

STUDIES IN THE GOSPEL
OF
JOHN
VOLUME 2
(CHAPTERS 12-21)

Prepared by:
Joel D. Hestand
Frankfort, Kentucky

John's first account of an incident
in the last week before the crucifixion

John 12:1

Six days before the Passover, Jesus arrived at Bethany, where Lazarus lived, whom Jesus had raised from the dead.

John 12:2

Here a dinner was given in Jesus' honor. Martha served, while Lazarus was among those reclining at the table with him. } Luke 10 38, 42

John 12:3

Then Mary took about a pint of pure nard, an expensive perfume; she poured it on Jesus' feet and wiped his feet with her hair. And the house was filled with the fragrance of the perfume. *Uninhibited & unreserved giving - no pride here!*

The Anointing

- 1. Act of thankfulness
- 2. Unique in its understanding
- 3. Regal in its lavishness
- 4. Beautiful in its timeliness

Shows -

extravagance
humility
unself-consciousness

John 12:4

But one of his disciples, Judas Iscariot, who was later to betray him, objected,

There is always one
to criticize!

John 12:5

"Why wasn't this perfume sold and the money given to the poor? It was worth a year's wages."

John 12:6

He did not say this because he cared about the poor but because he was a thief; as keeper of the money bag, he used to help himself to what was put into it.

The long-suffering of Jesus

John 12:7

"Leave her alone," Jesus replied. "*It was intended* that she should save this perfume for the day of my burial."

John 12:8

You will always have the poor among you, but you will not always have me."

He made the wrong choice -
Hypocritical!

John 12:9

Meanwhile a large crowd of Jews found out that Jesus was there and came, not only because of him but also to see Lazarus, whom he had raised from the dead.

John 12:10

So the chief priests made plans to kill Lazarus as well,

John 12:11

for on account of him many of the Jews were going over to Jesus and putting their faith in him.

John 12:12

The next day the great crowd that had come for the Feast heard that Jesus was on his way to Jerusalem.

Recorded in all four gospels
(MT 21:1-11 MK 11:1-11 LK 19:29-44)

John 12:13

→ joy, triumph, prosperity

They took palm branches and went out to meet him, shouting,

"Hosanna!" "Blessed is he who comes in the name of the Lord!" "Blessed is the King of Israel!" "Save now!"

The Jerusalem Entry - -

1. Indication of voluntary death
2. Declaration of Messiahship Zech 9:9
3. Shows what kind of Messiah He is - "The Prince of Peace"

John 12:14

Jesus found a young donkey and sat upon it, as it is written, only incident of Jesus riding
↳ not a sign of poverty or weakness, but of Kingly power - Solomon (1Ks 1:33) Wealthy (Jr 10:4) symbol of peace

John 12:15

"Do not be afraid, O Daughter of Zion; see, your king is coming, seated on a donkey's colt." → (Zechariah 9:9)
↳ not the King of beast, but the beast of Kings!

John 12:16

At first his disciples did not understand all this. Only after Jesus was glorified did they realize that these things had been written about him and that they had done these things to him.

John 12:17

Now the crowd that was with him when he called Lazarus from the tomb and raised him from the dead continued to spread the word.

John 12:18

Many people, because they had heard that he had given this miraculous sign, went out to meet him.

John 12:19

So the Pharisees said to one another, "See, this is getting us nowhere. Look how the whole world has gone after him!"

→ would that it were so!

John 12:20

Now there were some Greeks among those who went up to worship at the Feast.

"How Can The World See Jesus Today?"

In the Bible (Is 5:39)

In the Church (worship, sermons, unity, harmony)

In Christians (thought, speech, business, daily)

In the home (husbands, wives, children)

John 12:21

They came to Philip, who was from Bethsaida in Galilee, with a request. "Sir," they said, "we would like to see Jesus."

John 12:22

Philip went to tell Andrew; Andrew and Philip in turn told Jesus.

John 12:23

Jesus replied, "The hour has come for the Son of Man to be glorified.

*The last public discourse
of Jesus*

John 12:24

I tell you the truth, unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds.

Fruit is by dying - not by doing, or being

John 12:25

The man who loves his life will lose it, while the man who hates his life in this world will keep it for eternal life.

Sacrifice is the secret of productivity

John 12:26

Whoever serves me must follow me; and where I am, my servant also will be. My Father will honor the one who serves me.

John 12:27

"Now my heart is troubled, and what shall I say? 'Father, save me from this hour'? No, it was for this very reason I came to this hour.

John 12:28

Father, glorify your name!" Then a voice came from heaven, "I have glorified it, and will glorify it again."

John 12:29

The crowd that was there and heard it said it had thundered; others said an angel had spoken to him.

John 12:30

Jesus said, "This voice was for your benefit, not mine.

John 12:31

Now is the time for judgment on this world; now the prince of this world will be driven out.

John 12:32

But I, when I am lifted up from the earth, will draw all men to myself."

The cross is for our salvation

John 12:33

He said this to show the kind of death he was going to die.

John 12:34

The crowd spoke up, "We have heard from the Law that the Christ will remain forever, so how can you say, 'The Son of Man must be lifted up'? Who is this 'Son of Man'?"

John 12:35

Then Jesus told them, "You are going to have the light just a little while longer. Walk while you have the light, before darkness overtakes you. The man who walks in the dark does not know where he is going.

John 12:36

Put your trust in the light while you have it, so that you may become sons of light." When he had finished speaking, Jesus left and hid himself from them.

} brings to a close John's account of the public phase of Jesus' ministry

John 12:37

Even after Jesus had done all these miraculous signs in their presence, they still would not believe in him.

*The Condition of the Jew - "Unbelief"
The Cause of the Unbelief - "a hard heart"
(38-41)*

John 12:38

This was to fulfill the word of Isaiah the prophet: "Lord, who has believed our message and to whom has the arm of the Lord been revealed?"

vs 37-50

Summary of what Jesus had claimed & had done up to this time

John 12:39

For this reason they could not believe, because, as Isaiah says elsewhere:

John 12:40

"He has blinded their eyes and deadened their hearts, so they can neither see with their eyes, nor understand with their hearts, nor turn--and I would heal them."

John 12:41

Isaiah said this because he saw Jesus' glory and spoke about him.

John 12:42

Yet at the same time many even among the leaders believed in him. But because of the Pharisees they would not confess their faith for fear they would be put out of the synagogue;

John 12:43

for they loved praise from men more than praise from God.

John 12:44

Then Jesus cried out, "When a man believes in me, he does not believe in me only, but in the one who sent me.

John 12:45

When he looks at me, he sees the one who sent me.

John 12:46

I have come into the world as a light, so that no one who believes in me should stay in darkness.

John 12:47

"As for the person who hears my words but does not keep them, I do not judge him. For I did not come to judge the world, but to save it.

John 12:48

There is a judge for the one who rejects me and does not accept my words; that very word which I spoke will condemn him at the last day.

John 12:49

For I did not speak of my own accord, but the Father who sent me commanded me what to say and how to say it.

John 12:50

I know that his command leads to eternal life. So whatever I say is just what the Father has told me to say."

The Claims of Jesus (44-50)

- 1. His Relationship with God (44, 45)*
- 2. The Light of the world (46)*
- 3. Came to save the world (47)*
- 4. Will be judged by His word (48)*
- 5. Brought to the world the word of the Father (49, 50)*

STUDIES IN JOHN
JOHN 12

1. Why was Mary's anointing of Jesus so meaningful? What does it teach us today?
2. Why did Judas object to Mary's actions?
3. Why did the Chief Priests want to kill Lazarus?
4. What significance was there in Jesus riding upon a donkey as He entered Jerusalem?
5. What was the reaction of the Pharisees to the welcome which the people gave to Jesus?
6. What is the teaching of the "grain of wheat?" (Verse 24)
7. What does it mean to follow Jesus?
8. In what ways should we be like Andrew?
9. How did Jesus draw everyone to Himself?
10. How is it that people could witness Jesus performing miracles and still reject Him as Lord?
11. What valuable lessons do we learn from this chapter?

How many good works are hindered today because it costs too much!
One should not allow criticism to stop him in doing good
We must abound in good works
Very few people ever do as good as they know to do
Bad men always put forth good motives for bad deeds
Human popularity is shallow & short-lived
The nature of the Kingdom of God
One should use his possessions in the Lord's cause, i.e., the donkey
Fulfillment of prophecy
The willingness of Christ to die

(PTO)

Have you ever done anything "costly" for the Lord?
Did someone object?

If the Lord endorses your action you need not mind what
others say about you

It is always easier to shout for Christ with the crowd, than
to stand alone for Him at the cross

Give to Christ that which costs you something

The selfish person cannot understand the unselfish person

FOOT-WASHING:

Had long been practiced

Luke 7:44-46;

1 Samuel 25:41 (David sent to Abigail's house)

Genesis 18:4 (Abraham's hospitality)

OLD TESTAMENT TEACHES

Genesis 18:4; 24:32; 43:24

Exodus 30:19,21; 40:31

Judges 19:21

1 Samuel 25:41; 2 Samuel 11:8

IN THESE VERSES

1. An example - not an ordinance - v. 15; "as"
2. If binding here, so is Passover Feast
3. What early Christians did
 - (1) Lord's Supper - Acts 2:43; 1 Cor. 11
 - (2) Foot washing not mentioned
4. Was practiced in the home as an act of service
1 Timothy 5:10

- EVENTS BETWEEN John 12 & John 13 -
1. The agreement to betray (LK 22:3-6)
 2. Directions for the Supper (LK 22:7-13)
 3. Initiation of the Supper (LK 22:14-23)
 4. Argument over the greatest (LK 22:24-30)

Chapter 13 - "The Sovereignty of Service"
(Chapter marked by minuteness and vividness of detail)

John 13:1

It was just before the Passover Feast. Jesus knew that the time had come for him to leave this world and go to the Father.

