immediately our thoughts are filled with questions. When will my time be? What comes after death? In one sweeping statement Jesus tells us two important truths about Himself and the future.

A. *Jesus is the resurrection.*

1. Jesus has the power to give physical life to those who have died.
2. He promises He shall raise all who are in the tombs (5:28,29).
3. All of the powers of Satan, especially seen in death, are so easily crushed by Jesus (cf. Heb 2:14; 1 Cor 15:54-56).
4. We thus have the confirmation of Scripture that death does not end one’s existence. We will all be resurrected.

B. *Jesus is the Life.*

1. This refers to more than making one to live again.
2. John told us that “In Him was life” (1:4) meaning that He had, as a natural attribute, the ability to bring things to life.
3. Jesus said that He has “life in Himself” (5:26).

4. This is certainly referring to a future life - the "eternal life" (5:24). Only Jesus can give this everlasting life. No other "lord" or "savior" can do this. Jesus only is the way the truth and "the life" (Jn 14:6).

Conclusion: Jesus tells Martha that "he that believeth on Me, though he die, yet shall he live." Thus He qualifies those to whom He will give this life. One must believe in Jesus. This is clear teaching of Jesus. He said: "he that heareth My word, and believeth Him that sent Me, hath eternal life, and cometh not into judgment" (5:24). Will Jesus be the resurrection and the life for us? If we are believing in Him (coming to Him, obeying Him, etc.) then He will be!

11:26 "Living" (*ho zon*) - in fellowship with God.

— "Die" - spiritually.

11:27 "Believed" (*pisteuon*), perfect - she believed and continues to believe. Martha calls Him "Son of God" in the sense of the Messiah coming into the natural world.

— The form of Martha's confession - cf. Mt 16:16; 1 Jn 4:15. The confession was not formally worded in the first century, but was an acknowledgment of Jesus' kingship.

— Cf. Rom 10:19. Compare 1 Tim 6:12-16 with Jn 18:37.

— "In 'I have believed' note the emphatic pronoun *ego*. Others have not believed, others have charged Jesus w/blasphemy...for calling himself "the Son of God" - Martha 'has believed,' has done so this long while and is believing now" (Lenski, 803).

— "Believed", perfect active indicative of *pisteuo*. "It is my settled and firm faith" (Robertson, 200).

She had believed previously, and still believes. What happened to Lazarus had not changed her mind.

— "Martha's confession is in the same class with Nathanael's 1:49; and those of Peter, 6:69; Mt 16:16" (Lenski, 805).

The Course of the Believer: A Study of John 11:23-27

- A. He lives his life in faith, accepting Jesus as His lord and savior.
 1. Jesus places a premium on the one "who believes in Me."
 2. John wrote his gospel so that the one who believes in Jesus might have life (20:30,31).
- B. He dies, as it is appointed for all men (Heb 9:27).
 1. Jesus recognizes that men will die (Jn 5:28,29).
 2. Death serves as an end of opportunities. One's eternal fate is sealed at death.
- C. He is resurrected by Jesus; the resurrection, and the life.
 1. The powerful voice that called forth Lazarus can also call us (11:43).

2. All who are in the tombs shall hear His voice (5:28f).
 - D. He stands before God, hearing the words “well done” (cf. Mt 25:21,23) and “Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world” (Mt 25:34).
 - E. He is given eternal life by Jesus, the giver of life.
 1. Jesus promises the one who believes in Him “shall never die” (11:26).
 2. The entire focus of the Gospel is that there is more than this life.
-

11:27-29 Martha is a grieving sister. Nevertheless, she has not lost her faith in Jesus. The events concerning Lazarus’ death have challenged her faith, but she has emerged victorious. Certainly Satan wanted this event to destroy her. It did not. Her five-fold confession of Jesus shows Martha in a most favorable light (in contrast to the more famous event found in Lk 10:41ff.). After this great confession, Martha realizes there is other business to attend to, and she secretly calls for Mary to go to Jesus. Perhaps it was done secretly so that Jesus might have a few private words with her as He did with Martha.

Special Study

Who Is Jesus? A Consideration of Martha’s View 11:27, 28

Introduction: Many knew Jesus, but few saw Him for what He really was. Martha did. She saw His works. She heard His teachings. As a result, she came with this five-fold belief in Jesus. The text has Martha saying, “I have believed that....” In Greek this is a perfect indicative active verb (*pepisteuka*) meaning, “I have believed in the past and am continuing to believe right now.” What was it that Martha believed?

- A. *Martha believed that Jesus is Lord.*
 1. While life is filled with many masters, she view Jesus as her master.
 2. The early Christians acknowledged the Lordship of Jesus (Rom 10:9,10).
- B. *Martha believed that Jesus is the Christ.*
 1. Her confession is similar to that of Peter’s in Mt 16:16.
 2. Christ literally means “the anointed one” or “the Messiah.”
 3. She viewed Jesus as the special selected one from God.
- C. *Martha believed that Jesus is the Son of God.*
 1. This is a confession of the divinity of Jesus (5:18).
 2. This is a confession of the high position and power of Jesus (Dan 7:13ff).
- D. *Martha believed that Jesus is He who comes into the world.*
 1. This is a confession that Jesus was the fulfillment of Old Testament prophecies concerning a special deliverer who was to come.
 2. She believed that Jesus was that special agent sent by God to accomplish all of the great promises found in the Old Testament.
- E. *Martha believed that Jesus is The Teacher (v. 28).*
 1. The article “The” shows Jesus to be distinct from other teachers.

2. The Rabbi's refused to instruct women, but Jesus did not follow their practice. He proclaimed the gospel to all who would hear.

Conclusion: Martha deserves to be remembered by this great confession of faith, rather than by her earlier distraction with meal preparations (Lk 10:41ff). If we will live our lives with the same belief in Jesus, we will see Him as God wants us to see Him.

11:28 "The Teacher." This does not give the idea of the eternal *Logos*. Jesus is calling the reader through the gospel (2 Thess 2:14) in this case by John's Gospel.

11:29 "Quickly." This reveals Mary's attitude toward the Christ. Should we not arise and go quickly when we hear Jesus call?

11:30-32 Some suggest that Jesus did not go to Mary because He wanted to remain near the tomb of Lazarus, although He asked for its exact location in v. 34. Others suggest that He was wanting to avoid a confrontation with the Jews. Nevertheless, Mary comes immediately and repeats, using the exact words, what Martha said in v. 21. This seems to indicate that the sisters had discussed previously the significance of Jesus' absence and the death of their brother. Also note that both sisters believed in Jesus' power to heal the sick.

11:32 Compare to Martha in v. 21.

11:33,34 When Mary comes to Jesus, John tells us she was weeping (Gk. *klaio*) along with the Jews. This word means to cry, wail or lament with great pain or sorrow (Arndt and Gingrich, p. 433). He has two responses to her crying:

1. He groaned. This word (*enebrimasato*) is admittedly difficult to translate. There are two possibilities:
 - a. *An expression of anger or displeasure*, to scold, censure or warn sternly. If this is the meaning, what is Jesus angry about? Is He angry that the people do not understand He is the resurrection and the life? Is He angry about the power of death? It is difficult to know with any certainty ; and
 - b. *To be emotionally stirred*, which would demonstrate the humanity of Jesus. The phrase "moved in spirit" would further indicate the depth to which Jesus was touched by the sorrow of others (see Arndt and Gingrich, p. 254).
2. He was troubled. This word (*etaraxen* from *tarasso*) means to shake together, stir up, to be disturbed, unsettled or agitated (Arndt and Gingrich, p. 805). Jesus used this word in 12:27, and John uses it to describe Jesus in 13:21.

- “He groaned in the spirit.” “The word for “groaned” occurs three times elsewhere: Mt 9:30; Mk 1:43; 14:5. In every case it expresses “a charge,” or “remonstrance,” accompanied w/a feeling of displeasure” (Vincent, 204).
- “The first word occurs in the LXX (Dan 11:30) for violent displeasure. The notion of indignation is present in the other examples of the word in the New Testament (Mk 1:43; 14:5; Mt 9:30). So it seems best to see that sense here and in v.38. The presence of these Jews, the grief of Mary, Christ’s own concern, the problem of the raising of Lazarus - all greatly agitated the spirit of Jesus... He struggled for self-control” (Robertson, 202).

11:34,35 People do not weep over true death - darkness.

- “Jesus wept.” *Dakruo* (wept) means “to burst into tears”, and never means “to wail.” It is an emotional state. Jesus does not weep over the dead man (cf. v. 11), but because He sympathizes with the mourners.
- It is different from the reaction Mary and the others had when they were wailing and crying (expressed by *klaio*). Jesus was certainly not weeping because of a death of a friend, because He knew He was going to raise Him.
- “In a sense it was a reaction from the severe strain in v. 33, but chiefly it was the sheer human sympathy of his heart w/Martha and Mary touched w/the feeling of our common weakness (Heb. 4:15)” (Robertson, p. 203.)
- This passage shows us how concerned Jesus is w/our trials and tribulations. He is no less concerned about his loved ones than he was when he walked the earth.

Jesus Wept Jn 11:35

- A. Even though He knew what He was going to do.
- B. He hurts because He sees someone suffering (e.g. song “Does Jesus Care?”).
- C. He suffers when others suffer, and this qualifies Him to be our Savior.

Why Did Jesus weep? Jn 11:35

- A. *Because He is going to take Lazarus from a better place and bring him back.*
 1. Samuel was not happy about being brought back - 1 Sam 28:15.
 2. Jesus knew the “paradise” that Lazarus was in (Lk 23:42).
 3. Jesus told the account of the rich man and Lazarus, in which that Lazarus was in the comfort of Abraham’s bosom (Lk 16:22).
- B. *Because the people did not understand that He was the resurrection and the life.*
 1. Jesus was often disturbed at the ignorance of the people (cf. 3:10), as well as their failure to have things in a proper perspective (Mt 22:23-33).
 2. He wanted them to understand His love and care for them, and that His plan was to save them eternally (4:36; 5:39,40; 6:27; cf. Mt 23:37-39).

- C. *Because He saw the pain Lazarus' death caused others.*
1. Jesus had supernatural powers, but also experienced all human emotions.
 2. His sympathy for the sorrow of the sisters and others moved Him to tears.
 3. Jesus is deeply concerned about the cares and struggles of humanity.
This is what qualifies Him to be our savior (Heb 4:15).
-

11:36,37 The Jews, seeing Jesus' tears, believed them to be no more than sorrow for the loss of a friend. They use the word *phileo*, indicating a deep affection and friendship. John also records a third witness to the power of Jesus in this chapter. Martha believed Jesus could heal (v. 21), Mary believed (v. 32) and now the Jews testify to the same conviction. These fit into the purpose of John's gospel - signs bring about belief (20:30,31).

11:37 Cf. vv. 21,32. Could not Jesus have prevented this death? Yes, but He allowed Lazarus to be a sign that we might believe.

Lazarus Brought to Life 11:38-44

11:38-44 Jesus is still filled with emotion, and John uses the same word as he did in v. 33. He finds Lazarus buried in a cave, perhaps one that was hewn out of the rock (or merely a hole in the ground) with a stone blocking the entrance to ward off wild animals. The discussion in v. 39 serves to illustrate certainty of death, which will then highlight the significance of the miracle. It is possible the repetition of the four days (v. 17) is in regard to the Jewish belief that the spirit remained near the body for three days before departing (see above on v. 17). Martha, like so many, is unwilling to let God work. Yet Jesus assures her that if she will believe, she will see the glory of God. In one of the few recorded prayers of Jesus, He acknowledges that "God hearest Me", indicating that Jesus had already been praying about this and that God had already heard Him. This brings us back to the statement of the blind man: "We know that God heareth not sinners."

Jesus cried out with a loud voice - for all to hear - and commands Lazarus to come forth. One more time John reminds us that he who had died came forth. John's description of Lazarus is certainly one of an eyewitness (cf. 1 Jn 1:1-4). Lazarus perhaps had to "float" out of the tomb, which would be a second miracle occurring here.

11:38 ...might pre-figure Jesus' resurrection.

- "Cave" (*spelaiōn*) = spelunk - not a prominent place of burial; a cave or a hole in the ground.
- "A stone lay against it." See footnote ASV. Whether a cave in the side of a cliff or a hole in the ground, the scene is similar to the resurrection of Jesus.

11:39 Physical evidence of death.

- “The stone was placed over the entrance to guard against wild beasts, and could easily be removed” (Vincent, 206).
 - “Four days.” “Lightfoot...quotes a Jewish tradition...to the effect that the soul hovers around the tomb for three days hoping to return to the body, but on the fourth day leaves it” (Robertson, 204). “The common Jewish idea was that the soul hovered about the body until the third day, when corruption began, and it took its flight” (Vincent, 206).
-

Lessons from the Stone on Lazarus' Tomb

- A. *Jesus does not do for man what man can do for himself.*
 - 1. He commanded the stone to be removed, although He could have thrown the stone aside with His miraculous powers.
 - 2. Jesus also commanded that Lazarus be unbound from his burial wrappings. He could have done that miraculously too.
 - 3. There is much which God expects us to do for ourselves. We have to take responsibility for our actions (cf. 2 Cor 5:10; Jn 5:28,29, etc.).
 - B. *Jesus does for man what he cannot do for himself.*
 - 1. Lazarus could not save himself from death - neither can we.
 - 2. Lazarus could not raise himself from the grave - neither can we.
 - 3. Man cannot save himself from sin, but Jesus can.
-

11:40 This is the case for all of us. Those who believe will behold His glory. Cf. 1:14; 2:11; 8:54.

- Glory revealed by the signs.
- “If thou believest” - cf. Jn 1:14; 2:11. One must believe before he can see the glory of God.

11:41 Men can move stones but cannot raise men from the dead.

- “Lifted up his eyes.” We can pray with heads up and eyes open. This is one of the few recorded prayers of Jesus.
- “Father, I thank thee that thou heardest me.” We know God does not hear sinners. Cf. Jn 9:31.

11:42 Even the prayer to God is for the benefit of the people: “that they may believe.”

11:43 “Thus Jesus prepared all those assembled at the tomb for the great deed they were now to witness. He had connected it w/the Father and w/the sending he had received from the Father. When the deed is now wrought, it will, indeed, proclaim in mighty fashion that the Father has sent him. In the face of this deed

- only the most obdurate unbelief will be able to deny that the Father did, indeed, send Jesus” (Lenski, 817).
- “He cried with a loud voice.” “The loud voice was not for the benefit of Lazarus, but for the sake of the crowd standing around that they might see that Lazarus came forth simultaneously w/the command of Jesus” (Robertson, 206)
 - “Lazarus, come forth.” Not only can the voice of Jesus be heard in this life and in the life to come, but it can be heard on the other side of death. Cf. Jn 8:32.
 - NOTE: All of the dead heard (Jn 5:25,28), but only Lazarus came forth because only the name of Lazarus had been called.
- 11:44** Cf. 5:25 - “Verily, verily, I say unto you, The hour cometh, and now is when the dead shall hear the voice of the Son of God; and they that hear shall live.” Jesus calls the world to come out of sin today, into eternal life - fellowship with God.
- The resurrection and the life says the same thing to Satan: “Loose the one who was dead!”
 - Cf. 8:32 - the truth shall set you free. Cf. 8:34 - free from the bondage of sin.
 - The “grave clothes” which bind us is sin.
 - The greatest of the signs thus far:
 1. Water to wine,
 2. Cleansing the temple,
 3. Lame man healed,
 4. Feeding the 5,000 and
 5. The blind man healed.
 - Others which are possibly signs:
 1. Nathanael,
 2. Woman at the well,
 3. Nobleman’s son and
 4. Jesus walking on the water.

Special Study

The Raising of Lazarus Jn 11:40-44

Introduction: In one of most compelling accounts in the Gospel of John, we see Jesus take on Satan and his power of death.

- A. *It was a demonstration of the glory of God.*
 1. Glory (*doxa* - 40 times in John) is one of the key concepts in this gospel.
 2. In the prologue John says “we beheld his glory” (1:14), and when Jesus worked miracles it “manifested his glory” (2:11). The ultimate glorification of Jesus came when He was resurrected (cf. 7:39; 12:23).
 3. Jesus had said in 11:4 that the death of Lazarus was going to be an opportunity to demonstrate “the glory of God” as well as an opportunity to glorify the Son.
- B. *It was an indescribable gift of love to Mary and Martha.*

1. In all probability Lazarus was the chief wage earner, as well as the one who protected and cared for his sisters.
 2. John had developed fully the sorrow these women experienced with the loss of their beloved brother. The degree of their sorrow will not be comparable to the degree of their joy when Lazarus is returned.
- C. *It was testimony to the power of Jesus.*
1. Jesus says a public prayer in order to firmly establish that what was about to take place was through the power of God.
 2. John has thoroughly developed the theme that the works of Jesus prove God's witness of Jesus (cf. 5:36).
 3. Jesus knew this miracle would do much to confirm that "Thou didst send me" (v. 42).
 4. All of the dead heard Jesus' voice (cf. Jn. 5:25,28), but since Jesus only called Lazarus, only Lazarus came forth.
- D. *Was proof that Jesus is the resurrection and the life.*
1. As is typical in the Gospel of John, Jesus makes a statement (I am the bread of life; I am the light of the world) and then works a miracle to prove His claim.
 2. Here Jesus claims to be the resurrection and the life. We would not believe that He is these things unless He could substantiate this claim. Jesus over-whelmingly proves that He does, in fact, possess the power of the resurrection and to give one life.

Conclusion: In one significant miracle, much was learned about Jesus. Why did God have John record this account? Because in reading it, we should be growing in our faith in Jesus (cf. 20:30, 31).

The Plot To Kill Jesus 11:45-57

11:45,46 Those Jews who were there had come to console Mary and Martha. They did not anticipate seeing such an incredible miracle. What they saw was undeniable, and it brought about belief in those who had not previously believed (again compare with John's purpose - 20:30,31). Others, more unwilling to believe even in the face of such an undeniable miracle, were eager to go back and report what they had seen. This further underscores the fact that one has to be disposed to believe. Even with such compelling evidence, some (who did not *want* to believe) were unwilling to accept Jesus.

11:45 "The Jews" were those who separated themselves from John and the followers of Christ.

11:46 "Some - were deeply impressed and yet who did not have the courage to break away from the rabbis w/o consulting them. It was a crisis for the Sanhedrin" (Robertson, 207).

11:47-53 A quickly convened council finds the chief priests questioning the effectiveness of their previous attempts (the NAS correctly translates the Greek) in comparison to what is being done by Jesus. Notice, they do not deny that Jesus is performing many signs. Rather than think about how He could do these things, they are blinded by their hatred (cf. 3:1ff, where Nicodemus correctly understood what Jesus' miracles meant). Verse 48 is a revealing verse. Here we find, in some strange attempt at nobility, the chief priests being concerned for their nation. The Romans do not like crowds, and they had special interest in large gatherings. The chief priests must stop Jesus or else He will, according to their twisted viewpoint, bring about the destruction of their nation (*and* their high position). Caiaphas rebukes the council as ignorant. The plan they must take is clear. Jesus must die and, in His death, save the nation from Roman destruction. They understand from this statement that they must work to kill Jesus (v. 53). John, however, in vv. 51, 52, shows that there was a deeper significance to Caiaphas' words. As high priest, God used him to utter a prophecy - although Caiaphas had no understanding of the deeper significance of what he said. While he meant - let Him die and save the *nation* - God meant His death will save the nation *from sin*, and not only the Jewish nation, but other nations as well (v. 52). Jesus' death will unite all men (cf. Eph 2:13-16; Col 1:20ff).

11:47 The Jews recognized that Jesus performed signs. It was their free choice that they would not believe. "From now on the chief priests (Sadducees) take the lead in the attacks on Jesus, though they were loyally supported by their opponents (the Pharisees)" (Robertson, 207).

— "This man doeth many signs." Cf. Jn 7:31. "There is no mention of the raising of Lazarus as a fact, but it is evidently included in the 'many signs'" (Robertson, 208).

— NOTE: Again, this shows that it takes more than intellectual conviction for a person to believe. The Pharisees were convicted intellectually because they did not deny that Jesus was performing signs. They did not believe, however, because they did not have the desire to believe.

11:48 They believed the evidence was so compelling that they would not be able to stop men from believing in Jesus. Their sin was, therefore, greater than not believing, for it also included preventing others from believing. The place and nation had been destroyed before by:

1. Nebuchadnezzar, and
2. Antiochus Epiphanes.

— Compare to A.D. 70.

— "The Romans will come." "Only if the people take Jesus as their political Messiah ... This is a curious muddle for the rulers knew that Jesus did not claim to be a political Messiah and would not be a rival to Caesar. And yet they use this fear....to stir themselves to frenzy as they will use it w/Pilate later" (Ibid.).

— But if He could work miracles like raising the dead, why fear Rome? "Observe the selfishness that is thinly veiled behind a show of patriotism. Prompted by this

- motive, these leaders virtually abandon their own idea of a Jewish King-Messiah as far as any transfer of THEIR power to such a Messiah is concerned" (Lenski, 825).
- "Yet the plan they adopted for maintaining themselves brought on the very calamity they meant to avoid: rejecting their true Messiah, their Temple and their capital were demolished by Roman fire and sword, their nation was scattered to the ends of the earth, never again to possess their land or to be a nation like other nations" (Lenski, 825).
- 11:49** "Caiaphas"= son-in-law of Annas; a Sadducee who held office for eighteen years (Vincent, 210). Annas was the high priest early in the first century. The system was so corrupt that whoever bribed or influenced the Romans to the greatest extent became the high priest. "His regular name was Joseph, as Josephus informs us. He was no less a personage than the "high priest," holding his office for longer than his predecessor, from about the years 18 to 36" (Lenski, 825).
- "That year." "This has been cited to show that John is guilty of a historical error, since, according to the Mosaic law, the high priesthood was held for life. The occurrence of the phrase 3 times (vv.49, 51) is significant, and, so far from indicating an error, goes to connect the office of Caiaphas w/his part in accomplishing the death of Christ" (Vincent, 210). "We must not translate "that year" but "of that year"; the thought is not that he held office for only one year, or alternated annually w/another, but that his time of office covered that notably year in which Jesus was put to death" (Lenski).
- 11:50** In this phrase there was a prophetic statement as interpreted by John in vv. 51, 52.
- 11:51** "Jesus should die for the nation" - cf. 1:29. Cf. 10:15,16, "other sheep."
- Die "for" (*hyper*) the nation - a substitution atonement - had to be a sacrifice *instead of* the nation. Either the man or the nation must die.
 - We believe this because of the resurrection.
- 11:52** The death of Christ is that which gathers God's people together. Cf. Eph 2:16.
- "The nation" = the Jews.
- 11:53** "They might put him to death." It was fitting that the high priest was going to sacrifice the Passover Lamb of God. Cf. Jn 1:29,36; 19:36.
- 11:54-57** There was still work to do, therefore Jesus was operating on His timetable, not that of the Jews. When the "hour" was right, Jesus would deliver Himself up to the Jews - not before.
- 11:54** "Ephraim was a village located probably northeast of Jerusalem about 14 miles. After resting here a while, Jesus seems to have gone on a brief preaching tour "through the borders of Samaria, Galilee and Perea."..Between a week or 2

away. Jesus would be near Jericho and the pilgrims were flocking into the city to make sure they could be ceremonially purified before the Passover arrived..." (Butler, 159).

11:55 "Passover." John continually mentions it. Cf. 1:29 - strong influence of the Passover - death of the lamb.

