Outline of the Book of John

Introduction:

The thesis of the entire book of John may fairly be placed on John 20:30-31: “Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.”

It has been said that the gospel of John is somewhat like a tract. Its aim is to bring its readers to a faith in Jesus Christ and prove, unequivocally, that He is the Son of God. The book is, therefore, separated from what is commonly referred to as the Synoptic Gospels (Matthew, Mark and Luke). These are synoptic in the sense that they are similar in content, order and statement. For example, “outside the events of Passion Week and the Resurrection period, the fourth Gospel touches the Synoptic narrative in only one incident, that of the Feeding of the Five Thousand and the walking on the water.”

While the Synoptic Gospels concentrate on the Galilean, Perean and Judean ministry, John speaks at length of the time Jesus spent preaching in Jerusalem. One more distinguishing fact regarding the Gospel of John is that it does not deal with the parables of Jesus, as do the Synoptic Gospels.

What strikes us as odd, while studying the book of John, is that the account of the Lord’s Supper is left out of his narrative. These facts stand as evidence that John had a different purpose in his writing than did the synoptic writers. “Eusebius records that John, having been shown the other Gospels, testified to their truth, but admitted that they lacked a record of the events of the early days of Christ’s ministry before John the Baptist was imprisoned.”

As stated above, it appears that John has a spiritual purpose behind his writing, which is indicated by John 20:30-31. His testimony of Christ is given in hope of saving his readers from the current errors being taught of his day. This may be more accurately explained after examining the time in which John wrote this account of the life of Christ.

Ephesus, being near to Colossi, was subject to the false teaching of Gnosticism, Docetism and Asceticism. Forty years earlier (AD 55), Paul had dealt with a heresy of Asceticism mixed with Gnosticism at Colossi (Col. 2:20-23). One Gnostic belief was that Simon Peter died on the cross in the place of Jesus. Docetism preached that Jesus never really became incarnate. “They maintain that Christ could never have been contaminated by the world, since it was essentially evil. This meant that Christ did not really become flesh.” Another faction that had reared its head in Ephesus was that some held that John the Baptist was the Messiah. For this cause some knew only the “baptism of John” (Acts 18:24-28). Paul came in contact with twelve of these individuals in Acts 19:1-7.

As John would have seen these heresies first hand, he determined to write an account of the life of Christ that illustrated proof that Jesus was the Son of God and that he was God in the flesh, deity. Secondly, unlike the Synoptic Gospels, John clearly shows the preparatory work of John the Baptist and does not grandees him at all. To the contrary, John emphasizes the subordinate function of John the baptizer (Jn. 1:19-28).

Time of Writing

Domitian was Emperor of Rome when John was exiled to the island of Patmos. Evidently John refused to bow down and worship the emperor. The consequence was that he was secluded from society for punishment. Domitian died in AD 96 at which time John was released from his exile. John returns to Ephesus and there he writes his gospel probably around 97 or 98 AD. Secular historians, such as Eusebius, support these thoughts.

Author of the Book of John

The author of the Gospel according to John can be none other than the apostle John, one of the sons of Zebedee and Salome (Matt. 27:56). John had a special relationship to Jesus:

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1 A. T. Robertson’s Word Pictures in the NT Volume V pg. Xiv.
2 Daniel H. King; Truth Commentaries on John pg. Xxxxix.
3 Ibid. pg. Liv.
A. He was at first a disciple of John the Baptist (Jn. 1:35-42).
B. John is often referred to as “the disciple whom Jesus loved” (Jn. 21:7).
C. The one who “leaned on the breast of Jesus at the Supper” (Jn. 13:23).
D. One of only three who saw Jesus raise up the daughter of Jairus (Mark 5:37; Luke 8:51).
E. One of only three to see Jesus transfigured (Matt. 17:1ff).
F. He took care of Jesus’ mother after the crucifixion (Jn. 19:25-27).
G. He was the only apostle present when the Lord was crucified (Matt. 26:56).
H. He was first to the tomb upon hearing the news that Jesus had been resurrected from the dead (Jn. 20:2).
I. After the church was established he suffered persecution and imprisonment (Acts 4:3 and 5:17-42).
J. John the apostle was regarded as a pillar in the church in Jerusalem (Acts 15:6-13).

Jesus regarded John as one of the “sons of thunder” (Mark 3:17). “This does not mean that John was boisterous in speech, crude of manners or tempestuous in disposition; it was assigned to him because it reflected the courage and conviction he felt and his willingness to lay the axe at the root of the tree when duty demanded. Though gentle and kind he was not a weakling and his positive convictions gave him constancy and courage to face up to any situation confronting him. He was a ‘son of thunder’ in teaching the truth, in opposing error, in challenging the enemies of the Lord; qualities and characteristics the Lord approved and appreciated”⁴ (see study # 1; God’s Desired Character).

The Seven signs of Jesus recorded in the Book of John:

I. Jesus turns the water into wine at Cana (Jn. 2:1ff).
II. Jesus heals the nobleman’s son (Jn. 4:46-54).
III. Jesus heals a man that had been lame for 38 years near the pool of Bethesda (Jn. 5:2-9).
IV. Jesus feeds the five thousand with five loaves and two fishes (Jn. 6:1-15).
V. Jesus walks on the Sea of Galilee (Jn. 6:16-21).
VI. Jesus heals a blind man by spitting in the dirt and making clay then applying the mud to the blind man’s eyes (Jn. 9:1-7).
VII. Jesus raises Lazarus from the dead (Jn. 11:17ff).

The “I am’s” of Jesus:

I. I am the bread of life (Jn. 6:35).
II. I am the light of the world (Jn. 8:12).
III. I am the door of the sheep (way of entering salvation) (Jn. 10:7-9).
IV. I am the good shepherd (10:11).
V. I am the resurrection and the life (11:25).
VI. I am the way (Jn. 14:6).
VII. I am the truth (Jn. 14:6).
VIII. I am the life (Jn. 14:6).

Special Studies in John:

I. The deity of Jesus in John
   A. Jesus is the Word that was God (1:1).
   B. Jesus had a part in creating the world (1:2).
   C. Jesus, as the Word, became flesh (1:14, 29-30).
   D. Nathanael confesses the deity of Christ (1:49).
   E. Jesus performed faith producing signs and many believed that He was deity (2:1-11, 23).
   F. Jesus reveals His deity to the Samaritan woman at Jacob’s well (4:26).
   G. The Samaritans confess the deity of Jesus (4:39-42).

H. Jesus was equal with God (Jn. 5:18).
I. Jesus is the divine King that was foretold of coming in the OT (Jn. 1:49; 6:14-15).
J. Jesus never sinned (Jn. 8:46).
K. Jesus is the great “I Am” (Jn. 8:58) (see all “I am” statements in John).
L. Martha confesses the deity of Jesus (Jn. 11:27).
M. John quotes from Isa. 6:10 and 53:1 and makes the application of God to Jesus thus proving His deity (Jn. 12:38-40).
N. Jesus proclaims the oneness between He and the Father to Philip (Jn. 14:8ff).
O. The disciples confess the deity of Jesus in the upper room after the Passover Feast meal (Jn. 16:30).
P. Thomas proclaims the deity of Jesus (Jn. 20:28).

II. Jesus professes His deity:
A. To the Samaritan woman (Jn. 4:26).
B. To the unbelieving Jews (Jn. 8:58; 10:24, 25, 30).
C. To the blind man that was healed (Jn. 9:37).
D. To Philip (Jn. 14:8ff).
E. To Caiaphas the high priest (Mk. 14:62).
F. To Pilate (Jn. 18:37).

III. Jesus preaches the terms of admission into the eternal kingdom of God
A. Jesus preached to Nicodemus instructions that he may enter into the kingdom of God (3:3). Nicodemus was told to be “born anew” (cause to exist). This can only occur through hearing gospel preached, believing message, confessing that Jesus is the Christ, repenting of sins, being baptized for the remission of sins, and living faithfully to the Lord (cf. notes at John 3:1ff).
B. Believing in Jesus (3:15-18, 36; 11:25-26).
D. Jesus is the one and only way to heaven (14:2-6). Peter clearly understood this (Jn. 6:67-68).

IV. John on “believing in Jesus”
A. Belief equates to eternal life (3:14-16; 6:40, 47, 67-68; 11:25-26).
B. Belief equated to obeying the Son (His words) (3:36).
C. Hearing (adhering) to the words of Jesus is equated to belief (4:24; 8:47; 9:31) whereas not hearing is equated to unbelief (Jn. 8:43-45; 9:27).
D. Abiding in the word of God is equated to believing Jesus (5:38).
E. Unbelief equals “dying in your sins” (8:24).
F. Jesus winnows those who lay claims to belief and faith (Jn. 2:23-25; 6:2, 15; 7:31-32, 40-44; 8:30; 10:40-42).
G. Unbelief is equated to sin (Jn. 16:8-9).
H. Belief is produced by revelation (Jn. 20:30-31).

V. The consequences of exposing men’s sins:
A. Those who are spiritually darkened hate the light of the gospel because it exposes their dark deeds (3:19-20).
B. Those who represent truth, as Jesus, are persecuted by the world (5:14-18).
C. The world hates those who expose their dark deeds (7:7).
D. The world hates those who are not like them (Jn. 15:18-25).

VI. Truth can and must be known:
A. Knowing and understanding truth comes from intense investigation of the scriptures (7:14-18).
B. The “true disciple” knows truth (8:31-32).
C. Present knowledge comes from past studies (Jn. 13:17; 14:4).
D. Jesus depends upon the disciples to know truth that they may be instructed regarding the direction they are to take in this life (Jn. 14:3-4, 6-7).
E. If we cannot know truth we cannot know Jesus (Jn. 14:6).
F. To not know truth is to be confused whereas to be instructed and in the know is to be at peace, without fear and a troubled heart (14:27-28 [I Cor. 14:34]).

VII. Judgment of God and man:
A. Man is to “judge righteous judgments” (7:24).
VIII. Jesus’ style of preaching and addressing people:
B. Blount (8:21-24).
D. Jesus was compassionate and caring (Jn. 10:11ff; 11:33-35; cf. Heb. 2:18; 4:16; 5:2).
E. He did not consider Himself any “greater” than others of flesh (i.e., Jesus was humble and willing to serve others) (Jn. 13:12-17).
F. Jesus spoke words of comfort and encouragement (Jn. 14:1-2, 18; 27; 16:1, 33).
G. Jesus spoke up in defense of truth rather than cowering under pressure (cf. Jn. 18:19-23) as we are commanded to do (cf. Heb. 10:37-39).
H. Jesus answers Peter’s question regarding how John was to die by basically telling him it is not of his concern (Jn. 21:21-22).

IX. Jesus draws a distinct line between those who are true disciples and those who are pseudo:
A. Those who “abide in my word” are true disciples (Jn. 5:38; 8:31).
B. Those willing to figuratively eat and drink the word of God (Jn. 6:54, 56, 63, 68).
C. Those who are proud and unwilling to repent have no eternal life (Jn. 9:40-41).
D. Those who “love one another” are Jesus’ “disciples” (Jn. 13:35; 15:12-17).
E. One proves his discipleship by “bearing much fruit” (Jn. 15:8).

Chapter One:

I. The Deity of Christ (1:1-14):
A. “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through him; and without him was not anything made that hath been made. In him was life; and the life was the light of men. And the light shineth in the darkness; and the darkness apprehended it not” (1:1-5).
1. The word or logos “was” in existence in the beginning. In fact, Jesus was before the foundations of the world (Eph. 1:4; I Pet. 2:20).
2. Jesus represents “the word” (logos). He is represented as logos due to the fact that in him rest complete revelation of deity (Col. 2:9). Secondly, Jesus speaks the mind of God (Heb. 1:1-3) thus qualifying him as the logos.
3. The character of the deity of Christ:
   a. The logos was with God (vs. 1) (cf. I Jn. 1:2 for a parallel statement). Jesus was in existence with God in the closest possible connection though distinct from him. Evidently John reveals that Jesus and God are not identical but they are one (see study # 2; The Nature of the Godhead).
   b. The logos was God (vs. 1): Not as an attribute of God but as a distinct person. “He (Jesus) is himself God in the same sense and to the same degree that the Father is God. There is one God; one divine nature; consisting of three distinct persons.” Matthew 28:18-20 is an indicator of this.
   c. Verse 2 indicates that there was never a time in which the Godhead did not exist.
   d. The logos (Jesus) was the agent of all creation (vs. 3). God was the source and Jesus the one who commenced the work. “Yet to us there is one God, the Father, of whom are all things, and we unto him; and one Lord Jesus Christ, through whom are all things, and we through him” (I Cor. 8:6) (cf. also Col. 1:16; Heb. 1:3).
   e. Jesus is life (vs. 4) as opposed to death which is represented by sin (Eph. 2:1). He is life to men by his illuminating light! As the divine revealer of God’s truths he enlightens mankind to

5 Ibid. pg. 23
understanding of God. Light in the scriptures always represents truth and darkness represents error and moral corruption (Eph. 5:8-11; I Pet. 2:9; I Jn. 1:5-7).

B. “There came a man, sent from God, whose name was John. The same came for witness, that he might bear witness of the light, that all might believe through him. He was not the light, but [came] that he might bear witness of the light. There was the true light, [even the light] which lighteth every man, coming into the world. He was in the world, and the world was made through him, and the world knew him not. He came unto his own, and they that were his own received him not. But as many as received him, to them gave he the right to become children of God, [even] to them that believe on his name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God” (1:6-13):

1. Though Jesus was the “true light” (vs. 9), the world refused him and rejected him (vs. 10-11). Matt. 13:13-15 paints a vivid picture of this very statement. His own Jewish brethren rejected him even to the point of them crucifying the Lord (vs. 11).

2. There were however, some that did receive the illuminating light of Jesus (vs. 12). These were the ones Jesus gave the “right to become children of God” (cf. Gal. 3:26; I Jn. 3:1-2).

3. Verse 13 is a grand spiritual theme of the bible. Those who accept Jesus and his sayings by obedient faith are born a new creature unto God. Jesus spoke of this topic to Nicodemus in John 3:8 terming it being “born anew.” The new life spoken of here is spiritual life in Christ Jesus (Eph. 2:5).

4. John the Baptist came bearing witness of Jesus and the life he offered.

C. “And the Word became flesh, and dwelt among us and we beheld his glory, glory as of the only begotten from the Father, full of grace and truth” (1:14):

1. The logos (word) became flesh. This statement identifies Jesus as appearing at a definite point in time in the form of human flesh. Here is deity becoming incarnate. Jesus “existed in the form of God” (Phil. 2:5-11) (see study # 3; The Nature of Christ; i.e., His deity, humanity, and character).

2. “John has laid before us in amazingly simple language the greatest of all mysteries of theology. He tells us that God himself took up an abode in human flesh.”

   Taking the form of flesh, Jesus “dwelt” (vs. 14) among men. The word "dwelt" in Greek means to tabernacle or pitch a tent.

II. John the Baptist (1:15-18):

A. “John beareth witness of him, and crieth, saying, This was he of whom I said, He that cometh after me is become before me: for he was before me” (1:15).

1. John the Baptist is introduced as a man who has come at a specific point of time where as Jesus was from the foundation of the world (vs. 6).

2. The fact that John refers to the Baptist as having been “sent” by God connects this man to the one prophesied in Malachi 3:1, “Behold, I send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, will suddenly come to his temple; and the messenger of the covenant, whom ye desire, behold, he cometh, saith Jehovah of hosts.”

3. The purpose of the Baptist is given in vs. 8; that he may “bear witness of the light” or logos. To bear witness is to “be a witness, to bear witness, testify, i.e. to affirm that one has seen or heard or experienced something, or that he knows it because taught by divine revelation or inspiration” (Thayer 390).

4. John was merely a reflector of the true light of Jesus. He bore witness of Jesus by:


   b. By introducing Jesus to the people as “the Lamb of God” (1:35-36).

5. John was born before Jesus yet Jesus was before John. Again, Jesus existed from eternity. Thus John the Baptist is expressing his inferiority to Jesus in verse 15 (see study # 4; John the Baptist).

B. For of his fulness we all received, and grace for grace. For the law was given through Moses; grace and truth came through Jesus Christ. No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him” (1:16-18).

1. The superiority of Jesus is seen in the fact that he offers better things than that of the old Mosaic Law (vs. 17). The Law of Moses did not offer the forgiveness of sins where as the truth revealed by Christ through the grace of God did offer the forgiveness of sins (cf. Heb. 9:11-15; 10:1-4).

2. Jesus is the “express image” of God (cf. Heb. 1:3).

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6 Daniel H. King; Truth Commentaries on John pg. 15
III. The Pharisees send a delegation of men to inquire of the nature of John the Baptist work (1:19-28):

A. “And this is the witness of John, when the Jews sent unto him from Jerusalem priests and Levites to ask him, Who art thou? And he confessed, and denied not; and he confessed, I am not the Christ. And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou the prophet? And he answered, No. They said therefore unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet. And they had been sent from the Pharisees” (1:19-24).

1. Evidently reports of John Baptizing people (Matt. 3:1-12) came to the ears of the Pharisees.
2. The Pharisees send out Jews to question John. Their first question is:
   a. Who are you (who do you claim to be)? They wanted to know if he was claiming to be the Christ. However, John answers emphatically that he is not (vs. 20).
   b. Secondly, they said, if you are not the Christ then who are you (vs. 21)? Are you Elijah? John said no. John was not Elijah however he was Elijah in a spiritual sense as the forerunner of Christ (Mal. 4:5).
   c. The Jews asked John if he was “the prophet” (vs. 21) which is an allusion to Deut. 18:18 (cf. Acts 3:22) regarding the coming Messiah. Again, John answers no. “Jewish theologians mistakenly distinguished between this prophet and the Messiah.”
   d. Frustrated, the Jews say, “then who are you” (vs. 22). They had traveled a ways by orders of the Pharisees and knew that they would have to come back with some answers regarding John the Baptist.

3. John’s answer: “I am the voice of one crying in the wilderness, make straight the way of the Lord, as said Isaiah the prophet.” This was a reference to Isaiah’s prophecy in Isa. 40:3. It was John’s mission in life to announce the coming of Jesus into the world. His message was sorely needed due to the spiritual poverty of the people (see study # 4).

B. “And they asked him, and said unto him, Why then baptizest thou, if thou art not the Christ, neither Elijah, neither the prophet? John answered them, saying, I baptize in water: in the midst of you standeth one whom ye know not, even he that cometh after me, the latchet of whose shoe I am not worthy to unloose. These things were done in Bethany beyond the Jordan, where John was baptizing” (1:25-28).

1. Thinking they had caught John in his inconsistency, they asked him why he was baptizing people if he were not Elijah, the Christ or the prophet (vs. 25).
2. John portrays his humble disposition (vs. 26-27) by saying that his baptism is only in water for preparatory purposes (see study # 5; Baptism). However, Jesus would baptize in the Holy Spirit (Matt. 3:11).

IV. The next day, John pronounces the presence of Jesus (1:29-34):

A. “On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God, that taketh away the sin of the world! This is he of whom I said, After me cometh a man who is become before me: for he was before me. And I knew him not; but that he should be made manifest to Israel, for this cause came I baptizing in water” (1:29-31).

1. After being tempted in the wilderness by the devil (Matt. 4:1-13), Jesus comes to be baptized of John.
2. Evidently, as John is baptizing at Bethany in the Jordan, Jesus walks up to him. John sees Jesus and said, “Behold the Lamb of God that taketh away the sin of the world!”
   a. The label of “Lamb of God” may be explained in the fact that Jesus was to be a perfect unblemished sacrifice, the antitype of the Passover sacrifice (Jn. 19:36; I Cor. 5:7).
   b. Being the perfect innocent sacrifice implies a vicarious sacrifice on the part of Jesus for man.
3. Verse 30, John identifies Jesus as the one who is before him (cf. vs. 15) who is indeed the word (vs. 14) or God (vs. 1). The identity of Jesus by John is obviously by inspiration. Sometime in the life of John, God had told him that he would recognize the Messiah by the descending of the Holy Spirit upon one (vs. 33). At the baptism of Jesus this happen thus John identified the Savior as the Son of God.

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7 Guy N. Woods; New Testament Commentaries (The Gospel Advocate Series) pg. 38
B. “And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him. And I knew him not: but he that sent me to baptize in water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that bathzeth in the Holy Spirit. And I have seen, and have borne witness that this is the Son of God” (1:32-34).

1. Interestingly we find two baptisms here; i.e., John’s baptism in water and Jesus’ baptism in the Holy Spirit.

2. The apostle Paul had said that there was only one baptism in Ephesians 4:5. When Paul ran across twelve of John the Baptist’s disciples in Acts 19:1-7 we find another baptism; i.e., “baptism in the name of the Lord Jesus” (Acts 19:4).

3. Let us identify four of these baptisms found in the NT and then note that only one is viable today due to the other two already serving their respective purpose (see study # 5):

a. John’s Baptism: When individuals were baptized in John’s baptism, they repented of sinful conduct and were immersed with the expectation that Jesus was soon coming to provide the remission of sins (see Jn. 1:25-28, 32). This was an anticipatory baptism. Since Jesus has come and men are commanded to baptized into His name for the remission of sins (cf. Acts 2:38), John’s baptism is no longer valid.

b. Holy Spirit Baptism: Jesus is the one who administered Holy Spirit Baptism. Jesus had promised that His apostles would be baptized with the Holy Spirit in Acts 1:4-5. This immersion of the Holy Spirit suited the apostles with the ability to perform miracles that the word of God they spoke (bit by bit as the Holy Spirit revealed it to them) may be confirmed as truth (Mk. 16:20; Acts 1:8; Heb. 2:3). Since we now have the completed word of God there is no need for confirming spiritual gifts and thereby Holy Spirit baptism has served its purpose and is no longer a viable act.

c. Thirdly, the baptism of Moses (I Cor. 10:1ff). Said baptism removed the people of God from the rule of Pharaoh and placed them under Moses (the servant of Jehovah God).

d. Lastly, there is baptism for the remission of sins (Acts 2:38). All men sin (Rom. 3:23; I Jn. 1:8). As long as there is sin in the world there is a need for baptism for the remission of sins. Baptism in the name of Jesus Christ for the remission of sins is the only ONE left that Paul speaks of in Ephesians 4:5.