Having loved his own who were in the world, he now showed them the full extent of his love. "utterly, completely"

(Love is not stopped by evil - takes the initiative - acts humbly)

John 13:2

The evening meal was being served, and the devil had already prompted Judas Iscariot, son of Simon, to betray Jesus.

John 13:3 → "since He knows"

Jesus knew that the Father had put all things under his power, and that he had come from God and was returning to God;

↳ separation, not source = αὐτὸ

} infinitely greater than a human being
Prior knowledge of the Master - was in control from the outset!

John 13:4

so he got up from the meal, took off his outer clothing, and wrapped a towel around his waist.

10:15
"laid away"

} an "eye-witness account"

John 13:5

After that, he poured water into a basin and began to wash his disciples' feet, drying them with the towel that was wrapped around him.

→ The work of a slave

when Jesus serves, He serves perfectly!

The feet washing was usually done before men sat down to eat. It had not been done yet!
Why? (LK 22:24-30) They were occupied in disputing!

John 13:6

He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?"

Scrambling for places and wrangling for places of honor in the shadow of the cross!

John 13:7

absolutely + completely

Jesus replied, "You do not realize now what I am doing, but later you will understand." → that which is gained by slow experience

John 13:8

"No," said Peter, "you shall never wash my feet." Jesus answered, "Unless I wash you, you have no part with me."

→ Most forceful language available
⇒ humbleness and submission required
↳ The first condition of discipleship is surrender of self

John 13:9

"Then, Lord," Simon Peter replied, "not just my feet but my hands and my head as well!"

John 13:10

Jesus answered, "A person who has had a bath needs only to wash his feet; his whole body is clean. And you are clean, though not every one of you."

what Peter needed was not more water, but more humility!

Καθαρός

Change from physical to spiritual

John 13:11

For he knew who was going to betray him, and that was why he said not every one was clean.

John 13:12

When he had finished washing their feet, he put on his clothes and returned to his place. "Do you understand what I have done for you?" he asked them.

eye-witness account

↳ apprehend? perceive?
"Do you know the significance of what I've just done?"

John 13:13

"You call me 'Teacher' and 'Lord,' and rightly so, for that is what I am.

An intimate, personal, private
self-discourse + self-disclosure
to His disciples (13-17)

John 13:14

Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet.

} "if I wash your feet, how much more
appropriate you wash each other's feet."

John 13:15

I have set you an example that you should do as I have done for you.

John 13:16

→ The lesson intended

I tell you the truth, no servant is greater than his master, nor is a messenger greater than the one who sent him.

} The dignity of Service

John 13:17

Now that you know these things, you will be blessed if you do them.
which a man has, and not that which he
acquires

} True Knowledge leads to action
which leads to joy

John 13:18

"I am not referring to all of you; I know those I have chosen. But this is to fulfill the scripture: 'He who shares my bread has lifted up his heel against me.'"

} A Tragic Mystery - Judas!

John 13:19

"I am telling you now before it happens, so that when it does happen you will believe that I am He.

John 13:20

I tell you the truth, whoever accepts anyone I send accepts me; and whoever accepts me accepts the one who sent me."

John 13:21

After he had said this, Jesus was troubled in spirit and testified, "I tell you the truth, one of you is going to betray me."

Παραδίδομι

"to give beside; to give over; to deliver up"

John 13:22

His disciples stared at one another, at a loss to know which of them he meant.

John 13:23

Jo 19²⁶ 20² 21^{7, 120}

One of them, the disciple whom Jesus loved, was reclining next to him. A place of honor + intimacy 1⁸

John 13:24

Simon Peter motioned to this disciple and said, "Ask him which one he means."

John 13:25

Leaning back against Jesus, he asked him, "Lord, who is it?"

John 13:26

Jesus answered, "It is the one to whom I will give this piece of bread when I have dipped it in the dish." Then, dipping the piece of bread, he gave it to Judas Iscariot, son of Simon.

φω/100 = morsel; piece

John 13:27

As soon as Judas took the bread, Satan entered into him. "What you are about to do, do quickly," Jesus told him, ^{Jo 13²} "what you are planning to do, ^{Satan made the suggestion and Judas yielded} do it speedily." ^{→ tendential present}

John 13:28

but no one at the meal understood why Jesus said this to him.

John 13:29

Since Judas had charge of the money, some thought Jesus was telling him to buy what was needed for the Feast, or to give something to the poor.

} Jesus revealed to Judas that He knew, and Judas went anyway - willful sin!

John 13:30

As soon as Judas had taken the bread, he went out. And it was night.

How difficult it is to sin while thinking of God's knowing what you are doing!

John 13:31

When he was gone, Jesus said, "Now is the Son of Man glorified and God is glorified in him.

SAD NEWS!
Peter will Deny the Christ

John 13:32

If God is glorified in him, God will glorify the Son in himself, and will glorify him at once.

John 13:33

"My children, I will be with you only a little longer. You will look for me, and just as I told the Jews, so I tell you now: Where I am going, you cannot come.

John 13:34

"A new command I give you: Love one another. As I have loved you, so you must love one another.

John 13:35

By this all men will know that you are my disciples, if you love one another."

John 13:36

Simon Peter asked him, "Lord, where are you going?" Jesus replied, "Where I am going, you cannot follow now, but you will follow later." *accompany as a disciple*

John 13:37

Peter asked, "Lord, why can't I follow you now? I will lay down my life for you."

John 13:38

Then Jesus answered, "Will you really lay down your life for me? I tell you the truth, before the rooster crows, you will disown me three times!

The Theme of The Chapter

Newness is found in the "As I Have Loved You"

Degree

1 Jo 5³ LK 10²⁷ Mt 22³⁸

ἀγάπη (ἀγαπάω)

reason; choice; selection;
sense of obligation

STUDIES IN JOHN
JOHN 13

1. What attitude did Jesus have toward His followers?
2. What caused Peter to object to Jesus washing his feet, and why did he change his mind so quickly?
3. What two things are indicated concerning Peter in his refusal to let Jesus wash his feet?
4. In what way did Jesus prove His love and humility?
5. How does pride often get in the way of our service to others?
6. Must we always understand the "why" of God's commandments before we obey them? Why?
7. In what sense is "love one another" a NEW commandment?
8. What did Jesus say would be the characteristic which would mark people as His disciples?
9. In what ways have you been tempted to hide your own discipleship?
10. What lessons can we observe from this brief study of John 13?

Christ's patient + continuing love
Corruption by some disciples
We should imitate Christ
Uselessness of knowledge without practice
Christ's perfect knowledge of all His people
Dignity of discipleship
Power + deceitfulness of Satan
Hardness of the backslider
Importance of brotherly love
Every Christian is called to serve
Some meet at the table only to betray later

Jesus teaches by example
no act of unselfish service too
menial to render
Knowledge must lead to decision,
commitment + action (17)
The proper view of the church today -
an avenue of service to others

TEN GROUNDS OF COMFORT

Verse 1	Trust in God to provide your needs
Verse 2	Departure for purpose of preparation
Verse 3	He is coming again
Verses 4-11	Although visible manifestation taken away, I remain with you
Verses 12-14	You will do greater works
Verses 15-17	I will send you another Helper
Verses 18-24	In the other Helper I will return spiritually to you
Verses 25,26	Holy Spirit will teach you and remind you
Verse 27	I leave you My peace
Verse 28	I am going to the Father, if you love Me, you will rejoice
Verses 29-31	Conclusion

way - destiny - way to walk → w/o Him we are lost
Truth - authority - truth to trust ← w/o Him we are in error
life - sustainer - life to live → w/o Him we are dead

JOHN 14

Jesus had already told of Judas' evil intentions, and predicted Peter's defection, and His own death (John 13:21-26).

They were distressed over His death - John 16:6,22

They were to be left without wealth, friends, honors.

They would need encouragement and enlightenment. They would need their hope strengthened.

Jesus, also, was facing the great crisis, but instead of eliciting sympathy, He was comforting others!

"THE CHAPTER OF DIALOGUE"

Less than 24 hours before crucifixion

John 14:1 Pre. Mid. Imp → the seat of life

"Do not let your hearts be troubled." Trust in God; trust also in me. "Stop being troubled" "Don't permit yourselves to be troubled"

John 14:2 stations on roads where travelers found rest

In my Father's house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you. → absolute knowledge + complete trustworthiness

John 14:3 not "if" but "when" Pres. tense - not future → "I come again" - continual coming & presence

And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am. } A prepared place for a prepared people
"I will take you along to Myself"

John 14:4

You know the way to the place where I am going." earliest name for Christian faith

John 14:5

Thomas said to him, "Lord, we don't know where you are going, so how can we know the way?" 2 COR 5

John 14:6 Monotheism

αληθεια = right speech

Jesus answered, "I am the way and the truth and the life. No one comes to the Father except through me.

"way" - course, way to walk
"truth" - creed, truth to trust
"life" - character, life to live

"Continue in the way by means of the truth, and perseverance. This leads to eternal life."

John 14:7

If you really knew me, you would know my Father as well. From now on, you do know him and have seen him."

verses 1-6

Three-fold assurance:

1. Faith in God cures anxiety
2. Security in the future
3. Reunion Assured

John 14:8

Philip said, "Lord, show us the Father and that will be enough for us."

John 14:9

Jesus answered: "Don't you know me, Philip, even after I have been among you such a long time? Anyone who has seen me has seen the Father. How can you say, 'Show us the Father'?"