- "John simply assumes the Synoptic narrative and gives the picture of things in and around Jerusalem just before the Passover (11:56 & 57)" (Robertson, 211).
- "The passover of the Jews." Many riots broke out during the time of the Passover. cf. Josephus, *Jewish Wars*, I.88.

11:56 "What think ye?" Not only is this the crowd's question, but it is also John's question to the reader.

11:57 "Take him." Without knowing who He is, they are going to kill the Lamb of God.

CHAPTER TWELVE

“Between chapters 11 and 12...Jesus takes a preaching tour through the borders of Samaria, Galilee and Perea recorded only in the synoptic gospels. Jesus no doubt took this tour for various reasons. First, he desired another opportunity to preach concerning his kingdom to the people of the countryside. Second, there was a reward being offered for information leading to his arrest. ...Thus he proceeds north from Ephraim (11:54) through Samaria into the southern border of Galilee and joins the multitudes of Pilgrims coming to the Passover as they travel down the eastern side of the Jordan in Perea” (Butler,164).

“There is no way to be certain how long a period was involved in this preaching tour - perhaps a month, perhaps more, perhaps less. During this time some very important instances in the earthly ministry of our Lord took place:

- a) Healing ten Lepers,
- b) Teaching on divorce,
- c) Parables of unjust judge, Pharisee and publican, laborers in vineyard,
- d) Jesus blessed little children and the
- e) Healing two blind men and meeting Zacchaeus in Jericho.” (Butler, 164).

“The 12th chap....contains an account of the last days of the public ministry of our Lord. In the 5 chapters which follow, or until the narrative of his Passion, he is alone w/his disciples, revealing himself to them in secret” (Erdman, 108).

“The thought of the chap. moves in the sphere of the 3 dominating truths of the gospel, namely, testimony that Jesus is the Christ, the Son of God, resultant faith and unbelief, and the life in which faith issues; but here special emphasis is placed upon the 2nd of these features. three incidents are sketched which depict, against a background of unbelief, the faith in Christ which his public ministry has developed and the chap. closes w/judgments, pronounced upon faith and unbelief, by John and by Jesus. The 3 incidents are 1) the anointing at Bethany, where Jesus is shown to be devotedly loved by his followers; 2) the triumphal entry into Jerusalem, where Jesus appears as the popular idol of the Jewish multitudes; 3) the last ministry in the Temple, where Jesus is the object of interest to the inquiring Greeks, who are typical representatives of the Gentile world. However, the discontent of Judas depicted in the first scene, the anger of the rulers in the 2nd, and the reply of Jesus in the 3rd, all prepare us for the coming tragedy of unbelief; so that this chap. serves to close the story of our Lord’s ministry and to introduce the narrative of his death...” (Erdman,103).

This section has three major parts, all of which specifically are going to have to do with whether one will accept Jesus as the Christ or reject Him. The events are as follows:

1. 12:1-8 - The anointing at Bethany,

2. 12:9-19 - The triumphal entry and
3. 12:20-50 - The final preaching tour in Jerusalem.

- 12:1** Although John mentioned the account of Mary's anointing of Jesus in 11:2, perhaps he reserved the specifics until now so that the connection with Lazarus could be fully appreciated. The reference to the Passover is the last one in the Gospel (cf. 2:13; 5:1; 6:4; 12:1). so we are drawing near to the end of Jesus' ministry.
- Passages which may or may not be parallel to this passage - cf. Mt 26:6-13; Mk 14:3-9. Cf. 11:1ff.
 - "Whom Jesus raised from the dead" is regularly used by the apostles and applied to Jesus.
 - "Passover" is very important:
 1. The Jews are especially nationalistic at this time - 6:15; 11:16.
 2. The idea of the "Lamb of God" - cf. 1:29.
 - Cf. Jn. 11:55; 2:12; 6:4. John emphasizes the idea that Jesus is the Passover Lamb of God. cf. Jn. 1:29,36; 19:36. There is a correlation between "the hour is coming" and the Passover. It is at the Passover the "the hour" of Jesus had come.
- 12:2** The account of the anointing is probably the same as recorded in Mt 26:6-13 and Mk 14:3-9, but is not the same as the anointing recorded in Lk 7:37-39. Notice how John emphasizes Lazarus. He was raised from the dead (v.1) and now he is reclining at the table (v.2) showing a return to a normal lifestyle. These references would further confirm the validity of the miracle and helps explain the thinking of the chief priests in v.10.
- "Served" (*diakonei*) - to serve, cf. deacon.
 - "Lazarus was one of them that sat at meat with him." This is incredible considering Lazarus had just been raised from the dead! What would the impact of seeing the raised Lazarus sitting to eat with Jesus be? Something supernatural was clearly involved.
 - "Martha." Think of Lazarus being here from Martha's standpoint. Cf. Jn 11:21.
 - The *deipnon* was the main meal of the day and served in the evening..."They made him a supper" means that they prepared a special feast in Jesus' honor" (Lenski, 836).
- 12:3-8** The pound of ointment (Roman weight, equal to 12 ounces) is emphasized by John to be very costly. This particular perfume was that which came from a plant that grows in India. Judas is specifically mention as being upset with Mary's action, while Mark records that others were equally disturbed (Mk 14:4). Judas, who seemed to have a knowledge of what things were worth, considered the ointment worth 300 denarii. If such is accurate, then it would be the equivalent to one year's wage (counting time off for Sabbaths and feast days). John tells us that this was not a sincere concern of Judas. He was more interested in stealing some of that money. Here, then, is the *first contrast*. Judas does not

accept Jesus and is operating on his own, selfish agenda. Mary, who has obviously sacrificed a considerable amount of money, provides the *second contrast*. She was one who has the greater interests of Jesus in mind.

12:3 “Wiped” (*exemaxen*) = dried.

- “Pound” (*litran*). A Roman pound is 12 ounces - compare to a liter.
- “Nard.” A plant which grows in India and produced oil.
- “We need not elaborate on the well-established fact that the act here described and the one recorded in Lk 7:36 differs in time, place, the owner of the house, the moral character of the woman anointing the Lord, and in the conversation that took place” (Lenski, 838).
- “The feet.” Mk and Mt have “his head.” Why not both, although neither gospel mentions both?

12:4 “Iscaiot - clearly then both father and son were called “Iscaiot” or man of Kerioth in the tribe of Judah (Josh 15:25). Judas is the only one of the 12 not a Galilean” (Robertson, 216). “John mentions that only Judas objected to Mary’s act, while it says “the disciples” and Mark “some” had indignation” (Lenski, 842). Putting all of them together, it is evident that Judas was the one who started it and some of the other disciples joined him.

12:5 “Three hundred shillings” = approximately a year’s wage. A shilling was a day’s wage - cf. Mt 20:2. “The amount here spent by Mary...would equal a day laborer’s wages for a year...” (Robertson, 216).

- (I wonder if the “poor” Judas had in mind was “poor Judas.” D. P.)

12:6 John looks back by inspiration. Judas was a thief all along. His motives and heart were wrong, thus, God used him to betray Jesus. Compare Judas to Pharaoh - hardened heart. God hardened Pharaoh’s heart by presenting him with righteous demands.

“Clearly the disciples did not know then that Judas was a petty thief. That knowledge came later after he took the bribe of 30 pieces of silver for betraying Jesus...” (Robertson, 217). “Judas was not only a thief, but he was a hypocrite. He pretended to be concerned for the welfare of the poor when he was not the least interested in them” (Butler, 169). Is it possible the betrayal money was an effort to return to the treasury what he had stolen?

12:7 The phraseology seems to indicate that the act of Mary is to be spiritually understood as a preparatory burial anointing.

- “Keep” = to observe as a ritual (before the fact).
- “Keep it against” an act she possibly would repeat later at His burial. It is possible that Mary did not use all of the ointment.

- 12:8** The idea that Jesus would not always be with them continues to come up - cf. 8:21; 7:34. Jesus descended to the natural realm and will ascend to the supernatural realm to return again some day.
- “Ye have not always.” There is a train of thought constantly running throughout the book of John that says that Jesus was going somewhere. Cf. Jn 8:21;9:5; 11:9. His time with them was limited. By this time Mary’s estimate of Jesus had risen considerably. Cf. 11:32.
- 12:9-11** People wanted to see Lazarus. They probably had lots of questions (would you not also?) Amazingly the chief priests try to devise a plan to kill Lazarus. If Jesus raised him once, could He not do it again? Here is the Lord of life who raised one from the dead, and they want to kill Him (Heb 3:12; Acts 3:15). The deceitfulness of sin blinds! (Heb 3:12.)
- 12:9** “They might see Lazarus...whom he had raised from the dead” - cf. vv.1, 2. A great witness for Jesus! Cf. Jn 5:36; 7:31; 9:3,4; 10:37,38.
- 12:10** Previously they had wanted to kill only Jesus.
- “Put Lazarus to death “ = the “Nth” degree of unbelief! The Pharisees knew that Lazarus had been raised from the dead. Cf. Jn 11:47.
- 12:11** People chose to believe or not to believe. One is disposed to believe or does not desire to believe - cf. 8:44; 11:45-50.
- “Believed on Jesus.” This is the purpose for the gospel of John. Cf. Jn 20:30, 31.
- 12:12-19** “The large crowds that had come to Jerusalem for the Passover feast interpreted Psalm 118 as a Messianic text. They considered Jesus to be the fulfillment of that text. John is the only writer to record that they laid palm branches before Jesus. This was something typically done for royalty. It was also done for Alexander, Agrippa, Simon Maccabeaus and Judas Maccabeaus “ (Butler, p. 177). The horse was viewed as an animal of war, the donkey an animal of peace. The donkey was used by kings and judges in the Old Testament (Zech 9:9; 1 Kgs 1:33). While all of these events made an impression on the disciples, it was not until after the resurrection/ascension that they understood what they really meant (cf. 7:39; 12:23).
- 12:12** Remember the centrality that John has given “the Jews.”
- “A great multitude.” “We believe, from a composite study of all 4 gospel accounts of the Triumphant Entry, that those whom John says “went forth to meet him,” were the multitudes of Passover pilgrims and it would be almost impossible to provide lodging for that many people with in the walls of Jerusalem proper” (Butler, 176).

- 12:13** Compare the words said here to Psa 118:25, 26. The people interpret Psa 118 Messianically - cf. 1:49; 6:15. The deliverance Jesus brings is not what the people looked for; i.e. deliverance from ignorance, darkness and sin (cf. 8:32).
- “Hosanna: Blessed is he that cometh in the name of the Lord.” Psa 118:25, 26.
 - Hosanna means to “deliver” or “save.” Note: The “a” on the end of the word means “I pray.” Thus “hosanna” means “deliver I pray.” In other words, it is a prayer for deliverance. In the mind of the Jew, deliverance from Roman oppression.
 - “King of Israel” = a shallow perception of Jesus. Cf. Jn 1:49.
 - “Branches of the palm trees.” “To the oriental the palm tree was the perfect tree, embodying everything a tree should really be; even its life, extending to 200 years, made it a symbol of immortality. We usually regard palm branches as symbols of victory and triumph but the oriental regard palm branches as symbols of life and salvation” (Lenski, 851).
 - “Conquering kings and princes were usually honored in this manner at their triumphal entry - evergreen branches and garlands of flowers were strewn along the parade route. Josephus says the Alexander and Agrippa were received at Jerusalem in this manner. Simon Maccabeaus and later his brother, Judas, were both accorded this honor...” (Butler, 177).
 - “Cried”, imperfect, “kept crying” as he advanced (Vincent, 216).
 - “Hosannah - Transliteration of the Heb. word meaning “Save now” (Robertson, 221).
 - “Jesus is here hailed by the multitudes as the long-looked for Messiah of Jewish hope and he allows them so to greet him (Lk. 19:38-40) , a thing that he prevented a year before in Galilee (Jn 6:14f)” (Ibid.).
 - “It is probable that “in the name of the Lord” should be taken with “blessed” as in Deut 21:5; 2 Sam 6:18; 1 Kgs 22:16; 2 Kgs 2:24” (Ibid.).
 - “It seems to have been used as a prayer of shout of praise for help from on high. This is the way it is used in Psa 118:25. Psa 118 is emphatically a Messianic Psalm!” (Butler, 177).
- 12:14** “Although the ass was symbolic of peace..., whereas the horse is symbolic of war..., still by the very fact that he entered the city riding emphasized more strongly his Messianic claims. Furthermore, God had predicted such an event 100s of years before through his prophets (cf. Zech. 9:9; Is. 62:11)” (Butler, 178.).
- 12:15** From Zech 9:9. Note “King cometh.” John and Jesus would admit Jesus is King, but not in the sense the Jews wanted him to be.
- 12:16** Very important - cf. 2:22; Lk 24:44-47.
- “Remembered they...these things were written.” Cf. Jn 2:22; 14:26.
 - NOTE: The disciples beheld the glory of Jesus after His resurrection.
- 12:17** The testimony of one who saw (John) is joined to the testimony of many.

- “Bare witness” = Impft. act. of *martureo*” (Robertson, 223). “This multitude naturally “kept testifying” to the miracle regarding Lazarus, “that (*hoti*) he did call Lazarus out of the tomb and did raise him from the dead” (Lenski, 856).

12:18 This is the greatest sign to this point.

- “For this cause.” What cause? Because of the multitude’s witness.
- “Sign” = a miracle to bring us to faith, and a symbolic act to teach a spiritual lesson. What is the lesson? That Jesus is the resurrection, and the life.

12:19 The great reaction of the crowd spurs the Pharisee’s jealousy on.

- Cf. to “world” as used by John - those who know not God.
- “Graphic picture of the predicament of the Pharisees standing off and watching the enthusiastic crowds sweep by. As people usually do, they blame each other for the defeat of their plots against Jesus and for his final victory, as it seemed” (Robertson, 223).

Developing a Proper View of Jesus Jn 12:14 -19

Up to this point, the greatest sign Jesus performed was the raising of Lazarus (12:18). Those who saw this miracle could not stop talking about it (literally they “kept testifying” about it). This was, in part, why the multitude has three major viewpoints of Jesus:

1. *He was the Savior/Messiah* (cf. “Hosanna”),
2. *He was the one who “comes in the name of the Lord,”* and
3. *He was the King of Israel.*

Hosanna! Jn 12:12 -19

Introduction: The word “Hosanna” means “save” or “save now I pray.” It was a prayer for deliverance.

- A. *Some want salvation from physical suffering.*
 1. There were those who came to Jesus for selfish reasons. There were some specific things they wanted Him to do for them.
 2. They were not interested in His message of salvation from God, but only wanted salvation from suffering
- B. *Some want salvation from Roman oppression.*
 1. They were looking for the strong-armed Messiah, not the Lamb of God.
 2. They were looking for that great Messianic kingdom with its eternal banquet.
 3. Even the disciples were slow to see Jesus’ purpose (cf. Acts 1:6).
- C. *Some want salvation from sin.*
 1. To these Jesus is the genuine Savior, and their plea for “hosanna” is correctly understood.
 2. Jesus said that such are blessed (Mt 5:4).

3. Jesus came to seek and save the lost (Lk 19:10).

Conclusion: Do we cry "Hosanna" to Jesus today? If so, what is it that we really want from Him? Do we want Him to make our life on earth better? To save us from discomforts and conflicts? Or do we want Him to save us from our sins? If this is why we come to Jesus - we have come for the right reason. Hosanna!

12:20-26 John is the only gospel writer to record the incident involving the Greeks. It fits well with the purpose of this chapter. Here John is developing those who have proclaimed (and demonstrated) allegiance to Jesus and those who blindly reject Him. The Greeks are those who, free from prejudice and the hatred that filled the hearts of the Jews, were unashamedly interested in seeing Jesus. When told of their interest, Jesus offers a curious statement: "The hour has come." What did the coming of the Greeks have to do with the hour of glorification? When those outside of the Jewish nation started showing interest in Jesus, it signaled the time for Jesus to die for the sins of the world, and to establish His worldwide kingdom (Dan 7:13f; Lk 24:46f). Just as the seed has to die, so also will the death of Jesus spring to life and provide the growth of the entire plant of Christianity. Jesus does not love His life so much that He is unwilling to yield it. So also is this the case for any follower of Jesus. The one who follows Jesus is the one God will honor.

12:20 Cf. 10:16; 11:51,52.

- "Greeks. "These...were not Greek Jews or Hellenists but "proselytes of the gate,"... former idolaters who had accepted the essential of the Jewish religion and some of its customs and practices without formally being received into the synagogue by circumcision, which would have made them "proselytes of righteousness" (Lenski, 859).
- "Jesus comes into contact with the Gentile world at his birth...and at the close of his ministry" (Vincent, 217).

12:21 Gentiles desire to "see" Jesus. Probably proselytes

- "The Jews" were a group who usually rejected Jesus. Here we have the interest of the Gentiles. Mt 15:24, sent only to Jews.
 - This book gives the Gentiles a chance to "see" Jesus.
-

Special Study Sir, We Would See Jesus Jn 12:21

Introduction: John is the only gospel writer to preserve this fascinating account. The reputation of Jesus had spread wide and far. This account brings up an interesting question. Why do men want to see Jesus?

A. *Some do not want to see Jesus.*

1. The chief priests did not want to see Jesus. They wanted to destroy Him (11:57; 12:9). They wanted to do this even though they freely admitted that He worked miracles (11:47; 12:9ff).
 2. They do not want to see Jesus because they love the darkness and Jesus is the light of the world (Jn 3:17ff).
- B. *Some want to see Jesus to be entertained.*
1. There were actually those who followed to get free meals (6:26).
 2. Some come to church not to see Jesus, but to ease their conscience, hear an entertaining sermon (but not one that changes anything), or to enjoy the benefits of the church/social club.
- C. *Some want to see Jesus because they are hungering and thirsting.*
1. Jesus is the living bread (6:35,48) and the living water (4:14).
 2. Those who hunger and thirst shall be filled (Mt 5:6).
 3. The Greeks honorably and nobly came seeking Jesus .
- Conclusion: When a preacher preaches, he needs to remember that the people do not need to see him. They need to see Jesus.
-

- 12:23** Why is it that when the Gentiles come it is the time for the Son of man to be glorified?
- “The hour is come” - cf. 2:4; 7:6,30; 8:20.
 - Cf. Dan 7:13,14. When the kingdom comes with power, glory is given all nations.
 - Cf. Lk 24:46,47
 - Christ must suffer then rise on the third day.
 - Repentance and remission of sins to be preached to all nations (Gentiles).
 - “The cross must come before Greeks can really come to Jesus with understanding. But this request shows that interest in Jesus now extends beyond the Jewish circles” (Robertson, 225).
-

Finding Jesus Jn 12:20-26

Introduction: The Greeks came looking for Jesus. If they had found Him, what would they have learned? They would have learned several important truths:

- A. *The one who finds Jesus does not love his life, but hates his life (12:25).*
 - B. *The one who finds Jesus is one who serves (v. 25).*
 - C. *The one who finds Jesus is the one whom the Father will honor (v. 26; cf. 5:23).*
-

12:27-36 After having spoken about death, Jesus is faced with the bitter reality that He is, in fact, about to die. His human nature is such that this prospect is not a pleasant one. Naturally a 33 year old man would not want to die. Yet Jesus knows His death was the very purpose of His coming. He willingly goes to the cross. Yet the death on the cross will not accomplish its purpose unless the

name of the Father is glorified. Jesus prays that the Father glorify His name. This is in the aorist tense, showing that there was one act on Jesus' mind - the cross. The Father responds from heaven that He has glorified it (again an aorist - perhaps meaning Jesus' baptism or the transfiguration), and that He will again glorify it (through the cross). Jesus, who does not need to be reassured of the love the Father has for Him, tells the others that the voice was for their benefit (v. 30).

- Verse 31 clearly indicates the meaning of the cross: It will spell the end of Satan's reign (cf. 14:30; 16:11; Lk 4:6; 2 Cor 4:4; Eph 2:2; 6:12). He is called the ruler (prince) because the world is obedient to its ruler (cf. 1 Jn 5:19). Satan is powerful because of his kingdom of sin. Once the power of sin is taken away, Satan's reign is over (cf. Heb 2:14f; 1 Jn 3:8; Rev 12:10). This is why the cross will *draw* people. Those who are searching for a way to escape Satan's kingdom will naturally be drawn by the cross.
- The multitude, who believed Jesus to be the Christ, is confused by His prediction of His death. Their understanding of the Old Testament was that the Christ would remain forever. They received this concept from texts like Psa 110:4; Isa 9:7; Ezek 37:25 and Dan 7:14. They obviously did not grasp the teachings of such passages as Isa 53, nor did they understand how he was to remain forever.

12:27 "Soul" = the essence of man - cf. use in v. 25.

- "This hour" - same hour as v. 23. Jesus will not pray for deliverance from this hour even if His soul is troubled, for this hour is His purpose.
- "Is troubled", perfect tense; "has been" disturbed and "remains" troubled" (Vincent, 220).
- "Save me." "...the prayer...is not for deliverance from suffering, but for victory in the approaching trial" (Vincent, 220).
- "For this cause." "...namely that the Father's name might be glorified (Ibid.).
- "Here as in Gethsemane the soul of Jesus instinctively and naturally shrinks from the cross, but he instantly surrenders to the will of God in both instances" (Robertson, 227).

12:28 There is in these verses a very specific submission. Cf. Mk 14:36.

- Glory (*doxa*) key word - cf. 1:14; 2:11; 11:40. The glory of God; glorifying as a verb is doing something that gives glory to someone.
- "Shall glorify." What could be greater than Lazarus' being raised from the dead? Jesus' resurrection!
- "The voice was not primarily for the benefit of Jesus (v.30). But how could the voice benefit the people if they could not understand what was spoken? Evidently the sound was of such magnitude and extraordinary character that it showed itself to be supernatural phenomena. ...The voice was to engender faith in Jesus. To show that Jesus was in direct communication with heaven" (Butler, 191).

- Also, we should notice that Jesus was primarily concerned about glorifying Jehovah and not Himself. He never took the glory upon Himself but always took every precaution to magnify the Father.

12:30 Cf. 11:4, 42.

12:31 “This world.” Whatever the hour is that will glorify Jesus, there will be judgment of the world.

- “The prince of this world.” “This phrase here describes Satan as in possession of the evil world (occurs again in 14:30 and 16:11). In the temptations Satan claims power over the world and offers to share it with Jesus. Jesus did not deny Satan’s power then, but here proclaims final victory over him” (Robertson, 229).
- “Shall be cast out.” “In every case but one where the word *ekballo* occurs in John it is used of casting out from a holy place or society” (Vincent, 221).
- “The devil is called here “prince of this world” and in other places “god of this world,” etc. (cf. Lk 4:6; 2 Cor 4:4; Eph 2:2; 6:12). But even in the ages past, before Christ defeated him at the cross, the Scriptures indicate the devil’s power was subject to the omnipotent restrictions of God (cf. Job 1:6-12; 2:1-6). Of one thing we may be certain - the death of Christ was the moment of “casting out” for the devil. Satan’s power was broken when Jesus suffered the penalty and condemnation of sin for man” (Butler, 192) .

12:32 When the Father draws, those who do not come will judged, (condemned).

- Cf. 8:44 - prince of the world. Cf. Rev 12:9-11 - the accuser is cast out in the sense that he no longer accuses the brethren because the blood of the Lamb covers their sins. He may also be cast out because he is no longer *the only* prince of this world.
- Cf. 3:14; 8:28. “Draw”(*helkuso*) means drag or pull, a compelling force that would bring men to Jesus - the love shown - cf. 1 Jn 3:16; 4:9,10.