V. Jesus chooses His disciples (1:35-51):

A. “Again on the morrow John was standing, and two of his disciples; and he looked upon Jesus as he walked, and saith, Behold, the Lamb of God! And the two disciples heard him speak, and they followed Jesus. And Jesus turned, and beheld them following, and saith unto them, What seek ye? And they said unto him, Rabbi, which is to say, being interpreted, Teacher, where abideth thou? He saith unto them, Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that day: it was about the tenth hour. One of the two that heard John [speak], and followed him, was Andrew, Simon Peter's brother. He findeth first his own brother Simon, and saith unto him, We have found the Messiah which is, being interpreted, Christ. He brought him unto Jesus. Jesus looked upon him, and said, Thou art Simon the son of John: thou shalt be called Cephas (which is by interpretation, Peter)” (1:35-42).

1. Two of John the Baptist disciples heard Jesus speak and decided to follow him. The two were John and Andrew. Andrew, very excited to have found the Messiah, desired his brother Simon (Peter) to be a part of this. He found his brother and brought him to Jesus.

2. Jesus looked upon Simon and changed his name to Cephas (Peter). The name in Greek means rock and was given to him for his rocklike faith (see study # 1).

B. “On the morrow he was minded to go forth into Galilee, and he findeth Philip, and Jesus saith unto him, Follow me. Now Philip was from Bethsaida, of the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, wrote, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold, an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered him, Rabbi, thou art the Son of God; thou art King of Israel. Jesus
answered and said unto him, Because I said unto thee, I saw thee underneath the fig tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man” (1:43-51).

1. While traveling, Jesus found Philip. Jesus told Philip to follow him and he did.
2. Philip being excited about the Messiah went and found Nathanael and brought him to Jesus. Nathanael was skeptical at first; however, when Jesus revealed to him what he had been doing that day in prayer, Nathanel believed.
3. Nathanael then makes that memorable statement in verse 49, “Rabbi, thou are the Son of God; thou art King of Israel.”
4. At this point, Jesus has five disciples: John, Andrew, Peter, Philip and Nathanael.

Chapter Two:

I. Jesus performs his first miracle (2:1-25):

A. “And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: and Jesus also was bidden, and his disciples, to the marriage. And when the wine failed, the mother of Jesus saith unto him, They have no wine. And Jesus saith unto her, Woman, what have I to do with thee? Mine hour is not yet come. His mother saith unto the servants, WHATSOEVER HE SAITH UNTO YOU, DO IT. Now there were six waterpots of stone set there after the Jews' manner of purifying, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the ruler of the feast. And they bare it. And when the ruler of the feast tasted the water now become wine, and knew not whence it was (but the servants that had drawn the water knew), the ruler of the feast calleth the bridegroom, and saith unto him, Every man setteth on first the good wine; and when [men] have drunk freely, [then] that which is worse: thou hast kept the good wine until now. This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him” (Jn. 2:1-11).

1. At this point, Jesus has been baptized of John in the Jordan river, tempted of the devil after he had fasted for forty days and has been announced by John the Baptist as the “Lamb of God that takes away the sin of the world” (Jn. 1:29).
2. He has gained 5 disciples and now heads for Cana. There are 7 major signs recorded in the gospel of John to produce faith in it readers (Jn. 20:30-31). The miracle performed at Cana is the first of the seven.
3. Jesus and his five disciples travel from the Jordan River area to Cana where a wedding was taking place. The mother of Jesus, Marry, was present at the feast as well. It appears that Joseph, Jesus’ earthly father, has at this point passed away, for he is not mentioned here or in their travels to Capernaum. The only family members mentioned are Marry and Jesus’ brothers.
4. Marriage feast in this oriental society usually lasts for seven days. Guest would continue to arrive from day to day. Due to the customs of hospitality of the day, it would be very embarrassing to not have enough provisions for the guest. At this particular feast, the wine had been expired. Marry, not wanting the host to be embarrassed, approached her son Jesus and asked him to miraculously provide more wine (cf. John 2:3-4).
5. The reply of Jesus indicates that Marry expected to see a miracle. Jesus replied to his mother in a respectful way that His time to be revealed had not yet come, nonetheless, He performed the miracle for her.
6. Jesus therefore commanded the servants to fill the six water pots which were used traditionally by the Jews to purify themselves yet was not a part of the Mosaic Law. The water containers had a capacity of three firkins. A firkin is converted to about 8 gallons. Therefore each water pot could hold 24 gallons. All six pots would hold 144 gallons if full.
7. After they had filled the pots with water, Jesus commanded them to take a sample of the contents out and give it to the “ruler of the feast” (vs. 8) (the individual responsible for managing a banquet). The ruler of the feast tasted the water that Jesus had turned to wine and was astonished. The wine was not only plentiful, but of a great quality.

8. No effort whatsoever should be employed here to defend the premise that Jesus made an intoxicating drink for the guest to drink freely. If any doubts are in the minds of the readers I suggest you read Proverbs 23:26-35. Jesus would not have created a substance that people were to drink “freely” of and become intoxicated.

B. “After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples; and there they abode not many days. And the passover of the Jews was at hand, and Jesus went up to Jerusalem. And he found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and he made a scourge of cords, and cast all out of the temple, both the sheep and the oxen; and he poured out the changers’ money, and overthrew their tables; and to them that sold the doves he said, Take these things hence; make not my Father’s house a house of merchandise. His disciples remembered that it was written, Zeal for thy house shall eat me up” (2:12-17).

1. What Jesus did in Capernaum we do not know.

2. He stayed there a while and then went “up” to Jerusalem to keep the Passover.
   a. The Passover was instituted in Ex. 12:1ff. It was to be kept on the fourteenth day of the first month (Lev. 23:5).
   b. All Jewish males were required to be at the feast and the women and children usually made the trek with them.
   c. It was designed to keep the Jews in remembrance of the deliverance of Israel from Egyptian slavery. The angel of death passed over any house, which had the blood of a lamb on its doorpost.
   d. Jesus, being a perfect law keeper, made the yearly trip and this year was no different (2:13).

3. Obviously the Passover feast had been turned into a commercial prophet for many merchants.

4. Jesus seeing that the temple had been defiled by these unlawful practices on its premises attacked the merchants (see study # 3).
   a. He grabbed a rope and forced out all the cattle and sheep.
   b. He forced out the money exchangers with the rope as well and turned over their tables.
   c. He charged them with making God’s temple into a place of merchandise.
   d. Upon seeing Jesus doing these things, the five disciples were mindful of the passage in Psalms 69:9 regarding the zeal of the Messiah for the purity of the temple of God.

5. This event served as a catalyst event in the life of Christ. The Lord’s sufferings for what he stood for were to now begin.

C. “The Jews therefore answered and said unto him, What sign showest thou unto us, seeing that thou dost these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. The Jews therefore said, Forty and six years was this temple in building, and wilt thou raise it up in three days? But he spake of the temple of his body. When therefore he was raised from the dead, his disciples remembered that he spake this; and they believed the scripture, and the word which Jesus had said” (2:18-22).

1. The inference is clear. The Jews want to see a sign from Jesus proving that He is the Son of God (i.e., the longed for Messiah). Jesus met this demand for a sign by saying, “Destroy this temple, and in three days I will raise it up” (2:19).

2. The Jews answered by saying that the progress of rebuilding the temple has lasted for 46 years, how do you intend to raise a destroyed temple in three days? (2:20).
   a. The temple under discussion was that which was built by Herod. Herod began the building process in the 18th year of his rule in Jerusalem (20 BC) and it continued until AD 63, seven years before its destruction by Titus.
   b. The Jews misunderstood Jesus as they did in several points. Jesus spoke of his body as a temple and predicted that it would be destroyed and then raised from the dead in three days.
   c. The resurrection of Jesus Christ was the final and authoritative proof that he was indeed the son of the Living God! (Romans 1:4).
When these events actually happened, his disciples remembered this saying and believed (2:22).

D. “Now when he was in Jerusalem at the passover, during the feast, many believed on his name, beholding his signs which he did. But Jesus did not trust himself unto them, for that he knew all men, and because he needed not that any one should bear witness concerning man; for he himself knew what was in man” (2:23-25).

1. Due to the signs Jesus performed, many Jews believed in his name (2:23).
2. However Jesus did not “trust himself unto them, for he knew all men” (2:24). Evidently the belief some exercised was not a conviction towards Jesus being the Son of God. They were intrigued by the miraculous works of Jesus and knew that no one could deny them. John will later record Jesus telling the multitudes that He had fed with the loaves, “ye seek me, not because ye saw the signs, but because ye ate of the loaves, and were filled” (Jn. 6:26).
3. Therefore Jesus peered into their hearts and saw their disbelief. One of the intriguing attributes of Jesus was that he was a reader of hearts as deity (Jn. 1:42, 47, 48; 4:29, 6:61; 21:17) (see study # 3).
4. Jeremiah the prophet said, “I, Jehovah, search the mind, I try the heart, even to give every man according to his ways, according to the fruit of his doings” (Jer. 17:10).

What can we take from this chapter?

I. The purpose of miracles (Mk. 16:20; Jn. 20:30). (confirm faith) Our faith today is confirmed in the scriptures (Heb. 2:1-4).


III. The reality of Jesus the Son of God seen in His resurrection (Jn. 2:19; Rom. 1:4).

IV. The omniscience of God (all knowing nature of God) (Jn. 2:24; 4:29; 6:61 etc.).

Chapter 3

I. Jesus teaches Nicodemus that he must be “born anew” (3:1-15):

A. “Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews:” (3:1).

1. Nicodemus is mentioned elsewhere in the Bible at John 7:50-52 and 19:38-39. He was a Pharisee and ruler of the Jews.

2. The Pharisees were one of three Jewish sects of this day (the other two being the Sadducees and Essenes). The name Pharisee means, “separated” which indicated their strict desire to keep the Mosaic Law and the traditions of their fathers.

3. “Nicodemus, whose name means “victorious,” was a ruler of the Jews, perhaps a member of the Jewish Sanhedrin, the supreme council of the Jews, consisting of about seventy members.”

B. “The same came unto him by night, and said to him, Rabbi, we know that thou art a teacher come from God; for no one can do these signs that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God” (3:2-3).

1. Some commentators have said that Nicodemus came to the Lord at night to avoid detection from his peers and others say that he did this that he may have uninterrupted conversation with Jesus. The evidence that fear played a factor is seen in John 19:38-39. Whatever the case, he was obviously determined to speak with Jesus.

2. Nicodemus was an apparent witness of the miracles that Jesus had recently performed in Jerusalem during the time of Passover (cf. Jn. 2:23). Rather than pronouncing that Jesus was the Christ,
Nicodemus refers to Jesus as a “teacher come from God.” Nicodemus could not deny the miracles and thereby could not deny that Jesus was sent from God.

3. Jesus immediately sweeps away the flattering remarks made by Nicodemus, reads the Pharisees’ heart as he read Peter, Nathanael, and the people of Jerusalem at the end of John 2.

4. Jesus immediately says, “Except one be born anew, he cannot see the kingdom of God” (3:3).
   a. The word “except” (ean me) = “conditional and final” (Thayer pg. 408). The word except means “if and only if” it is an exclusive term.
   b. Ean me is found in many other places in the bible i.e., Matt. 18:3; 19:9 etc.
   c. The Kingdom Jesus spoke of was the church of Christ (cf. Matt. 16:18; Heb. 12:23-28).

5. Earlier, Nathanael had confessed his knowledge of Christ’s kingship in this kingdom (Jn. 1:49) (see study # 6; The Kingdom of God; His Church).

6. Jesus, therefore, sets out to correct Nicodemus’ view of the kingdom of God and how one enters therein.

C. “Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother’s womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God! That which is born of the flesh is flesh; and that which is born of the Spirit is spirit” (3:4-6).

1. Nicodemus appears to be shocked at the Lord’s comments stating the impossibility of being “re-born.”

2. How does one enter into the kingdom of God (the church)? Jesus said, “except one be born of water and of the Spirit, he cannot enter into the kingdom of God.”
   a. Consider the fact that to be in the kingdom of God is to be saved from the consequences of our sins (cf. Col. 1:13-14).
   b. The NT instructs us that to be saved from the consequences of one’s sins an individual must hear and believe the gospel (Rom. 10:17), repent of past sins (Lk. 13:3; Acts 17:30), confess that Jesus is the Christ (Rom. 10:9-10), and be baptized for the remission of sins (Acts 2:38).
   c. Therefore to be born of the water and Spirit equates to hearing, believing, repenting, confessing, and being baptized.
   d. Note that being “born” (gennao) = “to beget (to cause to exist), engender... to bring forth” (LS 162). One is “born” or “begotten” to be a new creature in Christ Jesus (i.e., a Christian) through the gospel message. Paul said of the Corinthians that he had “begat you through the gospel” (I Cor. 4:15). The gospel is how one comes in contact with the Holy Spirit (cf. Gal. 3:2). A Christian is a Christian (caused to exist) by the instructions of the word of God which the Holy Spirit brings to man. For this cause Paul said, “no man can say Jesus is Lord, but in the Holy Spirit” (I Cor. 12:3). The Holy Spirit reveals the fact that Jesus is Lord through the scriptures. Likewise, no man can enter into the kingdom of God (church) except he be born of water and the Spirit. One would not know what being born of the water and the Spirit was about if the Spirit did not reveal these things in the gospel.
   e. It is clear that the reference to being born (cause to exists) of water is a reference to baptism. It is through baptism that one receives the remission of sins (Acts 2:38; 22:16). Again, one can only know of baptism through the revelation of the Holy Spirit. Therefore, baptism and the Holy Spirit (through revelation) work together to begat a Christian!
   f. Such a one is now termed a child of God (cf. I Jn. 2:29-3:1) because he or she has been begotten of water and the Holy Spirit.

3. Jesus makes a distinction in the last clause of verse 6 between the physical and the spiritual. No, the Lord was not commanding Nicodemus to hop back into his mother’s womb and be born all over again. He was speaking of a complete transformation of one’s being that the individual is now termed a “new creature in Christ Jesus” (cf. II Cor. 5:17). Flesh begets flesh and the Holy Spirit begets spiritual people (like begets like).
D. “Marvel not that I said unto thee, Ye must be born anew. The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit” (3:7-8).

1. The word “wind” (Gr. Pneuma) is better translated “Spirit” and in the context Jesus is apparently speaking about the speaking of the Holy Spirit through the gospel to the lost of the world.

2. One therefore is born of the water and Spirit by hearing the Spirit’s message (i.e., the gospel).

E. “Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou the teacher of Israel, and understandest not these things? Verily, verily, I say unto thee, We speak that which we know, and bear witness of that which we have seen; and ye receive not our witness. If I told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things? And no one hath ascended into heaven, but he that descended out of heaven, [even] the Son of man, who is in heaven” (3:9-13).

1. It was indeed a strange thing to the ears of one who was a Pharisee. He had been taught from his youth that he was born into a covenant relationship with God and subject therefore to the Messianic Kingdom. Now this man Jesus tells him there is something yet for him to do in order to have a part in the kingdom of God.

2. A second way of humbling Nicodemus was to strike at his most pride sensitive area, his knowledge of the scriptures. In verse 10, Jesus says, “art thou a teacher of Israel, and understandest not these things?”
   a. If Nicodemus could not accept by understanding the earthy things Jesus spoke of such as being “born anew” and “entering into the kingdom of heaven” how was he to accept the “heavenly”?
   b. Those who believed the testimony of Jesus were able to do that which Nicodemus and others like him were unable to do; i.e., accept the truths of the Lord.

F. “And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth may in him have eternal life” (3:14-15).

1. Numbers 21 gives us the background for this illustration. Moses had sent messengers to Edom that they might pass through the land in order to get to the Jordan River where they would enter Canaan.

2. The king of Edom refused their request so that Israel had to travel all the way around Edom. From Kadesh they went to Mt. Hor where Aaron died for his sins at the waters of Merribah. From Mt. Hor they traveled south around Edom.

3. The way was very hard (terrain and weather). The people begin to complain about the Manna and God sends fiery serpents to bite them. God makes a remedy of the situation. He directs Moses to make a brazen serpent, put it on a pole, and as the people look up to it they would be healed of their snakebite and live.

4. When they looked upon the snake they admitted their rebellious spirit and displayed their obedience that they may receive the blessings of life from God. Likewise, as Jesus was to hang on the cross, men would look to him obediently that they may receive the remedy for their sin and escape the just punishment of death by God (see study # 7; God Demands our Obedience).

II. John 3:16; the “Golden text of the Bible” (3:16-21):

A. “For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life” (Jn. 3:16).

1. This passage indicates the great love and mercy God has for mankind. Like the complaining rebellious Israelites traveling around Edom to get to Canaan, so man today complains and is rebellious while on rout to that heavenly Canaan. God gave the Jews a remedy for life and gives us one today as well through his Son Jesus Christ.

2. As the Israelites displayed their obedience in God to receive life, even so man today must illustrate obedience in God to receive the blessings offered through his son Jesus.

3. This looking to Jesus and believing is an obedient faith (cf. Jn. 3:36)! The John 3:16 passage does not mention baptism nor repentance however we know that both of these are essential to receive the remedy of sin God offers (Mark 16:16; Acts 2:38; 17:30).
a. John latter writes, “*Whosoever believeth that Jesus is the Christ is begotten of God: and whosoever loveth him that begat loveth him also that is begotten of him*” (I Jn. 5:1).

b. Jesus just told Nicodemus that in order to be in the kingdom of God (the church) one must be “born anew” or “begotten of God.” Such includes hearing, believing, repenting, confessing the name of Jesus, and being buried with Christ in baptism. John; however, tells us that believing in Jesus is much more than obeying the gospel. Believing in Jesus is a life of obedient faith in the Lord’s commandments.

3b1. When one is begotten of God he “doeth righteousness” (I Jn. 2:29).
3b2. When one is begotten of God he loves others (I Jn. 4:7).
3b3. When one is begotten of God he believes that Jesus is the Christ (I Jn. 5:1).
3b4. When one is begotten of God he does not go on sinning in life without repentance and confession (cf. I Jn. 3:9; 5:18).

B. “*For God sent not the Son into the world to judge the world; but that the world should be saved through him. He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God*” (Jn. 3:17-18).

1. The word “judge” (krino) = “to determine to do a thing... to bring to trial, accuse... to pass sentence upon, to condemn” (LS 451). Jesus did not come to condemn the world but to save it from its sins (see study # 8; Various Aspects of Judging).

2. Therefore, the one who “believes” (present tense; i.e., goes on believing) that Jesus is the Christ is not condemned and he that goes on “not believing” is condemned.

a. The message is clear. He who continues to do righteousness, love others, believe that Jesus is the Christ, and does not go on sinning but rather repents and confesses his faults to God in a spirit of humility will not be condemned.

b. The one who does not continue in righteousness, love, belief, and goes on sinning without repentance is condemned to hell.

C. “*And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil. For every one that doeth evil hateth the light, and cometh not to the light, lest his works should be reproved. But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God*” (3:19-21).

1. These verses represent a sub-theme in the book of John. Those who are not of the truth not only despise truth itself but also those who use it to expose their dark deeds. Such are doomed to condemnation. There is a clear delineation made in the scriptures between those who truly love God and those who do not (see study # 9; Who are the Lord’s true Disciples?).

2. “Light” represents illuminating substance that eliminates confusion and ignorance. The gospel message is this light (cf. II Cor. 4:3-6; I Pet. 2:9) (see study # 10; The Nature of Truth). Jesus was the bearer of this light (cf. Jn. 16:14) and is thereby termed the light as well (cf. Jn. 9:5; 12:36).

3. Darkness in the scriptures represents “ignorance of divine things” (Thayer 580); “everything that is enmity with God” (AG 757). Darkness is the state of the un-repenting sinner (Matt. 6:22-34; Lk. 11:34-36; Acts 26:18; Eph. 5:14).

III. Jesus and John baptize many (3:22-36):

A. “*After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized. And John also was baptizing in Epon near to Salim, because there was much water there: and they came, and were baptized. For John was not yet cast into prison*” (3:22-24).

1. “After these things” would be the miracles performed in Jerusalem during the Passover Feast and the conversation with Nicodemus.

2. Both Jesus and John were baptizing men and women:

a. Note that this was not baptism for the remission of sins because Jesus had not yet died for the remission of men’s sins. The baptism was therefore a preparatory baptism for the time when Jesus would be crucified, raised, and ascend into the heavens to make propitiation for the sins of man.

b. Note secondly that John was baptizing in a place where there was “much water.” Much water would be needed to submerge those who were being baptized completely under water (see study # 5).
B. “There arose therefore a questioning on the part of John's disciples with a Jew about purifying. And they came unto John, and said to him, Rabbi, he that was with thee beyond the Jordan, to whom thou hast borne witness, behold, the same baptizeth, and all men come to him. John answered and said, A man can receive nothing, except it have been given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but, that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, that standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is made full. He must increase, but I must decrease. He that cometh from above is above all: he that is of the earth is of the earth, and of the earth he speaketh: he that cometh from heaven is above all. What he hath seen and heard, of that he beareth witness; and no man receiveth his witness. He that hath received his witness hath set his seal to [this], that God is true. For he whom God hath sent speaketh the words of God: for he giveth not the Spirit by measure. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him” (3:25-36).