Perfect finite verb

Perfect Participle
"day after day"

John 14:10

Don't you believe that I am in the Father, and that the Father is in me? The words I say to you are not just my own. Rather, it is the Father, living in me, who is doing his work.

John 14:11

Believe me when I say that I am in the Father and the Father is in me; or at least believe on the evidence of the miracles themselves.

John 14:12

I tell you the truth, anyone who has faith in me will do what I have been doing. He will do even greater things than these, because I am going to the Father.

greater in scope
in visible results

→ in quantity, not quality

John 14:13

And I will do whatever you ask in my name, so that the Son may bring glory to the Father.

→ not "on the basis of my name"
but "in union with my name"

John 14:14

You may ask me for anything in my name, and I will do it.

John 14:15

"If you love me, you will obey what I command."

1 John 5:3
→ more than sentiment - an expression of
loyalty manifested by habitual obedience to Him

John 14:16 → petition

And I will ask the Father, and he will give you another

Counselor to be with you forever--

→ note the Trinity
↳ not different; one like myself

↳ "paraclete" - one called alongside to strengthen

or to help. Only 5x in NT (14:16, 26; 15:26; 16:7; 1 John 2:1)

John 14:17

the Spirit of truth. The world cannot "accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you."

→ Qualitative Genitive - "Spirit who is The Truth"

John 14:18

I will not leave you as orphans; I will come to you.

John 14:19

Before long, the world will not see me anymore, but you will see me. Because I live, you also will live.

John 14:20

"recognize"

On that day you will realize that I am in my Father, and you are in me, and I am in you.

John 14:21

Whoever has my commands and obeys them, he is the one who loves me. He who loves me will be loved by my Father, and I too will love him and show myself to him."

} obedience demonstrates love = leads to insight
proof of discipleship

John 14:22

Then Judas (not Judas Iscariot) said, "But, Lord, why do you intend to show yourself to us and not to the world?"

John 14:23

Jesus replied, "If anyone loves me, he will obey my teaching.
My Father will love him, and we will come to him and make our home with him.

→ In what way will the Father love us?
→ *κοινωνία* - very close, intimate relationship (v2)

} A breath-taking, precious promise!

John 14:24

He who does not love me will not obey my teaching. These words you hear are not my own; they belong to the Father who sent me. → to reject Christ is to reject God

John 14:25

"All this I have spoken while still with you. → gospels

John 14:26

But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you. epistles
Revelation

John 14:27

Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid. "Cowardly; timid; fearful"

→ absence of spiritual unrest
assurance of salvation
God's presence + promises
Philippians 4:6,7

John 14:28

"You heard me say, 'I am going away and I am coming back to you.' If you loved me, you would be glad that I am going to the Father, for the Father is greater than I.

John 14:29

I have told you now before it happens, so that when it does happen you will believe.

John 14:30

I will not speak with you much longer, for the prince of this world is coming. He has no hold on me,

→ In immediate context what manifest prince of the world (Judas - soldiers - Political - Sanhedrin)?

Summary of Preceding Remarks

John 14:31

but the world must learn that I love the Father and that I do exactly what my Father has commanded me. "Come now; let us leave." Determination

STUDIES IN JOHN
JOHN 14

1. What is the meaning of "rooms" in John 14:2?
2. Where, or what, is the "Father's house?"
3. What threefold assurances are found in John 14:1-3?
4. In what sense is Jesus the Way? The Truth? The Life?
5. Why could John 13:36-14:31 be called the chapter of dialogue?
6. In what sense would the disciples do "greater things" than Jesus?
7. Who is the Comforter of John 14:16?
8. In what way is the Holy Spirit a Helper? (Comforts, dwells within, teaches, guides)
9. Why can the world not accept the Spirit of Truth? (Follows Satan's lies; lacks spiritual discernment (1 Cor2:12-14); fails to acknowledge the Spirit (Matthew 12:22-37; Acts 2:12-17))
10. When was the Spirit given the apostles?
11. What is the proof of our discipleship?
12. What two things would the Spirit sent in the Father's name do for the apostles?
13. In what ways will the Father love us? (Verse 23)
14. What definitions can you give for "peace" in John 14:27?
15. In the immediate context, what manifest the Prince of the World?
16. Why did Jesus not resist His arrest in the Garden of Gethsemane?
17. What are some lessons you have learned from John 14?

*Faith avoids being troubled - minimizes troubles + worries now
Belief in heaven increases our hopes of such
"I will come again" - the abiding hope of each Christian (will come - not send for)
God is interested in all men*

unity/multiplicity
Growth/Identity

INTRODUCTION TO JOHN 15: Jesus is about to leave them

1. They would be tempted to leave Him and return to Moses again (it was necessary to abide In Him).
2. They would be tempted to grow strange to each other (it was necessary to love each other).
3. They would be tempted to shrink from apostleship because of hardships (preparation).

FOUR WORDS OF THE CHAPTER:

Fruit (1-8)

Love (9-17)

Hatred (18-25)

Comforter (26,27)

The Vine:

1. Planted - not spontaneous product
2. In the earth - word made flesh
3. Spreading - salvation to the end of the earth

John 14 - Words of Comfort
John 15 - Words of Admonition
John 16 - Words of Prediction
(future tense verbs)

A CHAPTER OF CONTRASTS

The disciples and

1. Christ (1-11)
2. One Another (12-17)
3. The world (18-27)

Frightens, fosters faith and devotion,
charms, instructs, invites, warns

John 15:1 JR 2¹ PS 80⁸⁻¹⁶ 15 5²

"I am the true vine, and my Father is the gardener.
↳ no pretense; no counterfeit "georgos" → Proprietor

LAST "I AM" (7th)

LAST Allegory/analogy

(1-11)
Relation to Christ - Abide in Him
Relation to each other - love (12-17)
Relation to the world - tell it! (18-27)

John 15:2

He cuts off every branch in me that bears no fruit, while every branch that does bear fruit he prunes so that it will be even more fruitful.

Useless branches are removed
Good branches are improved

Condition of fruitbearing - abide
Cost of fruitbearing - pruning

Gal 6⁷
Hb 6 7, 8
Ro 11 21, 22

NOTICE THE ADVANCEMENT

v.2 no fruit
fruit
more fruit
v.5 MUCH fruit

increased fruitfulness is the
end of discipline. To this all
care is directed

without Me, you are nothing!

John 15:3

You are already clean because of the word I have spoken to you.

John 15:4

Remain in me, and I will remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me.

John 15:5

"I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing. → "bring out; no permanent result"

Impossibility of Apostasy
not taught here!

John 15:6

If anyone does not remain in me, he is like a branch that is thrown away and withers; such branches are picked up, thrown into the fire and burned.

John 15:7 Conditions of prayer

If you remain in me and my words remain in you, ask whatever you wish, and it will be given you.

John 15:8

This is to my Father's glory, that you bear much fruit, showing yourselves to be my disciples.

John 15:9

"As the Father has loved me, so have I loved you. Now remain in my love.

John 15:10

→ "my peace" - 14²⁷

If you obey my commands, you will remain in my love, just as I have obeyed my Father's commands and remain in his love.

Love provided (9-11)
Love Commanded (12, 17)
Love Illustrated (13)
Love Proved (14, 15)
Love Inspired (16)

VERSES 9-17: FOUR FOLD LOVE:

1. Father's love to Christ
2. Christ's love to disciples
3. Disciples love to Christ
4. Disciples love to one another

John 15:11

I have told you this so that my joy may be in you and that your joy may be complete.

John 15:12

My command is this: Love each other as I have loved you.

John 15:13

Greater love has no one than this, that he lay down his life for his friends. 1 Jo 3¹⁶

John 15:14

You are my friends if you do what I command.

John 15:15

I no longer call you servants, because a servant does not know his master's business. Instead, I have called you friends, for everything that I learned from my Father I have made known to you.

John 15:16

You did not choose me, but I chose you and appointed you to go and bear fruit--fruit that will last. Then the Father will give you whatever you ask in my name.

John 15:17

This is my command: Love each other.

John 15:18

"If the world hates you, keep in mind that it hated me first. 1st Class Conditional

John 15:19

If you belonged to the world, it would love you as its own. As it is, you do not belong to the world, but I have chosen you out of the world. That is why the world hates you.

John 15:20

Remember the words I spoke to you: 'No servant is greater than his master.' If they persecuted me, they will persecute you also. If they obeyed my teaching, they will obey yours also.

John 15:21

They will treat you this way because of my name, for they do not know the One who sent me.

Verses 16-27

one of the greatest studies in contrasts, i.e., hatred of the world vs God's love

UNUSUAL RECRUITING OF DISCIPLES!

1. will be hated
2. will be persecuted
3. will be rejected

WANT TO VOLUNTEER!

John 15:22

If I had not come and spoken to them, they would not be guilty of sin. Now, however, they have no excuse for their sin.

*one of the grimmest statements
in the Bible! 2Co 2:16*

John 15:23

He who hates me hates my Father as well.

John 15:24

If I had not done among them what no one else did, they would not be guilty of sin. But now they have seen these miracles, and yet they have hated both me and my Father.

John 15:25

But this is to fulfill what is written in their Law: 'They hated me without reason.'

John 15:26

"When the Counselor comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, he will testify about me.

John 15:27

And you also must testify, for you have been with me from the beginning.