12:33 “Signifying” (*semainon*). Compare to “sign.” A sign is something that signifies, or points to something else. (John’s comment.)

12:34 It seems obvious that the Jews do not connect the idea of Dan 7 with the Christ.

- The Jewish conception of the Christ - cf. Psa 2; 2 Sam 7:12, 13; Isa 9:6, 7.
- “The law” usually refers to the Pentateuch, but here its meaning is broader..
- Where does it say the Christ abides forever?; there is a kingdom with no end? (See Jewish conception.)
- “Son of man” is used in Ezekiel’s sense - just a man. “Who is this man?” is the Jews’ question.

12:35 Jesus never seems to give a straight answer. He wanted the Jews to understand for themselves.

- “Light” = the revelation of God.
- Time consciousness appears throughout the chapter.

- “Darkness (*skotia*) overtake you not.” Cf. 1:5.
 - Those who live in ignorance of God, without fellowship with God, do not know where they are going.
-

Behold, the Darkness Cometh! How to be a Child of Light - Jn 12:35ff

Introduction: One cannot be saved unless he is a child of light. Darkness is evil, wickedness and ignorance. Light is purity, holiness and wisdom.

- A. *One must come “while you have the light.”*
 - 1. The time will come when there will no longer be the light of the world.
 - 2. If we lag behind and do not stay in the light, before we know it, we will be in darkness.
 - 3. Key: Walk *diligently* after the light (v. 35).
 - 4. There is clearly limited opportunity, and opportunity often slips away.
 - B. *One must believe in the light.*
 - 1. If one finds Jesus, he may not accept Him as the light of the world.
 - 2. There are false “lights” out there (cf. 2 Cor 11:14).
 - C. *One must become a son of light.*
 - 1. We become sons of light when we come to Jesus in faith and obedience.
 - 2. We are to be those who dwell in the light (Col 1:12).
 - 3. God is light, and we are to walk in the light (1 Jn 1:5-7).
-

12:36b-43 In v. 31 Jesus said that judgment is upon this world. This section clarifies why that is true. Jesus performed many signs - but without the sought results (belief). This is a fulfilling of Isa 53:1 and 6:10. Because Jesus was so radically different from what they expected, they could not see Him as the Messiah. Thus, by sending Jesus in this way, God hardened the people against Him. They would have accepted Him if He had perfectly fit the mold they had developed for the coming Messiah.

Two Important Side Notes:

- 1. Both Isaiah 6 and 53 are quoted, and credited to Isaiah. Those who try to suggest a 1st Isaiah, 2nd Isaiah and 3rd Isaiah will have problems with this text.
 - 2. The famous vision of Isaiah in chapter six, was, according to 12:41 of Jesus! Jesus was the LORD Isaiah saw (also the point is because Isaiah was willing to be taught about the Messiah).
-

12:36 “The light” = Jesus Himself (cf. 1:4).

- “Believe ... become sons.” Cf. 1:12,13 with 3:2-6. We become children of God by believing the light - the revelation or knowledge of God. Failure to believe in the light leaves one as a son of darkness.
- “Hid himself.” One had better believe the light while it is available.
- “They were not “sons of light,” a Heb. idiom...., an idiom used by Paul in 1 Thess 5:5; Eph 5:8. It is equivalent to “enlightened men”...and Jesus called his disciples the light of the world (Mt 5:14)” (Robertson, 231).

12:37 “So many” = such, this kind of. Compare to the signs Jesus had done. The magnitude of the sign is not necessarily going to cause people to believe. There is an element of moral choice and free will. One chooses to believe or disbelieve.

- “Had done - ptf. tense indicating that Jesus had been doing many signs and was continuing to do many signs in the presence of the Jews of Judea and Jerusalem” (Butler, 196).
- “Believed not - negative imptf. active of *pisteuo*, “they kept on not believing on him,” stubborn refusal in the face of the light (v. 35)” (Robertson, 231).

12:38 Cf. Isa 53:1.

- “Arm.” The Greek word simply means “arm”, but the Hebrew word behind the Greek means “forepaw” - that which is powerful.
- Cf. 1 Cor 1:23, 24.
- “In passing it is also worthy of note concerning v. 38, that the conservative view that Isaiah is the author of Is. 53 is correct. John, who knew more about the Old Testament than the higher critics, does not even say, “It is written in the book of Is.,” but John says, “the word of Is. the prophet...which he spake...” ...The liberal, modernistic critics may divide the book of Isaiah into 2 or 3 parts all they want, but for John there is only one book and Isaiah wrote it all” (Butler, 199).

12:40 Cf. Isa 6:10. Even though the message is there, they still do not believe. Depending on the disposition of the hearer the word can soften or harden the heart. Compare Pharaoh with Lydia.

12:41 Whose glory? Jesus’ - cf. 1:14; 2:11; 12:28. Isaiah, through the eye of inspiration, sees the glory even if he did not know it. Glory takes place in the death - cf. Isa 53.

12:42 “The rulers” include Nicodemus (3:1) and others of the Sanhedrin.

- “Did not confess it” (9:22). Confessing means to acknowledge some one. A faith unconfessed is not a valid faith. “Negative imptf. in contrast to the punctiliar aorist *episteusan*. ‘They kept on not confessing’” (Robertson, 233).
- “More than.” “They preferred the glory and praise of men more than the glory and praise of God” (Ibid.)

12:43 Cf. 3:19 - loved the darkness rather than the light. Judgment by Jesus' word.

12:44 "Cried" (*ekrazen*) = overflow of emotion.

— "Believe not on me (only), but (also) on him that sent me."

12:45 "Behold" (*theoron*) - to fix one's eyes on - cf. 3:14, 15. Cf. 6:40 - to keep beholding the Son and the Father results in eternal life.

— "I am come" - "the perfect tense, pointing to the abiding result of his manifestation" (Vincent, 233).

12:47 Cf. verse 31. There is a judgment but this is not why Jesus came. "I did not come this time to judge the world, but as Savior for the world. Christ will be the judge - cf. Acts 10:42; 2 Cor 5:10; 2 Thess 1:8, 9; 2 Tim 4:1.

— "The world" = that in need of salvation.

12:48 Literally, "Has one who is judging him."

— "In the last day" - cf. 6:39,40,44,54 = the resurrection day.

— The Logos has the word - cf. 6:63,68.

— "The Word" - "Comprehending all the sayings..." (Vincent, 224).

12:49 Who reveals the mind of the Father? The Logos. Jesus.

— To believe in Christ is to believe in the Father (v.44).

— To behold Christ is to behold the Father (v. 45).

— To fail to believe in Christ is to remain in darkness (v. 46).

— To reject the word of Christ is to invite condemnation because His words are the words of the Father (v. 48, 49).

The Word of Jesus Jn 12:44-50:

1. Is designed to lead one out of darkness (12:46),
2. Is designed to be the basis on which one is judged (12:48),
3. Is designed to give to all eternal life (12:50).

CHAPTER THIRTEEN

There has been a strand of thought regarding the word “sent” (*apostello*) running throughout the Gospel of John. You will recall that God sends Jesus (3:34); “Siloam” (speaking of Jesus) is translated “Sent,” and now Jesus sends the apostles (20:21;13:20). The Divine Chain of Authority:

GOD → JESUS → APOSTLES

13:1 We know who was in the upper room during the “last supper” (Mt 26:20), the twelve.

— Importance of the Passover.

1. Deliverance - 6:14,15;12:12ff.
2. The bread - 6:35,48.
3. Lamb of God -1:29;19:36.

— “Knowing that his hour was come.” Cf. 2:4; 7:6; 8:20; 12:23,27. The hour was preordained.

— “This world” = the natural realm. The claim of John’s Gospel is that the Word of God came into this world, but is not of this world. The Word lives in this world, will leave this world, and will come again - cf. 7:34; 8:14,21; 14:1-6.

— “His own.” Some possibilities:

1. The special sense of the apostles.
2. The Jewish nation (1:11).
3. His own sheep (10:3ff), those who accept Jesus.

— “Feast of the passover.” Becoming more and more notable (12:1).

— “His hour was come” - cf.12:27. In anticipation. Cf. 12:23.

— “He should depart out of this world.” This is hour when it would be.

13:2 The devil works on the heart (mind). Devil (*diabolos*) means slanderer, accuser. Cf. Jas 1:14,15. Satan tempts us by accentuating our desires (Eph 2:1-3). We do what we want to do - cf. 8:44. In Jn 12:4ff. Judas was already identified as a thief. (Cf. 1 Chron 21:1. Satan moved David to number Israel.)

— “During supper= during the passover meal. Those present were the apostles. Cf. Mt 26:20.

— “Put into the heart” = put into the mind of. Satan gets man to sin in two stages:

1. Satan gets man to thinking about sin - Eph 2:3.
2. Man gives over to his inclinations to sin - 13:27. Cf. Jas 1:13,14.

13:3 “Had given all things into his hands” - the Father had left it up to Jesus.

— “Knowing” = being aware of.

— “Came forth from God...goeth unto God.” Cf. 8:14,21.

13:4 After all the things described in vv. 1-3 (a parenthesis), Jesus rose from the supper. The stage has been set.

- “He took a towel.” Jesus did this service with knowledge that He was God. Cf. 10:30; 8:50.

13:5 Literally - he threw water into the basin.

13:6 Peter has a certain prominence - cf. 1:40, 41; 6:16-21.

- Literally - “Are you washing my feet?”
- “He cometh.” John’s use of the present tense. The remembrance is so vivid to John after all of these years that he writes as if he were still there.

13:7 If all Jesus was teaching was foot-washing, they would have understood what he was doing. There is more to this sign.

- “What I do...understand hereafter.” Cf. 2:22. They would all understand after the resurrection. Cf. 12:16. This statement indicates that Jesus is doing something more than just washing feet.

13:8 “If I wash thee not” refers to a group.

- “Shalt never” is a double negative in the Greek and means that Peter is saying, “There is no way, Jesus, that you will ever wash my feet!”
- “If I wash thee not, thou hast no part with me.” The deeper meaning is that we have to allow Jesus to do something for us before He can save us.

13:9 “My hands and my head.” Jesus has to wash us completely before we can be cleansed of our sins.

13:10 “Not all” refers to a group.

- If you are washed except for your feet, you are not entirely clean.
- “Clean” (*katharoi*) - cf. 15:2,3.

13:11 John’s explanation.

13:12 Cf. v.7. “Know ye?” “Do you understand?” If this is completely literal then the question would not make any sense, but compare with v. 7.

13:13 “Teacher and Lord (master)” = what Jesus is.

13:14 Not talking about foot washing, but a sign signifying love and service. Look at the later context: our love must be a serving love.

- “One another’s.” When Jesus (the Logos) came down from heaven there was an effect on all and this, in turn, affects the way man deals with man.
- “If I then.” Jesus is giving us an example of service.

3:15 “Example” (*hupodeigma*) = pattern, model, imitation, copy.

13:16 Jesus’ explanation.

- “One that is sent” (*apostolos*) - apostle. Not the same as He who sent Him - (*pempsantos*).
- When we realize how much is done for us, we must not think of how great we are, but should serve. The apostles were to take on an attitude of servitude, but this is also to apply to us.

13:17 Cf. vv. 7,12.

- “Blessed” = right with God.

13:18 Cf. Psa 41:9.

- “All.” Cf. 13:10,11.
- “He that eateth my bread.” Cf. Psa 41:9.

13:20 Contextually, Jesus speaks to the apostles. This is showing apostolic authority. Cf. 20:21ff.

- John’s chain of progression:

FATHER → LOGOS → HOLY SPIRIT → APOSTLES → WORLD

- “He that receiveth whomsoever I send.” Jesus is talking about the special commission of the apostles. Cf. Eph 4:11,12. One cannot accept Jesus unless he accepts the testimony of the apostles. Cf. 20:21.

13:23 This verse begins the phenomena of the “one whom Jesus loved.”

- “One of his disciples.” The apostle John is referred to as:
 1. Reclining in Jesus’ bosom.
 2. The one whom Jesus loved.

13:24 The “one” must have been a confidant of Jesus.

- “Beckoneth” = gestures or nods. This indicates John held a special place in the heart of Jesus. Though Peter held a high position among the twelve even he was unwilling to ask Jesus, “Who is it?”

13:25 This was probably whispered, as was the answer in v. 26.

- “Lord, who is it?” indicates a private conversation and question between John and Jesus. Cf. v.28.

13:26 “Dipped” (*bapso*).

—

13:27 Cf. v. 3. Judas crosses the line of *thinking* to do it to *deciding* to do it.

13:28 Only Jesus and Judas, and perhaps John, know what is happening.

13:29 “Buy what things we have need of for the feast.” This feast usually lasted seven days.

- 13:30** “Night” - the time of darkness - Judas had turned away from Jesus.
 — “And it was night” perhaps has a spiritual significance. Cf. 8:12.
- 13:31** “Glorified” (*edoxasthe*), past tense in both cases. Cf. 12:23, 28; Dan 7:13, 14.
 — “Now” = immediate future.
- 13:32** Their glory is mutually reciprocal: Jesus glorifies the Father and the Father glorifies the Son.
- 13:33** Cf. 8:21. “Where I am going you cannot come...(*now*)” will be explained in v. 36.
 — “Little children” (*teknia*). (John later uses this same phrase.)
 — “Ye cannot come.” This was disturbing to the disciples. Cf. 8:21; 7:34.
- 13:34** It was not a new commandment to love. The newness is in the words “even as” - cf. 1 Jn 3:16 - a new *definition* of love. This is the reason that in lexical studies you study the word, *agapate*, and do not find the New Testament meaning. The New Testament gives this word a new meaning.
 — “As I have loved you” = love as *Christ loved*.
 — “You” = the disciples. Cf. Jn 3:16; 1 Jn 3:16. The question is often asked, “How can we know what part of chapters 13-16 apply to just to the apostles and what applies to us as Christians today? If the things addressed in these chapters are addressed in other passages of the Bible then they probable apply to all Christians. But here the discussion of love applies only to the apostles. But the principle of love is taught elsewhere for us today. Cf. 1 Jn 4:7,8.
- 13:35** “By this” - your loving one another. Love is something that flows from one to another - cf. 3:16; 13:2. See 2 Cor 5:14. Is the church without love the true church, even if it is “doctrinally” right?
- 13:36** “Lord, whither goest thou.” Cf. 7:34; 8:14,21; 13:33. It seems as if, at this point in time, the disciples did not fully understand where Jesus was going. The answer is to a place where the apostles could not *then* go.
- 13:37** Peter was willing to lay down his life for the Messiah who would fight to be king of Israel. Cf. 10:11; 1 Jn 3:16.
 — “Now” (*arti*) - cf. v.33
- 13:38** The opposite of deny is to confess or acknowledge.
 — “Wilt thou lay down thy life for me?” This is an important question for the reader as well as for Peter.

CHAPTER FOURTEEN

14:1-6 Jesus gives an illustration that most take literally, thus missing the point.

14:1 The message of the book - "...believe in God, believe also in me."

— Jesus give two reasons they should not be troubled:

1. He is going to prepare a place for them, and
2. The Holy Spirit will come.

14:2 "Mansions" (*pollai*) means apartment or rooms within a house. "There is plenty of room" is Jesus' message.

— (Illustration): "I am going home to prepare for guests." "Going where?" "To prepare a place for you."

14:3 "Again" (*palin*). There has been more than one coming - cf. 12:47 - this is clearly a second coming. Jesus is coming again that we all might be with Him.

14:4 Jesus has already told the apostles they could not go now.

14:5 Thomas thinks literally.

14:6 Jesus is the way.

1. His life shows us the way. "I am the door – if anyone enters thru Me, he shall be saved . . . (Jn 10:9).
2. The Way - cf. Acts 9:2; 22:4; 24:14.

— Jesus is the truth.

1. Truth sets free - 8:32.
2. Jesus brought the truth from above - 1:14.
3. Jesus is the truth - 13:6.
4. One must do the truth - 3:21.

— Jesus is the life.

1. "In Him was life, and the life was the light of men" (1:4,5).
2. "For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself" (5:26).
3. "I am the resurrection and the life" (11:25).

— "No one" - not Jew, not pagan, not anyone.

14:7 "Had known" (*egnokate*) perfect tense - have known and still know. Cf. 17:3. If you do not know Jesus, you do not know the Father.

14:8 Phillip represents all who want more than God gives – special signs.

14:9 Seeing Jesus is seeing the Father - cf. 1:18; 10:30.

— What do we know from Jesus?

1. Grace,
2. Love,
3. Holiness,
4. Truth and
5. Faithfulness.

14:10 “Father abiding in me doeth his works.” God was in Christ reconciling the world through Jesus - cf. 2 Cor 5:19. There is an intimate sense of the Godhead’s involvement in Jesus’ ministry. Jesus viewed his ministry, death, burial and resurrection as the Father’s work. Cf. 12:49,50 - “I spake not from myself.” The work of the Father left for us is to believe - cf. 6:29

14:12 Within the context this is spoken to the apostles. Perhaps greater in that they preached the message of redemption. Perhaps because they would possess the keys to the kingdom. None of the apostles’ signs were greater in scope than Jesus’ but perhaps greater numerically or in importance. Something would happen because Jesus goes to the Father that could not happen previous to that time - cf. 16:7.

14:13 This is not a conditional statement - spoken to the apostles.

— “Ask in my name” = in the name of Jesus - cf. Acts 3:6; 4:7,10; 9:34 = by the power of the risen Christ.

14:15 “Love” carries with it a demand.

— “Will keep” (*parasete*) imperative.

— “My commandments” - not His commandments.

14:16 “Another” indicates that Jesus is a Comforter.

— “Comforter” (*parakletos*) is difficult to translate; means encourager, comforter, exhorter, pleader of one’s case - cf. 1 Jn 2:1, helper. Jesus was a temporary helper, but the Holy Spirit would be with them for ever.

— “Another” (*allon*) - of the same kind.

14:17 “Truth” is what we see when the glory of the Father is revealed in the Son - cf. 1:14.

— “Truth” is Jesus - cf. 14:6. The Spirit reveals truth.

— “The world cannot receive” - literally, “is not able to receive.” Why not? Because it loves the darkness rather than the light (3:19) and because the world hates Jesus (15:19).

— “Every one that is of the truth heareth my voice” (18:37). Receiving the Spirit of truth is dependent on choice. To know Christ is to know the Spirit.

— “Abides with you” - present tense - perhaps in the sense that the Holy Spirit abides with Jesus (1:32,33). (See textual problem - good evidence for “shall abide” but the most difficult text is usually accepted.)

- “He abideth with you” = a claim of unity for Jesus and the Holy Spirit just as the Father and Jesus are One.
- “Shall be in you.” Cf. Greek New Testament footnote.

14:18 “Desolate” - literally, “orphans.”

- “I come” (*erchomai*) present tense; I am coming.
- Possibilities of interpretation.
 1. Refers to Jesus’ second coming - cf. 14:3.
 2. Refers to Jesus’ coming in the person of the Holy Spirit.
 3. Refers to Jesus’ promise of His appearance after His resurrection.

14:19 “The world does not behold me.” The disciples, even after His resurrection, will see Him. Cf. 3:14,15; 6:40.

- “Live.” How does Jesus live? In fellowship with God, the Father.

14:20 “That day” = the day in which the world will see Me no longer = the ascension.

- (“When I am gone you will see Me better than you see Me now.”)
- We are in Christ and Christ is in us. Cf. Col 1:27; Eph 3:17.
- “Ye” = the apostles.

14:21 “He that hath my commandments and keepeth them, he it is that loveth me.” To have His commandments and to do them is to love Jesus. Do we love Jesus? Are we doing his commandments? Cf. Romans 8:39.

- “Will manifest myself unto him” is specifically applied to the apostles.

14:22 Judas thinks of an earthly kingdom. Their idea was still that Jesus needed to manifest himself to the world as the king of Israel. Cf. 7:3,4.

14:23 Cf. v. 18 - another coming. Cf. verse 21 - “My word” = commandments.

- “Abode” (*monen*) - cf. 14:2 where it is translated “mansions.”
- How will this happen?. Through the Holy Spirit - cf. Eph 2:22.

14:24 “Keepeth not my words.” Cf. 3:34; 12:49; 14:10; 17:16. Literally, “He who is not loving me.” There are two types of people: those who love Jesus and those who do not love Jesus.

14:25 While physically present.

14:26 Attributes of the Holy Spirit.

1. The Spirit of truth (v.17), and
 2. The Holy Spirit (v. 26).
- “In my name” = by my authority, as my representative.
 - “Shall teach you” = the eleven apostles.
 - “All things” - cf. 2:22 - not only remembered it, but the apostles understood it.
 - Jesus’ teaching during His earthly ministry is authoritative.

— “Comforter. Cf. 14:16.

14:27 “Peace.” The peace of having the knowledge of and fellowship with the Father. At this time the apostles are troubled. They do not have peace. Why are they troubled? Because Jesus is going away. For this reason Jesus is trying to get them to understand that it is God’s will that He go away.

— “Fearful” (*deiliato*) - timid, cowardly - cf. 14:1

— “Not as the world giveth.” The type of peace the world gives is superficial.

14:28 “Loved” (*agapate*) perfect tense - if you have loved me and do love me.

— “Go and come” - either the second coming or the coming of the Holy Spirit.

— Cf 16:7. - Unless Jesus goes to the Father, He cannot send the Holy Spirit.

— Why the Father is greater is unclear.

— “I come unto you” = through the Holy Spirit (cf. v.18).

— “Rejoiced” - cf. v.12.

14:29 “It is come to pass” - the going and coming.

— “It” refers to the coming of the Holy Spirit.

14:30 “Prince of the world” refers to the death of Jesus on the cross (cf. 12:31). There is some confrontation between the prince of the world and Christ.

14:31 How do we show the world our love? By doing His commandments.

— “As the Father gave me...even so I do.” Jesus wants the apostles to do His will (cf. v. 21).

— “Arise.” Do they leave at this point or does Jesus keep talking? - cf. 18:1. There is no change of audience in chapters 15-17. Jesus and the disciples do not actually leave the scene of the Last Supper until chapter 18. (Cf. the phrase “these things” in 16:1,25;17:1.) This conversation started back in 13:21 and is not finished until 18:1.

CHAPTER FIFTEEN

15:1 "I am."

1. I am come down from heaven (6:42),
2. I am living bread (6:51),
3. I am from him (7:29),
4. I am the bread of life (6:35,48),
5. I am not of this world (8:23),
6. I am (8:58),
7. I am the light of the world (8:12),
8. I am from above (8:23),
9. I am the door (10:11),
10. I am the good shepherd (10:11),
11. I am the resurrection and the life (11:25),
12. I am the way, the truth and the life (14:6) and
13. I am the true vine (15:1).

— There are vines and true vines (cf. v.5), just as there is bread and true bread.

15:2 "He taketh it away" - the Father - cf. 10:29.

— "Cleanses" (*kathairei*) - to prune so that it might better bear fruit.

— "Every branch...that beareth not..." in this context is Judas.

15:3 "Clean" (*katharoi*) - cf. v. 2; 13:10. is the word of Christ which prepares or changes the branch and enables it to bear fruit: much the same as "new birth."

— "Ye" = the apostles.

15:4 "Abide" (*meinate*) imperative. There is a unity of fellowship between Christ and the branch before fruit can be borne. Something about constant fellowship with Christ allows us to bear fruit.

— "Abide in me" indicates the possibility they might not remain.