1. There are two inferred questions that this unbelieving Jew asked John’s disciples:
   a. How will baptism purify one when the Mosaic Law commands ordinances to cleanse oneself in a different fashion.
   b. Secondly, what is the relationship between Jesus and John? Apparently the question sparked concern in John’s disciples due to the fact that Jesus’ disciples were baptizing more than was John.

2. John answers his disciples in a spirit of humility. John reminds his disciples that he is not the Christ and that he had previously told them this. Jesus comes from heaven whereas John is from the earth. He that is from heaven speaks the things of heaven that he has directly been a part of. Earthy man can only relay the message that the heavenly brings (see study # 4).

3. Only Jesus knew the full measure of the Holy Spirit’s message of the Gospel, everyone else receives it in measure.

4. The one who obeys the truth shall have spiritual life and the one who rejects truth has the wrath of God abiding on him.

5. Note that the word’s “believe,” “obeys not” and “eternal life” are all contingent upon one another. Most translation state, “believes not” in place of the ASV’s “obeyeth not.” The correct rendering is “obeys not.” Liddell and Scott define the Greek word apoptosis as used by John here as, “to be disobedient, refuse compliance, to disobey” (LS 90). The message is clear. The one who does not believe in Jesus is the one who will not obey and comply with His commandments and thereby has no eternal life.

Chapter 4

I. Jesus’ discussion with the Samaritan woman at Jacob’s well (4:1-26):

A. “When therefore the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John (although Jesus himself baptized not, but his disciples), he left Judea, and departed again into Galilee. And he must needs pass through Samaria” (4:1-4).

1. Jesus leaves the area of Judaea and travels to Galilee due to impending dangers. Jesus did not baptize anyone but rather his disciples did the baptizing. The apostle Paul was not in the habit of baptizing multitudes of people either (I Cor. 1:14). Apparently Jesus would not have anyone saying that one baptism was more efficacious than another just as Paul said to the Corinthian brethren (I Cor. 1:14-15; I am of Apollos, Paul or Christ).

2. On the way to Galilee he stops at Samaria. It is here that he meets a Samaritan woman at Jacobs well. The parcel of land had been purchased by Jacob (Gen. 33:19) and given to Joseph (Gen. 48:22).
B. “So he cometh to a city of Samaria, called Sychar, near to the parcel of ground that Jacob gave to his son Joseph; and Jacob’s well was there. Jesus therefore, being wearied with his journey, sat thus by the well. It was about the sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. For his disciples were gone away into the city to buy food. The Samaritan woman therefore saith unto him, How is it that thou, being a Jew, askest drink of me, who am a Samaritan woman? (For Jews have no dealings with Samaritans.)” (4:5-9).

1. As Jesus was resting at the well, a Samaritan woman arrives to get water. Jesus breaks the ice (so to say) by asking her to get him some water from the well. Evidently she brought a bucket and rope to reach down into the well. She immediately recognizes Jesus as a Jew (probably by his dialect and dress). She asks him, “how is it that thou, being a Jew, askest drink of me, who am a Samaritan woman?”

a. The animosity that existed between the Jews and Samaritans goes all the way back to II Kings 17. Assyria had conquered Israel and exiled them to other lands while bringing in other conquered peoples from other lands. These intermarried with the remaining Jews and formed the Samaritans.

b. Later, after the Jews returned from Babylonian captivity, Zerubbabel told the Samaritans, who wanted to help rebuild the city and its temple, that they had no part in this. The Samaritans were greatly offended and were enemies of the Jews ever since.

2. Jesus quickly lets the Samaritan woman know that he is not concerned with past prejudices.

C. “Jesus answered and said unto unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water” (4:10).

1. Jesus speaks of the “gift of God.” We read of the “gift of God” in Ephesians 2:8 and Paul identifies this “gift” as salvation by the grace of God (see study #11; The Grace of God). Paul equates grace with the gift of God and defines these things as having one’s sins forgiven at Eph. 2:5 and 1:7. This “gift of God” was in the mind of Peter when he preached on Pentecost commanding that all be baptized for the remission of sins that they may receive the “gift of the Holy Spirit” which was a “promise” from God (Acts 2:38-39). Paul joins the “promise” of God and the “gift of God” with “the word of this salvation” in his sermon at Antioch of Pisidia (Acts 13:23-26). Jesus is relaying to the woman the importance of her interview with Him. Her salvation is at stake with the information He has to give (i.e., living water).

2. The prophet Isaiah had somewhat to say regarding Jesus’ “living water” in Isaiah 41:17-18 and 55:1-4. Those who were thirsty for salvation were to drink from the “well of salvation” (cf. Isa. 12:3; Jn. 14:4). Isaiah was looking to the day when Jesus would come into the world and deliver His “words of salvation.” These words would be food and drink that would sustain the soul into eternity. Jesus is offering the Samaritan woman the gospel message for her salvation. Thus there is a connection between God’s grace and His divine revelation (gospel message). The gospel reveals God’s grace.

D. “The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: whence then hast thou that living water? Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his sons, and his cattle? Jesus answered and said unto her, Every one that drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life” (4:11-14).

1. The woman is somewhat perplexed by the obscure remark of Jesus and says (to paraphrase) how are you going to give me water when you don’t even have any equipment to get the water for yourself?”

2. Jesus replies by saying that people who drink of Jacob’s well will always thirst again, however the “living water” he offers shall eternally quench the thirst (cf. Isa. 55:1ff). This response of Jesus struck a cord of interest in the woman since she was weary of making the trip to the well for water. Note again the connection between “eternal life” (forgiveness of sins) and “living waters” (i.e., the gospel).

E. “The woman saith unto him, Sir, give me this water, that I thirst not, neither come all the way hither to draw. Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said
unto him, I have no husband. Jesus saith unto her, Thou saidst well, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: this hast thou said truly. The woman saith unto him, Sir, I perceive that thou art a prophet” (4:15-19).

1. At this point, the woman did not perceive the spiritual connotations Jesus was implying. She thus desired a non-laborious situation where she would never have to do this hard work again. Jesus draws her mind to spiritual matters by telling her things of her life that were otherwise private (see study # 12; The Omniscience of God).

2. The woman would only receive the words of Jesus if she understood and believed that Jesus was the Christ, the Son of the living God. Herein the theme of John is seen. Remember, John said, “Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name” (Jn. 20:30). When Jesus told the woman private matters about her life, He was performing a sign to illustrate that He had divine knowledge. The woman’s reply that Jesus must be a prophet proves this so. As the conversation continues, Jesus will reveal His deity to her and thereby expose His omniscience (cf. Jer. 23:23-25). At this point Jesus has awakened within the woman her immediate sinful state.

F. “Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. Ye worship that which ye know not: we worship that which we know; for salvation is from the Jews” (4:20-22).

1. The conversation is now where Jesus had always intended it to be; i.e., on spiritual matters.
2. Upon Jesus revealing the secrets of her heart she perceives that he is a prophet and attempts to change the subject of her sin.
   a. She tries to move the conversation from her sin to a well known theological battle of the day: where acceptable worship to Jehovah was.
   b. Like so many today do: They want to turn the attention away from their sin and move to another area of religious controversy. Many like to move away from personal responsibility and talk about matters of doctrines such as the church, baptism, Law of Moses anything besides their personal responsibility to God (see study # 13; Personal Work).
3. So the Samaritan woman does the same: she says, “Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.”
   a. The Samaritans held to their position of worship only being acceptable at Mt. Gerizim and the Jews contended that Jerusalem was the holy place of worship.
   b. In vs. 21-26 Jesus tells the Samaritan woman what she needed to hear even at the risk of loosing her.
      i. First, Jesus tells her that the place of worship is soon to be a non-issue. Worship to God the Father would not be restricted to a place, but it will be done anywhere as long as it is “in Spirit and Truth.”
      ii. Jesus tells her of her mistaken belief for salvation can only come through the Jews. The Messiah was to be of the seed of Abraham and the prophets foretold of these things (Gen. 12:1-4; Acts 3:24ff).
      iii. Jesus was telling her that the Jewish religion was from God and the Samaritan religion from man (two sources of authority cf. Matt. 21:23-27).

G. “But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers. God is a Spirit: and they that worship him must worship in spirit and truth” (4:23-24).

2. There are three simple aspects about worship revealed in Jesus’ conversation with the Samaritan woman at Jacob’s well. First, true worship infers that there is a way of false worship. Second, worship is to be conducted in “spirit” for God is a spirit. Thirdly, worship is to be conducted in accordance with truth. Fellowship will be broke or maintained with God based on one’s attitude toward worship (see study # 14; Worship).
   a. True worship verses false worship: The scriptures reveal a designated attitude to be acceptable to God (cf. Prov. 1:7; Isa. 57:15; 66:2; Jer. 17:9; Acts 10:2, 22, 35; Col. 3:17; I Thess. 1:9; Rev.
14:7). This attitude is known as a “spirit” or disposition and is not speaking of the “Holy Spirit” (cf. I Cor. 5:3; 6:17; Eph. 2:2-3; I Jn. 4:1-2 etc.). Interestingly, the scriptures reveal unacceptable worship (Isa. 1:10-17; Jer. 6:20; Matt. 15:8-9; Acts 17:22-28; Col. 2:20-23). This unacceptable worship infers that the worshipper believes that what he or she is doing is correct when in reality it is error (see study # 1).

b. Worship is to be conducted in spirit for God is a spirit: The “spirit” is the “the vital principle by which the body is animated” (Thayer 520). Worship to the Father must take into consideration His being. Isaiah said, “Thus saith Jehovah, Heaven is my throne, and the earth is my footstool: what manner of house will ye build unto me? For all these things hath my hand made, and so all these things came to be, saith Jehovah” (66:1-2; cf. Acts 7:48). Thereby our worship to God will not move us to build grand architectural wonders to worship Him in because He is not there. God is within (I Cor. 6:19) as is His kingdom (Lk. 17:21).

c. Worship is to be conducted in truth: Jesus said that any acceptable worship must be conducted in truth (Jn. 4:23). Those who belong to God are those instructed in truth (Isa. 54:13; Jer. 9:23-24; Jn. 6:44-45). Truth directs and instructs man that he may please the Father (Duet. 12:32; Jn. 14:6; Eph. 1:13; II Tim. 1:13; Heb. 8:5). Truth reveals five acts of worship in the first day of the week assembly:

2. Singing (Eph. 5:19; Col. 3:16 etc.).
4. Giving of our means on the first day of the week (I Cor. 16:2; II Cor. 9:6-7).

2. God is seeking worshippers with such a disposition and attitude toward truth.

H. “The woman saith unto him, I know that Messiah cometh (he that is called Christ): when he is come, he will declare unto us all things. Jesus saith unto her, I that speak unto thee am he” (4:25-26).

1. Upon hearing these words of authority and the revealing of her thoughts, the Samaritan woman is moved to think of the Messiah which all hoped for. Jesus then reveals himself to her as the Messiah in a very clear manner.

2. There are multitudes of occasions when Jesus took the opportunity to reveal His deity. This particular occasion Jesus was so clear with His language that the woman could not misunderstand Him.

3. Jesus has brought the conversation with the Samaritan woman from exchanging pleasantries to questioning whether the woman truly had the hope of salvation (from physical to spiritual; we can use this as an example in our daily conversations with people. We must address the soul’s condition!) (see study # 13).

I. “And upon this came his disciples; and they marvelled that he was speaking with a woman; yet no man said, What seekest thou? or, Why speakest thou with her?” (4:27).

1. It was not the fact that Jesus was speaking to a Samaritan woman but a woman period. “It is difficult for us today to conceive of the low estate characteristic of woman in that day. The Rabbis had ruled, ‘Let no one talk with a woman on the street, no not with his own wife.’”

2. “This disposition toward women was not peculiar to the Jewish world. At one time, Roman law gave the husband total authority over his wife, even to the point of putting her to death; and Socrates, the Greek philosopher, thanked God daily that he was born neither a slave nor a woman!”

II. The Samaritan woman’s response to Jesus’ words regarding being the Messiah (4:28-42):

A. “So the woman left her waterpot, and went away into the city, and saith to the people, Come, see a man, who told me all things that ever I did: can this be the Christ? They went out of the city, and were coming to him” (4:28-30).

1. The Samaritan woman, being convinced that Jesus was the Christ, went into the city and told all that would listen that the Christ has come.

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10 Ibid. Pg. 85
2. Upon hearing this news, the people of Samaria seem excited and want to come see for themselves.

B. “In the mean while the disciples prayed him, saying, Rabbi, eat. But he said unto them, I have meat to eat that ye know not. The disciples therefore said one to another, Hath any man brought him aught to eat? Jesus saith unto them, My meat is to do the will of him that sent me, and to accomplish his work. Say not ye, There are yet four months, and then cometh the harvest? Behold, I say unto you, Lift up your eyes, and look on the fields, that they are white already unto harvest. He that reapeth receiveth wages, and gathereth fruit unto life eternal; that he that soweth and he that reapeth may rejoice together. For herein is the saying true, One soweth, and another reapeth. I sent you to reap that whereon ye have not labored: others have labored, and ye are entered into their labor” (4:31-38).

1. The disciples of Jesus had been sent to purchase food in the city. They bring the food to Jesus and plead with Him to eat. Jesus; however, dismisses the food and proclaims a more important meat unto the disciples.

2. Jesus warns the disciples against procrastination in their teaching others the truths of God’s word (see study # 13).

C. “And from that city many of the Samaritans believed on him because of the word of the woman, who testified, He told me all things that ever I did. So when the Samaritans came unto him, they besought him to abide with them: and he abode there two days. And many more believed because of his word; and they said to the woman, Now we believe, not because of thy speaking: for we have heard for ourselves, and know that this is indeed the Saviour of the world” (4:39-42).

1. The Samaritans come out to meet Jesus due to the excitement and news of the woman that had talked with the Lord at the well.

2. The Samaritans make the great confession; i.e., that Jesus is the Christ, the Son of the Living God! Note that this confession came as a consequence of their having heard and believed “his word.” Paul tells us that faith is obtained by hearing the gospel message (Rom. 10:17) (see study # 15; How does one Obtain Faith?).

II. From Samaria to Galilee (4:43-54):

A. “And after the two days he went forth from thence into Galilee. For Jesus himself testified, that a prophet hath no honor in his own country. So when he came into Galilee, the Galilaeans received him, having seen all the things that he did in Jerusalem at the feast: for they also went unto the feast” (4:43-45).

1. Jesus purposely goes around Nazareth and on into Cana once again. He knew that He would not be well received in Nazareth for, “a prophet hath no honor in his own country.”


B. “He came therefore again unto Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son; for he was at the point of death. Jesus therefore said unto him, Except ye see signs and wonders, ye will in no wise believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. The man believed the word that Jesus spake unto him, and he went his way. And as he was now going down, his servants met him, saying, that his son lived. So he inquired of them the hour when he began to amend. They said therefore unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at that hour in which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. This is again the second sign that Jesus did, having come out of Judaea into Galilee” (4:46-54).

1. A nobleman approached Jesus for a desperate favor. His son was sick and he desired that Jesus would come with him to Capernaum to heal him. Jesus’ response to the nobleman’s request reveals the heart of the man. “Except ye see signs and wonders, ye will in no wise believe.” Jesus knew that the nobleman would only believe if he saw a sign or some outward manifestation of power. He appeared to care nothing about the Messiah and his work. The nobleman only wanted a miracle for his son.

2. Jesus told the nobleman to “go thy way; thy son liveth.” Evidently the manner in which Jesus said this was done so with the tone of great authority for the man neither questions nor pleads his case any longer. He simply leaves for Capernaum. As the nobleman was on his way to Capernaum, a
servant came out to meet him telling him that his son had been healed of his deadly fever. The
nobleman inquires of the time in which the fever left the boy and the servants told him it was
“yesterday, at the seventh hour.”
3. Thus the nobleman knew that this is when Jesus had said to him, “go thy way; thy son liveth.”
Therefore he believed Jesus was the Messiah and so did his whole house. This was Jesus’ second
sign.

Chapter 5
I. The third sign of Jesus: He heals a sick man of 38 years on the Sabbath (5:1-18):
A. “After these things there was a feast of the Jews; and Jesus went up to Jerusalem” (5:1).
1. From Galilee back to Jerusalem for a “feast.” It is difficult to tell which of the three annual feasts
(Passover, Pentecost, Tabernacles) Jesus was now attending in Jerusalem. Chapter six begins with
a Passover feast that was “at hand.” If chapter five is the Passover, then there was approximately a
one year time frame between chapters 5 and six as Woods believes (see quote below). I tend to
believe that this must have been the feast of Tabernacles and chapter six deals with the next feast,
i.e., the Passover.
2. “The Passover, an annual feast of the Jews, thus marks out the period of our Lord’s ministry. We
believe there were four: (1) When he cleansed the temple (Jn. 2:13) (2) The Passover simply called
a “feast” (Jn. 5:1). (3) The Passover associated with the miracle of Jn. 6:1-4 when the multitudes
were fed. (4) The Passover while our Lord was in the tomb (Jn. 13-19). We also believe there
were a little more than three years involved in his ministry, not two.”
B. “Now there is in Jerusalem by the sheep [gate] a pool, which is called in Hebrew Bethesda, having
five porches. In these lay a multitude of them that were sick, blind, halt, withered, [waiting for the
moving of the water.] For an angel of the Lord went down at certain seasons into the pool, and
troubled the water: whosoever then first after the troubling of the waters stepped in was made whole,
with whatsoever disease he was holden. And a certain man was there, who had been thirty and eight
years in his infirmity. When Jesus saw him lying, and knew that he had been now a long time [in that
case], he saith unto him, Wouldest thou be made whole? The sick man answered him, Sir, I have no
man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth
down before me. Jesus saith unto him, Arise, take up thy bed, and walk. And straightway the man
was made whole, and took up his bed and walked. Now it was the sabbath on that day” (5:2-9).
1. Jesus came to the “sheep gate” or “Bethesda” on the Sabbath (5:9). The “sheep gate” was “the
gate in the wall North or North east of Jerusalem, which was restored by Nehemiah. In Jn. 5:2 the
‘gate’ would have been located in the later Herodian wall somewhat north of the earlier location.
Sheep for sacrificial offering were probably led to the temple through this gate.”
2. There was at this gate a pool that was believed to have healing qualities. The sick gathered to the
pool and it was believed that when natural forces or an angel agitated the pool, the first one in the
pool would be healed of whatever ailed him. There was a certain man at the pool who had been ill
for 38 years. Jesus offers to heal him yet the man infers that Jesus may be willing to put him in the
pool when it is agitated. Just then, Jesus said to the ill man, “arise, take up thy bed, and walk.”
The man is immediately healed of his 38 year infirmity and is able to walk (this is the third sign the
apostle John records).
C. “So the Jews said unto him that was cured, It is the sabbath, and it is not lawful for thee to take up thy
bed. But he answered them, He that made me whole, the same said unto me, Take up thy bed, and
walk. They asked him, Who is the man that said unto thee, Take up thy bed, and walk? But he that

11 Ibid. Pg. 94-95
12 The International Standard Bible Encyclopedia Volume 4; pg. 465
was healed knew not who it was; for Jesus had conveyed himself away, a multitude being in the place” (5:10-13).

1. Due to it being the Sabbath day, some condemned the man for carrying his own bed (vs. 10ff). “Evidently the Lord deliberately healed the man on this day so that, among other things, he might raise the question whether the action was proper on that day or not.”

2. “Those who saw him transporting his pallet interpreted passages like Jeremiah 17:21, Nehemiah 13:19, etc., very strictly. The Mishnah provides a list of thirty-nine works forbidden on the Sabbath day. The list permits the carrying of a living man on a couch, since the couch itself is considered secondary, i.e., it is regarded as essential to the man’s conveyance. But to carry the bed itself was not considered necessary, so was impermissible. ‘It is not lawful’ may be understood to mean, ‘our pharisaic tradition does not permit you so to do.’”

a. It is unreal that the Jews question the man to the point of interrogating him. They seem to not even be fazed by the fact that he was just healed from a sickness that had him unable to walk for the past 38 years. From the situational ethics point of view their desire to question this was correct. However, the text clearly points to their desire to uphold traditions equal with the Law of God which indicates their impoverished state of mind.

b. Their only concern seemed to be whether their traditions had been broken!

D. “Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing befall thee. The man went away, and told the Jews that it was Jesus who had made him whole. And for this cause the Jews persecuted Jesus, because he did these things on the sabbath. But Jesus answered them, My Father worketh even until now, and I work. For this cause therefore the Jews sought the more to kill him, because he not only brake the sabbath, but also called God his own Father, making himself equal with God” (5:14-18).

1. Jesus revealed himself to the sick man at the temple. The sick man in turn revealed Jesus to the Jews who questioned him (vs. 14-16). The persecution against Jesus was apparently by tongue. There seems to be no inference to any physical persecution. Note that the persecution took place due to a misunderstanding of the law.

a. Did Jesus violate the Sabbath Law (Ex. 31:15)? Some conclude that he did; however, this is not true. Jesus said that he came to fulfill the law not destroy it (Matt. 5:16-17). Secondly, he is the Lord of the Sabbath, which indicates that what he did was in perfect keeping with God’s laws; however, the Jews zeal to keep the traditions of their fathers had clouded their judgment and interpretation of the scriptures. It is interesting to note that when people do not make a distinction between truth and man’s ideas someone is persecuted. The one who would hold to truth above human ideas will be viewed with a spirit of hatred (cf. Theme of John continued from Jn. 3:19-21) (see study # 16; Persecution for Faithful Living).

b. Secondly, the Jews sought to kill Jesus because he proclaimed His equality with God (i.e., His deity). Since Jesus did not meet the expectation of the Messiah, they rejected him and sought to kill him.