STUDIES IN JOHN
JOHN 15

1. What does Jesus mean when He says, "I am the True Vine?" (The Israel of God - The seed of Abraham through whom all prophecies were to be fulfilled - Jeremiah 2:21)
2. Who, or what, are the branches?
3. What is the "fruit" that Jesus is talking about?
4. What does it mean to bear "much fruit?"
5. How can we bear the kind of "fruit" that the Lord expects?
6. What is the result of "remaining in Him?" What is the result of NOT remaining in Him?
7. What happens to unfruitful branches? What does that mean? How do you feel about it?
8. How is God glorified? How does that glorify God?
9. How do we show ourselves to be disciples?
10. To what extent did Jesus love His disciples?
11. How do we remain in His love?
12. In what way is our joy complete today?
13. In what way are we to love each other?
14. To what, or for what, were the apostles chosen?
15. Why should the world hate the disciples?
16. In what ways were Psalm 35:19 and Psalm 69:4 fulfilled?
17. Does this mean the people had a choice or not?
18. Who was the Counselor promised to help the apostles?
19. Why was a Counselor needed?

Increased fruitfulness is the end of discipline. To this all care is directed!
The cause of Christ makes rapid progress when believers become, and remain, submissive to Christ
Love + obedience go hand in hand
God's people need not only to be good, but also good for something.

VERSES 8-11: "The work of the Holy Spirit as it relates to the commission of the disciples to preach the gospel to the whole world."

- I. CONVICT OF SIN: The world rejected the Savior (John 15:22,24) who was the only hope of salvation.
1. To convict need a standard of rightness or wrongness.
 2. The standard is as good as authority behind it.
 3. Authority of standard is the Deity of Jesus Christ, 1:1-14
 4. Acts 2 - Peter proves the Deity of Jesus
 - (1) By fulfillment of prophecy, 17-21
 - (2) By His miracles, 22
 - (3) By His resurrection, 31,32
 - (4) By happenings on the day of Pentecost, 33
 5. This the Holy Spirit working through the Word - then orally, now written.
 6. Deity is preached (standard revealed) and this convicts us of sin.
 7. Convinces us of utter lostness if we reject Christ, the only hope of salvation - "Except ye believe I am He, you shall die in your sins." *John 6:70*
 8. Unbelief - the greatest of sins! Cf. Acts 4:12
- II. CONVICT OF RIGHTEOUSNESS: Jesus goes to the Father. Cf. Acts 3:14; 7:52; 17:31.
1. Redemptive work finished on earth.
 2. There is now available through Him a God-imputed righteousness.
 3. Promised by word His death is appropriated to us. Romans 6:1-11
 4. The Holy Spirit, upon the basis of Jesus' Deity, convinces men of the availability of this God-imputed righteousness.
 5. The Spirit tells us God's terms for us to come into this relationship.
- III. CONVICT OF JUDGMENT: Prince of the world has been judged.
1. Cf. John 12:31; 14:30.
 2. When Christ died sin was paid for and its penalty erased.
 3. At the resurrection the victory over death and the grave was won.
 4. Christ triumphed over the principalities and powers openly and spoiled them - Colossians 2:15
 5. He destroyed him that had the power of death over men - Hebrews 2:15.

THEREFORE, IF THE DEVIL IS JUDGED, CONQUERED AND DESPOILED BY CHRIST, MEN MUST BE AWARE CHRIST HAS WON THE VICTORY OVER THE WORLD AND THAT THE WORLD AND ALL WHO ARE CHILDREN WILL BE JUDGED.

"all this" - warning to Peter - 13²⁰
exhortations to believe - 14¹⁻¹²
love and obey - 14¹⁵⁻²⁴
abide - 15¹⁻¹⁷

John 16:1 ^{what?} ^{hatred of the world} (15:18-27)

"All this I have told you so that you will not go astray. → "ensnared" 6¹ (trapped; scandalized; caught unaware; to be led into sin)

John 16:2 "expelled from the congregation"
They will put you out of the synagogue; in fact, a time is coming when anyone who kills you will think he is offering a service to God. → The expression of false religious zeal

The most difficult world to deal with is the religious world! } Religious tolerance and bigotry

John 16:3 ("never knew")
They will do such things because they have not known the Father or me. (willful ignorance implied) Recognize; perceive; understand: more than intellectual knowledge

"who kills you"
(whoever sheds the blood of the wicked is equal to one who brings a sacrifice.)

"out of the synagogue"

1. excommunicated spiritually + socially
2. viewed as pagans
3. lose jobs
4. Exiled by family
5. no honorable burial
6. from the hope and prerogatives of their nation

John 16:4
I have told you this, so that when the time comes you will remember that I warned you. I did not tell you this at first because I was with you.

Their suffering will actually confirm their faith

John 16:5
"Now I am going to him who sent me, yet none of you asks me, 'Where are you going?'"

John 16:6
Because I have said these things, you are filled with grief. "pain; affliction" → in spite of all comfort already given

John 16:7 "profitable"
But I tell you the truth: It is for your good that I am going away. Unless I go away, the Counselor will not come to you; but if I go, I will send him to you.

John 16:8 ^{Acts 2} ^{Jo 8:46} ^{bring forth to light; expose} ^{set forth; convince} } ^{Hb 11: Ep 5} ^{Rv 3:14 Jo 3:30}
When he comes, he will convict the world of guilt in regard to sin and righteousness and judgment:

"sin" - rejecting Christ ("by lawless hands crucified")

"Righteousness" - of Christ ("a man approved of God")

"Judgment" - of those hostile to Christ
("Sit on my right hand till I make your enemies the footstool")

John 16:9
in regard to sin, because men do not believe in me;

John 16:10
in regard to righteousness, because I am going to the Father, where you can see me no longer;

↓
"Now when they heard this they were convicted of heart"

John 16:11
and in regard to judgment, because the prince of this world now stands condemned. "now stands judged"

John 16:12

"I have much more to say to you, more than you can now bear."

*"why could they not bear more?"
(A fundamental principle according
to capacity to apprehend)
Spiritually immature; inexperience*

John 16:13

But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. → "lead in the way"

John 16:14

He will bring glory to me by taking from what is mine and making it known to you.

John 16:15

All that belongs to the Father is mine. That is why I said the Spirit will take from what is mine and make it known to you.

Trinity concept again

John 16:16

"In a little while you will see me no more, and then after a little while you will see me."

John 16:17

Some of his disciples said to one another, "What does he mean by saying, 'In a little while you will see me no more, and then after a little while you will see me,' and 'Because I am going to the Father'?"

John 16:18

They kept asking, "What does he mean by 'a little while'? We don't understand what he is saying."

John 16:19

Jesus saw that they wanted to ask him about this, so he said to them, "Are you asking one another what I meant when I said, 'In a little while you will see me no more, and then after a little while you will see me'?"

John 16:20

I tell you the truth, you will weep and mourn while the world rejoices. You will grieve, but your grief will turn to joy.

"Loud mourning of death"

John 16:21

A woman giving birth to a child has pain because her time has come; but when her baby is born she forgets the anguish because of her joy that a child is born into the world.

Enough recorded for faith

To 20:30, 31

Perfect has come

1 Co 13:8-13

No other gospel

Gal 1:8, 9

Scripture is Complete

2 Ti 3:14-17

Word abides forever, and
was preached by the
apostles

1 Pe 1:23-25

All things granted

2 Pe 1:3

Not to go beyond

2 Jo 9

Once for all

Jude 3

John 16:22

So with you: Now is your time of grief, but I will see you again and you will rejoice, and no one will take away your joy.

John 16:23

In that day you will no longer ask me anything. I tell you the truth, my Father will give you whatever you ask in my name.

John 16:24

Until now you have not asked for anything in my name. Ask and you will receive, and your joy will be complete.

John 16:25

"Though I have been speaking figuratively, a time is coming when I will no longer use this kind of language but will tell you plainly about my Father.

John 16:26

In that day you will ask in my name. I am not saying that I will ask the Father on your behalf.

John 16:27

No, the Father himself loves you because you have loved me and have believed that I came from God.

A BRIEF SUMMARY OF CHRIST'S LIFE

John 16:28 ^{John 1:1-18} ^{John 1:14-18} ^{John 1:18-25}
Pre-existence Incarnation

I came from the Father and entered the world; now I am leaving the world and going back to the Father." ^{Death 1Co 15:1-4 Mt 26:28 Hb 2:9} ^{Resurrection/Ascension Lk 24:31,52 Ac 1:7-11}

"God with us"
1Ti 3:16 Ro 5:8 Ga 4:4
Hb 1:3 Jb 1:12

John 16:29

Then Jesus' disciples said, "Now you are speaking clearly and without figures of speech.

VERSE 28 - Outline of
John's Gospel

John 16:30

Now we can see that you know all things and that you do not even need to have anyone ask you questions. This makes us believe that you came from God."

Came from the Father (1:1-13)
Entered the world (1:14-13:35)
I am leaving the world (13:31-19:35)
Going back to the Father
(19:36 - 21:25)

John 16:31

"You believe at last!" Jesus answered.

John 16:32

"But a time is coming, and has come, when you will be scattered, each to his own home. You will leave me all alone. Yet I am not alone, for my Father is with me.

John 16:33

"I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world."