— "Bear fruit." Jesus is stressing the importance of the apostles bearing fruit in their ministry - vv. 5,8,16; cf. Eph 2:20.

15:5 This does not say 'the one remaining in Jesus' has the *potential* to bear fruit, but *is bearing* fruit. If one is not bearing fruit, he is not in Christ. Without Christ we can do nothing - Acts 3.

15:6 "He is cast forth as a branch" = Judas. The illustration: first it dies (life is fellowship with Christ) and then it is cast into the fire.

15:7 "Words abide in you." Living in the context of what Jesus is saying would be the deciding factor of our lives - cf. 5:38; 6:56; 8:31.

— The things Christ says to the apostles, but not to others, are not to be applied to the others. The things said to both the apostles and others are applicable to all.

- “Ask...and it shall be done.” As long as the apostles remained faithful Jesus would help them to do mighty works. - cf. Mk 16:20; Heb 2:3,4. This “asking” was said to the apostles only; not to a general audience.

- 15:8** Possible meanings of “herein:”
 1. Could refer to the phrase “whatever you ask” and, thus, bearing fruit would be the result of the apostolic ministry.
 2. The fruit is what glorifies the Father, making this verse detached from verse 7.
- Cf. 4:36 - the apostles were reapers.

- 15:9** Cf. 14:21. We abide in His love by keeping His commandments.
- “Abide ye in my love.” How? By doing the things which Jesus commanded. Cf. v.14.

- 15:10** Love is doing what is in the best interest of someone.
- “I have kept my Father’s commandments” - cf. 14:31.

- 15:11** Some feel that one of the fruit may be joy - cf. 14:27 - peace. This does not seem to be the meaning but is a possibility. Cf. comments on verse 7,8.
- “That your joy may be made full.” This is the positive side of the statement made in 14:1, 27.
- Joy seems to be similar to the idea of pleased or proud. Jesus is telling them if they do so (v. 9):
 1. He will be proud of them, and
 2. They can be proud of themselves, having been faithful to their confession.

- 15:12** Cf. v. 10. The commandment - love one another even as I have loved you - cf. 1 Jn 3:16.
- “As I have loved you.” How had Jesus loved the disciples? Cf. 1 Jn 3:16; 4:7,8.

- 15:13** Lay down.” Jesus is blending two concepts:
 1. Fruit bearing with
 2. Suffering and sacrifice.

- 15:14** “I command” (*entellomai*) present tense - I am commanding. What is Jesus commanding?
 1. Love one another (v. 12),
 2. Abide in the word (v. 7),
 3. Abide in Jesus (v. 4) and
 4. Bear fruit (v. 8).
- “Friend” (*philo*) - term for brethren.

- 15:15** A slave is not let in on secrets. Jesus has let the apostles in on:
 1. I go away and come again, and

- 2. I lay down my life and take it up again.
- The apostles do not understand the secrets.
- Cf. 14:26. The Holy Spirit will bring them to remembrance. What the Son heard from the Father, he told the apostles and the Holy Spirit would bring those things to the apostles' remembrance.

15:16 Speaking to the apostles.

- "Your fruit" - the apostles' - cf. v. 7,8.
- Does this go along with the idea of the fruit of the apostolic ministry? Yes.
- "Appointed" (*egnorisa*) perfect tense - I have appointed and am still appointing.
- God chose them so that whatever they shall ask would be given them.
- "Appointed." This indicates the conversation is between Jesus and the apostles.
- "Fruit." In the book of John this term is used to refer to the total effect of the apostolic ministry. For example: the leaving of the New Testament and the organization of the church.
- NOTE: All that has been said thus far has been said to produce faith in the reader for apostolic authority.

15:17 "These things" include:

- 1. Abiding in the word,
- 2. Abiding in Jesus,
- 3. Loving one another and
- 4. Bearing fruit.
- Why repeat the admonition to love? Verses 18-20 answer the question.
 - 1. Everyone else is going to hate them, therefore
 - 2. They need the love (fellowship, companionship, support, etc.) from each other.

15:18 Cf. 3:19; 7:7. The world loves its own – those who are like it.

- There is some comfort in knowing you are not alone in your suffering. In remembering what they did to Jesus provides strength (cf. 1 Pet 5:9).

15:19 This scripture can be applied in principle to all Christians - cf. 1 Jn 2:15.

- "Of the world." Cf. 8:23.

15:20 Cf. 13:16. "Word" (*logos*) means message.

- How is the slave not greater than the master?
 - 1. In chapter 13, if the master can serve, so can the slave.
 - 2. In this context, they persecuted the master, so would the servants have to be persecuted.
- "They will keep yours (words) also."
- The chain of authority is again shown.
- "A servant is not greater than his lord" - cf. 13:16. A follower of Jesus is to be a servant and will be hated by the world.

15:21 Whoever persecutes Jesus does not know the Father.

15:22 A great claim (cf. 1:18). Without Jesus revealing the mind of God there would be no sin.

- Cf. 9:42 - the importance of signs.
- Christ is the final answer. He has revealed the mind of the Father.
- “Sin.” In this context, the sin of rejecting Jesus.

15:23 He has no right to hate the Father because I have revealed the Father.

- The only reason for hating the Father is loving the darkness - cf. 3:19.

15:24 Who could see Lazarus coming forth from the grave and hate Jesus and thus the Father?

- “Works.” The ministry of Jesus consisted of His words and His works.
- The meaning is this: By coming to the earth Jesus forced men to make a choice. They chose to reject Him, thus committing sin. If Jesus had never come they would never have committed that sin (the sin of rejecting Jesus).

15:25 “Hated” (*emisasan*) without cause or reason - cf. Psa 35:19; 69:4.

- “Law.” Here this term means books outside of the Torah, but in 1:17 it refers to the Law of Moses.

15:26 “Comforter” - cf. 14:16,17,26.

- Another witness - the Holy Spirit.
- How? Through the apostles.

15:27 “Ye also bear witness” - the apostles. Cf. 14:16,26; Heb 2:3, 4.

CHAPTER SIXTEEN

- 16:1** Cf. 14:25; 15:11. Still speaking to the apostles.
— “These things I have spoken.” Jesus wants them to understand the special significance of what He is teaching them.
— “Stumble.” Cf. 14:1,27; 15:11.
- 16:2** Cf. 9:22; 12:42. Confessing Christ will result in being cast out of the synagogue.
— This implies that the apostles will confess Jesus.
— “Hour comes” - cf. 2:4; 7:6,30; 8:20; 12:23,27. There was clearly a time schedule but this terminology involves the idea of suffering and death. The hour is not only for the glory, but for the suffering and death. Other passages (except 5:25) deal with Jesus but now it refers to the apostles.
— “Shall think” (*prospherein*) from *prosphero* - future tense.
— “He offers” (*latreian*) literally, to bring to.
— “Service” (*latreo*) priestly or holy service. Those who kill you will think they are bringing a sacrifice to God - compare Paul.
— “They” - cf. 15:19,20.
— “Put you out of the synagogues.” Cf. 9:22; 12:42.
— “Whosoever killeth you...offereth service unto God.” This phrase makes us think of Paul.
- 16:3** Those who persecute the disciples do not know the Father or Jesus. If we reject the disciples, we reject the Holy Spirit, the Logos and the Father.
- 16:4** “But these things have I spoken unto you” - cf. v. 1. While you are being persecuted, remember this - cf. Mt 24.
— What are “these things” He had not told them?
1. Coming of the Holy Spirit, and
2. Going away emphasized.
— “Their hour is come” = the hour of the apostles’ persecutions, cf. v. 2.
- 16:5** “I go unto him that sent me.” Cf. 14:12,28.
— “Whither goest thou?” Cf. 14:5; 13:36.
- 16:6** Jesus does not want sorrowful hearts - cf. 14:21,27; 15:11; 16:1.
— What Jesus is saying does not coincide with the apostles’ expectations.
- 16:7** God always does what is better for His people. Jesus’ death, burial and resurrection must take place in God’s plan before the Comforter can come. The coming of the Holy Spirit upon the apostles was one of the primary evidences of Jesus’ resurrection.
— “Comforter.” Cf. 14:16,26; 15:26.
— “You” = the apostles.

16:8 “Convict” (*elegxei*) cf. 2 Tim 4:2 - reprove, to bring to the proof; to show what is true. This suggests the world is ignorant about sin. Things which Jesus said the Holy Spirit will do:

1. Teach the apostles all things (14:26),
2. Remind the apostles of all things (14:27),
3. Convict the world:
 - a. of sin,
 - b. of righteousness,
 - c. of judgment.
4. Guide the apostles (16:13),
5. Speak to the apostles what He hears (16:13),
6. Announce to the apostles the coming things (16:13) and
7. Shall glorify Jesus (16:14).

— “He” = the Holy spirit

16:9 “Sin” = not believing on Jesus - cf. 15:22.

16:10 It is the Holy Spirit that convicts of righteousness because Jesus will have gone to the Father. Righteousness (vindication, right versus wrong) will be proven by the Holy Spirit. The Holy Spirit will prove Jesus was innocent, and that He was wrongfully put to death. Cf. Rom 1:16, 17.

16:11 It is the Holy Spirit that convicts the world of judgment because after the cross the prince of the world has been judged as guilty and Jesus judged as righteous. Cf. 12:30; 14:30.

— “The prince of this world hath been judged” - by the resurrection of Jesus.

— The Holy Spirit will make certain people understand the truth about Jesus. At first the world considered Him guilty and worthy of death. Later, through the work of the Holy spirit, He will be vindicated – that is, proven to be righteous.

16:12 Cf. 2:22. “Ye cannot bear them now.” Why could the disciples not bear more instruction from Jesus at this time? Because they did not and could not understand the plan of God for mankind (at this time).

16:13 The Spirit that brings the truth.

— “Guide” (*hodagasei*) from the noun *hodos*, meaning “one who leads a blind man.”

— The Holy Spirit, like Jesus, guides the blind. Cf. 14:26.

— “For” - the same reason the Holy Spirit will guide you. The same thing that is said in 12:49 about Jesus is said about the Holy Spirit here.

— “He shall guide you into all the truth” therefore there is no need for additional revelation today.

— “He shall declare unto you the things that are to come.” Interesting. Who wrote the book of Revelation? John!

16:14 How could the Holy Spirit glorify Jesus? Cf. 15:7,8,16,17 - through the apostolic ministry.

16:15 Chain of authority again:

FATHER → SON → HOLY SPIRIT → APOSTLES

16:16 Jesus interjects a new element.

— “Ye shall see me.” How? Through the coming of the Holy Spirit (14:18).

16:17 The apostles do not understand.

— “Because I go to the Father.” Cf. 14:12,28; 16:5.

16:18 “A little while” - a key.

16:20 This all relates to v. 16.

— “Turned to joy.” Why would their sorrow be turned to joy? Because of the death, burial and resurrection of Jesus.

16:21 (An illustration.) “Because her hour is come” = the idea of suffering (v. 2). When joy comes we do not remember suffering.

— “A woman when she is in travail hath sorrow...; when she is delivered...she remembereth no more the anguish...” Jesus is saying there is pain before but then joy after.

16:22 (The explanation.) “Now” can mean immediately and in the near future. Jesus speaks of His appearance after the resurrection. “A little while” until Jesus’ death, then they shall not see Him for three days until the resurrection when they will again see Him for a little while.

— They had joy because they had seen the risen Christ. That joy could not be taken from them.

— “Now have sorrow.” This is contrasted with “let not your heart be troubled” (14:1,27).

16:23 Reason for their joy:

1. They have joy because of the things Jesus has explained to them (15:11),
2. They have joy because they have seen the risen Lord (16:22) and
3. They have joy when they receive the Holy Spirit and His power (16:24).

16:24 “That your joy may be made full.” From this verse, after the resurrection the apostles are pictured as knowing and understanding everything.

16:25 “In dark sayings” (*paroiniais*) cf. 10:14 - proverb, figure. The parable of the Shepherd is a *paroimias* (Jn 10:6).

- “The hour cometh = the hour after the resurrection and the giving of the Holy Spirit.
- 16:26** “In that day” = after the resurrection cf. 16:23. This has reference to the day of Pentecost, but not just to Pentecost only.
- 16:27** “Loveth” (*philei*) - He *is* your friend.
 - “Have loved” (*pephilakate*) - *have been* my friends.
 - What do you have to do to be a friend?
 1. Lay down life (15:13),
 2. Do the things commanded (15:14) and
 3. Believe Jesus came from the Father (16:27).
- 16:28** Cf. 16:10. Going to the Father involves leaving the world.
 - “I came out from the Father...I go unto the Father” = a summary statement of the Gospel of John.
- 16:30** They do not talk about going to the Father.
 - “By this we believe that thou camest forth from God.” The apostles did believe, but they did not fully understand the divinity of Jesus.
- 16:31** Do you *really* believe? Jesus knows they do not fully understand and this is the reason for their grief.
- 16:32** “And” (*kai*) - better “but” here.
 - “Shall leave me alone.” Jesus knew that the apostles would run like frightened rabbits.
- 16:33** “These things have I spoken to you” - cf. 16:1,6,25.
 - “Peace.” Cf. 14:1, 27. Regardless of the situation they would have peace.
 - “In the world you have tribulation” = the summary of Jesus’ eschatological discourse. In the present time, we will have struggles.
 - “Tribulation” (*thipsin*) a key throughout the New Testament - cf. v. 21; Mt 24:9, 21,29; Acts 14:22; 2 Thess 1:6. The end of tribulation will be at the time of Jesus’ second coming.
 - “I have overcome the world.” Christ, as our example had to suffer, then He received the glory - cf. Dan 7.
 - “Have tribulation” = to expect it. Cf. 15:19.
 - “I have overcome the world.” Cf. 1 Jn 5:4.

CHAPTER SEVENTEEN

Outline of Chapter 17

- I. Jesus prays for Himself (1-5).
- II. Jesus prays for the disciples (6-19).
- III. Jesus prays for future believers (20-26).

17:1 The posture of Jesus prayer - cf. 11:41.

- “The hour is come” - an emphatic statement.
- Mutual glorification - glorifies the Father by the cross for it shows the world for all time the love of God.

17:2 To whom has He given? To those who believe and those who are drawn to the cross - cf. 6:37,39; 10:27-29.

- Notice all that the father had given Jesus:

1. The men (apostles) - vs. 2,6,9,24.
2. The work - v. 4.
3. Everything (eg. power, authority and teaching) - v. 7.
4. The words - v. 8.
5. The divine name - vs. 11,16.
6. The glory - vs. 22,24.

17:3 KEY to entire gospel. Defines eternal life. Eternal life is to know the only true God and Christ.

- “Know” (*ginoskosin*).

1. Know about God - by revelation.

LOGOS → HOLY SPIRIT → APOSTLES → US

2. Hebrew *yadah* - know by experience or association - cf. 1 Jn 1:1-4.
People today experience/know wealth, fame, sensual pleasures, false gods. None of these save. But a relationship with God and Christ does save.

17:4 How has He glorified the Father on the earth?

1. Becoming flesh (1:14).
- 2) Signs (2:11).

- Everything Jesus did was for the purpose of bringing glory to the Father. This should also be the desire of every Christian.

17:5 The pre-existent Logos had glory before (cf. Phil2:6). Now He asks to return to that glory. His giving up heaven was a great sacrifice as well. After Jesus

ascended He went to the right hand of the throne of the Father (Acts 2:33; 7:55; Heb 12:2).

17:6 Cf. v. 2; 15:19.

- “I manifested thy name” = to show who God is.
- These men were faithful, they kept Jesus’ word, they were obedient. Cf. 8:51; 14:15; 15:10,21.

17:8 Cf. 12:49; 16:13. Jesus had accomplished His mission! The apostles were well trained.

17:9 Jesus forms His petition concerning His apostles. They have important work to do.

- Why a prayer specifically for the apostles? It was vital that their ministry bear fruit - cf. 15:16.

17:10 “Am glorified” - perfect tense - *have been* and *am being* glorified.

JESUS AND THE APOSTLES

Although the twelve had their faults, Jesus had many positive things to say about them in John 17 -

1. They were given to Jesus by God (v. 6).
2. They had kept God’s word (v. 6).
3. They have realized that everything Jesus did and said was from the Father (v. 7).
4. They have received Jesus’ words (v. 8).
5. They believed that the Father had sent Jesus (v. 8).
6. They belonged to the Father and the Son (vv. 9,10).
7. They are not of the world (v.16).
8. They are worthy of being sent into the world (v.18).

17:11 “Holy Father.” The only place Jesus addresses the Father like this in John’s Gospel.

- “In thy name” = in the relationship of knowing God - cf. vv. 3,6.
- It is this name God has given Christ (not referring to the apostles as some translations imply). God’s name represents His authority. He gave that same name (authority) to Jesus.
- “Even as.” How are the Father and Christ one?
 1. Intimate fellowship,
 2. One will and
 3. One purpose.

- A oneness of harmony, fellowship and purpose.
- The apostles are one in two ways:
 1. With each other, and
 2. With God and Christ - cf. 1 Jn 1:3.
- The apostles as a united front, teaching the Spirit-given message, are the basis for the unity of the church.

17:12 Jesus kept the apostles faithful. Except for Judas.

17:13 “Joy” - cf. 15:11. The prayer was prayed for their benefit (cf. 11:42).

17:14 Giving the apostles the word of God was one of the most important missions of Jesus cf. 12:49, 50. Anyone who has the word of God is not of the world.

17:15 Jesus recognizes the important mission of the apostles.

- “Evil one.” Cf. Mt 6:13; 2 Thess 3:3.

17:16 Jesus is not of the world (v. 14). He had no desire to do the lusts of the devil (1 Jn 2:15-17). He was not in the darkness (3:21). He does the truth (3:21; 8:66; 1 Jn 2:3-5).

17:17 What separates those in the world and those out of the world? Truth. When we give the word, we give the truth. When they receive the truth and do the truth, they are sanctified (3:21). The apostles were guided into all truth (16:13). Jesus is the truth and the word Jesus speaks is truth. This has a double meaning.

17:18 “Into” - better “unto.”

- “Just as” (*kathos*) - note its use throughout passage.
- The apostles were already in the physical world. They were sent unto the world for a mission - cf. 15:16.

17:19 Jesus set himself apart in the truth for the behalf of the apostles. How? By doing the truth, He did the will of the Father (1 Pet 2:21).

17:20 (A division in Jesus’ prayer.) He prays for all believers, not just the apostles - cf. v. 9.

- There is a need to believe through the words of the apostles.
- John is an apostle.
- “Believing” was on Jesus, not on the apostles.
- The apostles were pointers to Jesus *after* the cross, compared to John the Baptist *before* the cross.

17:21 “Just as” - cf. v.18. In whatever way the Father and the Son were one, so should all that believed through the apostles’ words be one in the Father and the Son. Our unity must come from divine unity - cf. Eph 4:1-3.

- Two types of unity:
 1. Practical - Eph 1:1-3; Phil 2:2,3 (just getting along), and
 2. Doctrinal - based on the word (Eph 4:4-6; 1 Cor 1:10).
- Unity and faith are based on Jesus.

17:22 ...shifts back to the apostles. “Glory.” What is it? Cf. v.1; 12:23,28.

17:23 Complete unity of the apostles, Jesus and the Father.

17:24 Those given to Jesus have eternal life - cf. 17:2,6,8.

- “With me” - cf. 14:3.
- “Foundation of the world” - cf. v.5.
- Jesus wants the apostles to see Him in His glory.
- God loved (v.24) and glorified (v.5) Jesus before the world.

17:25 “Righteous Father” - cf. v.11 - “Holy Father.”

- Three groups:
 1. The world - does not know God,
 2. The Son - knows God and
 3. The apostles - know the Father sent the Son.

17:26 How could He make it known in a way He had not before?

- The cross. The love that draws, and the resurrection.
- The revelation of God to men produces results. The men become like God.
- The Love That Draws (sermon topic) - cf. 1 Jn 3:16; 4:7, 8.
- (End of final discourse - chapters 13-17.)

CHAPTER EIGHTEEN

The Period of Consummation

Outline of the chapter

- I. The Betrayal (18:1-11).
- II. The Trial Before Annas (18:12-27).
- III. The Interview With Pilate (18:28-19:16).

There is no more time for private counsel with the disciples. The hour of darkness has come (17,18). The agony of Gethsemane transpires and is recorded in the synoptics. In 18 and 19 of John's Gospel the darkest deeds ever perpetrated by man are recorded for all men to feel their shame for all time. (Mt 26:37-46; Mk 14:32-41; Lk 22:40-46).

18:1-11 The phrase "when Jesus had spoken these words" indicates the end of the speech section (chapters 13-17). John is now going to describe the fulfillment of the things Jesus predicted, beginning with the betrayal of Judas (predicted in 13:11,21). Judas goes about his betrayal with a cold formalism. He knew Jesus would be in garden, and led a Roman cohort, officers, chief priests and Pharisees to Jesus. A Roman cohort would have 600 men, showing that this was considered an official act. The fact that they came with weapons demonstrates a fear of conflict. The officers would be part of the temple guard, or the equivalent of Jewish police officers (cf. Josephus, *Antiquities* 4.36).

Twice the question is asked: "Whom do you seek?" and twice the answer is given: "Jesus the Nazarene." Also, twice Jesus responds "I am He" (Gk. *ego eimi*) which is the phrase Jesus has been using throughout to illustrate His attributes (the "I am" statements). Therefore it seems apparent that the power and presence of Jesus so awed the soldiers that they responded in surprise and perhaps even fear (did they hear about the tremendous power of Jesus?).

I. The Betrayal 18:1-11

18:1 "These things" - chapters 13-17.

- "Brook" (*cheimarrou*) a ravine or stream which runs in the wet season and is dry the remainder of the year.
- "When Jesus had spoken these words." Cf. 13:7. The speech in chapters 14-16 with prayer and conclusion in 17.
- "Garden" = Gethsemane - olive orchard; olive grove, a garden of olive trees. Mt 26:36-46 Jesus leaves His disciples, save Peter, James and John, near the entrance.

18:2 "Of-times resorted" = a place where Jesus and the disciples spent a lot of time. A frequently visited, special place.

- 18:3** “Band” - tenth part of a legion. Both Jews and Romans arrest Jesus.
- “Officers” *huperetas* - same word used in 7:32,45,46. Josephus translates the word “executioners.” or the officers who carried out death sentences. (Cf. Josephus, *Antiquities* IV. 36). These men are also called “attendants” (*Antiquities* XVI. 233). They were a part of the temple guard (Lk 22:52), or “Jewish policemen” attached to the Sanhedrin.
 - “Weapons” - not specific. Cf. Rom 6:12,13; 2 Cor 10:3.
- 18:4** “Knowing all things” - cf. 12:27,31.
- “Whom seek ye?” This is a good question. The band of soldiers and officers were not seeking the same Jesus as we do. We might ask ourselves the same question, “Whom seek ye?” (“Whom seek *we*?”)
 - Jn 10:18. “No one taketh it away from me, but I lay it down of myself.” Jesus had just aroused His sleeping disciples (Mk 14:42). The surrender was voluntary.
- 18:5** “Jesus of Nazareth.” This is a rather anemic view of who Jesus really is. Judas had just kissed Jesus to designate who He was.
- 18:6** “They went backward.” The soldiers were expecting a fight. Somehow, by the way they were confronted and by the force of Jesus’ words, they were set back.
- Not mentioned in the other gospels. Lenski thinks this was altogether miraculous. Hendriksen refers to the demeanor of Jesus and believes it to be a miraculous sign. Lipscomb - the boldness in identifying himself, coupled with the majesty of his presence frightened the soldiers so they started moving quickly backwards - no miraculous act.
- 18:7** The result of the previous verse created hesitation, thus Jesus repeats the question.
- 18:9** Jesus’ own words were prophetic to John (6:39; 17:12) in the same sense and form as the Old Testament scriptures.
- 18:10** “Drew” (*heilkusen*) same word as the drawing of the cross (12:32).
- Peter is prepared to lay down his life (cf. 13:37).
 - “Sword” (*machairan*) - Roman short sword.
 - “Drew it” - dragged cf. 12:32. Same idea as found in 21:11 where Peter “drew” the net full of fish to land. Literally “dragged” it to shore.
 - “Struck the high priest’s servant.” Peter was no coward. He was ready for a fight. Cf. 13:37,38. Peter denied Jesus because he was looking for a physical kingdom and did not understand the actions of Jesus.
 - Luke 22:51 records the healing of the servant’s ear. During the previous evening, Peter had boasted that he would die for his master. Maybe, during a fit of loyal zeal and in defense of Jesus, he struck out, in spite of the fact that the whole teaching and practice of Jesus was against violence.