2. Jesus states that God too works on the Sabbath without breaking his own law: “Christ proffers an argument which was generally accepted as true among Jewish scholars when he says that God continues his work of creation even on the Sabbath. In the rabbinical commentary on Exodus (30:6; and, cf. Gen. 11:10) it is asserted that God continues to work on the Sabbath day without breaking the Sabbath law since the world is no more than his private residence and he fills the whole world. Therefore, as per this argument, he keeps his own law though he works right through the Sabbath.”

3. God continues to govern the world even though it is the Sabbath and ever has. Jesus claims to be doing the same thing as God and as such claimed deity. This caused great wrath in the minds of the Jews and they felt that Jesus was committing blasphemy against God by placing himself on equality with God. The problem the Jews had was that Jesus called God his own Father instead of

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14 King pg. 95
15 Ibid. pg. 97
our” Father, which indicated a special relationship between Jesus and God (see study # 3). The man healed recognized by sound reasoning that if Jesus was able to do such a miracle, God must authorize the thing (vs. 11).

II. Jesus answers the Jews who accuse Him of breaking the Sabbath Laws (5:19-37a):

A. “Jesus therefore answered and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner. For the Father loveth the Son, and showeth him all things that himself doeth: and greater works than these will he show him, that ye may marvel. For as the Father raiseth the dead and giveth them life, even so the Son also giveth life to whom he will” (5:19-21).

1. Due to the Lord being persecuted for proclaiming His deity, He explains to the Jews His relationship to God the Father. Because of this special relationship between Jesus and God, God works miracles and reveals his will through Jesus.

2. Jesus claims equality with God and says that he does nothing that the Father does not instruct him to do. God loves (philei) the Son (vs. 20). This Philei love is a warm and tender affection love as opposed to agape love, which is the care and concern for the preciousness of other’s soul. Jesus therefore performs the same works as the Father making Him equal with the Heavenly Father.

B. “For neither doth the Father judge any man, but he hath given all judgment unto the Son; 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. Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not out of death into life. 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. For as the Father hath life in himself, even so gave he to the Son also to have life in himself: and he gave him authority to execute judgment, because he is a son of man. Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment. I can of myself do nothing: as I hear, I judge: and my judgment is righteous; because I seek not mine own will, but the will of him that sent me. If I bear witness of myself, my witness is not true. It is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. Ye have sent unto John, and he hath borne witness unto the truth. But the witness which I receive is not from man: howbeit I say these things, that ye may be saved. He was the lamp that burneth and shineth; and ye were willing to rejoice for a season in his light. But the witness which I have is greater than [that of] John; for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me. And the Father that sent me, he hath borne witness of me. Ye have neither heard his voice at any time, nor seen his form” (5:22-37).

1. Jesus further explains His equality with the Father:

a. The Father has handed the judgment of the world over into the hands of Jesus and he is thereby deity. There will come a day when Jesus will descend from the heavens with the shout of an arch angel and all will be resurrected from the dead (cf. I Thess. 4:16ff). Here Jesus explains that it will be all of mankind (both good and evil) that are resurrected to spend eternity in either heaven or hell (cf. Acts 24:15; Rev. 20:10-15) (see study # 17; What will happen in the End of Times?). That which will be the standard that man is judged by is the word of God (cf. Jn. 12:48) (see study # 8).

b. Jesus is equal with the Father in that He offers life as opposed to death. Jesus raises the spiritually dead to spiritual life (Eph. 2:1ff).

c. Jesus refers to himself as the “son of man” (5:27). The Jews clearly understood Jesus to be pronouncing his deity and Messiah-ship (Dan. 7:13ff).

2. The Law of Moses required that in order for a thing to be valid or true, it must have testimony from more than one source (cf. Deut. 19:15). Jesus gives three witnesses of his claim to be the Messiah thus fulfilling the law and satisfying the Jews:

a. John the Baptist gives witness to him being the Messiah (Jn. 1:19).
b. God the Father witnesses that Jesus is the Messiah. We may recall that the Holy Spirit revealed to John that a descending of the Spirit upon him would identify the Messiah (Jn. 1:30-34).

c. The miracles Jesus performed proved him the Messiah as well (5:36).

III. Jesus delivers a rebuke to the unbelieving Jews (5:37b-47):

A. “And ye have not his word abiding in you: for whom he sent, him ye believe not. Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me, that ye may have life” (5:38-40).

2. Because the Jews believed not on Jesus, the Lord could truthfully say, “Ye have neither heard his voice at any time, nor seen his form” (5:37b).

3. Again, due to the Jews disbelief in Jesus, the Lord could say, “ye have not his word abiding in you.” If they had believed Jesus and accepted His words as being divine revelation then the Lord could say that they did have God’s word abiding within. Note that John equates “belief” with “abiding in the word of God” (see notes on Jn. 3:16ff) (see study # 18; John on Belief).

4. They diligently search the scriptures and have the ability to know them; however, they do so with the wrong motives (5:39).

5. Within God’s word is instructions for eternal life, which revolves around Jesus Christ yet they willfully blinded themselves to these truths. In fact, the scriptures revealed every aspect of the life of Christ from his birth to his death, yet they did not believe. “It has often been said that men perish because of lack of knowledge and this is very true; it is also true that others perish because of the refusal to use properly the knowledge they already have! Such was especially characteristic of these Jews to whom on this occasion our Lord spoke.”

B. “I receive not glory from men. But I know you, that ye have not the love of God in yourselves. I am come in my Father’s name, and ye receive me not: if another shall come in his own name, him ye will receive. How can ye believe, who receive glory one of another, and the glory that [cometh] from the only God ye seek not?” (5:41-44).

1. Jesus tells the Jews He is addressing that they “have not the love of God” in them (vs. 41-44). Again, John reveals the ability of our Lord to see into the hearts of man (cf. Jn. 1:47ff). Jesus gives sharp judgment on the motives of his hearers. They cared not for him thus they have rejected God.

2. The Jews had their priorities mixed up. They sought the glory of each other rather than the glory of God (cf. Jn. 12:43).

C. “Think not that I will accuse you to the Father: there is one that accuseth you, [even] Moses, on whom ye have set your hope. For if ye believed Moses, ye would believe me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?” (5:45-47).

1. In vs. 45-47 Jesus is abrasive to his audience. He tells them in all reality they have rejected the sayings of Moses their lawgiver in rejecting Jesus because Moses wrote of the coming of Jesus (cf. Deut. 18:15-19; Acts 3:22) (see study # 3).

2. This is a lesson on what real sincerity and honesty is. The word “accuse” (kategoréo) = “to state or bring as a charge against a person, accuse him of it” (LS 422). Moses brought the charge of disbelief upon the Jews because of their actions and words (not their intentions and conscience).

Note that Jesus accuses the Jews of not believing the writings of Moses though they laid claims to strictly adhering to the Mosaic Law (cf. Jn. 5:45; 9:28; Acts 15:21). Clearly the one who truly believes is the one who is abiding in the word of God! The one who is a preacher of truth is one who teaches words of truth. Many have deluded themselves into thinking that they are true believers and that they preach truth when their actions and words betray them. Their words and actions testify against them. Though they truly believe that they are doing and speaking words of truth they are practicing and preaching error. No amount of “sincerity” on their part will change the fact that they are in error! The Jews had “set their hope” in Moses yet because they did not accept his sayings regarding Jesus they were identified as unbelievers (see study # 1).

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Chapter 6

The miracle of feeding the 5000 is the only miracle mentioned by all accounts of the life of Christ (Jn. 6, Matt. 14:13-21; Mark 6:32-44 and Luke 9:10-17).

I. The fourth sign recorded by John: Feeding five thousand at the Sea of Galilee (6:1-15):
   A. “After these things Jesus went away to the other side of the sea of Galilee, which is [the sea] of Tiberias. And a great multitude followed him, because they beheld the signs which he did on them that were sick. And Jesus went up into the mountain, and there he sat with his disciples. Now the Passover, the feast of the Jews, was at hand” (6:1-4).
      1. After a time, Jesus traveled to the other side of the Sea of Galilee. It is thought that one-year’s time has intervened between chapter 5 and chapter 6 due to the Passovers mentioned. John the Baptist has been beheaded (Matt. 14:1-13) and it is likely that Jesus wanted to leave the jurisdiction of Herod to avoid being killed before his work was completed.
      2. As Jesus worked among the Jews healing the sick, he caused a great following of people. These multitudes were about to be sifted however.
   B. “Jesus therefore lifting up his eyes, and seeing that a great multitude cometh unto him, saith unto Philip, Whence are we to buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do. Philip answered him, Two hundred shillings' worth of bread is not sufficient for them, that every one may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him. There is a lad here, who hath five barley loaves, and two fishes: but what are these among so many? Jesus said, Make the people sit down. So the men sat down, in number about five thousand. Jesus therefore took the loaves; and having given thanks, he distributed to them that were set down; likewise also of the fishes as much as they would. And when they were filled, he saith unto his disciples, Gather up the broken pieces which remain over, that nothing be lost. So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which remained over unto them that had eaten. When therefore the people saw the sign which he did, they said, This is of a truth the prophet that cometh into the world. Jesus therefore perceiving that they were about to come and take him by force, to make him king, withdrew again into the mountain himself alone” (6:5-15).
      1. As Philip looked upon the multitude and then looked into the purse that the disciples carried, he determined that there was not enough money to purchase the multitude food. Philip was to learn a lesson this day; Jesus is the Christ and there is nothing to hard for him. He would one day be resurrected from the dead to remove the sins of mankind (see study # 19; There is Nothing too Hard for the Lord to Accomplish).
      2. Jesus commands that the multitude of men be divided into groups of fifties and hundreds (cf. Mk. 6:39ff).
      3. Jesus takes the five loaves and two fishes, blesses it, and begins distributing the food to the multitudes. The people ate until they were “filled.” There were 12 baskets of food left over.
      4. When the multitudes of people saw what took place they unanimously exclaimed, “this is of a truth the prophet that comes into the world.” The definite article “the” in front of prophet indicates that they proclaimed Jesus to be the Messiah. A multitude of OT scriptures pointed to the government and kingship of the Messiah. The people therefore were ready to crown Jesus King; however, He eludes the multitudes going into the mountains alone. The sign on this occasion served the purpose of identifying Jesus as the Christ (cf. Jn. 20:30).

II. The fifth sign recorded by John: Jesus walks on the Sea of Galilee (6:16-21):
   A. “And when evening came, his disciples went down unto the sea; and they entered into a boat, and were going over the sea unto Capernaum. And it was now dark, and Jesus had not yet come to them. And the sea was rising by reason of a great wind that blew” (6:16-18).
      1. Seeing that the multitude was minded to make him a king, he retired to the mountain until evening.
      2. He then instructed the 12 to cross over the Galilean Sea that he may latter join them in Capernaum (Mark 6:45).
B. “When therefore they had rowed about five and twenty or thirty furlongs, they behold Jesus walking on the sea, and drawing nigh unto the boat: and they were afraid. But he saith unto them, It is I; be not afraid. They were willing therefore to receive him into the boat: and straightway the boat was at the land whither they were going” (6:19-21).

1. As the night wore on, the disciples had not made it far. The winds and waves were treacherous. As they feared for their lives, Jesus came to them walking on the water telling them to not be afraid as he miraculously calmed the storm.

2. The same event is recorded with more details in Matthew 14:22-33 and Mark 6:45-52.

III. The multitudes ask Jesus three questions (6:22-34):

A. “On the morrow the multitude that stood on the other side of the sea saw that there was no other boat there, save one, and that Jesus entered not with his disciples into the boat, but [that] his disciples went away alone (howbeit there came boats from Tiberias nigh unto the place where they ate the bread after the Lord had given thanks): when the multitude therefore saw that Jesus was not there, neither his disciples, they themselves got into the boats, and came to Capernaum, seeking Jesus. And when they found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw signs, but because ye ate of the loaves, and were filled” (6:22-26).

1. As so many other times in the life of Christ, He deals with the people in a very pointed way. The multitudes liked Jesus; however, the Lord peers into their heart and sees the wrong attitude. Jesus revealed to the multitude that they sought him because they were fed. Jesus knew that they only desired more of this food that they did not have to work for.

2. The prospect of not having to work for their food (eating as Moses fed the multitudes in the wilderness with Manna and quail) truly excited the people (cf. Ex. 16:25).

B. “Work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of man shall give unto you: for him the Father, even God, hath sealed. They said therefore unto him, What must we do, that we may work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him, What then doest thou for a sign, that we may see, and believe thee? what workest thou? Our fathers ate the manna in the wilderness; as it is written, He gave them bread out of heaven to eat. Jesus therefore said unto them, Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven. For the bread of God is that which cometh down out of heaven, and giveth life unto the world. They said therefore unto him, Lord, evermore give us this bread” (6:27-34).

1. There are three questions that the Jews asks Jesus on this occasion: First, they ask, “when did you come to Capernaum?” (vs. 25) Jesus ignored this question. Secondly; they ask, “what must we do that we may work the works of God?” (vs. 28) The Lord answered that they should believe in Jesus as the Messiah (vs. 29). Notice that belief is seen as a work (cf. Jn. 3:16, 36; 5:38)! Thirdly, they asks, “What sign shall you show us Jesus that we may believe that you are the messiah (vs. 30-31)? This question is literally mind-boggling since they just experienced Jesus miraculously feeding the great multitude with five loaves and two fishes. They apparently want to be fed continuously as Moses feed the multitude with manna in the wilderness as stated above (Ex. 16:25).

2. Like the Samaritan woman at Jacob’s well (Jn. 4) who desired the life giving water that she would never thirst again, so these Jews desired bread that would cause them to never hunger again.

IV. Jesus delivers the sermon on the bread of life to answer their questions (6:35-):
And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? How doth he now say, I am come down out of heaven?” (6:35-42).

1. Herein is the first of a multitude of “I am” statements made by Jesus in the book of John.
2. Jesus explained to the multitude that it was not Moses who gave them Manna but God. God now shall give them bread from heaven and the multitude replies, “Lord, evermore give us this bread” (vs. 34). Like the Samaritan woman at Jacob’s well, these wanted that everlasting sustenance. Both the Jews on this occasion and the Samaritan woman looked to the temporal physical sustenance instead of the Spiritual. For this cause Jesus tells them in vs. 35 that he is the “bread of life” that God continuously shall supply for those who hunger for it.
3. Verse 36-47 speak volumes as to how one will be saved:
   a. The one who shall receive this bread of life and hunger no longer shall voluntarily receive it. God will not have to force it upon him or her.
   b. As the manna came down from heaven, so the son of man has come down from heaven to be partaken of by mankind in the form of instructions that lead to salvation.
   c. The person who believes (abides in his life sustaining gospel message) on Jesus shall be resurrected unto eternal life with God (vs. 40).
   d. As the Israelites murmured in the wilderness though God gave them the manna, even so the Jews now murmured though they had the bread of eternal life in front of them.

B. “Jesus answered and said unto them, Murmur not among yourselves. No man can come to me, except the Father that sent me draw him: and I will raise him up in the last day. It is written in the prophets, And they shall all be taught of God. Every one that hath heard from the Father, and hath learned, cometh unto me. Not that any man hath seen the Father, save he that is from God, he hath seen the Father.” (6:43-46).

1. Jesus explains further how one comes to receive this bread of life (vs. 44-46):
   a. God gives men to Jesus by drawing them to him. He has eternally taken the initiative to save us. Man sees something desired and is drawn to it (that which is desired is eternal life).
   b. Men learn of this desired eternal life through being taught, hearing and learning. Isaiah said, “and all thy children shall be taught of Jehovah; and great shall be the peace of thy children” (54:13) (see study # 20; Learning).
   c. I may be drawn to a hobby through interest of the benefits it may have on my health. I read literature on it so that I may get the maximum benefit. Likewise, the draw of God is eternal life and the instructions are the gospel message.

2. “Some, like these unbelieving Jews, are not drawn, because they do not will to do so; it has been well said that a magnet draws iron, but not all objects are drawn by magnets, because all are not iron! Similarly, one must be of the right disposition and have the proper response to the drawing power of the Father which he exercises through the gospel.”17

C. “Verily, verily, I say unto you, He that believeth hath eternal life. I am the bread of life. Your fathers ate the manna in the wilderness, and they died. This is the bread which cometh down out of heaven, that a man may eat thereof, and not die. I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever: yea and the bread which I will give is my flesh, for the life of the world” (6:47-51).

1. Note that in the context of this discussion, eternal life (i.e., salvation) and the conditions thereof being belief (i.e., abiding in the words of Jesus) are at the heart of the matter.
2. A second condition is now given by Jesus to receive salvation; i.e., man would have to eat of the flesh of Jesus in order to be sustained eternally.
3. Interestingly, John refers to Jesus as the Logos in Jn. 1:1 and then states that this Logos became flesh (Jn. 1:14). Jesus is represented as the Logos (word) because He brings the word of God with Him unto the salvation of mankind. To eat the flesh of Christ was simply to partake of His spiritual words that lead to eternal life. We sometimes hear the saying, ‘you are what you eat.’ When one figuratively eats the word of God he is eating of the flesh of Christ and thereby becoming even as He. For this cause, the apostle Paul writes, “I have been crucified with Christ;

17 Ibid. Pg. 130.
and it is no longer I that live, but Christ living in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me” (Gal. 2:20) (see study # 21; The Indwelling of Christ).

4. Clearly this is not an allusion to partaking of the Lord’s Supper as some have concluded.

D. “The Jews therefore strove one with another, saying, How can this man give us his flesh to eat? Jesus therefore said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life: and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me, and I in him. As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of me. This is the bread which came down out of heaven: not as the fathers ate, and died; he that eateth this bread shall live for ever. These things said he in the synagogue, as he taught in Capernaum” (6:52-59).

1. Note that Jesus makes His argument clear: To eat His flesh and to drink His blood was to “abide in me and I in him.” Abiding in Jesus was to abide in the word of God. Those who did not abide in Jesus’ words had not the love of God and neither did they believe God (cf. Jn. 5:38-46). John tells us that we may precisely know who it is that is truly “in Him” and those who are not “in Him” in I Jn. 2:5-6. Those who follow the teachings of Jesus are in Him!

2. Jesus “knew that the Law of Moses imposed a ban upon the drinking of blood, and even prohibited the eating of meat with the blood still in the flesh. Nevertheless, knowing this, he makes the shocking statement ‘whoever eats my flesh and drinks my blood, has eternal life...’” They found his words shocking and abhorrent, and yet it is plain that this is precisely what he was hoping! This crowd had shown itself unconcerned with the deeper spiritual verities and overly preoccupied with how he might be able to provide them with a steady stream of food for which they would not have to work. They ignored the message contained within his miracle and showed them incapable of grasping the spiritual implications and meanings within his words. He was apparently frustrated and disgusted with this group and sought only to shock them into some semblance of appreciation of his meanings- or else repel them!”

E. “Many therefore of his disciples, when they heard this, said, This is a hard saying; who can hear it? But Jesus knowing in himself that his disciples murmured at this, said unto them, Doth this cause you to stumble? What then if ye should behold the Son of man ascending where he was before? It is the spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who it was that should betray him. And he said, For this cause have I said unto you, that no man can come unto me, except it be given unto him of the Father” (6:60-65).

1. The rough, crude, and abrasive language Jesus used caused the multitude to turn away from Him (vs. 60-61). The saying was hard not because they understood not, but because it was too difficult for them to accept. Too farfetched in they’re carnal minds (cf. I Cor. 2:14-16).

2. “This entire discourse is suggestive of the nature not only of the teaching of Jesus in general, but also of the character of God’s Word as it is revealed to us in Holy Scripture. It is purposefully couched in language, similes and metaphors, hyperbole’s and literal phraseology which sometimes pleases the ear and the heart, and at other times shocks and bewilders – dependent upon the condition of the soul of the reader. It does precisely what it was intended to do in each instance. Those who are hard of heart and stubborn of will are repelled and ‘scandalized.’” (see study # 22; The Nature of the Gospel).

3. If this offends then the death of Jesus on the cross would surely be the final stumbling block (vs. 62 cf. I Cor. 1:23; Jn. 12:34; Matt. 16:22).

F. “Upon this many of his disciples went back, and walked no more with him. Jesus said therefore unto the twelve, Would ye also go away? Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we have believed and know that thou art the Holy One of God. Jesus...”

18 Truth Commentaries; The Gospel of John by Daniel H. King . Pg. 129
19 Ibid. Pg. 130
answered them, Did not I choose you the twelve, and one of you is a devil? Now he spake of Judas [the son] of Simon Iscariot, for he it was that should betray him, [being] one of the twelve” (6:66-71).

1. The line had now been drawn and men made a choice as to where they would spend eternity. They turned away from the Lord because His sayings were offensive.

2. The fact is, Peter understood clearly that Jesus intended the Word of God (the Gospel or truth) in His statements. This is illustrated in Peter’s great response to Jesus asking if they (His immediate disciples) too would go away. Peter answers, “Lord, to whom shall we go? Thou hast the words of eternal life.” It had ever been, in this discussion, the words of eternal life that were the subject; however, the carnal minds of the Jews never grasped it because they had not been drawn by the thought of God’s offer for eternal life.