STUDIES IN JOHN
JOHN 16

1. Why did Jesus have to speak so plainly about persecutions that were to come to His believers? ("To be forewarned is to be forearmed." He was trying to prevent a situation in the future when unanticipated persecutions might cause them to forsake their faith, and give up their allegiance. Cf. Philippians 1:22-30; 1 Peter 4:12-16; James 1:2-4; Hebrews 12:1-7)
2. Why would some think they were offering service to God by killing disciples of Jesus? (Cf. Paul - Acts 22:3-5; 26:9-11; 1 Timothy 1:12-16)
3. How does the Holy Spirit convict the world of sin, righteousness, and judgment?
4. Why could the disciples not bear what Jesus had to say?
5. ^{Is} In what the apostles taught and wrote all the truth which the Spirit reveals concerning salvation? Give scriptures for your answer.
6. How would the disciples sorrow be turned into joy?
7. Why would they ask no questions after the coming of the Holy Spirit?
8. Why did Jesus speak to the disciples in "veiled" sayings?
9. When and how were these veiled things made plain?
10. What was Jesus' purpose in questioning their belief? (Verse 31)
11. How did they scatter and go each man to his own?
12. What theme was used to end His dark sayings this dark night?
13. What valuable lessons are we able to learn from this chapter?
(1. Ignorance breeds distrust, suspicion and hostility. Willful ignorance brings guilt and reinforced hostility - verse 3. 2. Many stumble today because they do not know what to expect in Christianity. We must count the cost. Cf. Luke 14:25-33; 1 Peter 4:12).

BRIEF OUTLINE OF JOHN 17:

- I. FOR HIMSELF (1-5)
- II. FOR HIS APOSTLES (6-19)
- III. FOR ALL BELIEVERS (20-26)

JESUS - A PRAYING MAN:

- 1. At His baptism - Luke 3:21
- 2. He got up early - Mark 1:35
- 3. At the selection of the apostles - Luke 6:12
- 4. At the transfiguration - Luke 9:29
- 5. At His death - Luke 23:46

most prayer ...
(not the tone of death, but the tone of victory)

John 17:1

After Jesus said this, he looked toward heaven and prayed:
"Father, the time has come. Glorify your Son, that your Son
may glorify you. → perfect love; perfect obedience

on a conversational level that
exists only when two people are
in deep harmony with each other.

→ God's acceptance of the sacrifice
would also glorify Christ.

John 17:2

For you granted him authority over all people that he might give
eternal life to all those you have given him.

John 17:3 → more than endless life after death, rather "quality of life; spiritual life" → a foretaste of what life
will be

Now this is eternal life: that they may know you, the only true
God, and Jesus Christ, whom you have sent.

"Recognize; perceive"

→ "not a distinction between false,
but that which is opposed to
unreal, shadowy."

John 17:4

I have brought you glory on earth by completing the work you
gave me to do. Hb 5:8

John 17:5

And now, Father, glorify me in your presence with the glory I
had with you before the world began.

"to give honor, or praise; to clothe with splendor"

John 17:6

"I have revealed you to those whom you gave me out of the
world. They were yours; you gave them to me and they have
obeyed your word. "Keep" - watch over; protect; shield

John 17:7

Now they know that everything you have given me comes from
you.

John 17:8

For I gave them the words you gave me and they accepted
them. They knew with certainty that I came from you, and they
believed that you sent me.

John 17:9

I pray for them. I am not praying for the world, but for those
you have given me, for they are yours.

John 17:10

All I have is yours, and all you have is mine. And glory has
come to me through them.

→ How true of a good marriage!

Complete mutuality of
interest and possession
1 Co 3:22, 23

John 17:11

I will remain in the world no longer, but they are still in the world, and I am coming to you. Holy Father, protect them by the power of your name--the name you gave me--so that they may be one as we are one.

in purpose
motive
Love
Attitude
Desire
Self-Sacrifice

cf 21-23

"How would this be possible in the disciples?"

John 17:12

4x - 6, 11, 12, 15

aor. - completed fact

While I was with them, I protected them and kept them safe by that name you gave me. None has been lost except the one doomed to destruction so that Scripture would be fulfilled.

2 Th 2:3

{ virtually all the hope for the church depended upon these men being kept steadfast.

John 17:13

"I am coming to you now, but I say these things while I am still in the world, so that they may have the full measure of my joy within them.

John 17:14

I have given them your word and the world has hated them, for they are not of the world any more than I am of the world.

John 17:15

or, "out of evil"

My prayer is not that you take them out of the world but that you protect them from the evil one.

6x in John
3x in 1 John

John 17:16

They are not of the world, even as I am not of it.

John 17:17

Sanctify them by the truth; your word is truth. cf 1 Pe 1^{2, 22} Jo 8³²⁻³⁶

John 17:18

As you sent me into the world, I have sent them into the world.

John 17:19

For them I sanctify myself, that they too may be truly sanctified.

{ Dedicate as a Sacrifice
"to recognize as holy"
"separation"
"consecrate"

John 17:20

"My prayer is not for them alone. I pray also for those who will believe in me through their message,

John 17:21

that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me.

John 17:22

I have given them the glory that you gave me, that they may be one as we are one:

John 17:23

I in them and you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me.

fz 35¹⁵ 36³⁶ 37²⁸ 38²³

John 17:24

"Father, I want those you have given me to be with me where I am, and to see my glory, the glory you have given me because you loved me before the creation of the world."

→ Beginning of creation
Beginning of time

"before" - from the very beginning

John 17:25

"Righteous Father, though the world does not know you, I know you, and they know that you have sent me."

Knowledge
|→ Both stressed
Love

SUMMATION

John 17:26

I have made you known to them, and will continue to make you known in order that the love you have for me may be in them and that I myself may be in them."

STUDIES IN JOHN
JOHN 17

1. What does Jesus mean when He says, "The time has come?" (The supreme purpose for which He came to earth - the world's redemption).
2. What is "eternal life?" (Cf. John 5:11,12; 1 John 3:2; Romans 8:16; John 10:10)
3. What was the "work" of Christ?
4. What does the word "glory" mean?
5. How is Jesus to glorify the Father?
6. How do men "know" God and the One He sent?
7. What glory did Jesus know before with the Father?
8. What does Jesus mean when He says they were given to Him "out of the world?"
(Not withdrawn from dangers but given the strength to overcome them in a spiritual sense, but commissioned to remain in the world. Cf. Verse 15)
9. Why did Jesus pray that the disciples be not taken from the world?
10. What is "sanctification?" How is a person "sanctified?"
11. What are some valuable lessons we learn from John 17?
(Cf. Verses 25,26 - When all else is ineffective, the bestowal of love often breaks down all barriers, and open people's hearts of God).

Judas - an opportunist & hypocrite

chose the most solemn time - Passover

sacred place - place of devotion

sacred symbol - a Kiss

sacred man - Jesus, Son of God

MoB - Band of Roman Soldiers

(Kept down uprisings - Jo 18:3,12)

captains of the Temple - LK 22:52

Chief Priests & Elders - LK 22:52

Servants of the Priest

Expressions of Agony

1. Sorrowful & very heavy Mt 26:37 Mk 14:33

2. Sweat as it were great drops
of blood - LK 22:44

3. Cold night - Jo 18:18

4. with strong crying & tears Hb 5:7

5. In prayer

Simon Peter - Zealous

1. foot washing Jo 13:6-8

2. Promised to die for Him - Jo 13

3. Carried a sword - LK 22:38 Jo 18:10

4. Attempts to protect

5. Later - denies Him

A careful accounting
with simplicity and restraint
Eye witness account

ARREST (1-11)
TRIAL (12-29)
PILATE (28-40)

WHAT IS MISSING IN John's Account:

1. The prayer in the Garden
2. The privilege of Peter, James, John
3. The betrayal kiss
4. The flight of the apostles

Found in John's Gospel Only:

1. Astonishment of the mob
2. Identity of Malchus
3. Emphasis of willingness of Jesus to die

OTHER ACCOUNTS: MT 26:26-56 MK 14:32-50; LK 22:39-53

John 18:1

When he had finished praying, Jesus left with his disciples and crossed the Kidron Valley. On the other side there was an olive grove, and he and his disciples went into it.

John 18:2

Now Judas, who betrayed him, knew the place, because Jesus had often met there with his disciples.

John 18:3

So Judas came to the grove, guiding a detachment of soldiers and some officials from the chief priests and Pharisees. They were carrying torches, lanterns and weapons.

"speira" - 1/10 of a legion; 6000 men at full count
what did they expect? Were they seeking the "Light of the world" and the "Lamb of God" to fight back?

John 18:4

Jesus, knowing all that was going to happen to him, went out and asked them, "Who is it you want?"

John 18:5

"Jesus of Nazareth," they replied. "I am he," Jesus said. (And Judas the traitor was standing there with them.)

words which infuriated the Jews (8:58)
Led to the charge of blasphemy LK 22:71
state the affirmation Jo 18:27

John 18:6

When Jesus said, "I am he," they drew back and fell to the ground.

"Why?"

Jesus' willingness to die:

1. Did not hide or resist
2. Did not call the angels - Mt 26:53
3. They fell to the ground - He could have escaped
4. Asked for the apostles to be left alone
5. Laid down His Life willingly - Jo 10:17,18

John 18:7

Again he asked them, "Who is it you want?" And they said, "Jesus of Nazareth."

John 18:8

"I told you that I am he," Jesus answered. "If you are looking for me, then let these men go."

They forsook and fled - Matthew 26:56

John 18:9

This happened so that the words he had spoken would be fulfilled: "I have not lost one of those you gave me."

John 18:10

Then Simon Peter, who had a sword, drew it and struck the high priest's servant, cutting off his right ear. (The servant's name was Malchus.)

The Last Recorded Miracle - LK 22:50,51

John 18:11

Jesus commanded Peter, "Put your sword away! Shall I not drink the cup the Father has given me?"

A rebuke - Matthew 26:52,53

TWO SERIES OF TRIALS - Jewish (religious); Roman (Civil)

Religious trials -Mt 26:59-68

Mk 14:44-65

Lk 22:66-71

Jo 18:12-24

John - Trial before annas

Mt, Mk - Trial before Caiaphas

Lk - Trial before Sanhedrin

Before Annas illegalities - capital punishment trials not allowed at night;
one man sole judge - a deposed high priest.