18:11 Jesus stops the fight. His disciples were ready to engage in physical fight. Were they ready to get into a spiritual fight?

- “The cup of his sufferings.” Mt 20:20-23; Mk 10:35-45; Lk 12:50.
- “The cup” = the suffering and crucifixion of Jesus. Cf. Mk 14:36; Mt 20:22.
- “Shall I not drink it?” Jesus obeyed the commandments of the Father no matter what (cf. 14:31).
- NOTE: Tenney, page 256.

II. The Trial Before Annas 18:12-27

18:12-18 Jesus was led to Annas *first*. Annas was the political power at the time. He was appointed by Quirinius in 6 A.D., and was deposed by Valerius Gratus in 15 A.D. (See Josephus, *Antiquities* 18.2,26,34). Caiaphas married Annas’ daughter. John reminds us of Caiaphas’ prediction - although he still, apparently, does not grasp the significance of the words he spoke. It is during this stage that John tells us about the activities of Peter. Peter, continues the examples of those who are still not certain where their loyalties lie. See special study, “The Progression of Peter.”

18:12 “Chief captain” - tribune - leader of 1,000 men.

- “Bound” (*edsaan*) - 1 Cor 7:27,39.
- It is interesting that the disciples “all left him, and fled” (Mk 14:50).

18:13,14 Annas was the father-in-law of Caiaphas. It was Caiaphas who had first suggested to the Jews the death of Jesus in 11:48-50. The Jewish Sanhedrin had the power to sit in judgment on Jesus and sentence Him to death, but this sentence could not be executed without the approval of the Roman government.

- “Annas” - high priest from about A.D. 6-14. This is interesting, for the Law said a person was to be high priest for life. At this time, however, the office was bought and sold. This is possibly how Caiaphas came into office. Annas was the political power.
- “Caiaphas” - high priest from about A.D. 18-36.

18:15 It is important to follow Jesus - cf. 1:37,43.

- “Other disciples” - cf. 13:23.
- John, the one who bears witness to Jesus in this Gospel, was an eyewitness of these events.
- “Simon Peter” seems to always be a contrast between Peter and John (13:24).
- “Another disciple” is generally understood to be John. Peter and John have returned to go with Jesus to the courtroom (13:23).

18:17 Peter’s first denial - not because of fear, but because Jesus would not fight.

- “He saith, I am not.” Cf. 13:37,39. Peter was very bitter and disillusioned. He is not so keen on using his sword now. Butler says “not that Peter’s denial is an

expression of cowardice when he bravely entered, so to speak, the “Lions Den”, but rather to spy out the situation and place a way of escape.”

18:18 “Cold” (*psuchos*).

— “Warming” (*thermainomenos*) - thermal.

18:19-27 If a ruler feared an uprising, there would be two major lines of questioning: (1) His disciples and (2) His teachings. Both of these were a part of the investigating of Jesus (v. 19). Jesus, however, reminds them that He was not secretive about His teachings or activities. He was always open and straightforward. They should have known He did not have a revolt in mind by the way He went about things. Jesus was then led to Caiaphas. This was the second *stage*.

18:19 The scenes constantly change, apparently for the purpose of trapping Jesus.

18:20 The things that Jesus did and said were public. “In secret spake I nothing” - a good example for preachers. One must make sure he teaches plainly.

18:21 Everybody knew what Jesus did and said, but still did not know Jesus. “Ask them that have heard me” - another good example for preachers to follow. It is the difference between honesty and dishonesty.

— He turns the tables on them and demands that they produce witnesses to testify.

18:22 “Struck” - a blow; either a blow with a club, rod, whip or hand.

— “High priest” = Annas of 18:13;24.

18:23 “Smite” (*dereis*) beat or strike. “Why smitest thou me?” Jesus shows boldness! We need to tell the truth no matter what.

18:25 Peter’s second denial. “...standing and warming himself.” Cf. v. 18.

— “I am not.” cf. v. 17.

18:27 Peter’s third denial. The opposite of denial is confession in John’s gospel. Peter wanted the military Messiah, the King of Israel, but did not want the suffering servant, the Lamb of God.

— “The cock crew.” Cf. 13:38.

— NOTE: John had already made up his mind to follow Jesus on His terms. Peter was having a difficult time making up his mind to follow Jesus on His terms.

— Matthew reports that Peter’s denial was made with an oath, even cursing and swearing. Note the contrast in Peter’s actions in 15-18 as opposed to 25-27. Luke says that when this last denial was made “The Lord turned and looked upon Peter, and he went out, wept bitterly, (Luke 22:61,62)” (Butler 363).

Special Study Following Jesus Jn 18:15-27

Introduction: Jesus had taught the disciples the price they must pay to follow Him in His extended discourse (15:18-20). Peter, who had earlier declared his loyalty to Jesus must now put that loyalty to the test.

- A. *Following Jesus requires following Him on His terms.*
 - 1. Peter denied Jesus three times.
 - 2. He was (as were others) having a hard time and struggling with a great deal of inner confusion concerning Jesus. He wanted the military Messiah, not the suffering servant.
 - B. *Following Jesus requires confessing Him before men.*
 - 1. Rather than confess, Peter denied.
 - 2. Jesus taught that we must confess Him before men (Mt 10:32ff; cf. 2 Tim 2:12; Mk 8:38).
 - C. *Following Jesus requires selflessness and sacrifice.*
 - 1. One must willingly deny self and take up cross (Mt 16:24).
 - 2. Peter did not think of Christ, but wanted to protect himself (18:17,25, 27).
-

III. The Interview With Pilate 18:28; 19:16

18:28-30 Remembering John's emphasis on the Passover, he mentions that the Jews did not want to defile themselves so that they could eat the Passover. This illustrates the real sadness - the hypocrisy of the Jews. They were unable to see that they were already defiled. They wanted to kill the true Passover Lamb as they approached the feast of the Passover.

Pilate, who was known to be an impatient man, asked what charges were being brought against Jesus. The Jews response shows their injustice. Just because they brought Jesus in should have been sufficient to crucify Him! Pilate was not fooled by them (cf. Mt 27:18).

- 18:28** Remember the prominence of the Passover in John's Gospel - cf. 12:9,36;19:36. The Jews refused to go into a Gentile house for fear of being defiled, but did not mind defiling the Lamb of God.
- "Caiaphas." Notice how John skips over the confrontation with Caiaphas. Evidently it was of no consequence. Again, pointing up the power of Annas.
 - "Early." This was apparently in the wee hours of the morning.
 - "Praetorium" - the governor's official residence or military headquarters. It was possibly located at Herod's Palace in western Jerusalem or at the fortress of Antonia northwest of the Temple area. See Joachim Jeremias, *Jerusalem in the Time of Jesus*.

- “That they might not be defiled.” They were worried about being ceremonially clean, but not worried about murder.
 - “Eat the passover.” They desired to eat the passover, therefore did not want to be defiled, yet they were about to kill the Lamb of God. Cf. 1 Cor 5:7. John does not mention these four things:
 1. The initial accusation presented to Pilate (Lk 23:2),
 2. The repeated accusation by the priests (Mt 27:12; Mk 15:3),
 3. The hearing before Herod (Lk 23:4-12) and
 4. The priests agitation for Barabbas (Mt 27:20; Mk 15:11).
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We Do Not Want to Be Defiled! - A study of John 18

Introduction: The Jews believed that “the dwelling places of the Gentiles are unclean” (*Mishnah*, Oholoth 18:7). If they should enter such a place they would be unclean for seven days. The concern the Jews had in John 18:28 was in regard to the Passover feast. If they should enter the Praetorium (the governor’s residence) they would have made themselves unclean, and thus not able to partake of the Passover. Notice the blatant hypocrisy here. There are several relevant truths to be drawn out:

- A. *Men are often concerned about sin.*
 1. This can be a noble trait.
 2. We live in a world which has a general attitude of indifference to right and wrong, and are often guilty of Isa 5:20.
 3. The Jews did not want to be guilty of defiling themselves.
 - B. *Men are often guilty of ignoring some sins while exalting others.*
 1. The Jews exalted ceremonial cleanness (19:28; cf. Mt 15:2 in regard to the washing of hands).
 2. All sins defile (Rom 3:23; Rev 21:8).
 - C. *Men are often ignorant of the whole plan of God.*
 1. The Jews were blind to the fact that they would be unclean by virtue of condemning an innocent man.
 2. Jesus taught to pay attention to all aspects of God’s law (Mt 23:23).
-

18:29 Pilate was not a patient man. See Josephus.

18:30 “If this man were not an evil doer.” This was really no answer at all (18:23).

18:31,32 Pilate makes an interesting statement about law. He tells the Jews to judge Jesus according to “your law.” Which law would that be? Certainly it would be according to the Law of Moses. The Jews, however, were interested in crucifixion, and Jesus had already foretold what kind of death He would die - a “lifting up” (Jn 3:14; 12:32ff).

18:31 They have already decided the sentence. By God's law or Roman law. He sarcastically told them to finish what they had started.

18:32 Jesus' words are again viewed as prophetic - cf. 3:14; 8:28; 12:33.

— "The words of Jesus might be fulfilled." Cf. 18:9. Again, this is telling us that the words of Jesus are on the par with Holy Scripture. Mt 20:18,19; Jn 3:14; Jn 12:32.

18:33-35 All four gospel writers consistently have Pilate first asking Jesus: "You are the King of the Jews?" In all four cases the "You" (Gk. *su*) is emphatic. From what he sees in Jesus, compared to what he has heard about Jesus, the two do not match. Jesus does not look like what Pilate had envisioned. But he is not the only one to have this problem . . .

Jesus asks Pilate if he was told that He was a king or did he find this out through his own investigation? Since Jesus knows what is in man (cf. 2:24, 25), this question must have two purposes:

1. Is Pilate going to condemn a man without thoroughly investigating first? Is he going to find anything out about Jesus or just make a rash decision (thus incurring the wrath of God).
2. If Pilate did not find this out on his own, he *should* have. Pilate needs to be alert to the will of God as much as any man. Jesus may be suggesting that Pilate ought to have known about Him. Was Pilate ignoring what was being rumored about Jesus?

Jesus' question put Pilate on the defensive. He is not concerned (supposedly) about Jewish affairs. His only involvement in this is because those who do know Jesus have delivered Jesus up to him. Therefore, in an attempt to "investigate", he asks Jesus a somewhat general question: "What have you done?"

18:33 Cf. 1:49; 6:15 - king of the Jews in the sense of a military power. Luke (23:2) says "they began to accuse him", which led up to this question by Pilate.

18:34 Did you think of this yourself?

18:35 Jesus does not readily admit that He was king of the Jews because of the connotation. Notice the patience of Jesus - and that also of Pilate - in the next verse.

18:36 There is a sense in which Jesus is a king, but not in the way Pilate meant it. Proof of this is seen in who it was that Jesus recruited. Soldiers? No, Jesus led common men. Notice that Jesus uses the same word translated "officers" in 7:32,45, 46; 18:3. Here they are "servants" (referring to the apostles).

Special Study

The Kingdom of Jesus Jn 18:36

Introduction: The sign above the cross said: “Jesus the Nazarene, The King of the Jews.” It was correct, but was too limited. Jesus is king over all - over everything. His kingship was given to Him by God, not by men. It was given to Him after He was raised from the dead (Eph 1:20-23).

A. *The Kingdom of Jesus is not of this world.*

1. If it were, then His servants would be fighting.
2. Peter was told to put down his sword.
3. If it were of this world, it would be important that Jesus not be delivered up to the Jews. As it is, He must be delivered up for Him to be established in His kingdom (Mt 28:18).

B. *The Kingdom of Jesus is not of this realm.*

1. Meaning that it is not “from here” i.e. not a man established kingdom.
2. Jesus’ rule is in men’s hearts and minds.
3. People today still are waiting for a Messiah to come and establish a kingdom in Jerusalem. It will not happen. The kingdom of Jesus already exists! He reigns in the church and in the lives of those who have been delivered from the kingdom of darkness (Col 1:13).

Conclusion: Since Pilate never appreciated who Jesus really was, and what it was that Jesus was truly king over, he crucified Him. If we fail to appreciate who Jesus is, we also crucify Him afresh (Heb 6:6).

18:36 Jesus’ answer. What does “this world” indicate? To Pilate, the temporal world, but to the reader it would include all John has said in a spiritual sense. “My kingdom is not of this world.” Where is Jesus’ kingdom? From above. Cf. 3:3.

— “Servants” - same word translated “officers” in 7:32,45,46; 18:3. Who are the “officers” of Jesus in this context? The apostles.

18:37,38a Jesus does admit to being a king and having a kingdom. But this affirmation comes with a stipulation: it is not a kingdom like Pilate had in mind. Jesus is trying to bring the discussion to a spiritual level. Pilate asks a very interesting question: “What is truth?” There are two ways of taking his question: (1) *Sincere* - he was really wanting to know what is right. Certainly John wants all his readers to fall into this category; (2) *Sarcastic* - sort of “aw, forget it! What is truth anyway?” In this case Pilate is not truly interested and does not remain to hear an answer.

18:37 Cf. 1 Tim 6:12. He does not deny it, but affirms it with a stipulation: “not as you meant it.” Jesus attempts to put this discussion on a spiritual level.

— Jesus’ function in the world is not king, but witness.

- “Thou sayest that I am a king.” This sort of a “yes” and “no” answer. “Yes, I am, but not in the way you mean it.”
 - “I should bear witness unto the truth” - cf. 8:31,32; 14:16,17. Truth is something a person does (3:21).
 - “Every one that is of the truth heareth my voice.” Cf. 10:3,4,27. If one does not hear and follow Jesus he is not His sheep. This was a plea for Pilate to hear the truth. He (Pilate) was torn between the alternatives of saving an innocent man and the possibility of losing his own position.
-

Why did Jesus come into the World? Jn 18:37

Introduction: Pilate is not sure what Jesus is charged with. What is He trying to do? Why are these charges being brought up against Him? Jesus explains to Pilate what He is doing and why He came:

- A. *Jesus came to be king and establish His kingdom.*
 - 1. Jesus taught the disciples to pray for the kingdom to come (Mt 6:10).
 - 2. Both Jesus and John preached that the kingdom was near (Mt 3:2; 4:17).
 - 3. Jesus equated the kingdom with the church He was going to build (Mt 16:16ff).
 - 4. Do not think that all “kingdom” references automatically mean the church. In Mt 13:43 the kingdom of the Father is in Heaven (cf. 2 Pet 1:11).
 - 5. Jesus does deliver us into His kingdom (Col 1:13).
 - B. *Jesus came to bear witness of the truth.*
 - 1. Truth is realized only through Jesus (Jn 1:17).
 - 2. While there are many who claim to have the truth (cf. Mt 24:24), only in Jesus can one find truth.
 - C. *Jesus came to direct men and set their priorities on the truth.*
 - 1. If one does not hear and follow Jesus he is not one of His sheep.
 - 2. Only Jesus can provide “grace and truth” (Jn 1:14).
-

What is truth? Jn 18:37

Introduction: Pilate asked Jesus a very important question. It is unknown whether it was truly important to Pilate or if he was being sarcastic. To us it is a very important question.

- A. *Jesus is the truth (Jn 14:6).*
 - B. *God’s word is truth (Jn 17:17).*
 - C. *Truth is something that can be practiced (Jn 3:21).*
 - D. *Truth is that which sets men free (Jn 8:32).*
-

18:38b-40 Pilate may not have stayed around for the answer about truth, but he has enough information to begin the first of several statements concerning the innocence of Jesus. Notice the repetition of the phrase: "I find no guilt in Him" (18:38; 19:4,6). Pilate can see that Jesus is not heading up a rebellion. He is no threat to him or the kingdom of Caesar. Therefore Pilate attempts to get Jesus freed, and proposes a way this can be done. This would be the perfect situation for Pilate because: (a) it would give him the leverage of saying that he convicted Jesus, but then allowed him to go free according to the annual custom; and (b) it would ease his conscience, since he clearly did not want to convict Jesus of any crime. Pilate apparently attempts to get this done through the crowd, since he already knows the intentions of the chief priests. However, the crowd cries out for Barabbas instead (an insurrectionist and murderer - Lk 23:19). It was the chief priests who got the people to ask for Barabbas (Mt 27:20).

18:38 What is truth? - the question of the Greek reader. According to John, Jesus is truth - 14:6. What has John said about truth? 1:14,17; 3:21; 8:32,44; 14:6; 17:17.

- No cause or reason for Jesus to be treated this way; shows total injustice of entire scene.
- "He" = Pilate.
- "I find no crime in him." Cf. 15:24,25. The innocence of Jesus is repeatedly brought out in the narrative. This is because He is to John a Lamb without blemish or spot who takes away the sin of the world. To John, Jesus is God's Passover Lamb.

18:39 Picture a Pilate with little use for the Jews. Pilate is being sarcastic, he does not care.

- "Barabbas" - cf. Mt 27:16 - some manuscripts show Barabbas was also named "Jesus."
- "Will ye therefore that I release unto you the King of the Jews." Pilate is being sarcastic, but at the same time it is ironic. Cf. 12:13-15. The multitude considered Jesus the King of Israel.

18:40 It is here that Pilate tries to get Herod to condemn the innocent man, since Jesus was a Galilean and Herod was ruler of the province.

CHAPTER NINETEEN

19:1-7 The scourgings Jesus received were unusually severe (we do not know how many times Jesus was flogged). Josephus (*Jewish War*, 6.304) and Eusebius (*Ecclesiastical History* 4.15.4) record the severity of this punishment. It was legal to scourge one before crucifixion, but Jesus was not yet condemned to die. Therefore the scourging was illegal. However, it was clear that Pilate had it done in order to avoid the cross and satisfy the Jews (since his earlier attempt to free Jesus failed). If this beating were severe, it might explain why Jesus did not live long on the cross. Paul also suffered these kind of beatings - cf. Gal 6:17.

Pilate's third claim to Jesus' innocence serves to underscore a crucial point. Jesus is not deserving of the cross. If He were guilty of sin, He would not be qualified to be the Lamb of God. When Pilate told them to take Jesus and crucify Him for themselves, they responded "we have a law...." There are two noteworthy comments to make about this statement:

1. While the accusation that He claimed to be the son of God was true (3:16; 5:18; 8:53; 10:30,33,36; Mt 26:63), He presented the evidence to back it up (5:30-47). Therefore the charge of blasphemy is false.
2. Even if Jesus was guilty of blasphemy, the law required stoning, not crucifixion (Lev 24:16). This proves (again) that the Jews were not all that concerned with being careful law-abiders.

19:1 "Scourge" (*emastigosen*) a whip, flog, scourge - very brutal. Pilate did not scourge Jesus, but ordered it done.

- Vincent says: "Scourging was the legal preliminary to crucifixion, but in this case, was inflicted illegally before the sentence of crucifixion was pronounced, with a view of averting the extreme punishment, and of satisfying the Jews (Lk 23:22). The punishment was horrible, the victim being bound to a low pillar or stake, and beaten, either with rods, or in the case of slaves and provincial, with scourges, called scorpions, leather thongs tipped with leaden balls or sharp spikes. The severity of the infliction in Jesus' case is evident from his inability to bear His cross." (vol. 11, p. 277). "Provincial" = peasant, unrefined or common barbarian.
- Cf. Isa 53:5, "But He was pierced through for our transgressions, He was crushed for our iniquities; the chastening for our well being fell upon Him, and by His scourging we are healed."

19:2 "Thorns" (*akanthon*) a common thorny plant, weed, common in Palestine.

- "Purple garment" - color of the imperial robe. It was the garment of the Emperor symbolizing the Roman government. The robe was possibly a discarded and faded soldier's cloak or an old garment of Pilate's.

- 19:3** “Hail” (*chaire*) that which was said to Caesar; similar to our greeting of today: “Hello. How are you?”
- Cf. 18:22 - struck.
 - Lenski says Pilate ordered this mockery as well to gain further sympathy, but Hendricksen denies it. McGarvey seems to have the best explanation. The Roman soldiers hated the Jews and this was an opportunity to show their hatred by mocking Jesus as their king.
- 19:4** Pilate is toying with the Jews whom he hates - cf. 18:22.
- “I find no crime in him.” Cf. 18:38. Pilate is talking about Jesus’ innocence. There was no guilt in Him.
- 19:5** “Crown” = *stephanon*.
- “Behold the man!” They saw a beaten man. The disciples saw the glory of the Father “...full grace and truth.” (1:14). It depends upon one’s eyes what he sees when he beholds the man. What do you see when you see Jesus? To the reader this is a philosophical challenge - which is what John’s Gospel is about.
 - Pilate tries to play on the pity of the Jews by showing Jesus as beaten and ridiculed, but it did not work.

Special Study Behold the Man! Jn 19:5

Introduction: To the readers of John, this is what the Gospel is all about. We are challenged to behold Jesus. Do we see Him?

- A. *Behold the love of Jesus.*
1. Jesus, who could have called upon 72,000 angels (Mt 26:53) to come to His aid allowed men to:
 - a. Scourge Him - Jn 19:1.
 - b. Mock Him (Jn 19:2,3a).
 - c. Hit Him in the face (Jn 19:3).
 2. Jesus had earlier said that dying for another is the greatest expression of love (Jn 15:13). He showed His love by going to the cross.
 3. Since John continually records the innocence of Jesus, there can be only one explanation as to why He went to the cross anyway: “The Lord laid upon Him the iniquity of us all. . . .” (Isa 53:8).
- B. *Behold the teachings of Jesus.*
1. Jesus bore witness of the truth (18:37).
 2. His truth sets men free from sin (8:32).
- C. *Behold the works of Jesus.*
1. The power Jesus demonstrated proved His divinity as well as the fact that the Father supported Him (5:36).
 2. Those works should lead one to believe in Him (20:30,31).

Conclusion: Pilate's words were a pathetic plea. Look! This man is not trying to harm you! He is just a victim of your own injustice! It was true that Jesus was not trying to harm. He was trying to save. He could have harmed them as He could harm us. But He wanted to save them - and us. Behold the man!

19:6 Pilate has stirred the Jews up - cf. v.4; 18:38. The Jews murdered someone who was not guilty. They hate Jesus without a cause - cf. 18:38.