3. “He (Jesus) had not intended to raise a standard of revolt against Rome, but to lead a spiritual upheaval. The effect of his words was precisely what he had expected, and must have shattered any ambitions that had begun to stir in the hearts of his disciples for a political or popular revolution.”

4. The disciples must have shared in the multitude's conception of a physical kingdom with a physical king (Jesus). They too must have been somewhat dismayed by the words of Jesus yet their faith in Jesus as the Messiah was true. Much of what they had thought of the Messiah was now changed. They find themselves standing with Jesus in the Capernaum synagogue alone. He turns and asks them if they want to walk away as well. The work of Jesus has now been more precisely identified in the minds of the 12.

5. At this point, with high emotions running, Jesus hears the words of Peter and tells the 12 that one of them is a devil. The devil of course was Judas; however, the disciples did not know this as of yet.

Synopsis of chapter 6

Food, Belief, and Eternal Life

Throughout chapter 6 there is a connection and association made between food, belief, and eternal life. The chapter hinges upon the sign that Jesus performed; i.e., feeding five thousand people with only two fishes and five loaves of bread. The miracle provided an audience for Jesus as He preached to a multitude at the synagogue in Capernaum (Jn. 6:2, 59). During the teaching session of John 6, the Jews ask Jesus three questions: 1. “Rabbi, when camest thou hither?” 2. “What must we do, that we may work the works of God?” 3. “What then doest thou for a sign, that we may see, and believe thee? What workest thou?” Interestingly, Jesus ignores the first question by answering the real issue, the Jews unbelief. The second question illustrates the fact that salvation is obtained by “works” (see study # 23; The Conditions of Salvation). The work was “belief,” which Jesus had already defined as “abiding” in the word of God (cf. John 3:36; 5:38). The third question really floors us. After experiencing the miraculous feeding of five thousand, the Jews continue to ask for a sign. These Jews wanted to be feed a continuous buffet of free food as were the Israelites of Exodus 16 (i.e., the manna). The remainder of John 6 is a dissertation by Jesus to prove to the Jews that He is the continual feast that they should partake of and live for ever as the word of God.

Jesus said, “I am the bread of life” (Jn. 6:35, 48). Jesus spoke of spiritual words that emanated from Him as deity. The words of Jesus would direct the Jews paths to eternal life if they would only partake. Interestingly, Jesus is referred to as “the Word” (logos) in John 1:1. That word became flesh (Jn. 1:14). The Lord’s flesh, bread, and eternal life are all interconnected in this chapter. Jesus explains to the Jews that it is by this bread that God draws man to eternal life (Jn. 6:44). We are all “drawn” to certain things in life because they hold our interest. There may be great benefits that result from participation in certain activities or events. The grand benefit that ought to draw all of mankind to God is eternal life. Eternal life is God’s “draw.” If the Jews would have partaken of these truths, that Jesus represents (as the logos); they would have had the hope of eternal life with God realized.

20 Ibid. Pg. 133
Jesus, as deity, could see clearly into the minds of the disciples that were following Him (cf. Jer. 20:12; 23:23-25). This being the case, Jesus said, “Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life;” (Jn. 6:53-54). Jesus knew of the prohibitions stated in the Law of Moses on eating and drinking blood (cf. Lev. 17:10ff). He therefore made the statements as a matter of winnowing the true disciples from the pseudo ones. The fact is Jesus made it clear as to what He was speaking of. This was not a literal eating and drinking of His flesh and blood but figurative. When one eats such, he is said to be abiding in Jesus and He in them (cf. Jn. 6:55; I Jn. 2:5-6). It was Jesus’ words that these Jews were to eat and drink (Jn. 6:63). One has well said, ‘we are what we eat.’ One who eats and drinks of the words of God will certainly have that same Lord abiding within. Furthermore, Peter illustrates the fact that Jesus was speaking of His words (the gospel message) when he said, “Lord, to whom shall we go? Thou hast the words of eternal life. And we have believed and know that thou art the Holy One of God” (Jn. 6:68-69). In this one statement by Peter we see the association between divine food (the word of God), belief, and eternal life (see study # 22). Each leads to the next. Does eternal life with the heavenly father interest you? Why not let this wonderful salvation be that which draws you, through the gospel message, to eternal salvation?

Chapter 7

I. The time frame of John 7 (7:1-9):

A. “And after these things Jesus walked in Galilee: for he would not walk in Judaea, because the Jews sought to kill him. Now the feast of the Jews, the feast of tabernacles, was at hand” (7:1-2).

1. John 6:4 mentions the Passover. John 7:2 states that the “feast of tabernacles, was at hand.” The feast of tabernacles was the most significant of the three annual feasts. Seven days were spent in tents and on the eighth day, the people had a holy convocation. The feast celebrated the exodus from Egypt and caused the people to remember their ancestor’s temporary dwelling as they wandered through the wilderness (cf. Lev. 23:34-43; Deut. 16:13-15).

2. John has skipped over the events that transpired between the Passover of chapter 6 and the feast of tabernacles of chapter 7.
   a. A period of six months rest between the two feasts.
   b. During this time, the transfiguration occurred and many other miracles which are recorded in Matt. 15-18, Mark 7-9 and Luke 9:18-50.

B. “His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may behold thy works which thou dost. For no man doeth anything in secret, and himself seeketh to be known openly. If thou dost these things, manifest thyself to the world. For even his brethren did not believe on him. Jesus therefore saith unto them, My time is not yet come; but your time is always ready. The world cannot hate you; but me it hateth, because I testify of it, that its works are evil. Go ye up unto the feast: I go not up unto this feast; because my time is not yet fulfilled. And having said these things unto them, he abode still in Galilee” (7:3-9).

2. Jesus had four brothers and at least two sisters (Matt. 13:55). They were James, Joseph, Simon and Judas. The sisters are not named. It appears, by their tone (vs. 3-5), that they question the wisdom of Jesus in avoiding Judaea. They want to see him go their and proclaim to all what they have heard and saw in him.

3. Verse 5 states that they did not believe on him; however, we know that later they did. James and Judas later became important men in the church (Acts 1:14). Obviously at this time his brethren were not convinced that He was the Christ because Jesus associates them with those of the world.

4. Again we run into one of our sub-themes of the book of John (see study # 16). Jesus was hated because he exposed man’s sins. “This shows us that the opposition our Lord encountered here, and
often elsewhere, was due to his teaching and, particularly, to his exposure of the false and wicked teaching and conduct of the Jewish authorities and their followers.  

II. Jesus preaches in Jerusalem at the feast of Tabernacles: First part; Truth can be learned (7:10-18):

A. “But when his brethren were gone up unto the feast, then went he also up, not publicly, but as it were in secret. The Jews therefore sought him at the feast, and said, Where is he? And there was much murmuring among the multitudes concerning him: some said, He is a good man; others said, Not so, but he leadeth the multitude astray. Yet no man spake openly of him for fear of the Jews” (7:10-13).

1. Jesus avoided going to the feast with his brethren to keep a low profile.
2. When his brethren arrived in Jerusalem, the Jews immediately began asking about his whereabouts. The multitudes were divided over the intentions of Jesus. All were careful as to how they spoke of Jesus so as not to anger the Sanhedrin Council.

B. “But when it was now the midst of the feast Jesus went up into the temple, and taught. The Jews therefore marvelled, saying, How knoweth this man letters, having never learned? Jesus therefore answered them and said, My teaching is not mine, but his that sent me. If any man willeth to do his will, he shall know of the teaching, whether it is of God, or [whether] I speak from myself. He that speaketh from himself seeketh his own glory: but he that seeketh the glory of him that sent him, the same is true, and no unrighteousness is in him” (7:14-18).

1. Jesus goes to the temple and begins teaching. As he speaks, the multitude listening is in complete awe of his knowledge of the scriptures. “These unbelieving Jews, not having before actually heard Jesus expound the scriptures and knowing that he was not a product of their rabbinical institutions of learning expressed much surprise at the knowledge he exhibited. Their attitude, however, was not one of admiration but of contempt…Jesus demonstrated his knowledge of matters which normally were known only by those who had spent years in study.”

2. Verses 16-17 are very powerful. Jesus states that which he speaks is not from any school or anything he dreamed up himself, it came from God. The apostle Paul made a similar proclamation to the Galatians (cf. Gal. 1:11-12).

3. Verse 17 states that if a man wants to know the truths of God’s word he may through diligent searching. The word “willeth” (ethelo) = “to will, wish, purpose” (LS 225). Guy Woods said, “if one wills (has strong determination) to do the will of the Father, one will know whether it is divinely originated or is merely a human invention. By this our Lord simply said that where their is the strong determination to do what God required the effort will lead to a knowledge of the divine origin of the message and its meaning…those searching for truth so as to be able to do the will of the Father will persist, to the point that the matter will become clear. The honest heart, the sincere soul, whose only motivation is to do right will have no difficulty in determining what right is. Such will seek in the right place, the scriptures; in the right way, sincerely; and for the right purpose, to be saved and to do the will of God” (see study # 24; Giving Diligence).

4. Within the scriptures are hidden treasures that do not lie on the surface (Col. 2:3). God’s people are to search diligently for these treasures that they may be complete lacking nothing for eternal life (II Tim. 3:16). As we search, we are confident that the answers we seek may be fully understood if they are revealed in scripture (Deut. 29:29 and Eph. 3:3, 5:17). Having obtained the truth empowers us with great confidence (Col. 2:2). This confidence flows from us as living waters just as it flowed from the apostles and all those who have gone on before us preaching and teaching lost souls (cf. vs. 37-39). We can know truth and God forbid that we would allow another to convince us otherwise!

III. Jesus preaches in Jerusalem at the feast of Tabernacles. Second part: Jesus makes a defense of His miracle performed on the Sabbath (cf. Jn. 5:5-10) (7:19-27):

A. “Did not Moses give you the law, and yet none of you doeth the law? Why seek ye to kill me? The multitude answered, Thou hast a demon: who seeketh to kill thee? Jesus answered and said unto them, I did one work, and ye all marvel because thereof. Moses hath given you circumcision (not that it is of

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22 Ibid. Pg. 146
Moses, but of the fathers); and on the sabbath ye circumcise a man. If a man receiveth circumcision on the sabbath, that the law of Moses may not be broken; are ye wroth with me, because I made a man every whit whole on the sabbath?” (7:19-23).

1. Again, Jesus reads their hearts and sees their willingness to kill him because they disagreed with him. They are irritated with Jesus because he shows them that their argument regarding Sabbath day violation of John 5 is unfounded. Apparently this remained heavily upon the minds of these Jews and stood in their way of believing that He was the Christ. Jesus sets out to make the matter so clear that no one could deny the truths thereof.

2. In ignorance of the Mosaic Law they have accused him and their hearts were embittered against him as they claim that Jesus has a demon. Jesus states the facts regarding the Mosaic Law and the Sabbath:
   a. Moses gave you the law but none of you practice it (see study # 25; Exposing Sin).
   b. Moses gave you circumcision. The Law of circumcision demanded that every male child be circumcised on the eighth day following its birth (Lev. 12:3). Guess what? Sometimes that 8th day fell on the Sabbath and they went ahead and circumcised the child in fear of violating Lev. 12:3.
   c. “It was by them concluded that the specific law of circumcision should take precedence over the general law of the Sabbath which forbade work on that day; and, in this they were right, even though the act of circumcision was regarded as purifying process involving only a part of the body. Jesus, in healing the infirm man performed something much greater since it involved the deliverance of the entire man.”
   d. The point Jesus makes is that if circumcision is aloud on the Sabbath and it purifies a small portion of the body, why do you suppose it unlawful for Jesus to purify the whole body of the infirm man on the Sabbath?

B. “Judge not according to appearance, but judge righteous judgment. Some therefore of them of Jerusalem said, Is not this he whom they seek to kill? And lo, he speaketh openly, and they say nothing unto him. Can it be that the rulers indeed know that this is the Christ? Howbeit we know this man whence he is: but when the Christ cometh, no one knoweth whence he is” (7:24-27).

1. For this cause Jesus tells them to not be so quick to judge matters based on appearances, but diligently search the matter out. Interestingly, our brethren who tell us not to make judgments (i.e., ‘judge not that ye be not judged) must have a difficult time reconciling our Lord’s words here. Judgments must be made if the church is to exercise discipline upon the unruly (I Cor. 5), mark some as unfaithful (II Thess. 3:14), and install elders and deacons within the church based upon their qualifications (see study # 8).

2. After this statement, seeing that Jesus was not arrested, the crowd began to wonder if the rulers actually believed he was the Messiah or maybe they conceded defeat at his words.

3. They begin to consider the matter of Jesus being the Messiah between them and conclude that there is no way Jesus can be the One because they knew where he came from and they knew his brothers and sisters therefore he could not possibly the Messiah.

IV. Jesus preaches in Jerusalem at the feast of Tabernacles. Third part: Jesus defends His deity and an argument proceeds (7:28-36):

A. “Jesus therefore cried in the temple, teaching and saying, Ye both know me, and know whence I am; and I am not come of myself, but he that sent me is true, whom ye know not. I know him; because I am from him, and he sent me. They sought therefore to take him: and no man laid his hand on him, because his hour was not yet come” (7:28-30).

1. Jesus shouts out loud so that all may hear him. Jesus proclaims that they do not truly know him because they lacked knowledge in the true God.

2. This statement, coupled with Jesus telling them of their ignorance of God’s scriptures regarding the laws of circumcision and Sabbath, moved them to anger (vs. 30). They sought to capture him; however, by the providence of God they were not allowed to because His time was not yet fulfilled.

B. “But of the multitude many believed on him; and they said, When the Christ shall come, will he do more signs than those which this man hath done? The Pharisees heard the multitude murmuring these things concerning him; and the chief priests and the Pharisees sent officers to take him” (7:31-32).
1. Some of the multitude reasoned that Jesus must be the Messiah. The scriptures foretold of the prophet who would perform many signs and wonders (Isa. 35:5-6). Jesus did this and all knew it.

2. As the Pharisees heard this argument, they sent officers to take Jesus away; however, they became enamored in His teaching as they listened to him and went back to the rulers empty handed (cf. vs. 32, 45-47).

C. “Jesus therefore said, Yet a little while am I with you, and I go unto him that sent me. Ye shall seek me, and shall not find me: and where I am, ye cannot come. The Jews therefore said among themselves, Whither will this man go that we shall not find him? Will he go unto the Dispersion among the Greeks, and teach the Greeks? What is this word that he said, Ye shall seek me, and shall not find me; and where I am, ye cannot come?” (7:33-36).

1. Jesus explains that there will come a day when they will want to seek after him, yet they would not find him. Six months from this point, Jesus was to die on the cross. “Him they could not then find and where he was they could not go because their character and disposition excluded them from that place (Jn. 8:22-23).”

2. Upon hearing this, the Jews make a disparaging remark by saying, “where will he go, to the Gentiles?” In all reality Jesus would ultimately go to the Gentiles (cf. Matt. 28:28; Gal. 3:26-27).

V. The last day of the Feast of Tabernacles (7:37-53):

A. “Now on the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water. But this spake he of the Spirit, which they that believed on him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified” (7:37-39).

1. Again, Jesus raises his voice loud that all may hear him. He proclaims that he has the fountain that shall ever quench the thirst of man (cf. the Lord’s conversation with the Samaritan woman of John 4). Interestingly, Jesus had earlier said that God’s draw to man is eternal salvation. Man’s insatiable thirst should be directed at the saving of his soul. This thirst can ever be satisfied by the words of Jesus. He had instructions that would lead man to eternal life with the heavenly Father.

2. Those who drink of Jesus shall imbibe of marvelous spiritual blessing and from them shall flow these living waters, that is, words which have the power to save others (Rom. 1:16; cf. Acts 8:4 and II Tim. 2:2).

3. The fulfillment of this Spirit gift is found in Acts 2. This seems to be a reference to the gift of the Holy Spirit that all were to receive upon hearing, believing, repenting, confessing the name of Jesus, and being baptized for the remission of sins (cf. Acts 2:38-39). Believing in Jesus is therefore further defined as obeying the call of the gospel (see study #18) (cf. Jesus conversation with Nicodemus in John 3).

B. “Some of the multitude therefore, when they heard these words, said, This is of a truth the prophet. Others said, This is the Christ. But some said, What, doth the Christ come out of Galilee? Hath not the scripture said that the Christ cometh of the seed of David, and from Bethlehem, the village where David was? So there arose a division in the multitude because of him. And some of them would have taken him; but no man laid hands on him” (7:40-44).

1. After these statements many believed that Jesus was indeed the Messiah (Christ).

2. Others showed themselves to be uninformed regarding the birthplace of Jesus by saying that he could not possibly be the Christ since he came from Galilee. The scriptures foretold of the Messiah coming from Bethlehem of Judea and so the Lord was born (cf. Micah 5:2 compared to Matt. 2:1-6).

C. “The officers therefore came to the chief priests and Pharisees; and they said unto them, Why did ye not bring him? The officers answered, Never man so spake. The Pharisees therefore answered them, Are ye also led astray? Hath any of the rulers believed on him, or of the Pharisees? But this multitude that knoweth not the law are accursed. Nicodemus saith unto them (he that came to him before, being one of them), Dost our law judge a man, except it first hear from himself and know what he doeth? They answered and said unto him, Art thou also of Galilee? Search, and see that out of Galilee ariseth no prophet. And they went every man unto his own house:” (7:45-53).

23 Ibid. Pg. 153
1. The officers who had been sent by the chief priests and Pharisees came back empty handed (cf. vs. 32, 45-47). They claim that they had never heard a man so speak. They were awed at his confidence and his words. Instead of being interested in the words of Jesus, the Pharisees claimed that the officers had been led astray (vs. 47). Thus they revealed their bitter and hateful spirit. They viewed Jesus as a threat to their popularity among the people therefore in their pride, bitterness, and hatred they refused to hear His words.

2. Nicodemus reasons from the Law of Moses: The Mosaic Law required that a man being accused of a crime first be heard out before punished (Deut. 1:16; Ex. 23:1). The Pharisees were in violation of their own law that they claimed superiority in.

3. The reasoning of the Pharisees:
   a. They use a scare tactic against Nicodemus by calling him names and using sarcasm. “In logic, this illogical, but often triumphant fallacy is called argumentum ad homienen, ‘argument against the person.’ It consists of personal attack as a diversion away from one’s own weak or even baseless position.”
   b. Their argument regarding no prophet coming out of Galilee was either made in ignorance or in an attempt to suppress the truth. Jonah came from Galilee (II Kings 14:25). Nahum was from the area of Galilee. Some consider Elijah and Malachi to be from Galilee as well.

Chapter 8

I. Jesus returns to the temple in Jerusalem to preach (8:1-30):
   A. “but Jesus went unto the mount of Olives. And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. And the scribes and the Pharisees bring a woman taken in adultery; and having set her in the midst, they say unto him, Teacher, this woman hath been taken in adultery, in the very act. Now in the law Moses commanded us to stone such: what then sayest thou of her? And this they said, trying him, that they might have [whereof] to accuse him. But Jesus stooped down, and with his finger wrote on the ground. But when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and with his finger wrote on the ground. And they, when they heard it, went out one by one, beginning from the eldest, [even] unto the last: and Jesus was left alone, and the woman, where she was, in the midst. And Jesus lifted up himself, and said unto her, Woman, where are they? did no man condemn thee? And she said, No man, Lord. And Jesus said, Neither do I condemn thee: go thy way; from henceforth sin no more” (8:1-11).

1. The scribes and Pharisees bring a woman taken in adultery setting her before Jesus (vs. 3). They pose a question to Jesus: The Law of Moses commands that she be stoned to death (Deut. 22:22). What do you say we do to this woman Jesus? If Jesus answers contrary to the Mosaic Law he shall loose the following of the multitudes. If Jesus says, yes stone her, he will be subject to the Roman authorities. The Romans had taken capital punishment away from the Jews therefore they considered themselves to have Jesus in a real dilemma.

2. The response of Jesus: Jesus stooped down and wrote in the dirt with his finger (remember he was already sitting as he was teaching cf. vs. 2). “This unusual gesture was designed by our Lord to indicate that he did not intend to reply to his detractors. Knowing their hearts and fully aware of their motives he resorted to a practice common in oriental lands to this day of silently scraping with a stick figures on the ground to indicate deliberate silence.” Again, we see Jesus’ style and we see how the Lord responded in various situations where he was questioned in relationship to God’s laws (cf. 6:25-28).

3. Whether Jesus was simply doodling or writing the sins that others were guilty of we do not know, it is not revealed in the scriptures and therefore we cannot know (Deut. 29:29). One thing we do

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24 Truth Commentaries; The Book of John by Daniel H. King. Pg. 155
know is that the Scribes and Pharisees would not accept this silence. They continued to press Jesus about the matter until He gave them an answer (vs. 7). After persistent questions, Jesus raised up and said, “he that is without sin among you, let him first cast a stone at her” (vs. 7). This response cast the dilemma out of the hands of Jesus and into the hands of the Scribes and Pharisees. If they stoned the woman, they themselves were in danger of examination regarding their own violations of the Mosaic Law. Secondly, they would be the one’s the Roman authorities would prosecute. Jesus caused them to contemplate whether or not they were morally fit to persecute the woman since they had so often broke the Mosaic Law. If she gets what she deserves then surely they should get what they deserve.

4. After Jesus said this, he went back to writing on the ground and ignoring them signifying that the discussion had been ended. The men who thus posed the question then filed out from the oldest to the youngest.