Court Had Difficulty:

On proper testimony - "found none" - Mk 14:55

Witnesses didn't agree - Mk 14:56

Witnesses misapplied what He had said - Mk 14:58

Judge had no indictment - Mark 14:60

Mind made up before trial even started - John 11:50

Condemned before assembled court - Mark 15:1

Sanhedrin Trial - Luke 22:66-71

Assembled before morning sacrifice

Held this session on the day before the Sabbath

Completed a capital case in one day

Conviction on same day as the trial

High Priest voted first (ballot from youngest to oldest)

Defense not allowed to prove His claim

John 18:12

Then the detachment of soldiers with its commander and the Jewish officials arrested Jesus. They bound him

ILLEGAL ARREST - no warrant
an accomplice was used
it was nighttime

John 18:13

and brought him first to Annas, who was the father-in-law of Caiaphas, the high priest that year.

John 18:14

Caiaphas was the one who had advised the Jews that it would be good if one man died for the people.

Jo 11:47-50

John 18:15

Simon Peter and another disciple were following Jesus. Because this disciple was known to the high priest, he went with Jesus into the high priest's courtyard,

Recorded in all four gospels

John 18:16

but Peter had to wait outside at the door. The other disciple, who was known to the high priest, came back, spoke to the girl on duty there and brought Peter in.

John 18:17

"You are not one of his disciples, are you?" the girl at the door asked Peter. He replied, "I am not."

John 18:18

It was cold, and the servants and officials stood around a fire they had made to keep warm. Peter also was standing with them, warming himself.

John 18:19

Meanwhile, the high priest questioned Jesus about his disciples and his teaching.

John 18:20

"I have spoken openly to the world," Jesus replied. "I always taught in synagogues or at the temple, where all the Jews come together. I said nothing in secret.

John 18:21

Why question me? Ask those who heard me. Surely they know what I said."

John 18:22

When Jesus said this, one of the officials nearby struck him in the face. "Is this the way you answer the high priest?" he demanded. → "to slap in the face"

John 18:23

"If I said something wrong," Jesus replied, "testify as to what is wrong. But if I spoke the truth, why did you strike me?"

Turn the other cheek?
(accept mistreatment w/o physical resistance)

John 18:24

Then Annas sent him, still bound, to Caiaphas the high priest.

John 18:25

As Simon Peter stood warming himself, he was asked, "You are not one of his disciples, are you?" He denied it, saying, "I am not."

John 18:26

One of the high priest's servants, a relative of the man whose ear Peter had cut off, challenged him, "Didn't I see you with him in the olive grove?"

John 18:27

Again Peter denied it, and at that moment a rooster began to crow.

John 18:28

Then the Jews led Jesus from Caiaphas to the palace of the Roman governor. By now it was early morning, and to avoid ceremonial uncleanness the Jews did not enter the palace; they wanted to be able to eat the Passover.

By entering the house
of a Gentile

John 18:29

So Pilate came out to them and asked, "What charges are you bringing against this man?"

Pilate and the Jews (28-32)

no mention of blasphemy

charges: perverting the nation
(LK 23:2)

forbidding to give tribute
to Caesar (Mt 17²⁴⁻²⁷
LK 22¹⁷⁻²²)

claimed to be king
(Jo 18:36)

John 18:30

"If he were not a criminal," they replied, "we would not have handed him over to you."

John 18:31

Pilate said, "Take him yourselves and judge him by your own law." "But we have no right to execute anyone," the Jews objected.

INSIDE: Pilate + Jesus (33-38a)

5 questions

John 18:32

This happened so that the words Jesus had spoken indicating the kind of death he was going to die would be fulfilled.

OUTSIDE: Pilate + the Jews (38b-40)

John 18:33

Pilate then went back inside the palace, summoned Jesus and asked him, "Are you the king of the Jews?"

1.

John 18:34

"Is that your own idea," Jesus asked, "or did others talk to you about me?"

John 18:35

"Am I a Jew?" Pilate replied. "It was your people and your chief priests who handed you over to me. What is it you have done?"

2.

3.

John 18:36

Jesus said, "My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jews. But now my kingdom is from another place."

John 18:37

"You are a king, then!" said Pilate. Jesus answered, "You are right in saying I am a king. In fact, for this reason I was born, and for this I came into the world, to testify to the truth. Everyone on the side of truth listens to me."

4.

John 18:38

"What is truth?" Pilate asked. With this he went out again to the Jews and said, "I find no basis for a charge against him."

5.

John 18:39

But it is your custom for me to release to you one prisoner at the time of the Passover. Do you want me to release 'the king of the Jews'?"

John 18:40

They shouted back, "No, not him! Give us Barabbas!" Now Barabbas had taken part in a rebellion.

The Innocence of Jesus

Judas - Mt 27⁴

Pilate - Jo 19⁴

Pilate's wife - Mt 27¹⁹

Herod - LK 23¹⁵

Thief - LK 23⁴¹

Centurion - LK 23⁴⁷

Centurion's friend - Mt 27⁵⁴

Because of man's weakness, Jesus was crucified

STUDIES IN JOHN
JOHN 18

1. Describe the scene taking place in verses 1-11.
2. What combination of people makes up the group who arrest Jesus?
3. Is this alliance of men strange? What about their number? Their weapons?
4. Who is in control of the situation?
5. How would you describe Jesus' conduct during the arrest?
6. For whom is He concerned? What is the goal of Jesus? (Verse 11)
7. How did His arrestors react when Jesus declared Himself? Why?
8. What is the significance of the "I AM" of verse 5b? (*EX 3:14; JOHN 8:24, 28, 58; 13:19*)
9. Why does Jesus rebuke Peter in verse 10?
10. What irrational elements in the arrest and trial reveal the injustice and hatred of the people involved in this plot? (*18:12, 19, 22, 28, 31, 40*)
11. Why does Jesus answer the question regarding His teaching as He does in verses 20, 21?
12. How did Peter come into temptation?
13. What provision had Jesus made for him to avoid temptation?
14. Why did Peter find it so difficult to admit his relationship with Jesus?
15. How had the intensity of the Jews built up against Jesus before Pilate? (*18:31; 19:7, 12*)
16. How does Pilate react to each of the accusations?
17. How does he try to appease the crowds?
18. What does Jesus say about His kingdom and Kingship?
19. Who is really on trial here?
20. Discuss how a person's ambitions can determine his conduct in a moral crisis.

What we learn about Jesus:

1. voluntarily laid His life down (4, 8, 11, 36)
2. He was in full knowledge + command of the situation (9, 32)
3. He was courageous
4. His magnanimity in healing Malchus' ear



John 19:1

Then Pilate took Jesus and had him flogged.

Jesus endured physically and mentally (ridicule)

John 19:2 πλέκω - "to weave"

The soldiers twisted together a crown of thorns and put it on *humiliating and painful* his head. They clothed him in a purple robe cf Rv 19:13 *Robe of blood*

John 19:3

"one after another"

and went up to him again and again, saying, "Hail, king of the Jews!" And they struck him in the face. Mk 15:19

John 19:4

Once more Pilate came out and said to the Jews, "Look, I am bringing him out to you to let you know that I find no basis for a charge against him." - *"no, none at all"*

John 19:5

When Jesus came out wearing the crown of thorns and the purple robe, Pilate said to them, "Here is the man!" - *Jest - "a dangerous man!"*

John 19:6

As soon as the chief priests and their officials saw him, they shouted, "Crucify! Crucify!" But Pilate answered, "You take him and crucify him. As for me, I find no basis for a charge against him."

John 19:7

The Jews insisted, "We have a law, and according to that law he must die, because he claimed to be the Son of God."

Blasphemy Lv 24¹⁶

John 19:8

When Pilate heard this, he was even more afraid,

John 19:9

and he went back inside the palace. "Where do you come from?" he asked Jesus, but Jesus gave him no answer.

irritated - a blow to pride

John 19:10

"Do you refuse to speak to me?" Pilate said. "Don't you realize I have power either to free you or to crucify you?"

John 19:11

Jesus answered, "You would have no power over me if it were not given to you from above. Therefore the one who handed me over to you is guilty of a greater sin."

Responsible to God for whatever disposition made

Bearing the cross 17,18

on the cross 19-21

Beneath the cross 23,24

By the cross 25-27

Above the cross 28-30

Down from the cross 31-42

Beyond the cross 20:1-11

Progression of charges

evildoing 18:30

King of the Jews 18:33

Blasphemy 19:7

Sedition against Caesar 19:12

John 19:12

"Began seeking"

From then on, Pilate tried to set Jesus free, but the Jews kept shouting, "If you let this man go, you are no friend of Caesar. Anyone who claims to be a king opposes Caesar."

John 19:13

When Pilate heard this, he brought Jesus out and sat down on the judge's seat at a place known as the Stone Pavement (which in Aramaic is Gabbatha).

The Mental Anguish

1. foreseeing the doom of the Jews
2. Being betrayed, denied
3. Beaten while innocent
4. Mother suffering

Hb 12:2 Pt 2:8

John 19:14

Friday

It was the day of Preparation of Passover Week, about the sixth hour. "Here is your king," Pilate said to the Jews.

John 19:15

But they shouted, "Take him away! Take him away! Crucify him!" "Shall I crucify your king?" Pilate asked. "We have no king but Caesar," the chief priests answered. *Abandoned the faith of their forefathers*

- "Is it proper?" *Emphatic*

John 19:16

The best Jew that ever lived!

Finally Pilate handed him over to them to be crucified. So the soldiers took charge of Jesus.

John 19:17

→ *The beam - Lk 14:27*

Carrying his own cross, he went out to the place of the Skull (which in Aramaic is called Golgotha).