— "I am" statements thus far:

4:26 I who speak to you am He,
6:20 It is I (am), be not afraid,
6:35,48 I am the bread of life,
6:41 I am the bread which came down from heaven,
6:51 I am living bread,
7:28 You know where I am from,
7:29 I am from Him,
7:33 I am with you, yet a little while,
7:34,36 Where I am you cannot come,
8:12 I am the light of the world,
8:16 I am not alone,
8:18 I am He who testifies concerning Myself,
8:23 I am not of this world,
8:23 I am from above,
8:24 I am (He),
8:28 You shall know that I am (He),
8:58 Before Abraham was I am,
9:5 I am the light of the world,
10:7 I am the door of the sheep,
10:9 I am the door,
10:11,14 . . . I am the good shepherd,
10:36 He said, I am the Son of God,
11:25 I am the resurrection and the life,
12:26 Where I am there shall My servant be,
13:13 You call me teacher and Lord and so I am,
13:19 That you may believe that I am He,
13:33 A little while I am with you,
14:3 Where I am there you may also be,
14:6 I am the way, the truth and the life,
14:9 So long a time I am with you,
15:1 I am the true vine,
15:5 I am the vine,
16:32 I am not alone,
17:11 I am no longer in the world,
17:14,16 . . . I am not of the world,

- 17:24 I wish that there where I am these may be with Me,
 18:5 I am (He),
 18:6 I am (He),
 18:8 I told you I am (He) and
 19:21 He said, I am the King of the Jews.
- Cf. Psa 22 - a key Psalm to Jesus' passion. The basic message is that when His faithful are in distress, God delivers them and does not forsake them. This is not a foretelling, rather it is applied by the New Testament.
 - "I find no crime in him." Cf. 18:38; 19:4. John wants us to know that Jesus is innocent.
 - "When men are determined on evil, they cannot be reasoned with" (Barnes p. 352). But notice who cried out. "The moment these leaders take in the situation that Pilate had created, before a voice could be raised in favor of Jesus among the crowd of the common people before the Praetorium, these leaders with their immediate subordinates again raise the shout to crucify" (Lenski, p. 1254).
- 19:7** Cf. 10:33,36 - claims to be "a" son of God.
- "He made himself the Son of God." Jesus claimed to be divine (5:17; 8:58; 10:30).
 - "We" - emphatic.
 - "Have a law." Lev. 24:16, but this law declared death by stoning.
- 19:8-11** Pilate was a superstitious man. The statement his wife made about Jesus might have contributed to the fear he felt when he heard that Jesus claimed to be the Son of God (Mt 27:15). When he returns to question Jesus, Jesus does not respond. It is clear that Pilate was willing to go to great lengths to free Jesus, therefore Jesus could have talked Himself out of this situation. He had to be careful to keep from *not* being crucified! Pilate's statement about authority provokes a response from Jesus. All authority, including that possessed by Pilate, was God given (cf. Rom 13:1). Jesus, however, points out that the one who exercised authority to deliver Jesus up has the greater sin. This statement logically demonstrates that there are degrees of sins (big sins, little sins). Pilate's sin is not as great as the one who delivered Jesus up. Who is Jesus talking about? The predominant theories are: (1) The Jewish people; (2) Jewish leaders; (3) Judas or (4) Caiaphas. Since Judas did not literally "deliver" Jesus, the more logical choice here would be Caiaphas.
- 19:8** To a Roman, "Son of God" would mean one of the gods; thus Pilate feared.
- Barnes says this was the first time Pilate heard the statement that Christ was the Son of God and probably reminded Pilate of his wife's warning. Cf. Mt 27:19. Pilate's background probably made him think that one of the gods had appeared among men through Jesus.
- 19:9** "Where are you from? Pilate asks important questions - 7:29; 8:14,23 (cf. 18: 38; 19:5). Pilate's other statements and questions give thought to other things

spiritually. "What is truth?" "Behold the man!" Also, we must know where Jesus is from and where He is going in order to be able to follow Him (16:28). Pilate knew Jesus was from Galilee - Lk 23:6ff. "Pilate sought to know whether Jesus was of heaven or of earth (McGarvey, p. 715).

— Barnes notes four reasons why Jesus did not answer:

1. Jesus had already told him His design and the nature of His kingdom (18:36, 37.
2. He had said enough to satisfy him of His innocence. Of that Pilate was convinced. His duty was clear; and if he had had firmness to do it, he would have asked this. Jesus, by his silence therefore rebuked him for his want of firmness, and his unwillingness to do what his conscience told him was right.
3. It is not probable that Pilate would have understood Him if He had declared to him the truth about his origin, and about His being the Son of God.
4. After what had been done - after He had satisfied Pilate of His innocence, and then had been beaten and mocked by his permission - He had no reason to expect justice at his hands, and therefore properly declined to make any further defense.

— This is a fulfillment of Isa 53:7.

19:10 "Power" (*exousia*) - authority. Cf. 5:27 - authority to execute judgment. Cf. 17:2 - authority over all flesh.

19:11 "From above" (*anōthen*) cf. 3:3. Authority comes from above. It is given by God. (cf. Rom 13). Jesus was given authority that no man has.

— There are greater and lesser sins.

— Those who deliver Him - the "Jews." Cf. 15:22ff.

— Pilate is upset that Jesus does not answer him and explains his power, but Jesus reminds him where his power comes from.

— "He who delivered me." McGarvey says it could not have been Judas since Judas did not deliver Jesus to Pilate, but Caiaphas did.

19:12-22 The decisive argument in Pilate's mind was that Jesus "made Himself out to be king" and such "opposes Caesar." He knew if word got back to Rome that a man claimed to be king and he did not do anything about it would mean his life. Pilate goes and sits on the judgment-seat, which is the official act done when a judgment is finally ready to be made. The irony is that Pilate, the one to whom authority to judge is given, is about to judge Him who will judge the world (2 Cor 5:10).

19:12 Contrast "friend of Caesar" to "friend of Jesus" - cf. 15:14. The emperor at this time was Tiberius Caesar. Sometimes in order to be Jesus' friend, you cannot be Caesar's friend.

— "King" - cf. 1:49; 6:15; 12:13; 18:36, 37.

- “If thou release this man.” It seems at this point Pilate believed in Jesus, or at least, believed Jesus.
- “The Jews” in the book of John are the enemies of Christ, His disciples and God.
- “Thou art not Caesar’s friend.” This seems to imply that if you become a Christian you ceased to be a friend of Caesar. Since Pilate worked for Caesar he did not want that to happen.
- “Sought.” Literally, was seeking, an imperfect tense noting repeated attempts to get Jesus released.

The Ultimate Choice: A study of Jn 19:12

Introduction: John presents for us an interesting dilemma. All men, of every nation and generation will have to make a choice between the ways of the world (Caesar) or the ways of God (Jesus). Consider the elements of these two choices.

- A. *Men can be a “friend of Caesar.”*
 - 1. To be Caesar’s friend you have to be a person of the world.
 - 2. You have to love the things of the world (Jn 7:7).
 - 3. Friendship with the world means being an enemy of God (Jas 4:4).
 - 4. The Jewish people made their choice: “We have no king but Caesar” (19:15).
- B. *Men can be a “friend of Christ.”*
 - 1. Jn 15:14.
 - 2. You cannot love the things of the world (1 Jn 2:15ff).
 - 3. Friendship with Christ means not fearing the reproaches of men (Lk 12:4).

19:13 “Judgment-seat” (*beatos*) - a chair upon which a government official sat to render official judgments.

- “The Pavement” was made from a material similar to cobble-stone. “A mosaic pavement of stone” (Lenski, p. 1270).
- “In Hebrew.” This again shows that John is writing to a Greek audience.
- “Sat down.” Pilate sits down for the purpose of passing judgment” (Hendricksen, p. 420).
- “Gabbatha” means “a raised place” (Vincent, p. 282).

19:14 “Preparation for the Passover” - theologically important - cf. 1:29,36 - “Lamb of God.” (I believe John inserts this because Jesus is about to be offered. D.P.)

- “Behold your king!” - cf. v. 5 - “Behold the man!”
- The Jews wanted the Messiah of Psa 2:2; Isa 9:6, 7; 1 Sam 16:13; 2 Sam 7:12,13.
- “Day of preparation” was Friday. The food had to be prepared on Friday before the day of the Passover. Robertson notes, “It is the name for Friday today in Greece,” (p. 299). Cf. Mk 15:42, Lk 23:54, Jn 19:14,31,42; Mt 27:60-62.

- “According to Jewish usage it was Friday, on which day everything had to be prepared for the Sabbath, when no work was permitted” (Arndt and Gingrich, p. 627).
- “Sixth hour.” Mk 15:25 says Jesus was crucified the “third hour,” meaning 9 a.m. Therefore, Jesus’ sentencing has to refer to Roman time, or about 6 a.m. This places all previous events very early, but this is possible. The Sanhedrin knew the decision to be reached before it even met, so this trial did not need to take long. Robertson notes John is writing at the close of the first century and is writing for Greeks and Roman readers so Roman time would be reasonable.
- 19:15** Pilate is again sarcastic. The indictment against the Jews for all time: “We have no king but Caesar.” Cf. 1 Tim 6:12-16. Timothy is charged based on his confession (v.12). Jesus affirmed His kingship (Jn 18:37). Paul reminds Timothy of his confession (v.15).
- They rejected the King of God. “They committed themselves to the tender mercies of Rome, and one generation later Rome trod them in the winepress of her wrath” (McGarvey, pp. 717, 718).
- 19:17** “Cross.” Jesus would probably not have been carrying the upright, but the cross-member.
- “Skull” (*kranios*- cranium). In Latin the word for skull is “calvary.” In Hebrew this place is “Golgotha.”
 - “Place” (*topos*). It does not say “hill” here or any other place in the Bible.
 - “A criminal condemned to be crucified was required to carry his own cross” (Robertson, p. 300).
 - “Cross” (*stauros*) “in our lit. of the instrument by which the capital punishment of crucifixion was carried out, a stake sunk into the earth in an upright position; a cross piece was often attached to its upper part, so that it was shaped like a “T” or this +” (Arndt and Gingrich, p. 772).
- 19:18** “Crucifying” (*estaurosan*), putting Him on the cross.
- “Title” (*titlon*) - like the marginal chapter division on ancient MSS.
- 19:19** “There was written.” Compare to the form of “It is written” referring to the scriptures.
- Cf. v.15. “The King of the Jews.” Only John mentions that Pilate wrote the inscription.
- 19:20** “Nigh to” = outside the city - cf. Heb13. In order to see Jesus we must go outside the camp. We cannot be both Jews and Christians.
- Cf. 12:20-26 - Greeks seeking Jesus.
 - Cf. 11:52 - died for all the children of God.
 - Cf. 10:16 - other sheep.
 - Cf. 4:9 - speaking to a Samaritan.
 - Cf. 1:11,12 - own people did not receive, but as many as did receive.

- “Hebrew” = Aramaic (language of the Jews).
 - “Roman” = official language of the day.
 - “It was a well established Roman custom to thus place a writing above the heads of the crucified to indicate the cause for which they died” (McGarvey, p. 726).
- 19:21** “The King of the Jews.” Cf. 18:33,39. It seems John is constantly repeating this idea, the idea being that Jesus is king of the Jews whether they know it or not. In fact, He is king of all!
- “To the chief priests this title is an insult. In all probability Pilate intended it as such” (Hendricksen, p. 428).
- 19:22** Pilate makes another profound statement - prophetic to John (as was Caiaphas). John uses what Pilate says. Pilate had been made miserable by the Jews, now the Jews, in a seeming victory, must bear a little bitterness.
- 19:23-27** The modestly clothed Jesus is stripped bare. The action of the soldiers fulfills yet another Old Testament prophecy (Psa 22:18). There were probably four women present who witnessed this humiliating scene. Jesus, however, is concerned about His mother. Sometimes Christians are closer than family. There is no mention of the other children.
- 19:23** “Four parts.” (The crucifixion was executed by a squadron of four soldiers.) “These would be “the head-gear, the sandals, the girdle and the tallish or square outer garment with fringes” (Vincent, pp. 284,285). “It was evidently a common practice then for Roman soldiers to take the immediate belongings of executed persons for themselves. These soldiers either kept or sold them” (Butler, p. 393).
- “Coat” (*chitona*) tunic. “This was the garment worn next to the skin,” (Hendricksen).
 - “From the top” (*anōthen*) - from above (cf. 3:3).
- 19:24** “Rend” (*schisomen*) schism.
- John says, “that the scripture might be fulfilled.” Psa 22:18 pictures the enemies all around the faithful, but shows God will deliver. This is why John applies it.
 - “Archaeologists have found dice which date from the Roman period and they are exactly the same as are used today. One was found to be so irregular that it might even be called “loaded.” Plutarch says that when soldiers were not on duty they often played at dice” (Butler, p. 394).
- 19:25** What an embarrassing situation! Crucifixion was naked and shameful. Hendricksen and McGarvey note there were four women present.
- 19:26** “The disciple...whom he loved” = John. Cf. 13:23; 18:15. Where was everyone else when this disciple was standing at the foot of the cross? The man looking up upon the body of Jesus is the one writing about this (cf. 1 Jn 1:1-3).

- “Woman.” “There is no disrespect in the use of “Woman” (*gunai*) here as there was not in Jn 2:4” (Robertson, p. 303).

19:27 No mention of Joseph or sons. Sometimes Christians are closer than family. John occupies a special place in the heart of Jesus. So special that Jesus was willing to entrust the care of His mother to him. John chooses to be called “the disciple.”

- Noted as the third of Jesus’ sayings from the cross:

1. Lk 23:34,
2. Lk 23:43,
3. Jn 19:26,27,
4. Mt 27:46; Mk 15:34,
5. Jn 19:28,
6. Jn 19:30 and
7. Lk 23:46.

Beholding Jesus Jn 19:1-27

Introduction: Notice the different aspects of Jesus presented in this very important section.

- A. *Jesus is a man* (v. 5; 1 Tim 2:5).
 1. Stresses the humanity of Jesus.
 2. Emphasizes the sacrifice He made in emptying Himself (Phil 2:5ff; Heb 2:14).
- B. *Jesus is the Son of God* (v. 7).
 1. John has emphasized the significance of that statement.
 2. Jesus’ relationship with the Father enabled Him to reveal the Father (1:18).
- C. *Jesus is the King of the Jew* (19:3,12,14,15,19,21).
 1. This point must be significant since John emphasizes it so much.

19:28 “Finished” (*teleiotha*) completed, specifically the scriptures - cf. 5:39; 46,47.

- Cf. Psa 22:15 - rejection and suffering.
- Jesus’ work - to bring the light into the darkness and to be the Lamb of God - was completed.
- “Accomplished”, completed or finished. A different word than the word “fulfilled.”
- “I thirst.” Cf. Psa 22:15.
- Fulfillment of Psa 69:21.
- “Thirst is one of the severest agonies of crucifixion”(Roberston, p. 30).

19:28-37 When Jesus knew that all things had been accomplished (Gk. *tetelestai*) in

order that the Scripture might be fulfilled (*teleios*), He said, "It is finished" (*tetelestai*). While many have thought Jesus meant, "I cannot hold on; It is over now; I am going to die", in fact what He was saying was, "Now that all the scriptures have been fulfilled, I can now yield myself to death." Jesus was not going to allow Himself to die until every last part of the Old Testament prophecy concerning Him was fulfilled.

The day of preparation was a special day in order to prepare for the Passover feast, which made that particular Sabbath a high day. Therefore the preparations were made on Friday - also indicating the day Jesus was crucified. The Law of Moses did not allow a body of an executed criminal to remain overnight "on the tree" because it would defile the land (Deut 21:23; cf. Josh 8:29; 10:26ff). So, in a further act of hypocrisy, the Jews asked Pilate for the legs to be broken in order to speed the death process. They were concerned about defiling the land, while they themselves were defiled. As the soldiers approached Jesus, they found Him already dead. This being the case, there was no need to break His leg bones. John reminds us, though, that this fulfilled scripture.

19:29 "Vinegar" - wine vinegar - an inferior quality.

— "Hyssop" - a small bush with blue flowers and (Vincent, p. 286).

— Cf. Psa 69:21.

— "Sour wine" - "the cheapest kind of sour wine, commonly served to soldiers; and it was entirely serviceable for the purpose here indicated, for it does allay thirst" (Lenski, pp. 1306, 1307).

19:30 "Gave up" (*paredoken*) delivered, gave over - cf. 3:14; 8:28; 12:34. "He gave it. No one took it away from him. He laid down his life" (Hendricksen, p. 435). Cf. 10:11; 19:34-37.

— The spirit left the body.

19:31 The Preparation - cf. v.14 - for the Passover.

— "Sabbath" (*sabbaton*), Hebrew *shabbath* - the seventh. Jesus was crucified the day before the sabbath, thus Friday.

— "High day" = a special day.

— "Legs might be broken." It was a custom which caused quicker death.

— "The Romans left the bodies of criminals hanging upon the cross until beasts and birds of prey, or putrefaction, removed them. But the Jewish law forbade that a body should hang over night...(Deut 21:23; Josh 8:29; 10:26)" (McGarvey, p. 734). Normally the Jews allowed the hanging overnight, but the coming special day prompted them to ask for their removal.

19:32 "Broke the legs" - recorded only by John. "This leg-breaking consisted in striking the legs with a heavy mallet in order to expedite death" (Vincent, p. 286).

19:34 Cf. 1 Jn 5:6-8. The Spirit bore witness (Jn 1:33,34) that Jesus was God. The water and the blood bear witness that Jesus was flesh. Jesus is God and flesh.

- “Blood and water.” John inserted this here because he was fighting the false Gnostic teaching that Jesus was not human cf. 1 Jn 4:1. John is saying that Jesus was human because phantoms do not have blood.

19:35 John witnesses this.

- Docetism - denies that the Logos was crucified.
- John says the Logos became flesh (1:14) and it is the blood and water that bear witness to that fact (1 Jn 5:6-8).
- Cf. 1 Jn 4:2,3. Flesh - not God - is the anti-Christ.
- Testimony results in believing.
- “He that hath seen” = John. Cf. 1 Jn 1,5. John is a superior witness for two reasons:
 1. He saw (eyewitness), and
 2. The Holy Spirit brought all things to his remembrance (14:26).
- His witness is true so you may believe - 20:29.
- NOTE: The purpose of confession - 1 Jn 2:21ff:
 1. Baptismal commitment that Jesus is Lord and King, and
 2. To state a truth which excludes heretical teachings.

19:36 Cf. Ex 12:46 - the Passover Lamb - cf. 1:29,36. Cf. 1 Cor 5:7 - Jesus was viewed as the Passover Lamb.

- “A bone of him shall not be broken.” This is the culmination of John’s argument that Jesus is the Lamb of God.
- Fulfillment of Ex 12:46.

THEOLOGY OF CHRIST AS THE PASCHAL LAMB

In John: 1:29,36; 19:36; Rev 5:6; about the Passover - cf. Ex 12:46.

In Paul: 1 Cor 5:6-8.

In Peter: 1 Pet 1:18,19.

Conclusion: Christ is our Passover Lamb.

19:37 Cf. Psalms 22:16; Zechariah 12:10; Revelation 1:7. John is saying that the Passover lamb has been slain and those who pierced Him (the Jews) have rejected Him. Rejecting the Passover lamb equals death.

- “Whom they pierced.” Cf. Psalm 22:16.
- Fulfillment of Zechariah 12:10.

- “The emphasis John wishes to make when he records his eyewitness account that the legs of Jesus were not broken and the piercing of His side and the blood and water flowing is the actual death of Jesus” (Butler, p. 400).
 - Hendricksen adds, “Let all docetics take notice!”
-

Special Study

Jesus’ Death and the Passover Lamb Jn 19:31-37

Introduction: John has spent a great deal of time developing the theme of Jesus as our Passover Lamb. This began with the preaching of John (1:29,36), and was developed with the continual references to the Passover (2:13; 5:1; 6:4; 12:1). Paul says, “For Christ our Passover also has been sacrificed” (1 Cor.5:7).

- A. *The Passover Lamb had to die.*
 - 1. “Kill it at twilight” (Ex 12:6).
 - 2. “He bowed His head, and gave up His spirit” (Jn 19:30).
 - 3. The sacrifice was for the sins of mankind. The penalty for sin was death (Rom 3:23; Gal 3:10). If Jesus did not become our sacrificial Lamb, we would have to die for our sins.
 - B. *The Passover Lamb was not to have any broken bones.*
 - 1. “...nor or you to break any bone of it” (Ex 12:46).
 - 2. “...He was already dead, they did not break His legs” (Jn 19:33).
 - 3. Fulfilled scripture - Jn 19:36 (Ex 12:46; Num 9:12; Psa 34:20).
 - 4. In order for Jesus to be our sacrificial lamb, He had to meet all requirements for that sacrifice. He accomplished that, thus giving us the atoning sacrifice that we desperately needed.
 - C. *The Passover Lamb had to shed its blood.*
 - 1. “You shall take some of the blood and put it on the two doorposts...” (Ex 12:7).
 - 2. “...immediately there came out blood and water” (Jn 19:34).
 - 3. We were saved from God’s wrath by this shed blood (Rom 5:9).
 - 4. Jesus made peace “by the blood of His cross” (Col 1:20).
-

19:38-42 Joseph of Arimathaea is called by John a “secret disciple.” Mark and Luke add that he was a righteous man who was looking for the kingdom of God (Mk 15:43; Lk 23:51). He summons the strength to let his loyalties be known. Perhaps he felt guilty that he waited until Jesus was dead to show his devotion. Nicodemus (Jn 3:1ff) equally steps forward and demonstrates love and devotion - also after the fact. He comes with a hundred pounds (Roman weight - actually 80 pounds) of spices. Nicodemus wanted to pay all the respect he could. It is interesting to note that the gospel writers (except Mark) record that Jesus was buried in a new tomb (Mt 27:60; Lk 23:53). Perhaps this was to prevent anyone

from arguing that Jesus came in contact with the bones of Elisha (cf. 2 Kgs 13:20).

19:38 Cf. 7:13. No one spoke openly for fear.

- Cf. 9:22 - the parents feared .
 - Cf. 12:42 - rulers feared.
 - “Secretly for fear of the Jews.” Cf. 12:42. “Jews” = religious leaders.
 - “His body.” John emphasizes “His body” because he wants to emphasize the fact that Jesus came to be flesh.
 - “Joseph of Arimathea” “was a rich man (Mt 27:57), devout (Mk 15:43) and a member of the Sanhedrin (Lk 23:51)” (Hendricksen, p. 442).
 - “Secret one.” “Why the ‘boldness’ now? First there would not be nearly as much danger from the opposition now that Jesus was dead and their bloodthirstiness had been satisfied. Second, Luke gives us the hint that this man’s righteous indignation had been stirred up at the unjust and inhumane treatment the council had unleashed upon Jesus” (Butler, p. 403).
-

Joseph, the Secret Disciple Jn 19:38

Introduction: It is difficult to follow Jesus sometimes. Even in the first century there were men who recognized who Jesus was, but were afraid to publicly proclaim it.