5. Jesus then turned to the woman, tells her that he does not condemn her, and tells her to go on her way sinning no more. This was not the time for Jesus to judge, but to save. There will come a day when he will judge and then sinners will be convicted (Jn. 12:47-50 and Col. 2:14) (see study #32).

B. “Again therefore Jesus spake unto them, saying, I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life. The Pharisees therefore said unto him, Thou bearest witness of thyself; thy witness is not true. Jesus answered and said unto them, Even if I bear witness of myself, my witness is true; for I know whence I came, and whither I go; but ye know not whence I come, or whither I go. Ye judge after the flesh; I judge no man. Yea and if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. Yea and in your law it is written, that the witness of two men is true. I am he that beareth witness of myself, and the Father that sent me beareth witness of me. They said therefore unto him, Where is thy Father? Jesus answered, Ye know neither me, nor my Father: if ye knew me, ye would know my Father also. These words spake he in the treasury, as he taught in the temple: and no man took him; because his hour was not yet come” (8:12-20).

1. The second “I am” of Jesus: Jesus said, “I am the light of the world” (vs. 12). How is Jesus the light of the world?
   a. The apostle John had earlier said that Jesus was the “light of the world” (1:4-5). Light in God’s word represents understanding, darkness is confusion (Eph. 4:17-19). To abide in light is to abide in the truths of Jesus (I Jn. 2:9-10). To abide in darkness is to abide in sin and death (I Jn. 3:13-15).
   b. Light illuminates where as darkness conceals. Light leads to life however, darkness leads to spiritual death and hell (Jn. 8:12).

2. The true follower of Jesus will see the light! Said individual will gain understanding because of a desire for it. From this point on in chapter 8, we find bickering. The Pharisees bicker with Jesus over his words.

3. Jesus’ claim to be from God the Father is faulty according to the Pharisees because his only witness is himself. Jesus dealt with this earlier in Jn. 5:31. Here Jesus asserts that His witness of himself is true because he came from the Father. Secondly, God the Father witness of Jesus in many ways:
   a. Through the prophets (Isa. 9:5-6).
   b. Through John the Baptist (Jn. 1:36).
   c. God audibly identified Jesus as the Son of God in the Mount of Transfiguration (Matt. 17:1-8).
   d. Fourthly, God attested to Jesus as His son by working miracles and signs through him.

4. The Jews ask Jesus, “if your Father bears witness of you, where is he?” There question shows their ignorance in God the Father and thus in Jesus.

C. “He said therefore again unto them, I go away, and ye shall seek me, and shall die in your sin: whither I go, ye cannot come. The Jews therefore said, Will he kill himself, that he saith, Whither I go, ye cannot come? And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for except ye believe that I am he, ye shall die in your sins” (8:21-24).
1. Due to their refusal to grasp the truths Jesus spoke of, he said that where he goes they cannot come. Jesus was headed for a glorified state with the Father. The Jews would in now way enter in to the same state of glory because their minds were filled with pride rather than humility.

2. Here in is the thesis of John 8. The purpose of Jesus’ statements is that the Jews may move from a state of rebellion to a state of humility, repentance, and obedient faith. Jesus’ objective was to speak to them so bluntly that they would either change their current course or leave off the discussion and go on their rebellious way. The Lord demands a decision of His listeners.

3. Again, the Jews misunderstand Jesus and ask whether he intends to kill himself (vs. 22).
   a. The Jews believed suicide to be the worst of sins and thus assuring one’s presence in hell. Therefore they reasoned within themselves that Jesus was going to kill himself and go to hell, a place where they could not follow. The statement was full of sarcasm and bitterness.
   b. Again, Jesus reminds them of their depraved worldly minds (vs. 24). They could not perceive his words because they did not want to and thus they were destined to die in their sins.
   c. Note that without belief in Jesus one will die in their sins. John has been consistent when illustrating the meaning of belief to be abiding obediently in the principles set forth by Jesus (Jn. 3:36; 5:38) (see study # 18).

D. “They said therefore unto him, Who art thou? Jesus said unto them, Even that which I have also spoken unto you from the beginning: I have many things to speak and to judge concerning you: howbeit he that sent me is true; and the things which I heard from him, these speak I unto the world. They perceived not that he spake to them of the Father. Jesus therefore said, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself, but as the Father taught me, I speak these things. And he that sent me is with me; he hath not left me alone; for I do always the things that are pleasing to him” (8:25-30).

1. Jesus replies that he is exactly who he has been claiming to be since they first heard him.
   a. Jesus was the Son of God the Father
   b. Jesus was the living water
   c. Jesus was the bread of life
   d. Jesus was the light of the world

2. The final fact that Jesus mentions regarding his being the Messiah is that they would soon crucify him (“lift him up”) (vs. 28).

3. Vs. 29 is of utmost interest and sets the reason behind why many believed on him after this: “And he that sent me is with me; he hath not left me alone; for I do always the things that are pleasing to him.”

4. The man or woman today who does that which is pleasing to the Father can rest assured that God is with them. However the moment we continue in sin with no repentance we have not the Father (I Jn. 1:5-6; II Jn. 9-11). Recognizing the truth of these words many believed on Jesus (vs. 30).

II. Jesus winnows the so called “believers” (8:31-59):

A. “Jesus therefore said to those Jews that had believed him, If ye abide in my word, [then] are ye truly my disciples; and ye shall know the truth, and the truth shall make you free. They answered unto him, We are Abraham's seed, and have never yet been in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Every one that committeth sin is the bondservant of sin. And the bondservant abideth not in the house for ever: the son abideth for ever. If therefore the Son shall make you free, ye shall be free indeed” (8:31-36).

1. Many believed on Jesus however they needed further information in order to become “truly disciples of Jesus” (vs. 31). This seems to be the thesis statement for the chapter. Who is the true disciple of Jesus? The Lord would not let anyone leave a conversation thinking that they were truly disciples when their minds continued in rebellion to His words.

2. This chapter sets forth who the “true disciple of Jesus is” (see study # 26; True Disciples):
   a. A true disciple believes in the deity of Jesus and illustrates this faith through their obedience to His words (cf. Jn. 3:36; 5:38; 8:24).
   b. A true disciple abides in the words of Jesus (Jn. 8:31).
   c. A true disciple will hear Jesus (Jn. 8:47).
   d. A true disciple knows truth through diligence and faith (Jn. 8:32).
3. Notice that truth and “my word” is used synonymously. Truth is that which proceeds from God (Jn. 7:16-17; 8:40). Truth is referred to as the gospel (Eph. 1:13). The very truth which has the power to save souls (Romans 1:16) (see study # 22).

4. As of yet, these so called “believers” did not have this truth and were thus in bondage to sin. Again, they misunderstand Jesus and think that he is saying that they are currently in bondage. The Jews reply, “We are Abraham’s seed, and have never yet been in bondage to any man” (vs. 33). This was of course a false statement from both the past and present: The progeny of Abraham had been held in bondage by Egypt, the Assyrians, the Babylonians, the Persians, the Grecians and currently by the Romans.

5. Jesus again replies more directly in vs. 34-36 showing them that they were in spiritual bondage to sin and he only can set them free by using an illustration:
   1. Slaves have no real access to a house but a true son does.
   2. The Son has equal power as heir to release slaves as he pleases.
   3. Jesus says, I am this Son of my Father’s house and I desire to set you free.

B. “I know that ye are Abraham's seed: yet ye seek to kill me, because my word hath not free course in you. I speak the things which I have seen with [my] Father: and ye also do the things which ye heard from [your] father. They answered and said unto him, Our father is Abraham. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I heard from God: this did not Abraham. Ye do the works of your father. They said unto him, We were not born of fornication; we have one Father, even God. Jesus said unto them, If God were your Father, ye would love me: for I came forth and am come from God: for neither have I come of myself, but he sent me” (8:37-42).
   1. Furthermore, Jesus concedes that they are indeed the ancestry of Abraham however, they are seeking to kill him so they indeed are not of the spiritual seed of Abraham but of another (cf. Gal. 3:28-29).
   2. Jesus says you are not of Abraham, if you were you would not be on the current digressive course (vs. 39). This fact illustrates the “working” faith of Abraham and the same that must belong to each today (cf. Gen. 18:19; 22:18) (see study # 23).
   3. Two times Jesus claims that they are not from Abraham but from another father. They perceive that Jesus has some illegitimate birth in mind and claim to not be born in fornication but as a nation by the approval of God.
   4. Again, Jesus said that if this were true, they would surely love Him (Jesus) because he is of the Father (vs. 42).

C. “Why do ye not understand my speech? Even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and standeth not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof. But because I say the truth, ye believe me not. Which of you convicteth me of sin? If I say truth, why do ye not believe me? He that is of God heareth the words of God: for this cause ye hear them not, because ye are not of God” (8:43-47).
   1. More pointed and aggressive language would be difficult to find in our NT Bibles. Jesus makes the clear delineation between who the “true disciple” is and the pseudo disciple.
   2. Jesus asks a rhetorical question in which he gives the answer. Why do you not understand, because you do not want to understand! “Calvinists often cite this statement in an effort to support their doctrine of original sin and arbitrary election. It is by them insisted that some do not receive the truth because it was not ordained that they should and that all of this category are beyond the reach of the gospel because it is not possible for them to receive it because of divine decree.”
   3. This is of course false due to the scope of the entire gospel. When giving the great commission, Jesus told his disciples to go unto the entire world (Matt. 28:18-19). Again, Jesus said that whoever believes and is baptized shall be saved (Mark 16:16). Furthermore, why would Jesus spend so much time preaching the truth if some could not possibly grasp it?

26 Ibid. Pg. 175-176
4. These people did not understand the truth because they did not want to understand it and it is for this reason that Jesus tells them that they are of their father the devil (vs. 44). In Matt. 13:14-15 Jesus said, “And unto them is fulfilled the prophecy of Isaiah, which saith, By hearing ye shall hear, and shall in no wise understand; and seeing ye shall see, and shall in no wise perceive: for this people’s heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest haply they should perceive with their eyes, and hear with their ears, and understand with their heart, and should turn again and I should heal them.”

5. Here in is an attitude of character revealed in the hearts of evil men. Jesus tells them that their character associates them with their true father, the devil (see study # 1).

6. If what Jesus has said and continues to say is not true, then he must be a liar. A sinful man. Therefore Jesus poses the question in vs. 46, “Which of you convicteth me of sin?” If there be imperfections in me point it out! Who can find fault in the Savior of men? Not one person!

7. Was Jesus the Son of God, deity in the flesh? He most certainly was; who can point up his sin to prove otherwise (see study # 3)?

D. “The Jews answered and said unto him, Say we not well that thou art a Samaritan, and hast a demon? Jesus answered, I have not a demon; but I honor my Father, and ye dishonor me. But I seek not mine own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my word, he shall never see death. The Jews said unto him, Now we know that thou hast a demon. Abraham died, and the prophets; and thou sayest, If a man keep my word, he shall never taste of death. Art thou greater than our father Abraham, who died? and the prophets died: whom makest thou thyself? Jesus answered, If I glorify myself, my glory is nothing: it is my Father that glorifieth me; of whom ye say, that he is your God; and ye have not known him: but I know him, and keep his word. Your father Abraham rejoiced to see my day; and he saw it, and was glad. The Jews therefore said unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was born, I am. They took up stones therefore to cast at him: but Jesus hid himself, and went out of the temple” (8:48-59).

1. Upon hearing Jesus proclaim His utter innocence, the Jews return to their name-calling and sarcasm. They call Jesus a Samaritan who is demon possessed (he had lost his mind). To call one a Samaritan was an epithet reserved only for the worthless among Jews. How often those in error try to point the finger at the innocent when in all reality they are the ones who have lost their mind and are the guilty.

2. Jesus presses the earlier point regarding abiding in his word further in vs. 51 after dismissing their attack on him. He said, “Verily, verily, I say unto you, if a man keep my word, he shall never see death.” This is a reoccurring promise in the scriptures (cf. Matt. 7:21; I Jn. 2:3-4).

3. Jesus defines a man’s character as being a liar or one who knows God by the whether one “keeps his (God’s) word” (see study # 1).

4. Again, the Jews mistake Jesus’ statements to mean physical death. They claim that Abraham and all the prophets died, therefore how shall anyone else escape death? Jesus you truly are a lunatic. Jesus, of course, spoke of a spiritual death that their unspiritual minds refused to grasp. Further more, Jesus said that Abraham looked forward to seeing the day of Jesus and he did see it (vs. 56). Abraham saw the coming of Jesus by faith and it made him glad (Gen. 15:4-6; 22:16-18).

5. Again, the Jews look to the physical. They proclaim that Jesus is not yet even 50 years old, Abraham has been dead now for 2000 years, how in the world did you see Abraham Jesus (more sarcasm). Jesus responds by stating his everlasting eternal state, “before Abraham was born, I am” (vs. 58). Jesus had always existed (see study # 3)!

6. Upon hearing this, the Jews accused Jesus of blaspheme and tried to stone him to death. Jesus escapes.
Chapter 9

I. Jesus heals a blind man (Sixth sign recorded by John) (9:1-41):

G. “And as he passed by, he saw a man blind from his birth. And his disciples asked him, saying, Rabbi, who sinned, this man, or his parents, that he should be born blind? Jesus answered, Neither did this man sin, nor his parents: but that the works of God should be made manifest in him. We must work the works of him that sent me, while it is day: the night cometh, when no man can work. When I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed his eyes with the clay, and said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went away therefore, and washed, and came seeing” (9:1-7).

1. Jesus and his disciples see a man who was blind from the time of his birth. The disciples ask Jesus a question: who sinned in such a case? Was it the man or his parents since this thing had been so since he was born?

2. There were six people healed of blindness in the gospel accounts; however, this is the only case of a man being born blind. A popular belief in this day was that if a man or woman was terminally ill, they had committed some heinous sin against God. Their condition was thereby a result of their divine punishment. Job’s friends reacted just as these disciples when Job was afflicted with the terrible boils. This view may have stemmed from a misunderstanding of Exodus 20:5, “You must not worship or serve any idol. This is because I, the Lord your God, am a jealous God. A person may sin against me and hate me. I will punish his children, even his grandchildren and great-grandchildren.”

3. The case of Job is an example of a righteous men suffering. He did nothing to deserve his punishment. Jesus tells his disciples here that neither the man nor his parents sinned.
   b. Therefore the theory that states that a man suffers as punishment for a particular sin is false. We may suffer consequences as a result of sin (cf. Prov. 22:5), but God does not punish us with sickness due to sin today. Neither does God punish us for sins committed by our parents (Ezek. 18:1-4). The Lord allows these types of sorrows in our lives to prove us (James 1:2ff) (see study # 27; Why do we Suffer Pain, Sickness, Persecution, etc.?).
   c. Only God knows the future of things and this man was made this way that others may come to the light of Jesus Christ when witnessing his healing.

4. Time is urgent, death is sure to come quickly to us, let us work while there is life in our bodies convicting the world of sin and teaching them to obey Jesus (vs. 4).

5. Jesus then spits in the dirt making clay and forms a pack of mud over the man’s eyes commanding him to go wash in the pool of Saloam (vs. 6-7).
   a. “The washing off of the clay in the pool of Siloam reminds us of the story of Naaman, and like that account, his faith in obeying the words of Christ are of far greater import than the efficacy of the waters of the pool of Siloam, or of the waters of the Jordan in Naaman’s instance. The result was dramatic and immediate: he “came seeing.” IN like fashion we may believe that upon one’s faith in Jesus Christ, after faith is confessed (Rom. 10:9,10), obedience to the Lord’s directive to be baptized (Mark 16:15-16; Matt. 28:18-19) is rewarded dramatically and immediately through the washing away of one’s sins (Acts 2:38; 22:16; I Pet. 3:21). The comparison between these cases is nearly perfect.”
   b. The blind man did as Jesus said and he was healed (see study # 11).

6. Here in is a great lesson on God’s grace. Jesus put this man’s faith to the test by giving him a work to do in order to receive the free gift of sight.
   a. Likewise Noah received salvation from the great flood when he complied with the Lord’s commands (cf. Gen. 6:8; Heb. 11:7; 6:22).
   b. Abraham received God’s gracious inheritance promise when he complied by faithful obedience (cf. Heb. 11:8).

27 Truth Commentaries; The Book of John by Daniel H. King. Pg. 185
c. Joshua was given the gift of Jericho when he complied with God’s instructions (cf. Heb. 11:30; Josh. 6:1-5).

d. Namaan (II Kg. 5) received a cleansing of his dreaded leprosy when he complied with God’s laws.

e. There were three thousand people on Pentecost who desired forgiveness of sins and they received this gift of God when they complied with His instructions (Acts 2). Need we say more? A true disciple will humbly submit to the truths of God’s word in obedience!

H. “The neighbors therefore, and they that saw him aforetime, that he was a beggar, said, Is not this he that sat and begged? Others said, It is he: others said, No, but he is like him. He said, I am he. They said therefore unto him, How then were thine eyes opened? He answered, The man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to Siloam, and wash: so I went away and washed, and I received sight. And they said unto him, Where is he? He saith, I know not. They bring to the Pharisees him that aforetime was blind. Now it was the sabbath on the day when Jesus made the clay, and opened his eyes. Again therefore the Pharisees also asked him how he received his sight. And he said unto them, He put clay upon mine eyes, and I washed, and I see. Some therefore of the Pharisees said, This man is not from God, because he keepeth not the sabbath. But others said, How can a man that is a sinner do such signs? And there was division among them” (9:8-16).

1. When the healed blind man’s family and friends saw him, they were amazed. They ask the blind man how his eyes were healed. The blind man replies, “The man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to Siloam, and wash: so I went away and washed, and I received sight.”

2. Secondly, they asked him where Jesus now was; however, the blind man made to see did not know the whereabouts of Jesus. The people were so amazed by this miracle that they bring the blind man before the Pharisees. A miracle had been performed and there was no doubt; however, it was again the Sabbath day (vs. 14). Left in utter confusion, they bring the blind man to the Pharisees for advice. The Pharisees question the blind man:

a. “How did you receive your sight?” The blind man explained what Jesus had done.

b. A division occurs within the circle of Pharisees: Some said that Jesus could not be from God because he broke the Sabbath law still others claimed that Jesus could do no such miracles if God was not with him.

I. “They say therefore unto the blind man again, What sayest thou of him, in that he opened thine eyes? And he said, He is a prophet. The Jews therefore did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him that had received his sight, and asked them, saying, Is this your son, who ye say was born blind? How then doth he now see? His parents answered and said, We know that this is our son, and that he was born blind: but how he now seeth, we know not; or who opened his eyes, we know not: ask him; he is of age; he shall speak for himself. These things said his parents, because they feared the Jews: for the Jews had agreed already, that if any man should confess him to be Christ, he should be put out of the synagogue. Therefore said his parents, He is of age; ask him” (9:17-23).

1. The Pharisees then ask the blind man who he felt that Jesus was. The blind man replied that Jesus must be a prophet (vs. 17). In desperation, the Pharisees ask for the parents of the blind man. Their purpose was to somehow discount this man’s story. Maybe his parents will tell us something that will help prosecute the man.

2. Due to fear of being cast out of the synagogue, the Parents of the blind man answer the questions fearfully and with a bit of wisdom. They confer that the man was their son and was indeed born blind; however, they did not know how or who performed this miracle.

3. Due to the Jews threatening exile from the synagogues for anyone caught confessing the name of Jesus Christ, the parents remain neutral. Such were more concerned about the earthly than the spiritual.

J. “So they called a second time the man that was blind, and said unto him, Give glory to God: we know that this man is a sinner. He therefore answered, Whether he is a sinner, I know not: one thing I know, that, whereas I was blind, now I see. They said therefore unto him, What did he to thee? How opened
he thine eyes? He answered them, I told you even now, and ye did not hear; wherefore would ye hear it again? Would ye also become his disciples?” (9:24-27).

1. The Pharisees would only discontinue the interrogation when they received the answer they wanted rather than the answer of truth the healed blind man was giving. Herein is the delineation between a true disciple and the pseudo one. One who would hear (adhering) to the words of Jesus is equated to the believer (4:24; 8:47; 9:31) and the one who would not hear is identified as an unbeliever (Jn. 8:43-45; 9:27).

2. At this point the Pharisees demand that the man give glory to God and confess that something is not right here. Surely Jesus is a sinner. In other words, they want him to tell the truth in the matter by saying, “give God the glory” (cf. Josh. 7:19; I Sam. 6:5). The blind man is not intimidated by their question, he simply answers by giving the facts, “I was blind and now I see! I do not know whether this man (Jesus) is a sinner” (vs. 25).

K. “And they reviled him, and said, Thou art his disciple; but we are disciples of Moses. We know that God hath spoken unto Moses: but as for this man, we know not whence he is. The man answered and said unto them, Why, herein is the marvel, that ye know not whence he is, and yet he opened mine eyes. We know that God heareth not sinners: but if any man be a worshipper of God, and do his will, him he heareth. Since the world began it was never heard that any one opened the eyes of a man born blind. If this man were not from God, he could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out” (9:28-34).

1. The Pharisees once again ask the man how Jesus opened his eyes. The healed blind man replies that he had already told them. He then throws a little sarcasm in, “Do you want to become his (Jesus’) disciples?” This remark cut the Pharisees straight to the heart of their pride. Obviously the blind man has now seen what Jesus had already noted in the Pharisees; they were willfully blinded to his miracles and deity.