*The Place
People*

Punishment

Paschal Lamb

innocent

friend

Son of God

John 19:18

Here they crucified him, and with him two others--one on each side and Jesus in the middle. → *identified with the worst of criminals*

John 19:19

Pilate had a notice prepared and fastened to the cross. It read: JESUS OF NAZARETH, THE KING OF THE JEWS.

John 19:20

Many of the Jews read this sign, for the place where Jesus was crucified was near the city, and the sign was written in Aramaic, Latin and Greek.

John 19:21

The chief priests of the Jews protested to Pilate, "Do not write 'The King of the Jews,' but that this man claimed to be king of the Jews."

John 19:22

Pilate answered, "What I have written, I have written." - "stands written"

John 19:23

When the soldiers crucified Jesus, they took his clothes, - outer clothes (ἐματία)
dividing them into four shares, one for each of them, with the
undergarment remaining. This garment was seamless, woven in — "chiton"
one piece from top to bottom.

John 19:24

"Let's not tear it," they said to one another. "Let's decide by lot
who will get it." This happened that the scripture might be
fulfilled which said, "They divided my garments among them
and cast lots for my clothing." So this is what the soldiers did.

Ps 22¹⁸

John 19:25

Near the cross of Jesus stood his mother, his mother's sister,
Mary the wife of Clopas, and Mary Magdalene.

John 19:26

When Jesus saw his mother there, and the disciple whom he
loved standing nearby, he said to his mother, "Dear woman,
here is your son,"

John 19:27

and to the disciple, "Here is your mother." From that time on,
this disciple took her into his home.

John 19:28

Later, knowing that all was now completed, and so that the
Scripture would be fulfilled, Jesus said, "I am thirsty."

Ps 69²¹

John 19:29 "sour wine"

A jar of wine vinegar was there, so they soaked a sponge in it,
put the sponge on a stalk of the hyssop plant, and lifted it to
Jesus' lips.

John 19:30

When he had received the drink, Jesus said, "It is finished." - "It has been completed
and remains finished"

Prophecies fulfilled
Atonement made
Law fulfilled
Suffering over

John 19:31

Now it was the day of Preparation, and the next day was to be a special Sabbath. Because the Jews did not want the bodies left on the crosses during the Sabbath, they asked Pilate to have the legs broken and the bodies taken down.

How hypocritical!

John 19:32

The soldiers therefore came and broke the legs of the first man who had been crucified with Jesus, and then those of the other.

John 19:33

But when they came to Jesus and found that he was already dead, they did not break his legs. *Ps 34:20*

John 19:34

Instead, one of the soldiers pierced Jesus' side with a spear, bringing a sudden flow of blood and water. *ZE 12:10*

*SIGNIFICANCE OF THE BLOOD -
MT 26²⁸ Hb 9¹² (10⁴)
RV 1⁵ 1Jo 1⁷ Ep 1⁷
co 1¹⁴ Ac 20²⁸ 1Pt 1^{18,19}*

John 19:35

The man who saw it has given testimony, and his testimony is true. He knows that he tells the truth, and he testifies so that you also may believe.

John 19:36

These things happened so that the scripture would be fulfilled: "Not one of his bones will be broken,"

John 19:37

and, as another scripture says, "They will look on the one they have pierced."

John 19:38

Later, Joseph of Arimathea asked Pilate for the body of Jesus. Now Joseph was a disciple of Jesus, but secretly because he feared the Jews. With Pilate's permission, he came and took the body away.

John 19:39

He was accompanied by Nicodemus, the man who earlier had visited Jesus at night. Nicodemus brought a mixture of myrrh and aloes, about seventy-five pounds.

John 19:40

Taking Jesus' body, the two of them wrapped it, with the spices, in strips of linen. This was in accordance with Jewish burial customs.

John 19:41

At the place where Jesus was crucified, there was a garden, and in the garden a new tomb, in which no one had ever been laid.

John 19:42

Because it was the Jewish day of Preparation and since the tomb was nearby, they laid Jesus there.

no one buried there before
First grave of a sinless man

Borrowed - temporary

Left furnished - clothing

Brought hope - 1co 15¹⁹⁻²²

fulfilled an unusual prophecy
(poor, yet buried with the rich) 1s 53⁹

STUDIES IN JOHN
JOHN 19

1. Why does Pilate have Jesus scourged when he decrees His innocence?
2. What is significant in Pilate's conversation with Jesus? What subjects do they discuss?
3. What does Jesus say about His kingdom and His Kingship?
4. How near did Pilate come to an understanding of real truth?
5. Twice Pilate declared Jesus innocent. When does his attitude toward Jesus change to fear?
6. How does Jesus answer Pilate's threat?
7. Pilate is afraid. He wants to release Jesus. What greater fear do the Jews introduce to finally get him to condemn Jesus?
8. How is Christ's suffering on the cross different from that of the two thieves?
9. Who has the last word on the description of Jesus which is placed over the cross?
10. How are belief and unbelief demonstrated by the soldiers and the women at the cross?
11. In the face of what is happening in human history, how is the soldiers' action a comment on man's dilemma?
12. What three statements of Jesus on the cross reveal about His person?
13. Cf. John 19:30 with John 10:18. How do these two verses compare?
14. How does Jesus regard His death?
15. In what ways do the final details of Jesus' death fulfill Old Testament prophecies?
16. Who buries Jesus?
17. How does the death of Christ still have power today to call people from half-hearted discipleship into unashamed service?

SIGNIFICANCE OF RESURRECTION:

OUR Resurrection depends on it

1 CR 15:12-22 Jo 11:25

GOSPEL 1 CR 15 15-17

DEITY Ro 1⁴ Jo 10¹⁷

FORGIVENESS Ro 4²⁵

HOPE 1 PT 1 3, 4

PREACHING Ac 2²⁴ 3¹⁵ 4¹⁰ 10⁴⁰ 17³¹

SAVED 1 PT 3²¹

FIRST DAY OF THE WEEK Mk 16⁹ Jo 20¹

POWER OVER ENEMIES Mt 28¹⁸ 1 CR 10¹³

WHAT HAPPENED TO THE
BODY?

1. MARY - v. 15

GUARD; SEAL; CLOTHING; one
man

2. DISCIPLES TAKE IT?

SOLDIERS SAID GO MT 28¹¹⁻¹⁵
death if asleep



Precautions against it
MT 27 62-66

DID NOT EXPECT HIM TO
BE MISSING Mk 16¹
Lk 24¹

3. ENEMIES?

Wanted it to remain in
the tomb - MT 27 62-66

DID NOT produce it

4. Swoon Theory?

CONCLUSION:

RESURRECTION!

Ps 16:9-11

Jo 2:19-22

PROOF:

open tomb
empty grave
grave clothes
appearances

Defeat is turned to victory, and despair turned to hope

John 20:1

Early on the first day of the week, while it was still dark, Mary Magdalene went to the tomb and saw that the stone had been removed from the entrance. "Took note of"

John 20:2

So she came running to Simon Peter and the other disciple, the one Jesus loved, and said, "They have taken the Lord out of the tomb, and we don't know where they have put him!" "Do we forgive our brethren as quickly?"

John 20:3

So Peter and the other disciple started for the tomb.

John 20:4

Both were running, but the other disciple outran Peter and reached the tomb first.

Progression:

Many took note of (open sepulchre)

John took note of (linen clothes)

Peter scrutinized (clothes)

John understood (believed)

John 20:5 "Took note of"

He bent over and looked in at the strips of linen lying there but did not go in.

John 20:6

Then Simon Peter, who was behind him, arrived and went into the tomb. He saw the strips of linen lying there,

"scrutinized";
"examined carefully"

John 20:7

→ "sweat-band"

as well as the burial cloth that had been around Jesus' head. The cloth was folded up by itself, separate from the linen.

John 20:8

Finally the other disciple, who had reached the tomb first, also went inside. He saw and believed. "understood"

John 20:9

(They still did not understand from Scripture that Jesus had to rise from the dead.)

John 20:10

Then the disciples went back to their homes,

John 20:11

but Mary stood outside the tomb crying. As she wept, she bent over to look into the tomb

John 20:12

and saw two angels in white, seated where Jesus' body had been, one at the head and the other at the foot.

John 20:13

They asked her, "Woman, why are you crying?" "They have taken my Lord away," she said, "and I don't know where they have put him."

John 20:14

At this, she turned around and saw Jesus standing there, but she did not realize that it was Jesus.

John 20:15

"Woman," he said, "why are you crying? Who is it you are looking for?" Thinking he was the gardener, she said, "Sir, if you have carried him away, tell me where you have put him, and I will get him."

John 20:16

Jesus said to her, "Mary." She turned toward him and cried out in Aramaic, "Rabboni!" (which means Teacher). → more respect than Rabbi ("My Great Teacher")

John 20:17

"clinging to"

Jesus said, "Do not hold on to me, for I have not yet returned to the Father. Go instead to my brothers and tell them, 'I am returning to my Father and your Father, to my God and your God.'"

John 20:18

Mary Magdalene went to the disciples with the news: "I have seen the Lord!" And she told them that he had said these things to her.

John 20:19

On the evening of that first day of the week, when the disciples were together, with the doors locked for fear of the Jews, Jesus came and stood among them and said, "Peace be with you!" v. 26

John 20:20

After he said this, he showed them his hands and side. The disciples were overjoyed when they saw the Lord.

John 20:21

Again Jesus said, "Peace be with you! As the Father has sent me, I am sending you."

John 20:22

And with that he breathed on them and said, "Receive the Holy Spirit."

John 20:23

If you forgive anyone his sins, they are forgiven; if you do not forgive them, they are not forgiven."