- A. *One can be a secret disciple and be a great man of influence.*
 - 1. Joseph was a rich man (Mt 27:57).
 - 2. Joseph was a powerful man - “a prominent member of the Council” (Mk 15:43).
- B. *One can be a secret disciple and be righteous and good.*
 - 1. Lk 23:51 - “a good and righteous man.”
 - 2. Joseph was one who was in tune with God’s will for man. He knew the law of God. He knew right from wrong and he lived his life consistently with God’s law. He was also a moral man.
- C. *One can be a secret disciple and be waiting for the kingdom of God.*
 - 1. Mk 15:43 - “who was himself waiting for the kingdom of God.”
 - 2. Joseph knew what was the plan of God. He saw the establishing of this kingdom in the ministry and teachings of Jesus. He knew in his heart that what Jesus was doing was the fulfillment of the Old Testament.
- D. *One can be a secret disciple and not consent to the evil around him.*
 - 1. Lk 23:51 - “he had not consented to their plan and action.”
 - 2. There was much evil in the hearts of those wanting to kill Jesus. John has drawn that out. They wanted to kill an innocent man who was able to raise one from the dead. Joseph could not go along with such a plan.
- E. *One cannot be a secret disciple forever.*
 - 1. The time comes when one must step out. It is commanded that we confess Jesus before men (Mt 10:32ff).

2. “. . . he gathered up courage and went in before Pilate, and asked for the body of Jesus” (Mk 15:43).
-

Shackled By Fear
A Study in the Gospel of John

The following people did not openly express their faith in Jesus. Why?

- ✓1. Nicodemus (3:1; 19:39; cf. 7:50-52).

He was a ruler of the Jews and a powerful man. Yet it was difficult for him to boldly proclaim Jesus.

- ✓2. The People (7:13).

Here are people, some of which were personally healed by Jesus. Some had friends and relatives who were healed. Many others had personally witnessed His great works. But they were fearful of proclaiming Him.

- ✓3. The Parents of the blind man (9:22).

What parents of a handicapped child would not do anything for their child to be well? But . . .

- ✓4. The Rulers of the Jews (12:42).

These men, who had a large following, could have influenced many for Jesus - but they did not.

- ✓5. Pilate (19:8).

Although Pilate does not appear to believe in Jesus, he is nevertheless hindered from doing what is right concerning Jesus. Why?

- ✓6. Joseph of Arimathea (19:38).

A “secret” disciple? There may be those today who try to do the same thing. It cannot be done.

- ✓7. The Disciples of Jesus (20:19).

Even those closest to Jesus allowed fear to influence their behavior.

Mt 10:26-28; Mk 8:38; Rom 1:16; 2 Tim 1:8; 1 Pet 4:16; 1 Jn 2:28;
Rom 9:33; 10:11, etc.

19:39 Cf. 3:1.

- “Myrrh” (*smurnas*) a gummy, sticky, perfume substance from the sap of a tree.
- “Aloes” (*aloas*) also from the sap of a tree.
- “Pounds” (*litras*) a Roman pound; actually 12 ounces - total is thus about 80 of our pounds.
- This mixture would harden.
- “By night” Cf. 3:1; 7:50.
- MYRRH AND ALOES. “The myrrh had probably been derived from a small tree with odoriferous wood...the aloes from a large tree, the Agallocha, whose wood contains resin and furnishes powered perfume. Nicodemus brought a mixture of these two, not less then 100 pounds by weight” (Hendricksen, p. 442). This is equal to about 72 of our pounds.

19:40 “Bound” (*edasan*) tied - cf. 18:12; 11:4. Could you breath with 80 pounds of sap covering you and your face?

- “Bound it in linen cloths.” Cf. 11:36,37,38,40.
- Two reasons why we know the Jesus was dead:
 1. Blood and water separate in death, and
 2. He was wrapped in linen cloth then iced with an eighty pound mixture of myrrh and aloes.
- NOTE: Somewhat like being encased in a plaster cast.
- “As the linen bandages were wound around the body, limb by limb, the mixture of myrrh and aloes was strewn in” Hendricksen, p. 44.

19:41 “There two important points to emphasize in the burial of Jesus. First, His burial in a rich man’s tomb was a fulfillment of prophecy (cf. Isa. 53:9). Second, Pilate and his soldiers were certain that Jesus was dead - He had not swooned or fainted” Butler, p. 404.

CHAPTER TWENTY

The Resurrection and Appearances of Jesus.

- I. 20:1-10 The visit of Peter and John to the tomb.
 - II. 20:11-18 Appearance to Mary Magdalene.
 - III. 20:19-23 Appearance to the disciples, except Thomas.
 - IV. 20:24-31 Appearance to the disciples, Thomas also present, conclusion statement of the purpose of the gospel.
-
- The climax of the Gospel of John.
 - The reader is forced to see Jesus.
 - Chapter 21 forces the reader to make a decision to follow and love Jesus or to reject Him.

Chapters Twenty and Twenty-one

These chapters make up the climax of John's gospel. The reader is here challenged to see Jesus and to make a decision regarding Him. Will He be loved and followed or rejected? The time to make a choice is near . . .

- 20:1** Sometimes the chronology of all this gets confusing, but by comparing all gospel accounts, it is clear that Mary left home while it was still dark, and arrived at the tomb after the sun had risen (Mk 16:2). John tells us that Mary found the stone taken away. The Greek word here is *airo*. Whereas before, when the stone was put in place, it was "rolled" *proskulio* (Mt 27:60; Mk 15:46). John's word here suggests a violent removal of the stone - a slinging of it away. Perhaps this illustrates, in a vivid way, the finality of the resurrection. In 1 Jn 3:5 Jesus is said to "take away" (*airo*) our sins. He does not just roll them away, He violently throws them away!
- "First of the week" (*mia ton sabbaton*) plural - literally "the first of the seven." The singular use of sabbath (19:3) means on the seventh.
 - Hebrew = shabbath.
 - "First day of the week." (Is it Sunday?) Mt 28:1, Now late (*koine* - after); Mk 16:1, And when the sabbath was past; Lk 24:1, But on the first day of the week, at early dawn. "The Jews had no names for the weekdays and therefore designated them with reference to the Sabbath. The plural sabbata may mean either the Sabbath day, designated by a plural like the festivals in order to include all that belongs to the festive celebration; or either week, a length of time bounded by two Sabbath (Lenski, p. 1333).
 - "Cometh Mary Magdalene unto the tomb." Mt 28:1, Mary and the other Mary came to look at sepulchre. Mk 16:1, Mary Magdalene and Mary the mother of James and Salome brought spices, that they might come and anoint Him. Lk 24:1, "they" also Lk 24:10, Now they were Mary Magdalene and Joanna and

- Mary the mother of James. John singles out Mary Magdalene in v.1, but in v.2 he shows that there were others with her (v.2).
- “The stone.” Mt 28:1-4 brings us nearest to the resurrection of Jesus.
- 20:2** Peter is first approached with Mary’s discovery, showing that he was still viewed as a leader despite his denial of Jesus. When Mary (and the other women who were at the tomb - note the “we”) reported, they did not have a resurrected Lord in their mind.
- “The other disciple whom Jesus loved.”
 - “Loved” (*ephilei*) - Jesus’ friend. Cf. 13:23; 18:15; 19:26,35.
 - She sees a “grave robbery.”
 - Cf. Mt 28 - the other Mary named - note in this verse “we.”
 - “They have taken away the Lord.” Mary assumes that the body has been taken away. The women were convinced that the body of Jesus was stolen by the Jews.
 - John usually hides his identity, but this time designates himself as “the other disciple whom Jesus loved” (cf. Jn 12:23; 21:20).
- 20:3-10** Peter and John (the disciple whom Jesus loved) immediately went to the tomb. John (the faster runner) arrives first, but Peter (the impetuous one) goes immediately into the tomb when he arrives. There he finds a scene that could not possibly describe a grave robbery. The burial garments are lying there, with the face-cloth folded. Lazarus needed help getting out of his burial clothes (11:44). After seeing this remarkable scene, the text says that John believed. He did not know from the scriptures that Jesus must rise (v. 9), but, based on the evidence in the tomb, he believed that a resurrection had taken place. Thus his faith existed despite his ignorance of scripture. Again John shows us that faith grows. The disciples went home - perhaps to gather their thoughts concerning all this.
- 20:3** “Other disciple” - cf. v.2.
- 20:4** “Other disciple” - cf. vv. 2,3.
- Why did John outrun Peter? Some think because of his great love, others of Peter’s feelings of guilt. John was joyous.
- 20:5** The one who wrote the book was at the last supper, was at the trial, was at the cross, was the one who cared for Jesus’ mother, and was one who saw the empty tomb.
- “Stooped.” The entrance, as in many similar Oriental tombs of today was probably low.
 - “Did not go in.” He was filled with alarm.
- 20:6** Peter. He had also been with Jesus, but had denied Jesus cf. 1:40-49.
- What goes through Peter’s mind?
 - “Behold.” Cf. 6:40. Beholding the Son equals eternal life.

20:7 The scene of a grave robbery would not be like this. They would not have unwrapped the body.

- “Napkin” - cf. 11:43,44 - a cloth that was wrapped around the face. When Lazarus was raised they had to remove the grave clothes. It is highly unlikely that grave-robbers would take the time to unwrap a body and carefully lay the cloths to the side!
- What are the implications? Jesus is missing and His grave clothes are off.
- “Rolled up in a place by itself.” This implies that something unusual had happened.
- Notice one was just lying there but the other was rolled up. “No human being wrapped round and round with bands could possibly slip out of them without greatly disturbing them. They would have to be unwound, or cut through, or cut and stripped off. They would thus, if removed, lie strewn around in disorder or heaped in a pile, or folded up in some way” Lenski (p. 1342).

20:8 “Other disciple” - cf. v.2,3,4.

- “He saw, and believed.” Did he believe at the seeing of the grave cloths or when he saw Jesus? (cf. 19:35. Also look at Thomas 20:28,29).

20:9 Cf. 2:22; 12:16. The disciples remembered at Jesus’ glorification, or after Jesus’ resurrection.

- Cf. Lk 24:44-47.
- “Knew not the scripture.” Cf. 2:22; 12:16.
- John saw exactly what Peter had seen. He believed that Jesus was actually arisen from the dead, was the real Messiah and the Lord of Glory.

20:11-18 Mary remains alone at the tomb. She looks into the tomb and sees two angels. Matthew records there being only “an angel” (28:2), perhaps because there was one angel more prominent looking and he was the one who spoke. There is no reason to see a contradiction in this, as some have. When the angels ask her why she is weeping, she clearly confesses that it was because someone had taken away her Lord. She did not know who she was talking to, but was unafraid to confess Him as Lord (contrast with 19:38; 20:19). When Jesus finally speaks her name, she instantly recognizes it (“my sheep hear my voice” - Jn 10:4,5,16,27). Mary is so happy to see Jesus that she grabs on to Him. Jesus tells her to stop clinging to him, probably because of two reasons:

1. Jesus is not going away anytime soon. He has yet to appear to the disciples.
2. Mary must realize that He cannot stay here forever. He must return to the Father.

20:11,12 “Beholds” (*theorei*) cf. v.6:

1. The empty tomb,
2. The grave cloths and
3. Two angels.

- “Two angels in white.” This is consistent with the New Testament. Cf. Mt 28:3; Acts. 1:9.
- NOTE: There is a great deal said about white garments and their significance in the book of Revelation. Of course, John wrote the book of Revelation, also.
- Mary returned to the tomb alone. Peter and John had left by the time she arrived at the several paths from the tomb.
- TWO ANGELS. The linen bands and head cloth were two earthly witnesses and these angels two heavenly witnesses to attest the Lord’s resurrection to men.
- The synoptics mention only one angel. Perhaps one angel spoke for the two. Why did Peter and John not see them? They chose not to reveal themselves to them.

20:13 If the medieval pictures of angels were right, she would not have talked to them in this manner.

- “They” = the angels.
- “Woman, why weepest thou?” This should be a joyous time. Cf. 16:22.
- “Have taken away my Lord...know not where they have laid him.” Cf. 20:2.
- “They say.” “John uses the plural (*legousin*) as though both angels spoke, although we may well suppose that one spoke for both” (Lenski, p. 1351).
- The address “woman” recalls the way in which Jesus addressed His mother in 2:4; 19:26.

20:14 From seeing the grave clothes to seeing Jesus.

- “Knew not that it was Jesus.” Why did she not recognize Jesus? “Due to her grief, for tears blinded her eyes. However, it seems more likely that her eyes were prevented (Lk 24:16 - two on road to Emmaus) from recognizing him lest the shock of his sudden appearance might be too much for her” (McGarvey, p. 1143).
- He was changed - resurrected body.

20:15 “Woman, why weepest thou?” John must be making a point. Is this sorrowful time or a joyous time? (Same question asked by angels, v. 13.) Notice, Jesus asks for *whom* are you seeking, not *what*. Mary was seeking a corpse. He wants to turn her thoughts to a person, and not a thing.

- “Whom seekest thou?” (cf. 18:4,7) - a valid question. Are you seeking the shamed Jesus or the one who takes away the sin of the world (the Logos, the true bread, the light of the world, the good shepherd, etc.)? Only this time instead of seeking Jesus of Nazareth, Mary is seeking the risen Lord.
- “Gardener.” Three reasons why Mary thought this person who addressed her was the man who took care of people’s gardens:
 1. Because, due to unbelief, she was not looking for the resurrected Savior.
 2. Perhaps, because Jesus looked different than before.
 3. Because, in the garden, she expected to see a gardener or caretaker. (Hendricksen, p.454) .

20:16 “Rabboni” = my teacher. This is not the usual address. The usual address was “Rabbi.” Her use of this term may mean it is used in some special sense to Mary. She recognized His voice, coming in a tone which resembled that of former days. Hendricksen says that Jesus addresses her as “Miriam” - her native name, in her native tongue.

— “‘Rabboni’ was given to only a few rabbi, for example to Gamaliel I and Gamaliel II. It was often used with reference to God” (Hendricksen, p. 455).

20:17 “Touch me not.” Literally, “stop clinging to me.” The selfish motive of Mary was to hold on to her teacher. She did not want to lose Him a second time.

— Why must Jesus ascend to the Father?

1. Because He must prepare a place (14:2), and

2. Because if He does not go away the Holy Spirit cannot come (16:7).

— Cf. 7:34; 8:14; 14:1-3; 16:7. Note the importance of Jesus’ going away: people would understand, and the Holy Spirit would come.

— “My brethren” = the apostles. Interesting that it does not refer to Jesus’ physical brothers. “Here Jesus calls the disciples “my brothers” (Lenski, pp. 1360,1361). Before He had called them “friends (15:14,15). A new and higher relationship now begins.

— “Stop clinging to me” - present imperative. (Lenski - the present imperative forbids an act that has already begun.) Why should she stop?

1. Jesus has not yet ascended, still remaining where His disciples can see Him. Mary is not to fear that this is a moment she will again lose Jesus.

2. She must know that He has not come back into His former life to go on with that as before.

— “My Father...your Father.” Jesus makes a distinction here, and at the same time emphasizes the closeness of fellowship between Himself, His Father and His disciples.

I Must Ascend to the Father Jn 20:17

Introduction: Jesus was anxious to leave this earth and go to be with the Father. Why?

A. Jesus had to ascend in order to be glorified (16:14; 17:1,5).

B. Jesus had to ascend in order to prepare a place (14:1-3).

C. Jesus had to ascend in order for the Helper to come (16:7).

20:18 What had Jesus told Mary?

1. Do not cling to me,

2. I have not yet ascended to the Father,

- 3. Your Father and
- 4. Your God.
- Reader, have you seen the Lord or a man?
- “Mary Magdalene” the first woman, according to John, to preach the gospel message.

20:19-23 Fear caused the disciples to meet within closed doors. Jesus, however, calms them (twice) with the words “peace.” He knew they were in great turmoil right now, and only He could calm them. We can have peace only when we know God’s plan and follow that plan (14:27; Phil 4:4-7). Jesus then breathes and says “receive the Holy Spirit.” The Greek does not say that he breathed “on them,” thereby suggesting that they received the Holy Spirit at that point. Instead, Jesus is *preparing* them so that they will be ready to receive the Holy Spirit when He is given (i.e. the day of Pentecost - Acts 2). He had made it clear that the Spirit would not come until *He goes away* (16:7). Their commission to forgive sins was authority merely to do what God had already determined in heaven (Mt 18:18).

20:19 “First of the week” - cf. v.1.

- “Peace be unto you” a typical greeting; Paul’s greeting “grace and peace” was combining this with the Greek greeting (14:1,27; 16:22,23). Peace because they can understand something about Jesus. Cf. 14:26; 16:33. In Christ we have peace through the knowing of God’s plan and the risen Lord.
- “That day” = first day of the week - cf. 20:1.
- “Fear of the Jews” = Sanhedrin = Jewish authority (7:13; 9:22; 14:27; 19:38).
- What were they afraid of?
 - 1. Being accused of stealing the body?
 - 2. Being next to be accused and then put to death?
- The exact place where the disciples gathered is not indicated. (Acts 12:12 - house of Mary possible).

20:20 Not a glorified body, but a body the apostles were sure to recognize; compare to walking on the water in chapter 6.

- “They saw the Lord”
- Cf. v. 18; 19,20 - sorrow turned to joy.
- Cf. 15:11 - joy made full.

20:21 “As” (*kathos*) - reoccurring concept. He wants them to imitate what He has done and taught.

- Parallel between the function of Jesus and the apostles - cf. 17:18.
 - Cf. Acts 2:22 with 2 Cor 12:12.
- Cf. 4:34.
- Raising the temple - chapter 2.
- This is the great commission of John’s gospel.
- “Sent” = three people or groups of people sent: John, Jesus, the apostles.

- Those who are to bring peace must have peace. The disciples are now at peace (cf. 14:27), and can now preach a message that will bring peace to a troubled world (Isa 9:6; Eph 2:14-17; Phil 4:4-6).
- 20:22** Having given the commission in v. 21, He admonishes them to accept the Holy Spirit at His coming.
- “Breathed” (*enephusasen*). This is not the same word for “spirit” (cf. 3:8). This word means “to sigh.” They did not receive the Holy Spirit at this time. Cf. 7:39; 14:26; 16:7, 23.
 - Jesus made it clear He was to leave first, then the Holy Spirit would come.
 - “Receive ye the Holy Spirit” = (when He comes) receive ye the Holy Spirit. Be prepared, receptive of the coming of the Holy Spirit.
- 20:23** Cf. Mt 16:19. The authority given to the apostles seems to be the spiritual ability to know what God accepts and rejects - what was and was not sin.
- “Retain...retained..”, perfect tense. Cf. Mt 16:18; 18:18. This symbolizes a particular gift of the Holy Spirit. This particular gift which is here indicated is that of forgiving or retaining sins, which is this connection must mean, declaring that someone’s sins are either forgiven or retained (unforgiven). The right to declare sins forgiven or retained must be kept in harmony with the spirit inspired Word” (Hendricksen, p. 461). (Mt 16:19; 18:18 - authority of church.)
- 20:24-30** All of the disciples doubted at one point (Lk 24:11), but Thomas “missed church that night” and was not afforded the opportunity to see the evidences of the risen Lord. Eight days later he is given that opportunity. Thomas here represents those who do not accept the testimony of others. He needed to see for himself. He is challenged by Jesus to either be believing or unbelieving. This is the choice all must make. Literally Thomas says “*the* Lord of me and *the* God of me” using the definite article in both cases. This would contribute to the discussion some make about Jn 1:1 not having the article. Jesus says that those (people of later generations - like us) who will not have the opportunity to experience what Thomas did, will be blessed if they can believe “what is written” (v. 31).
- 20:24** “Thomas.” Why is Thomas brought up? Because the reader may be skeptical at this point. After all, Thomas did not see Jesus when He came the first time to the disciples. And the reader has not seen Jesus either.
- “Didymus”, the Greek name for Thomas, means “twin.” Some suppose that John intends to mark the heart of this disciple as a man divided; one who always doubts.
- 20:25** The testimony of the apostles: “We have seen the Lord” - cf. v.18,20. Cf. 1:18. The apostles can bear witness to Jesus as Jesus bears witness to the Father. Thomas sets his own conditions for belief...scientific methods. Thomas represents many of the world who do not accept testimony.

- “I will not believe.” The reader will have to believe the testimony about Jesus without seeing or touching Him.
- “Other disciples” - “not merely the ten associates of Thomas but together with those of the rest who had seen Jesus” (Lenski, p. 1300).

20:26 “Peace be unto you” - cf. vv.19,21;14:1,27.

Special Study The Resurrected Body of Jesus

- A. *The body of Jesus could pass through walls (20:19,26).*
 - B. *The body of Jesus could be clung to (20:17), and touched (20:20,25,27).*
 - C. *The body of Jesus could be recognized (20:20,25-29).*
 - D. *The body of Jesus could eat (21:10-13).*
 - E. *But the body of Jesus could never die again (Rom 6:9; Col 1:18).*
-

20:27 A challenge to anyone reading the book: either be faithless like the Jews, or believe. Cf. 1 Jn 1:1-3.

- Emphatic admonition - places the negative and positive together.

20:28 Thomas’ faith becomes personal.

- “My God” - cf. 1:1. This Jesus is the mind of God made flesh.
- “My Lord.” It is possible to believe Jesus is Lord but not obey Him.
- “My” - nominative form, but addressed to Jesus as an exclamation - an expression of Thomas’ conviction.

My Lord and My God! The Confession of Thomas Jn 20:28

- A. *Thomas’ confession was based on evidence.*
 - B. *Thomas’ confession was personal (MY Lord and MY God).*
 - C. *Thomas’ confession led to his being blessed.*
 - 1. A blessing will also come to those who will equally believe.
 - 2. John has written so we might believe. To what end? Life in His name.

20:29 “Blessed” (*makarioi*) - same word used in the Beatitudes. The word means “one who is approved of God.” Cf. Psa 1:1, 32:1, 2; Jas 1:12. Men who are doing or have done things pleasing to God are approved by God.

- Another challenge to the reader: he can be approved of God if he accepts the testimony of witnesses.
- Faith is the only way to cross the line from natural to supernatural. Faith, to John, means that in his natural life, he will live in the context of what he knows about the supernatural.
- We cannot know by the senses.
- We can know in the Jewish sense of fellowship, if we believe.
- (The presentation of Jesus is over.)
- These verses are the climax of the Gospel of John.
- Faith which results from seeing is good, but faith which results from hearing is more excellent.

20:30,31 It is always significant when an inspired writer tells us why he is writing. While there was much more that Jesus did, what was written is sufficient to establish belief.

20:30 The capsule of everything before. You think you are overwhelmed by these, but there is much more. John again uses the word “sign” (*semeia*). Jesus has given man many messages or signs which point to who He is and where He came from. Will they see the sign? Will they get the message? Will we get the message? The signs tell us that Jesus is the Lamb of God. He is the risen Lord. He is the bread of life. He is the resurrection and the life.

- The fact that Jesus performed these signs (most of which were miracles, but not all –like the cleansing of the temple) “in the presence of the disciples” shows the validity of these signs. Jesus did them openly and publicly. They were not tricks. They were genuine. Many witnessed and could verify the signs.

20:31 The book is written as a challenge to belief. John could have said so much more, but feels certain that if a person is disposed to believe, what he has written will be enough. John also knows that if a person is not disposed to believe, he could write forever and it would not be good enough. It would never convince him.