2. The blind man made to see further corners the Pharisees by saying that he is amazed that such learned men (bible scholars) do not know anything about this man Jesus who has just performed a miraculous sign. “There was biting sarcasm in his answer. The marvel now, he said, is not so much the miracle as it is your ignorance! You, who boast of your great knowledge, are wholly ignorant of this man who opened my eyes. This demonstrates the fact, he continued, that you are not wise and learned people you would like others to think. You, of all others, ought to know that one who is capable of working such a miracle must be from God.”

3. Notice that all fear has left the blind beggar. He has the truth on his side and there is no reason to fear these Pharisees: As the Psalmists said, “He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty...He will cover thee with his pinions, and under his wings shalt thou take refuge: his truth is a shield and a buckler. Thou shalt not be afraid for the terror of the night, nor for the arrow that flieth by day; for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday. A thousand shall fall at thy side and ten thousand at thy right hand: but it shall not come nigh thee” (Psalm 91:1-7).

4. The blind man, who appears ignorant to the Pharisees, now proves by deductive reasoning that Jesus cannot be a sinner (vs. 31-33):


   b. The truth was stated by the healed man both negatively and positively: Negatively, “We know that God heareth not sinners.” Positively, “But if any man be a worshipper of God, and do his will him he heareth.” Thus far, then, there was agreement on all sides regarding the premise stated. God does not respond to prayers of sinners.

   c. The case of Cornelius (Acts 10:1-4) indicates the type of prayer God does not hear, it is the prayer for forgiveness! If a man worships God however, God hears him.

5. No man has ever opened the eyes of a blind man who was born so (cf. vs. 32). If this man had not come from God, he would have no power. He is led to conclude, then, that God both hears this man and empowered him to accomplish the miracle; so:
   a. This man is no sinner.
   b. This man is from God.

6. After hearing these words, the Pharisees cast the healed man away from them.

L. “Jesus heard that they had cast him out; and finding him, he said, Dost thou believe on the Son of God? He answered and said, And who is he, Lord, that I may believe on him? Jesus said unto him, Thou hast both seen him, and he it is that speaketh with thee. And he said, Lord, I believe. And he worshipped him. And Jesus said, For judgment came I into this world, that they that see not may see; and that they that see may become blind. Those of the Pharisees who were with him heard these things, and said unto him, Are we also blind? Jesus said unto them, If ye were blind, ye would have no sin: but now ye say, We see: your sin remaineth” (9:35-41).

1. Jesus professes His deity to the blind man He healed as He did on other occasions (cf. Jn. 4:26; 8:58).
2. Jesus receives worship as only deity can and should.
3. Jesus gives the purpose of His coming into the world that He may separate those who believe from those who do not. Clearly it is the spirit of humility will make the distinction. The Pharisees were filled with pride. To admit that they were in sin and repent would illustrate subjection to Jesus. Said subjection would cause them to loose their position in the eyes of the public.

Chapter 10

I. The allegory of the Good Shepherd (10:1-21):
A. “Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them” (10:1-6).

1. There is a close association between the above parable (allegory) and the conversation between Jesus and the Pharisees at the end of chapter 9.
2. The word translated “parable” in vs. 6 is “paroimian” in the Greek language which is somewhat different than a “parable” in the true sense of the word. Matthew, Mark and Luke contain the Greek word “parabolee” or “paraballo” to define comparisons for the purpose of illustration. Nestle and Marshal Interlinear Greek-English New Testament translates the word as allegory. The American Standard Bible translates the word parable with a footnote of “proverb.” An allegory is somewhat different than a parable.
   e. A parable is a comparison; the idea is that two things are placed near each other and points of resemblance are studied.
   f. An allegory is defined as a literary, dramatic, or pictorial device in which each literal character, object, and event represent a symbol illustrating an idea or moral or religious principle.
3. After rebuking the unbelieving Jews of chapter 9, Jesus gives an allegory or proverb to indicted the true character of the unbelieving Jews. The comparison of true and false shepherds is used:
   a. The use of a common known occupation such as a shepherd was indeed effective. Shepherds of this oriental society would end their day by bringing their flock of sheep to a sheepfold (a walled containment area which had one gate for entering and leaving). This contained area would house many shepherds’ flocks. Overnight, a porter (gate guard) watched over the fold at
night. The next morning, the shepherds would come to the sheepfold and simply call their flock. The flocks knew their shepherd by his voice and would follow him.

b. The true shepherds cared for the sheep and would not allow harm to come to them.

B. “Jesus therefore said unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that came before me are thieves and robbers: but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture. The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have it abundantly. I am the good shepherd: the good shepherd layeth down his life for the sheep. He that is a hireling, and not a shepherd, whose own sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them: he fleeth because he is a hireling, and careth not for the sheep. I am the good shepherd; and I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice: and they shall become one flock, one shepherd. Therefore doth the Father love me, because I lay down my life, that I may take it again. No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment received I from my Father” (10:7-18).

1. Jesus explains the allegory of verses 1-6. Jesus states that he is the “door of the sheep” (vs. 7). Verse 9 he gives the meaning; the door to salvation. It is through Christ and Christ alone that salvation comes. In Jn. 14:6, Jesus said, “I am the way, and the truth, and the life: no one cometh unto the Father, but through me.” A shepherd’s sheep recognized his voice and followed him alone that they may avoid danger. The words of Jesus will therefore lead to eternal life but the words of the pseudo shepherds will lead to eternal death. The OT spoke of pseudo shepherds that lead the people in wrong paths (cf. Jer. 23:1-6) (see study # 28; Bible Authority).

2. Jesus states that other shepherds are false. Those which work only for self interest, who truly care nothing for the sheep. It is obvious that Jesus is alluding to the self seeking Pharisees at this point. The true sheep or true disciples of Jesus would pay no mind to their false pretensions. True disciples would hear the voice of Jesus and follow his directions knowing that he will not mislead them (see study # 9).

a. Here we see the character of false teachers as opposed to true teachers.

b. False teachers are thieves and robbers in relation to man’s souls. They steal, kill, and destroy the souls of men with their erroneous doctrines. Such a one has no true love or care for the ones he teaches (10:12-13) (see study # 29; Who is a False Teacher). Truth seekers will not hear them (10:8).

3. Jesus is the “good shepherd” (third I am of Jesus in the book of John). Jesus so loved His sheep (disciples) that He was willing to lay down His life for the flock. One is reminded of David in the OT. David faced a lion and a bear to protect his father’s flock. Jesus is here depicted as one who cares. The author of Hebrews points out that Jesus rescues us from our sins (Heb. 2:18), helps us in time of our need (Heb. 4:16) and bears gently with our sinful state (i.e., is longsuffering; giving us time to repent) (Heb. 5:2). Jesus wants the very best for all of us (II Pet. 3:9) (see study # 30; Does Jesus Care?).

4. The flock will not be composed only of Jews, but Gentiles as well (vs. 16). This is seen everywhere in scripture (Gen. 12:1ff; Matt. 28:18; Gal. 3:26f.).

5. The life Jesus will give is His and it will be done so voluntarily. The final proof that he is the Messiah will be in the fact that Jesus would raise his own body from the grave (vs. 18; Rom. 1:1-4) (see study # 31; The Resurrection of Jesus).  

C. “There arose a division again among the Jews because of these words. And many of them said, He hath a demon, and is mad; why hear ye him? Others said, These are not the sayings of one possessed with a demon. Can a demon open the eyes of the blind?” (10:19-21).

1. They were once again divided. Some believed yet others said Jesus was mad and had a demon (vs. 20).

2. Those who began to believe said, “can a demon open the eyes of the blind?” Why would a demon want to do a good work such as this?
II. Jesus’ conversation with the Jews at Solomon’s porch (10:22-39):

A. “And it was the feast of the dedication at Jerusalem: it was winter; and Jesus was walking in the temple in Solomon’s porch” (10:22-23).

1. There are two months separating the feast of Tabernacles and the Feast of Dedication. The Feast of Dedication fell in the winter (November – December). What transpired between the two feasts is not recorded.

2. The Feast of Dedication was not a Mosaic prescribed feast. Judas Maccabaeus, who was one of the great Jewish leaders of the enter-testament period, originated it. Antiochus Epiphanes, a Grecian leader after Alexander the Great, had desecrated the temple of Jehovah and caused much havoc among the people of God. Much of this is foretold in the prophecy Daniel receives (ch. 10-12). Judas Maccabaeus fought to maintain loyalty to Jehovah among God’s people during this time and he is known for cleansing and re-consecrating the temple of Jehovah after it was desecrated by Antiochus Epiphanes (Josephus Antiquites 12:7).

3. “The Feast of Dedication, mentioned only in the NT in Jn. 10:22, was otherwise known as the Fast of Hanukkah, described by Josephus as the Festival of Lights. It was a winter feast that lasted eight days, and commemorated Judas Maccabeus’ discovery in 167 BC of a small container of oil that lasted surprisingly for eight days.”

4. Jesus is found walking in Solomon’s porch at this time and surrounded by the Jews who press him for a clear answer as to whether he is the Messiah (vs. 24).

5. Jesus answered them saying that He had already clearly told them and His signs performed testify to the truth.

6. Furthermore, Jesus says the reason they do not accept this is because they are not of His flock (picking up on the earlier allegory of the sheep and the shepherd).

B. “The Jews therefore came round about him, and said unto him, How long dost thou hold us in suspense? If thou art the Christ, tell us plainly. Jesus answered them, I told you, and ye believe not: the works that I do in my Father's name, these bear witness of me. But ye believe not, because ye are not of my sheep. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand. My Father, who hath given [them] unto me, is greater than all; and no one is able to snatch [them] out of the Father's hand” (10:24-29).

1. Jesus had already on several occasions clearly alluded to the fact that He was “the Christ” (cf. Jn. 4:26; 8:58; 10:24, 25, 30). Note that those who did not believe in the deity of Jesus had no real hope of eternal life (cf. Jn. 8:24). Those who do not “believe” are those who would not “hear” the words of Jesus (cf. Jn. 8:43-45; 9:27) (see study # 18).

2. Those sheep that truly follow Jesus will be given eternal life (vs. 28) and no one has the power to remove them from this because they do “hear” and “believe” (cf. 4:24; 8:47; 9:31).

3. Some of our “Once Saved Always Saved” acquaintances and those who proclaim the impossibility of apostasy use this text as proof that man cannot loose his salvation once he has obtained it. It is obvious, by the context, that those true sheep who continue following Jesus can in no way be taken away from God by any power. The only one who can remove them is the individual themselves. They may and we may indeed fall from grace (cf. Gal. 5:4; Heb. 3:12; 4:11 etc.).

4. “Some assume that because Jesus ‘gives’ eternal life to those who follow him this supports the doctrine of the impossibility of apostasy. It should be noted, however, that such a view necessitates the conclusion that eternal life is equal to, and is bestowed on one at the moment of salvation. These were already sheep; these sheep were faithfully following the Lord; to these the Lord gives eternal life, the actual possession being in the life to come, and not here (Titus 1:2; Mk. 10:30; Lk. 1:2).”

5. Consider the subject of God’s grace. God “gives” men eternal salvation through His grace (cf. Eph. 2:8; 3:7). The forgiveness of sins is God’s gift (Acts 2:38). Note; however, that God’s
gracious gift of eternal life is not unconditional but rather conditional. One must hear, believe, repent, confess Christ name, be buried with Him in baptism, and walk in newness of life (cf. study # 11).

C. “I and the Father are one. The Jews took up stones again to stone him. Jesus answered them, Many good works have I showed you from the Father; for which of those works do ye stone me? The Jews answered him, For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God” (10:30-33).

1. This verse helps us identify with the deity of Jesus. When the Lord proclaimed that He was the Son of God or the “Christ” He was proclaiming His deity (see study # 3).
2. The Jews clearly understood this and so state, “thou makest thyself God.” Jesus therefore openly proclaims that He and the Father are one thus being God. Like the Jews of John 8, these Jews seem to be looking for an excuse to convict the Lord rather than believe Him.

D. “Jesus answered them, Is it not written in your law, I said, ye are gods? If he called them gods, unto whom the word of God came (and the scripture cannot be broken), say ye of him, whom the Father sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do them, though ye believe not me, believe the works: that ye may know and understand that the Father is in me, and I in the Father. They sought again to take him: and he went forth out of their hand” (10:34-39).

1. Jesus laid claims to deity and the Jews sought to stone him for blasphemy as the Mosaic Law required (Lev. 24:16). Again, Jesus makes a profound statement in vs. 32, “Many good works have I showed you from the Father; for which of these works do ye stone me?” The Jews reply that it is not for the good works but for the claim to be deity (see study # 32; Great Sayings of Jesus).
2. Jesus’ response: (vs. 34, “Is it not written in your law, I said, ye are gods?”) Notice that often the scriptures speak of the entire OT as being, “the law” (cf. Jn. 12:34; 15:25; Rom. 3:19; 1 Cor. 14:21, 34-35) (see study # 33; The Law). Here, Jesus is quoting from Psalms 82:6 and refers to it as law. Psalms 82:6 refers to men as gods and as “sons of God.” Why are you Jews offended by Jesus’ claim to be “the Son of God?” Jesus said what they agreed to: The scriptures cannot be broken (set aside or annulled at will) (see study # 28). Because of his mighty works he is even more qualified to where the name, “Son of God” (vs. 36).
3. Secondly, because of these mighty works, all should see that God the Father is working through Him and thus he is who he claims to be! “The effort was designed to make more difficult their rejection of Jesus, as well as to put them into a situation logically from which they could not extricate themselves. The works of Jesus were undeniable and the conclusion to which they led irrefutable, thus establishing the truth of his words.”

E. “And he went away again beyond the Jordan into the place where John was at the first baptizing; and there be abode. And many came unto him; and they said, John indeed did no sign: but all things whatsoever John spake of this man were true. And many believed on him there” (10:40-42).

1. Jesus leaves Jerusalem and retires to the Jordan River. This area is Perea, just east of the Jordan where John was earlier baptizing.
2. Those who knew of the teachings of John were there and believed on Jesus.

Chapter 11

I. Seventh Sign of Jesus: Lazarus is raised from the dead [Jesus hears of the death of Lazarus] (11:1-27):

A. “Now a certain man was sick, Lazarus of Bethany, of the village of Mary and her sister Martha. And it was that Mary who anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick. The sisters therefore sent unto him, saying, Lord, behold, he whom thou lovest is sick. But when Jesus heard it, he said, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby” (11:1-4).

1. The book of John is the only record we have of the raising of Lazarus from the dead.

31 Ibid. Pg. 224
2. Lazarus had two sisters, Mary and Martha. They lived in Bethany (vs. 1). “Bethany was a village on the farther side of the Mount of Olives, slightly less than two miles outside Jerusalem, on the road toward Jericho.”

3. The sister of Lazarus, Mary, was the same Mary who would later wipe Jesus’ feet with her hair (cf. Jn. 12:1ff). There are five Mary’s mentioned in the NT:
   a. Mary, the mother of Jesus
   b. Mary, the mother of Mark
   c. Mary Magdalene
   d. Mary, the wife of Clopas
   e. Mary, the sister of Lazarus

4. Mary and Martha send messengers to Jesus, who is in Perea, telling Him that Lazarus was very sick. Jesus replies to the messengers and His disciples that the sickness was not unto death. Lazarus indeed would die; however, Jesus meant that he would be resurrected and live again for the purpose of glorifying God and himself (i.e., the witnesses would give glory to God and confess the Lord as the Messiah).

B. “Now Jesus loved Martha, and her sister, and Lazarus. When therefore he heard that he was sick, he abode at that time two days in the place where he was. Then after this he saith to the disciples, Let us go into Judaea again. The disciples say unto him, Rabbi, the Jews were but now seeking to stone thee; and goest thou thither again? Jesus answered, Are there not twelve hours in the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because the light is not in him. These things spake he: and after this he saith unto them, Our friend Lazarus is fallen asleep; but I go, that I may awake him out of sleep. The disciples therefore said unto him, Lord, if he is fallen asleep, he will recover. Now Jesus had spoken of his death: but they thought that he spake of taking rest in sleep. Then Jesus therefore said unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. Thomas therefore, who is called Didymus, said unto his fellow-disciples, Let us also go, that we may die with him” (11:5-16).

1. Jesus tarried in Perea for two days before coming to Bethany and then tells his disciples that they must now go back to Judaea (11:7). The disciples were hesitant due to the dangerous antagonism against Jesus in Judaea and warned the Lord of such a trip (11:8-10; cf. 10:31).

2. Jesus replies figuratively by saying that there are 12 hours of daylight in a man’s life to work. Darkness comes after these twelve hours (i.e., death). Jesus tells them that His time has not yet come for him to die and all will be well. The present time was for work. This passage indicates the urgency of the Lord’s work. Now is the time to work (see study #13)!

3. Lazarus had died and they must return to revive him (resurrect him from the dead). At this point; however, the disciples did not fully understand Jesus’ intentions. The work the Lord would do in Bethany would change the lives of some for eternity.

C. “So when Jesus came, he found that he had been in the tomb four days already. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off; and many of the Jews had come to Martha and Mary, to console them concerning their brother. Martha therefore, when she heard that Jesus was coming, went and met him: but Mary still sat in the house. Martha therefore said unto Jesus, Lord, if thou hadst been here, my brother had not died. And even now I know that, whatsoever thou shalt ask of God, God will give thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die. Believest thou this? She saith unto him, Yea, Lord: I have believed that thou art the Christ, the Son of God, even he that cometh into the world” (11:17-27).

1. The distance from Perea to Bethany was 25 to 30 miles. It would have been about a two day journey by foot. When Jesus arrived, he was told that Lazarus had been in the grave for four days (accounting for the two days tarrying after hearing the news of his sickness and two days travel to Bethany).

32 Truth Commentaries; The Book of John by Daniel H. King . Pg. 220
2. Bethany was less than two miles from Jerusalem and many from the city came to mourn with the two sisters over the loss of their brother Lazarus (vs. 18-19).

3. Martha hears of the Lord’s arrival and goes out to meet Him. She finds Jesus and illustrates her great faith by telling Him that if He had been present during Lazarus’ sickness, he would not have died. Jesus answers in a comforting way telling Martha that Lazarus would indeed rise again (vs. 23).

4. Martha misunderstands Jesus. She thinks that he is speaking of the final resurrection of all the dead (11:24). This passage helps us further understand what will happen in the end of time (see study # 17):
   f. Martha had been instructed of the general resurrection of the dead in the “last day.”
   g. On this “last day” all the dead (both just and unjust) shall be resurrected from the dead (cf. Jn. 5:28-29; Acts 24:15; 1 Thess. 4:13ff).

5. Jesus proclaims to Martha that the power of resurrection rest in Him yet she was still not catching what Jesus was about to do for her brother Lazarus. Jesus delivers the fifth “I am” statement of the book of John.
   a. “I am the resurrection, and the life:” This statement clearly means that Jesus has the power to raise the dead and provide eternal life to mankind. In the last day Jesus will “shout” and the dead shall rise (I Thess. 4:16-17) (see study # 31).
   b. Secondly, Jesus has the power of “life” (see study # 34; The Power of Jesus). Those resurrected, shall die no more. An immortal body shall be given to all and then shall come to pass the saying, “O death, where is thy victory? O death, where is thy sting (sin)?” (I Cor. 15:55). Each, in the resurrected immortal state, shall go to their deserved eternity (cf. Rev. 20:10ff).

6. “he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die.” Else where in John, the Lord has explained the relationship between faith and eternal salvation (cf. 3:15-16; 6:40, 47, 67-68). This faith is defined by one’s obedience to the Lord’s commands (cf. Jn. 3:36; 5:38) (see study # 18). The death spoken of here is not only physical death but spiritual death (i.e., separation from God due to sin). Those who do not believe in Jesus will never die physically again either; however, they shall be eternally dead spiritually (separated from God) (see study # 35; Spiritual Life and Death).

7. Jesus asks her if she believed, and Martha replies with a similar confession of Peter’s (Matt. 16:16ff). She said, “thou art the Christ, the Son of God, even he that cometh into the world” (11:27).

II. Mary comes to Jesus (11:28-40):
   A. “And when she had said this, she went away, and called Mary her sister secretly, saying, The Teacher is here, and calleth thee. And she, when she heard it, arose quickly, and went unto him. (Now Jesus was not yet come into the village, but was still in the place where Martha met him.) The Jews then who were with her in the house, and were consoling her, when they saw Mary, that she rose up quickly and went out, followed her, supposing that she was going unto the tomb to weep there. Mary therefore, when she came where Jesus was, and saw him, fell down at his feet, saying unto him, Lord, if thou hast been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews [also] weeping who came with her, he groaned in the spirit, and was troubled, and said, Where have ye laid him? They say unto him, Lord, come and see. Jesus wept” (11:28-35).
   1. Mary rises from her sadness and comes to Jesus. The Jews that were with her are compelled by compassion to follow her. As Mary comes to Jesus, she falls at his feet and says basically the same thing her sister Martha had said, “if only you had been here Jesus, Lazarus would be alive today.” Again, this is a statement of great faith in Jesus, not an antagonistic attack on our Lord by these women. They were convicted of the fact that Jesus was deity and had the power to save Lazarus if He would have been there.
   2. Jesus responds to Martha’s emotional speech in 3 ways:
a. He groaned in the spirit (vs. 33). The word “groaned” (enebrimesato) is defined as “to be very angry, to be moved with indignation” (Thayer 207). “More likely, our Lord was indignant with death itself which brought such sorrow to himself and to the sisters whom he loved.”

b. Secondly, Jesus was “troubled”: from the Greek, “to affect with great pain or sorrow” (Thayer 615). The thought of a beloved friend who, with the world, suffered the fate of death as a consequence of the devil’s work caused Jesus great sorrow of heart. Jesus cared about humanity.

c. Jesus wept because of his compassion and sympathy for the two sisters. Not the shortest verse in the bible (cf. I Thess. 5:16; has 14 Greek letters where as Jn. 11:35 has 16 Greek letters). Anger and sorrow afflicted the Lord’s heart and so he wept. Here again, as we saw in the fact that Jesus is the loving Shepherd who truly cares for His sheep (cf. Jn. 10:11ff), we find the compassionate and caring side of Jesus! (see study # 3).