John 20:24

Now Thomas (called Didymus), one of the Twelve, was not with the disciples when Jesus came.

"why was Thomas absent?"

Bad weather; had company; had a hard day; there were hypocrites there; preacher gone; discouraged; weak faith; fear?



what Thomas missed -
fellowship of disciples
v. 19, Ac 2:42

Being with Jesus vs 19, 2
Hearing the message vs 21-23
Gift of peace v21

John 20:25

So the other disciples told him, "We have seen the Lord!" But he said to them, "Unless I see the nail marks in his hands and put my finger where the nails were, and put my hand into his side, I will not believe it."

John 20:26

A week later his disciples were in the house again, and Thomas was with them. Though the doors were locked, Jesus came and stood among them and said, "Peace be with you!"

John 20:27

Then he said to Thomas, "Put your finger here; see my hands. Reach out your hand and put it into my side. Stop doubting and believe."

John 20:28

Thomas said to him, "My Lord and my God!"

John 20:29

Then Jesus told him, "Because you have seen me, you have believed; blessed are those who have not seen and yet have believed."

John 20:30

Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book.

John 20:31

But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.

Selective - "many other... THESE are written"
Attested - "in the PRESENCE of the disciples"
Apologetic - "that you may BELIEVE"
Interpretive - "that Jesus is the Christ"
Definitive - "THE Son of God"
Effective - "you MAY HAVE LIFE"

STUDIES IN JOHN
JOHN 20

1. From evidence in this chapter, do you think the disciples expected Jesus to rise from the dead? **(MK 16:10, 11)**
2. How did Mary Magdalene interpret the moving of the stone?
3. For whose benefit was the stone moved away?
4. What action did Mary's report arouse in Peter and John?
5. What did John see when he looked in?
6. What is the importance of the thorough observation Peter made?
7. What was their reaction?
8. How did Mary's natural conviction and her sorrow over Jesus' death keep her from seeing the truth?
9. Why was Jesus so dear to her? **(MK 16:9)**
10. What convinced her of what had happened?
11. How does she demonstrate her new convictions and belief?
12. List evidences given through verse 16 that the resurrection did in fact take place. **(1, 2, 6-8, 16)**
13. What is taking place in verses 19-31? What do you see? How do you feel? What emotions do you have?
14. Does belief, or unbelief, characterize those gathered?
15. What comfort does the word of Jesus give them?
16. What proof did Jesus present to His disciples? **(20)**
17. What finally convinces Thomas?
18. How does Jesus handle Thomas' unbelief, or doubting?
19. What do we learn about Jesus and doubter from this?
20. What is the significant about Thomas' response?

(Studies in John 20, page 2)

21. How does verse 29 give us encouragement to faith?
22. What observations can you make about the resurrected body of Jesus?
23. What commission does Jesus give His disciples?
24. How can you account for the difference between the fear of verse 19 and the boldness of Acts 2:37-42; 4:1-4?
25. What does this chapter teach us about believing?
26. What valuable lessons do you learn from this tremendous chapter?

INFLUENCES:

Efforts under human Leadership
alone are unavailing

Sometimes our defeats open the
way to greater victories

The new security of abiding
in Christ

EPILOGUE - POSTSCRIPT

contains the only recorded miracle
following the resurrection

No words of condemnation

John 21:1

Afterward Jesus appeared again to his disciples, by the Sea of Tiberias. It happened this way: (Told to go there - Mk 14:28 Mt 28:7,16)

3rd appearance to the Apostles as a group

John 21:2

Simon Peter, Thomas ^{→ had he learned his lesson?} (called Didymus), Nathanael from Cana in Galilee, the sons of Zebedee, and two other disciples were together.

TOTAL OF SEVEN

John 21:3

"I'm going out to fish," Simon Peter told them, and they said, "We'll go with you." So they went out and got into the boat, but that night they caught nothing. *Failure / discouragement*

→ weak faith? To be busy?
for food? At Peter's suggestion

John 21:4

Early in the morning, Jesus stood on the shore, but the disciples did not realize that it was Jesus.

John 21:5

"children" - term of endearment

He called out to them, "Friends, haven't you any fish?" "No," they answered.

→ "you do not have anything to eat, do you?"

John 21:6

He said, "Throw your net on the right side of the boat and you will find some." When they did, they were unable to haul the net in because of the large number of fish.

- definite + specific

John 21:7

Then the disciple whom Jesus loved said to Peter, "It is the Lord!" As soon as Simon Peter heard him say, "It is the Lord," he wrapped his outer garment around him (for he had taken it off) and jumped into the water.

→ AORIST - rapid and impulsive reaction

John 21:8

The other disciples followed in the boat, towing the net full of fish, for they were not far from shore, about a hundred yards.

John 21:9

When they landed, they saw a fire of burning coals there with fish on it, and some bread.

John 21:10

Jesus said to them, "Bring some of the fish you have just caught."

→ cooperation

John's good details:
139 4667 12'
2" 454 2114

John 21:11

Simon Peter climbed aboard and dragged the net ashore. It was full of large fish, 153, but even with so many the net was not torn.

about 400 pounds

John 21:12

Jesus said to them, "Come and have breakfast." None of the disciples dared ask him, "Who are you?" They knew it was the Lord.

only three times in NT

John 21:13

Jesus came, took the bread and gave it to them, and did the same with the fish.

not only cooked, but served

John 21:14

Apostles

This was now the third time Jesus appeared to his disciples after he was raised from the dead.

denied three times
challenged three times

John 21:15

Lord - αγαπαγ; Peter - Phileo

When they had finished eating, Jesus said to Simon Peter, "Simon son of John, do you truly love me more than these?" "Yes, Lord," he said, "you know that I love you." Jesus said, "Feed my lambs." *more than words - must take action*

→ Love of others?
earthly things?
fleshly desires?

The encounter is graphic & challenging

} Affirmed his love for Ch.
Love for a friend

John 21:16

Again Jesus said, "Simon son of John, do you truly love me?" He answered, "Yes, Lord, you know that I love you." Jesus said, "Take care of my sheep."

John 21:17

The third time he said to him, "Simon son of John, do you love me?" Peter was hurt because Jesus asked him the third time, "Do you love me?" He said, "Lord, you know all things; you know that I love you." Jesus said, "Feed my sheep."

Lord - phileo
Peter - phileo

John 21:18 "To be firm; it is true"

I tell you the truth, when you were younger you dressed yourself and went where you wanted; but when you are old you will stretch out your hands, and someone else will dress you and lead you where you do not want to go."

live to be old
die a violent death
would glorify God
different than John's death

John 21:19

Jesus said this to indicate the kind of death by which Peter would glorify God. Then he said to him, "Follow me!"

pres. imp.

"Make a habit of following me"

John 21:20

Peter turned and saw that the disciple whom Jesus loved was following them. (This was the one who had leaned back against Jesus at the supper and had said, "Lord, who is going to betray you?")

John 21:21

When Peter saw him, he asked, "Lord, what about him?" *"houtos ti" - this one, what?*

John 21:22

Jesus answered, "If I want him to remain alive until I return, what is that to you? You must follow me." *"none of your business!"*

John 21:23

Because of this, the rumor spread among the brothers that this disciple would not die. But Jesus did not say that he would not die; he only said, "If I want him to remain alive until I return, what is that to you?"

John 21:24

This is the disciple who testifies to these things and who wrote them down. We know that his testimony is true.

John 21:25

Jesus did many other things as well. If every one of them were written down, I suppose that even the whole world would not have room for the books that would be written.

*The vastness of the work
and words of Jesus*

LESSONS TO LEARN:

1. The Lord keeps His promises
(Mat 28:10; Mk 16:7; Mt 18:20; 28:18-20; Hb 6:18)
2. Without Christ, we accomplish nothing. Jo 15:5; Pi 3:7,8; 4:13
3. There are blessings in obedience

Obeying the gospel (1 Pt 1:22; Rm 6:16-18; Hb 5:8,9)
Living as a Christian (Mt 6:24-27)
Proof of our faith (James 2:18)
4. Jesus provides for His own
(Mt 6:33; 2 Co 9:8; Pi 4:19; Ro 8:28; Ep 1:3; Ro 8:17)
5. Lord's blessings come in abundance
6. We must realize our need before receiving God's blessings

Need for forgiveness - Ac17:30; Lk 24:46,47
Need for salvation - Ac 2:38; 9:6
Need for spiritual blessings

STUDIES IN JOHN
JOHN 21

1. Why do you think this chapter is recorded here? (*Shows His Love, and mission*)
2. Where are the disciples? Who is there?
3. Why were the disciples in Galilee? (*MK 16:7*)
4. Who wanted to fish? How many joined him?
5. Why do you suppose they went fishing?
6. Why did Jesus appear in such sudden and surprising ways to His disciples, and then leave?
7. What did Jesus teach the disciples about Himself by helping them get such a large catch of fish?
8. How do you interpret Peter's eagerness to get to the Lord? (*MK 16:7; 1 COR 13:12; LUKE 24:34*)
9. What impressions do you get about Jesus from His statements in verses 5,6,10,12?
10. What is His concern?
11. What memories might have come back to the disciples' mind as they ate this breakfast prepared by Jesus?
12. Who, or what, is the "more than these?"
13. What basic question is being put to Peter?
14. Why the same question three times?
15. What is the meaning of the charge given to Peter?
16. What will be the cost of Peter's discipleship?
17. What does Jesus teach in verses 20-23 about obedience and discipleship?
18. How does following Jesus take care of our tendency to compare our lot in Life with that of someone else? How does it take care of our concerns about the future?
19. How do you personally respond to John's account of the meaning of the life and death of Jesus?