- “Life” - cf. 17:3 = knowing God. Jesus is the one who is the giver of life. He is the bread of life. He provides the water of life. He is the resurrection and the life. This word (*zoe*) has been such a predominant word in John. Jesus became flesh for the distinct purpose of giving man life. So, what will it take for man to receive this precious and eternal gift of life? He simply must believe that (a) Jesus is the Christ and (b) He is the Son of God.
- “That you may believe.” Cf. 20:29. This is the stated purpose of the book. John wants, literally, every person to come to this conviction. Why? Because it is a matter of life and death! The idea is that one continues to believe. John has continually demonstrated that true belief is not just a mental conviction. The one who believes receives Jesus (1:12). The one who believes obeys (3:36). If one

- does not act upon this conviction then John would say that he never really believed (as in James, one proves the existence of faith by what he *does*).
- “In His name.” John has powerfully proven that the name of Jesus is man’s only hope. Jesus is the “way, the truth and the life” (14:6). There is salvation in no other name (Acts 4:12). Men today may call upon the name of Allah or Budah or someone else. But such will do them no good. *Only* in the name of Jesus will one find eternal life. It is He who will return (1 Thess 4:13-18). It is His voice that will call men from the tombs (Jn 5:28, 29). It is He who will judge the world (Acts 17:30,31).

CHAPTER TWENTY-ONE

Introduction: Chapter 21 has been called a “supplement” (Hendriksen); “appendix” (Interpreter’s); an “epilogue” (Westcott: “a concluding section as of a novel, serving to complete the plan of the work.”); or a “postscript” (Richardson). Some insist John ended with chapter 20, but as Richardson in his *Gospel According to John* says, “there is no manuscript evidence of chapter 21 being a later edition - therefore, part of genuine gospel” (Butler).

Hendriksen says that believing John wrote this chapter is all right and one who does “will find nothing in its grammar or vocabulary which prevents him from doing this.” But Hendriksen favors “the theory that another leader at Ephesus (probably a disciple of John), under the guidance of the Holy Spirit, and with the full approval of John, wrote 21:1-23 (and probably also verse 24 ‘in the name of the elders’ - note the pronoun ‘we,’ and again personally, verse 25; note now the ‘we’ of verse 24 changes to ‘I’ in verse 25)” (Hendriksen, p. 474).

There seems to be four basic purposes of this chapter

1. To show that Peter’s sin was forgiven.
2. To defeat the false tradition that John was not going to die.
3. To answer why certain events in Jesus’ life were not recorded.
4. To show, as did all the other gospels, that Jesus commissioned the disciples to go and to preach His word.

Hunter remarked: “As Gospel, as we know it does not end simply with an appearance, or appearances, of the living Lord. It always includes the commissioning of his disciples from their work. John 21 is such a Commission.”

“It was the plan of the fourth Gospel to record the Revelation of and Incarnation of the pre-existent Word. Chapter 21 is the commission of the Incarnate Word to His disciples to preach and teach His Word” (Butler).

Outline:

- IV. Epilogue: “Feed My Sheep” 21:1-25.
 - A. Omnipotent Lord - 21:1-14.
 - B. Obedient Love - 21:15-23.
 - C. Overwhelming Evidence - 21:24,25. (Butler)

Summary:

- A. "Jesus shows himself alive a third time to the apostles and offers again proof of His Lordship in order that He may later charge them. "Feed My Sheep."
- B. "Jesus emphasizes that He expects total commitment from His disciples and this commitment is to be based on intelligent spiritual personal love."
- C. "John ends his record of Jesus' life with an affirmation as to the reliability of his testimony and an apology that it was impossible for anyone to have written a complete record of Jesus' deeds and words" (Butler).

A CHALLENGE TO DISCIPLESHIP

21:1 John records here that Jesus *manifested* Himself. This word (*ephanerosen*) is a key word used by John in his first epistle (occurring 9 times). Its significance is found in John's argument that he knows what he is talking about. He has clearly seen Jesus - not just as one raised from the dead, but as the Christ, the Son of God, etc.

Verses 1-14 Post-resurrection appearances

21:1 "Manifested" (*ephanerosen*) to make oneself or something known - cf. 1:31; 2:11; 3:21; 7:4; 9:3; 17:6; 21:1,14.

— "On this wise" = "in this manner."

— John's use of "Sea of Tiberias" indicates the writings were intended for the Roman world. Tiberias: Roman name for Sea of Galilee.

21:2,3 Peter's proposal to go fishing demonstrates he still maintains influence over the other disciples. There are a number of suggestions as to why Peter wants to do this:

1. Jesus is now "gone," and a confused Peter is returning to his former occupation. He has lost his faith.
2. He wants to fish because of economic reasons.
3. He is merely biding his time until the promises of Jesus are fulfilled and he can begin his work for the kingdom.

Perhaps the answer to this might be found in the fact that they fished all night and caught nothing. God is showing them this activity is not what they should be doing. "Hence, in his loving providence their complete failure must serve the purpose of bringing into sharp relief the greatness of the gift which he was going to provide" (Hendriksen, p. 479).

21:2 “Sons of Zebedee” would include John.

21:3 Simon had spent a great deal of time with the Logos and had heard (15:16;17:18). Instead of going as told, to bear fruit, Peter was going fishing while the world went to hell.

- Peter had a mission. What a tragedy it would have been if he only went fishing. The 3,000 and Cornelius would never have heard the gospel!
- The apostles did not know what the response to the commission was.
- “I go a fishing.” Cf. 15:16.
- “We also come with thee.” One’s influence on others is tremendous.
- “They took nothing.” Jesus wanted them to do something else.
- “Peter is the man of action. He generally acts before John does. John generally understands before Peter does.”
- “That night” - long failure from God to show them they must not choose it over the work of the kingdom. “Hence, in his loving providence their complete failure must serve the purpose of bringing into sharp relief the greatness of the gift which he was going to provide” (Hendriksen, p. 479).
- “By going a-fishing they did not mean to abandon their apostleship; they were merely putting in the time, while they awaited developments; but by thus returning to their old occupation they were subjecting themselves to strong temptation” (McGarvey, p. 755).

21:4-14 In a scene obviously reminding them of one of their first encounters with Jesus (Lk 5:4ff). Jesus instructs them to cast their nets in a certain direction. When they do, like before, they catch a great number of fish - 153 to be exact (v. 11). When John notifies the otherwise distracted Peter that it is Jesus who spoke to them, he properly clothes himself and swims to shore. Since many view John to be a gospel with numerous spiritual applications, the following are some of what is offered here:

1. The number of fish (153) has been suggested to represent the fullness of the Gentiles, the trinity, the full number of God’s people (both Jew and Greek), etc.
2. The fact that Jesus asked for them to supply some of their fish to go with His own has been suggested to illustrate that it is now time for their efforts to be joined in a common endeavor - to preach the gospel.

21:4 Cf. 20:14. Mary did not know it was Jesus. The apostles did not expect to see Jesus. Perhaps they did not know because it was early dawn, halfway dark, foggy, misty, etc.

21:5 “Children” (*paidia*) little children = “lads, boys, children.” Jesus’ question expected a “no” answer. He wanted to focus their attention on the fruitlessness of

their night's labor in order to emphasize the more miraculous nature of what was about to happen.

- “Still did not recognize Him as Master - local fisherman with a knowledge of where the fishing was currently the best” (Butler).
- “He asks this question in order to rivet their attention of the fact that their return to the former occupation has been a complete failure” (Hendriksen, p. 480).
- “His question was like that of a stranger, or neighbor, who wished to buy fish.” “No.” “Their brevity bespeaks their disappointment at having a purchaser, but nothing to sell” (McGarvey, p. 755).

21: 6 “Draw” (*helkusaî*) - same word as in 12:32.

21:7 “It is the Lord.” Cf. 20:28. From this point John sees a larger meaning than “master.”

- John views Jesus as Lord.
- “That disciple... whom Jesus loved.” Cf. 19:26,34,35; 20:4,5.

21:8 “Two hundred cubits” = about 300 feet or 100 yards.

- “Their fishing vessel was a small one. The net likely had one end fastened to the shore, and the boat with the other end made a circuit and caught all the fish in the circuit” (Lipscomb, p.319).

21:9 Jesus, cooking on a charcoal fire - cf. 18:18, shows a natural, physical situation.

- “Shows that Jesus ate bread and fish in the state between the resurrection and the ascension as recorded in Luke” (Lipscomb, p. 319).

21:10 Evidently Jesus did not have enough fish for all.

21: 11 “Drew” - cf. v.6. - 153 in uncial script - no symbolism seems to be involved. However, those who have tried to find meaning to the number 153 have come up with these suggestions: “allegorizing, symbolizing and spiritualizing numbers - Cyril of Alexandria: 100 represents “fullness” of Gentiles; 50, the remnant of Israel which will be saved; 3 – the Trinity.

- Augustine, according to Barclay, explains it this way:
“10 is the number of the Law (10 Commandments), 7 is the number of grace (7 gifts of the Spirit). 7+10=17; 153 is the sum of all the figures, 1+2+3+ ... up to 17. 153 stands for all those who either by Law or by grace have been moved to come to Jesus.”
- Shows detail of John.

21:12 “Who art thou?” - cf. 8:53; 12:34. The reader should know that Jesus is Lord. The apostles knew it was the Lord. Did they take the responsibility?

21:13 “Bread...giveth them...fish likewise.” Cf. 12:41,42,44. “It is important to bear in mind that what the Lord gives to these men does not come from the fish which they had caught” (Hendriksen, p. 484).

21:14 Jesus’ third appearance. Cf. Acts 10:40-42; 1:1-4; 1:22; 2:32; 4:33; 1 Cor 15:4-8.

- Significance of eating and drinking - evidences humanity.
- “Third time.” There was not just one post-resurrection appearance. Cf. 20:19-29; 21:4-14; Acts 10:40ff.
- “It was his seventh appearance, but his third appearance to a group of disciples, and the third appearance witnessed by John” (McGarvey, p. 757).
- “This is the third time, showing that while he met with them on the first and eight days after he was raised, he did not meet with them during the interim” (Lipscomb, p. 319).

The Three Appearances of Jesus to the Disciples.

Introduction: Part of the evidence offered to support the genuineness of the resurrection story is the fact that Jesus appeared so often to the disciples. John records three such appearances.

A. *Day One (20:19).*

1. Jesus appeared to them when they were shut up in a room on the first day of the week (20:19).
2. This was the day He was resurrected.

B. *Day eight, second appearance (20:26).*

1. Thomas is now with them.
2. Again the disciples are meeting behind closed doors (still afraid?).

C. *Third appearance - “fishin’ day” (21:14).*

1. Jesus “manifests” Himself by the sea of Galilee.
2. They recognize that “it is the Lord” (21:7).

Conclusion: There were others (cf. 1 Cor 15:5-8), but these appearances were sufficient for the disciples to boldly claim “He is risen.”

21:15-18 Peter denied Jesus three times. Now Jesus gives him the opportunity to confess him three times. With his first two questions Jesus asks if Peter loves (agape) Him. Peter responds that yes, he loves (phileo) Jesus. With His third question Jesus uses the word that Peter was using. Some do not see any difference between the words used. However, it does not seem logical that both of them would use different words. Then finally Jesus changes to that word Peter was using. Probably what was happening was this: Jesus was challenging Peter to see if he would maintain he had the highest level of love for Jesus.

Peter, who has boldly proclaimed his allegiance and failed, is more willing to confess that he has a deep affection and friendship for Jesus. Finally Jesus presses him to see if, indeed, that friendship is genuine. With each confession Peter receives a commission to go and work.

21:15 (Same incident.)

- “Lovest” (*agape*) - unselfish giving oneself on behalf of another (14:15,21,23,24, 18; 1 Jn 3:16 with Jn 13:37). This involves keeping commandments.
- Cf. 10:11. The good shepherd lays down his life for his sheep.
- “These” =
 1. The fish, or
 2. The rest of the disciples.
- Peter responds - “Love” (*philo*) - you are my *friend* (cf. 11:36). Being the friend of Jesus requires doing Jesus’ commands - cf. 15:14.
- Love carries with it responsibility.
- “Lambs” (*arnia*) = those who hear and follow - cf. 10:3,4,27.
- “Feed” (*boske*).
- “But we are sure from the structure of the sentence both in English and in Greek that it refers to the fishes and things of like character. Peter, do you love me more than you love these things of the flesh? We think fishes stand as the antecedent of ‘these’” (Lipscomb, p. 322).
- McGarvey says, “Jesus here means: Do you love me more than these fishes and the fishing business.” Pendleton disagrees with McGarvey and says, “Jesus therefore asks if it is indeed true that his love is greater than that of his fellow disciples” (McGarvey, p. 757).

21:16 The original question is again asked.

- “Tend” (*poimaine*) = all that is included in shepherding.
- “Sheep” (*probata*).
- Cf. 1 Pet 5:2ff. Peter shepherds the flock of God. Peter looked at himself as a shepherd, but on Jesus as the chief shepherd.

21:17 Jesus now switches to Peter’s word “love” (*phileis*). Peter responds that he does “love” (*phileis*) Jesus.

- Three times the question, then:
 1. Feed my lambs,
 2. Shepherd my sheep and
 3. Feed my sheep.
- “Peter was grieved.” This shows there is a difference between the words “love” in the Greek.
- “*Agapao*” and “*phileo*.” Some say *agapao* “always means higher, spiritual devoting, not an impulse from the feelings, but more intellectually oriented love.”

- At the same time they say *phileo* means, “lower type of love, intimate, personal affection among human beings, brotherly love.”
- It is true that the words are sometimes used interchangeably:
 1. Both words are used of God’s love for man.
Agapago: Jn 3:16; 14:23; 17:23; 1 Jn 4:10-19.
Philo: Jn 16:27; Rev 3:19.
 2. Both words are used of God’s love for the Son.
Agapago: Jn 3:35; 10:17; 15:19; 17:23-26.
Philo: Jn 5:20.
 3. Love of men for Jesus.
Agapago: Jn 8:42; 14:15,21,23,24,28; 21:15,16.
Philo: Jn 16:27; 21:15,16; Mt 10:37; 1 Cor 16:22.
 4. Both verbs are used for the love of men for men.
Agapago: Jn 13:34,35; 15:12,17; 1 Jn 2:10; 3:10; 4:7,20.
Philo: Jn 15:19.
 - Arndt and Gingrich says: “used interchangeably.”
 - However, the text clearly shows that Jesus and Peter were not communicating. Jesus was asking for a certain kind of love. Peter was unwilling to confirm that level of love.
 - “For Peter this was the right word. It expresses the deep, warm, heartfelt affection of this impetuous man. There does seem to be a decisive difference in the two words, but not as pronounced a difference as some commentators insist upon.”
 - Peter used *philo* - “His love for Christ was more than an ‘at large’ love - it was a love of ‘warmth and closeness and affection.’”
 - “Jesus did not doubt Peter’s love for Him - He was challenging, preparing and commissioning Peter to go and love the Master’s lambs. It was to challenge Peter, to strengthen him, to instruct him that loving Christ means to feed His sheep, and to confirm his place of leadership among the eleven” (Butler).
 - “This corresponds to the number of times that Peter denied Him. Jesus desired to assure him of his fall and complete forgiveness. That he might do this fully, he must repent fully. So he repented” (Lipscomb, p. 322).
 - “Speaking of flock viewed from three different aspects: Believers and their children are looked upon, first of all, as ‘lambs’, but they are weak and immature; hence, in need of the strengthening food of the Word; secondly, as ‘sheep’, prone to wonder and dependant in everything; hence, in need of being shepherded; and finally as ‘dear sheep’, immature and in need of the tender and loving nourishment of the Word” (Hendriksen, p. 489).

Do you love me more than these? Jn 21

Introduction: Divided loyalties will not work with Peter, neither will it work with us. The question asked of Peter is one Jesus will ask of every so-called disciple. There are two main interpretations as to what the “these” refers to, both of which have legitimate applications for us today.

A. *Do you love me more than these fish?*

1. Peter was raised to be a fisherman. He certainly loved what he was doing. Did he love that occupation more than Jesus?
2. “Jesus here means: Do you love me more than these fishes and the fishing business” (McGarvey, p. 757; cf. Lipscomb, p. 322).
3. People can allow their jobs to interfere with their devotion to Jesus.
4. People can allow materialism to destroy their discipleship (1 Tim 6:6ff).

B. *Do you love me more than these disciples?*

1. Peter claimed to have an allegiance so great that while others might desert Jesus, he never would (Mk 14:29; Jn 13:36ff).
2. Peter had gone further in his denial than did the others with his threefold denial of Jesus.
3. It is possible that one can be self-deceived in the degree of his love for Jesus.
4. “Jesus therefore asks if it is indeed true that his love is greater than that of his fellow disciples” (Pendleton, in McGarvey, p. 757).

21:18 “Signifies” (*semainon*) cf. v.19.

- “Thou shalt stretch forth thy hands.” This is a reference to crucifixion.
- “The Jews, in walking or running, gathered up (girded) the long folds of their outer garments and fashioned about their waists like belts, that their progress might not be impeded.”
- “Eusebius and Tertullian relate the traditional manner of Peter’s death to be crucifixion head downward” (Butler, p. 457).
- “In this connection it is interesting to note that the expression ‘to stretch out the hands’ is often used by Greek authors to indicate crucifixion” (Hendriksen, p. 490).

21:19-25 By saying that Peter’s hands will be stretched out, Jesus clearly indicated that Peter would be crucified. Peter is curious about what will be John’s fate, but that is none of his concern. He has to totally focus on his own obedience.

21:19 Peter is backed into a corner. He must either follow Jesus to a cross or reject Jesus.

- Every reader is brought to this point. If he loves Jesus, he must be willing to follow him, even to death.
- “Follow me” - cf. 1:35,37,40,43. This statement is made to the reader as well as to Peter.
- “Signifying by what manner of death he should glorify God.” Cf. 12:33.
- “Eusebius said, “he was crucified head downward, for so he himself had asked to suffer” (Hendriksen, p. 490)

21:20 Peter saw John following. While Peter was making up his mind, the disciple whom Jesus loved was following Jesus.

- “Following - cf. 21:19.

21:21 “Peter and John were dear friends (Acts 3:1), and understanding that the Lord had prophesied a violent death for himself, Peter was naturally interested in the fate of his dear companion” (McGarvey, p. 759).

21:22 It does not matter what others must do. You follow me.

- “Him.” Peter and John are held up to the reader as examples of two types of disciples:
 1. John is a dedicated disciple who will follow Jesus anywhere.
 2. Peter is a vacillating, hesitating disciple who is not sure whether he wants to follow Jesus on His terms or not.
- “Follow thou me.” Cf. 21:19.
- “It was not of Peter’s business whether John’s earthly lot was easier or harder than his own; his business was to be faithful in the pathway whither the Lord led him” (McGarvey, p. 760).

One of the interesting themes John develops is that regarding the apostle Peter. Notice what John says about this great man (with a little help from Luke).

The Progression of Peter

Stage 1 - **THE INTRODUCTION TO JESUS**
 Jn 1:41 - Brother Andrew - “We have found the Messiah.”

Stage 2 - **THE CALL OF JESUS**
 Lk 5:4-10 - “From now on you will be catching men.”

- Stage 3** - **UNPARALLELED LOYALTY**
Jn 6:66-69 - "You are the Holy One of God."
- Stage 3** - **A LESSON OF SERVICE**
Jn 13:6-9 - "Lord, do you wash My feet?"
- Stage 5** - **NOT COUNTING THE COST**
Jn 13:37,38 - "I will lay down my life for You."
- Stage 6** - **TRYING TO PROVE JESUS WRONG**
Jn 18:10,11 - "Put the sword into the sheath."
- Stage 7** - **THREE SUCCESSIVE DENIALS**
Jn 18:17,25,27 - "Are you one of His disciples?"
- Stage 8** - **LEARNING TO FOLLOW JESUS HIS WAY**
Jn 21:15-17 - "Feed My sheep."

Peter went on to follow Jesus His way. His bold leadership is well documented in Acts. He made his mistakes, but overcame them. How about us . . . ?

21:23 John realizes that he will die. "The explanation that Jesus had not promised that the beloved disciples should never die was inserted to counteract false rumor that had become current" (Tenney, p. 294). Some, such as Butler, p. 461 say verses 24 and 25 are added, using Sinaiticus Manuscript (350 A.D.) as proof.

Paying the Price: The Work and Cost of Being a Disciple Jn 21:15-23

- A. The work: To tend and shepherd Jesus lambs and sheep. God's workers become teachers (Heb 5:12) and leaders.
- B. The cost: Being forced to go where you do not want to go and to be forced to give up your life (Jn 12:25).

21:24 John was there from the beginning. He is a powerful witness! Is there any greater testimony?

— How do we know his witness is true?

- 1. Because he was personally there. He was an eyewitness.
- 2. John was inspired by the Holy Spirit— 14:26; 15:26; 16:13; 17:20.

- “This is the disciple....” Cf. 13:23; 18:15; 19:26,34,35; 20:3,4; 21:7,20.
- “Wrote these things.” Cf. 20:30,31.

21:25 Hyperbolic: “exaggeration serves to express the great magnitude and importance of the words and deeds of Jesus which were recorded. Not apocryphal; became out of harmony.”

- “The main point is, John has recorded enough that men might come to believe and love Jesus Christ, and become heirs of salvation in his name (Jn 20:30,31). If men will not believe on the basis of what has been written, they will not believe even if someone would rise from the dead (cf. Lk 10:31). John has written enough” (Butler).
- “The record made is sufficient to produce faith in all who read with the desire to do the will of God. More would be cumbersome” (p. 325).
- “I (Lipscomb), take it that he does not mean this material world, but that the mind of man would not be able to understand and comprehend all that Jesus said and did were all these things recorded in books” (Lipscomb, p. 326).

Conclusion: “Thus the Fourth Gospel concludes with the note of active faith. Having brought its reader to the realization of what belief is and of how it grows, it leaves him, like Peter, with a challenge to put that belief into action. In this way the fulfillment of the purpose of John becomes the responsibility of the individual believer” (Tenney, p. 294).

Review Sheets

Test 1: John chapters 1-13

- 1) Know key words and their significance.
- 2) Refresh your memory on who are witnesses, both specifically the 6 witnesses in chapter 5 and witnesses *outside* of chapter 5.
- 3) Review notes concerning the LOGOS in chapter one.
- 4) What does John mean by “believe”? Know several verses that demonstrate his use of the word.
- 5) Know the “I am” statements and their significance.
- 6) Know the reasons why men did not believe in Jesus.
- 7) Know who made various statements for a matching section (E.G. “Can anything good come out of Nazareth?” - Nathaniel said that).
- 8) There will be a section in which you will be asked to identify what chapter the specific reference is found in. For example, the Samaritan woman: answer - chapter 4.
- 9) Review notes and Biblical text for other questions.
- 10) Memory verses for test 1:
 - a) John 1:1-3
 - b) John 1:14
 - c) John 3:3-5
 - d) John 3:21
 - e) John 4:24
 - f) John 5:28,29
 - g) John 7:24
 - h) John 8:24, 32, 44
 - i) John 10:10
 - j) John 12:48

Test 2: John 14 - 21

Final Exam

- 1) Study notes and listings especially from John 17,19,21.
- 2) Know key words and their significance from chapters 14-21.
- 3) Be prepared to thoroughly discuss what Jesus meant when He prayed "that they all be one" (John 17). What types of unity did He have in mind?
- 4) What are going to be the responsibilities of the Holy Spirit when He comes to the apostles?

- 5) There will be a section of "identify."

Sample questions:

_____ he is the "vinedresser" in John 15.
_____ betrayed Jesus.

- 6) There will be a section of "what chapter is it?"

Sample questions:

1 John 1 Walking in the light.
3 John Demetrius.

- 7) As always, you should read through all of these chapters and review notes.
- 8) Memory verses for this test:

- | | |
|------------------|------------------|
| a) John 14:1-3,6 | e) John 17:3 |
| b) John 14:15 | g) John 18:36 |
| c) John 14:27 | h) John 20:30,31 |
| d) John 15:13,14 | |

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