B. “The Jews therefore said, Behold how he loved him! But some of them said, Could not this man, who opened the eyes of him that was blind, have caused that this man also should not die? Jesus therefore again groaning in himself cometh to the tomb. Now it was a cave, and a stone lay against it. Jesus saith, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time the body decayeth; for he hath been dead four days. Jesus saith unto her, Said I not unto thee, that, if thou believedst, thou shouldest see the glory of God? So they took away the stone” (11:36-40).

1. Some said, “behold, how he loved him!” after witnessing Jesus groan with anger and weeping over the news of the death of Lazarus. Others said, “Could not this man, who opened the eyes of him that was blind, have caused that this man also should not die?” Evidently this second class of people wanted to use this event as an occasion to discount what Jesus did for the blind man previously.

2. What Jesus was about to do would shut the mouths of these dissenters just as Moses did time and time again while in the wilderness.

3. Jesus and the multitude are guided to the cave where Lazarus was buried. A great stone covered the entrance. Jesus asked that the stone be removed. Martha was hesitant to allow this since Lazarus had been dead now for four days. His body would be decayed and the smell would be awful. “Her reaction was a natural one and, from her point of view, entirely proper. She could not have had at that moment any idea that Lazarus would be immediately raised.”

4. Jesus reminds Martha at this point that he had earlier said to her that she would see the glory of God (vs. 40). Martha therefore concedes and the people role the grave stone away from the entrance of the cave.

III. Jesus prays and Lazarus is raised from the dead (11:41-57):

A. “And Jesus lifted up his eyes, and said, Father, I thank thee that thou hearest me. And I knew that thou hearest me always: but because of the multitude that standeth around I said it, that they may believe that thou didst send me. And when he had thus spoken, he cried with a loud voice, Lazarus, come forth. He that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. Many therefore of the Jews, who came to Mary and beheld that which he did, believed on him. But some of them went away to the Pharisees, and told them the things which Jesus had done” (11:41-46).

1. Jesus prayed a prayer to the Father in Heaven, not for help but for instruction to the people who heard. Here was an event that would cause the witnesses to believe that Jesus was the Christ, the Son of the living God.

2. Jesus shouted, as He shall do in the last day (I Thess. 4:16), and called Lazarus to come forth from the grave and he came (vs. 43-44).

3. Again, the result of the Lord’s work was that “many believed” (as in Jn. 2:23-25; 6:2, 15; 7:31-32, 40-44; 8:30; 10:40-42). There were some; however, that brought this news to the Pharisees and considered the event alarming. The believers would again and again be winnowed.

4. When one considers the seven signs performed in the book of John and then looks to Christ crucifixion and finds only a handful standing with Him we are utterly amazed. Jesus performed signs that no mortal man could do without divine help yet the hardness of men’s hearts is often more persuasive than divine works. Immediate needs seems to often dictate one’s faith (see study # 39; Hardening of Hearts).

B. “The chief priests therefore and the Pharisees gathered a council, and said, What do we? For this man doeth many signs. If we let him thus alone, all men will believe on him: and the Romans will come and take away both our place and our nation. But a certain one of them, Caiaphas, being high priest that year, said unto them, Ye know nothing at all, nor do ye take account that it is expedient for you that one man should die for the people, and that the whole nation perish not. Now this he said not of himself: but, being high priest that year, he prophesied that Jesus should die for the nation; and not for the nation only, but that he might also gather together into one the children of God that are scattered abroad. So from that day forth they took counsel that they might put him to death” (11:47-53).

1. The “chief priests” and “Pharisees” were functionaries in the Sanhedrin Council (the Jewish seat of government apart for Roman authority).

2. This particular miracle would be the one that caused “many” to believe on Jesus and recognize His authority over the people. The Sanhedrin Council had to act quickly to avert an utter dissolution of their rank and standing as the governing body over the people.

3. Caiaphas, the high priest, participated in the conversation with the alarmed council members. Caiaphas held the office of high priest “from AD 18 to AD 36, and having succeeded his father-in-law Annas to this position.”

4. Caiaphas has the solution and seems to be amazed that the council does not see, like him, the need to have Jesus put to death to avert the whole problem at hand. His theory, ‘better for one man to die than a whole nation to perish.’ Caiaphas did not speak his suggestive words of the Lord’s death of his own, earlier the Lord had revealed to him that Jesus would die. Caiaphas’ hard heart excluded the divine beauty in this prophecy from the Lord (i.e., that Jesus would die and gather all people together into one “the children of God”). All people would be the gentiles (the sheep that Jesus spoke of in 10:16).

C. “Jesus therefore walked no more openly among the Jews, but departed thence into the country near to the wilderness, into a city called Ephraim; and there he tarried with the disciples. Now the passover of the Jews was at hand: and many went up to Jerusalem out of the country before the passover, to purify themselves. They sought therefore for Jesus, and spake one with another, as they stood in the temple, What think ye? That he will not come to the feast? Now the chief priests and the Pharisees had given commandment, that, if any man knew where he was, he should show it, that they might take him” (11:54-57).

A. From this day forward the Jews sought to capture Jesus (vs. 54-57).

B. Jesus retires to Ephraim until the next Passover.

Chapter 12

I. Jesus travels back to Bethany six days before the Passover (12:1-11):

A. “Jesus therefore six days before the Passover came to Bethany, where Lazarus was, whom Jesus raised from the dead. So they made him a supper there: and Martha served; but Lazarus was one of them that sat at meat with him” (12:1).

1. Chapter 11:54 reveals that Jesus had left the area of Jerusalem for Ephraim because of the antagonistic Jews.

2. Arriving Friday evening in Bethany Jesus had supper with Lazarus, Martha and Mary.

35 Ibid. Pg. 248
3. A similar event is recorded in Matt. 26:6-13; Luke 7:36-50; and Mark 14:3-9. Whether or not these are all the same event as here in John we can not say for sure.

   a. Matthew does not identify the woman. Jesus is said to be in Bethany eating at “Simon’s house who was a leper” (Matt. 26:6). The woman is recorded as having pored the costly ointment over the head of Jesus. Nothing is said of His feet.

   b. Mark records the same as Matthew; she pored the oil over His head.

   c. Luke tells us that Simon was a Pharisee. The un-named woman wiped Jesus’ feet with her hair, her tears, and the costly ointment. She is termed a sinner in this occasion.

B. “Mary therefore took a pound of ointment of pure nard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment. But Judas Iscariot, one of his disciples, that should betray him, saith, Why was not this ointment sold for three hundred shillings, and given to the poor? Now this he said, not because he cared for the poor; but because he was a thief, and having the bag took away what was put therein” (12:3-6).

1. One pound of “nard” was equivalent to twelve ounces in our measures. “The ointment was ‘pure nard,’ taken from an East Indian plant, highly fragrant and extremely costly, being imported.”

2. Mary takes this ointment and applies it to Jesus’ feet with her hair (vs. 3). “It was a Babylonian custom for women at the wedding of a virgin to drip consecrated oil on the heads of the rabbis present. Further, slave girls used to bathe the hands and feet of a guest in oil.”

3. Our Lord memorialized this event by saying, “Verily I say unto you, Where-soever this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her” (Matt. 26:13).

4. Here we see the character of Judas. Judas clearly lies when he states that this nard could have been sold and the proceeds given to the poor. He was a thief and stole from the disciples’ treasury on a regular basis.

C. “Jesus therefore said, Suffer her to keep it against the day of my burying. For the poor ye have always with you; but me ye have not always” (12:7-8).

1. John reveals only Judas Iscariot’s rebuke; however, Matthew and Mark record that the other disciples joined in on the rebuke.

2. Judas recommends the ointment be sold for 300 shillings, which adds up to about 500 dollars of our money today (costly), and give to the poor. Daniel King suggests that this may have been a life’s saving (one years worth of labor).

3. No matter how badly we may want to relieve the poor of the world they will always exist says the Lord. Many churches have foolishly decided to embark upon a campaign to feed and care for the poor of the world yet the words of Jesus ring loudly, “the poor ye have always with you.” The work of the church is not to feed and care for the world it is to care for its own needy by the authority of Jehovah God (see study # 36; The Work of the Church).

D. “The common people therefore of the Jews learned that he was there: and they came, not for Jesus’ sake only, but that they might see Lazarus also, whom he had raised from the dead. But the chief priests took counsel that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus” (12:9-11).

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37 Truth Commentaries; The Book of John by Daniel H. King . Pg. 241
38 Ibid. Pg. 242
39 Ibid. Pg. 242
1. Such a statement would be shocking to our ears if we had not studied chapter 11 previously. The high priest, Caiaphas, has already told the Sanhedrin Council what they should do to avert losing power among the people and having the Roman Government assault the people in general. That solution was that Jesus should be put to death rather than seeing the entire nation suffer. The Jews saw Jesus as an earthly king. Their interpretation of the Law of Moses regarding Jesus was that He was to be a military leader that would relieve the people of Roman rule. Having zero faith in Jehovah God, the Council saw this as an utter failure waiting to happen and so decide to take matters into their own hand. Even if it means murdering everyone that Jesus heals or resurrects from the dead.

2. The very presence of Lazarus was another threat to the Council’s governing authority. Any shred of evidence that points to the Messiah-ship of Jesus was to be silenced and or murdered (put out of sight and out of mind).

II. Jesus makes His triumphal entry into Jerusalem (12:12-22):

A. “On the morrow a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, took the branches of the palm trees, and went forth to meet him, and cried out, Hosanna: Blessed [is] he that cometh in the name of the Lord, even the King of Israel. And Jesus, having found a young ass, sat thereon; as it is written, Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him” (Jn. 12:12-16).

B. “The multitude therefore that was with him when he called Lazarus out of the tomb, and raised him from the dead, bare witness. For this cause also the multitude went and met him, for that they heard that he had done this sign. The Pharisees therefore said among themselves, Behold how ye prevail nothing: lo, the world is gone after him” (12:17-19).

I. Great multitudes were in Jerusalem at this time for the feast of Passover. “The city simply overflowed with pilgrims; Josephus, the Jewish historian, in what may well be an exaggeration, says that at one Passover feast three million people attended; that there were indeed many is seen from the fact that the ‘world is gone after him.”

2. The multitude began to throw palm leaves in the path which Jesus was traveling on donkey to Jerusalem: They shouted, “Hosanna” as He came meaning, “Save, we pray” from Psalms 118:25. “The palm was a symbol of triumph (Lev. 23:40; Rev. 7:9); these, the people spread along the way in recognition of the Savior’s triumphal entrance into the city.” “The palm appears as a victory symbol in periods of nationalist agitation, at the time of the Maccabees and later during the revolts of 66-70 and 135 AD. (Josephus, Antiquities 3.245; 13.372; 2 Macc. 10:7; 14:4; and Acts 7:9). When Judas Maccabeus rededicated the temple altar in 164 B.C. after the desecration by the Syrians, the Jews came bringing palms to the temple. Later when his brother Simon conquered Jerusalem’s citadel in 142 B.C., the Jews took possession of the city carrying palm fronds. The Jews who greeted Jesus thus in this chapter clearly viewed him as a conquering national hero. Little wonder that the leadership was greatly concerned that the Romans might react violently! It is significant that the Lord did not choose to ride into Jerusalem on a horse, the symbol of war; but on one of the most humble of beasts, the symbol of peace. It was foretold that he would thus do by the prophet Zechariah (9:9).”

3. Indeed the entrance into Jerusalem must have been a magnificent scene and it was a sign of Jesus’ triumph. A triumph; however, not over the Roman authorities, but over sin and death. Verse 16 indicates that not even the disciples of Jesus’ understood this at this point.

B. “The multitude therefore that was with him when he called Lazarus out of the tomb, and raised him from the dead, bare witness. For this cause also the multitude went and met him, for that they heard that he had done this sign. The Pharisees therefore said among themselves, Behold how ye prevail nothing: lo, the world is gone after him” (12:17-19).

1. The atmosphere was one of excitement, cheers, and joy. The “multitudes” form a tunnel into the city of Jerusalem for Jesus to ride through. His way was paved by the palm leaves. The people were beholding their king. Their adrenalin was increased and they were being mustered up into a united people rallying behind Jesus.

41 Ibid. Pg. 259
42 Ibid. Pg. 259
2. Note that Jesus said nothing to muster up the people. The “witnesses” excited the multitudes as they told their accounts of Jesus raising Lazarus from the dead.

3. When the Pharisees see the event they are amazed and frustrated at the popularity of Jesus.

C. “Now there were certain Greeks among those that went up to worship at the feast: these therefore came to Philip, who was of Bethsaida of Galilee, and asked him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: Andrew cometh, and Philip, and they tell Jesus” (12:20-22).

1. Philip had a problem. He knew that Jesus had previously commanded the disciples to preach only to the Jews (Matt. 10:5; 15:24). Apparently Jesus’ allusion to being the Shepherd of “other sheep” in John 10:16 had not been fully understood by Philip.

2. Philip brings his problem to Andrew and together they bring the issue to Jesus.

III. Jesus now speaks to the multitudes that have guided Him into the city of Jerusalem (12:23-36):

A. “And Jesus answereth them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit” (12:23-24).

1. After the triumphal entry into Jerusalem the cheers must have silenced as all eyes (both Jew, and as above stated, the Gentile proselytes) were upon the Lord to hear what he would have to say.

2. In previous sections, John indicates that Jesus escaped from the Jews because his hour had not come (Jn. 7:6, 30; 8:20; etc). Now was the time, the time of Jesus’ death and glorification.

3. The glorification of Jesus is scene in the fact that he would die and return to his former glory.

4. Jesus uses the illustration of a grain of wheat dying in the soil and then springing forth with life to describe what shall soon come to pass. The apostle Paul used the same analogy in I Cor. 15:35-38. Truly Jesus is the “firstfruits” of all who will be resurrected from the dead (cf. I Cor. 15:20) (see study # 31).

B. “He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me: and where I am, there shall also my servant be: if any man serve me, him will the Father honor” (12:25-26).

1. Jesus now looks to the glorification of His true believers.

2. Those who hate the world’s pleasures and serves Jesus through faithful obedience shall be with the Lord in His glorified state (see study # 37; The Resurrection and Glorification of the Christian).

C. “Now is my soul troubled; and what shall I say? Father, save me from this hour. But for this cause came I unto this hour. Father, glorify thy name. There came therefore a voice out of heaven, saying, I have both glorified it, and will glorify it again. The multitude therefore, that stood by, and heard it, said that it had thundered: others said, An angel hath spoken to him. Jesus answered and said, This voice hath not come for my sake, but for your sakes” (12:27-30).

1. The foreknowledge of His death “troubled” Jesus. To be “troubled” (tetaraktai) = “to trouble the mind, confound, agitate, disturb, disquiet” (LS 792). The thought of physical death ‘disquiets’ any and all. This fact illustrates the humanity of Jesus (see study # 3). While troubled, Jesus knew that this appointment could not escape Him. The sin of the world and the consequences thereof were laid upon His shoulders. He had come into the world for this very moment and He knew this. To fight off any temptation to avoid the cross, Jesus prays to the Heavenly Father saying, “Father, glorify thy name” (that is, let the work of sinful man be done that you may have the final glory in all the earth by offering sinful man the forgiveness of sins and a hope of heaven).

2. The Lord answers Jesus’ prayer saying, “I have both glorified it, and will glorify it again.” Through the gracious offer of the forgiveness of sins mankind would give God glory, honor and praise.

3. The voice from heaven seemed to take many off guard (they were not expecting it). Some therefore said, “it had thundered: others said, an angel hath spoken to him.” There are only two other instances when God spoke from the heavens to Jesus. The other two were at the Lord’s baptism (Matt. 3:13-17) and again at the Mount of Transfiguration (Matt. 17:1ff).

4. Jesus explains that the voice heard was to establish faith in those who heard it (vs. 30).

D. “Now is the judgment of this world: now shall the prince of this world be cast out” (12:31).

1. The word “now” does not mean the immediate action but the beginnings of the end to come.
2. Final judgment upon all of mankind will come after the “prince of this world” (the devil) as been utterly cast out. This ‘began’ when Jesus went to the cross and gained the power over sin and death (see study # 38; The Devil). Through the death of Jesus mankind had the opportunity to ask for the forgiveness of those sins and avert eternal spiritual death with the devil.

E. “And I, if I be lifted up from the earth, will draw all men unto myself. But this he said, signifying by what manner of death he should die. The multitude therefore answered him, We have heard out of the law that the Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? Who is this Son of man?” (12:32-34).

1. Jesus tells the multitudes that have laid out the palm leaves and shouted ‘Hosanna,’ in effect, ‘here’s the plan... I am going to have to die on the cross so that you may be glorified.’ This is not what they expected to hear. Again, their interpretation regarding the Law’s statements of the ever abiding nature of the Christ were misunderstood (cf. Psalm 89:36; Isa. 9:6 and Dan. 7:13-14).

2. The once confident multitude is now a bit troubled. They had mustered themselves up thinking that this military leader was about to overpower the Roman government with the help of God. So they asks, “Who is this Son of man?”

F. “Jesus therefore said unto them, Yet a little while is the light among you. Walk while ye have the light, that darkness overtake you not: and he that walketh in the darkness knoweth not whither he goeth. While ye have the light, believe on the light, that ye may become sons of light. These things spake Jesus, and he departed and hid himself from them” (12:35-36).

1. Here again we see the style of Jesus’ preaching. The multitude has moved themselves to a state of confusion and demand that Jesus now tell them “who is this Son of man?” Jesus ignores the question and gets to the more important issue at hand, i.e., their obedience in relation to their future glorification.

2. Jesus had earlier said, “I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life” (Jn. 8:12). Since light dispels the darkness of ignorance it is easily seen that Jesus is simply saying that He represents truth (the gospel message of salvation). This is a plea for man to grasp hold of His sayings that they may serve and follow Jesus to the state of glorification (cf. Jn. 12:26).

IV. Though Jesus did many signs, the people refused to believe on him and thus fulfilled the prophecy of Isaiah 53:1 and 6:10 (12:37-50):

A. “But though he had done so many signs before them, yet they believed not on him: that the word of Isaiah the prophet might be fulfilled, which he spake, Lord, who hath believed our report? And to whom hath the arm of the Lord been revealed? For this cause they could not believe, for that Isaiah said again, He hath blinded their eyes, and he hardened their heart; Lest they should see with their eyes, and perceive with their heart, And should turn, And I should heal them. These things said Isaiah, because he saw his glory; and he spake of him” (12:37-41).

1. No other OT passage is quoted as many times as Isa. 6:10 in the NT (cf. Matt. 13:14-15; Mk. 4:12; Lk. 8:10; Jn. 12:40; Acts 28:26-27; Rom. 11:8). These passages indicate that hardness of men’s hearts would come through gospel preaching (see study # 39; Hardening of Hearts).

2. “Their perversity and stubbornness of will had blinded them to the truth and no amount of evidence would have convinced them. The Lord himself said, ‘if they hear not Moses and the prophets, neither will they be persuaded if one rise from the dead…that the piling up of proof will not prompt to faith when the heart is hard and the conscience seared.’”

3. We must note that God did not sear their conscience, they did it to themselves. Their hard hearts were made harder by the hearing of truths and they became willfully blind (cf. Matt. 13:13ff; Reason Jesus spoke in parables).

4. The gospel of Jesus Christ has one of two effect on all. Either it softens the heart or it hardens the heart. The rebellious are offended and repulsed by the truths of God’s word while the humble are changed by it. One man said that ‘The same sun melts butter and hardens concrete’ (see study # 10).

43 Ibid. Pg. 271
B. “Nevertheless even of the rulers many believed on him; but because of the Pharisees they did not confess it, lest they should be put out of the synagogue: for they loved the glory that is of men more than the glory that is of God” (12:42-43).

1. The Sanhedrin Council had earlier decreed that any who would profess Jesus to be the Christ would be put out of the synagogue (cf. Jn. 9:17-23).
2. This verse clearly indicates that faith without obedience will avail a man nothing. Jesus demanded open and unashamed confession of His name (cf. Matt. 10:32; Rom. 10:9-10). Such an act is done in obedience. Remember that even the demons believe that Jesus is the Christ; however, they do not have salvation (cf. James 2:19).
3. Amazingly the signs Jesus performed caused many of the Sanhedrin Council to believe that He was indeed the Messiah yet they would not confess Him out of fear that they would loose their seat in the Council. The real reason is given by John, “they loved the glory that is of men more than the glory that is of God.”
   a. To believe, confess, serve, and follow Jesus meant loosing their seats in the Sanhedrin council. More importantly to do so meant eternal glorification with the Lord.
   b. These believers refused to act on their faith in obedience because they were short sighted. They enjoyed their current state in life and fully understood that for one to confess Christ would be to change their entire lives. Many are not willing to give up all that this world has to offer and follow Christ. How sad it is. This world is surely passing away and eternity awaits all of mankind (see study # 40; Worldliness).

C. “And Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that beholdeth me beholdeth him that sent me. I am come a light into the world, that whosoever believeth on me may not abide in the darkness. And if any man hear my sayings, and keep them not, I judge him not: for I came not to judge the world, but to save the world” (12:44-47).

1. As the Lord addressed the multitudes, He informs them that when they believe on Him they are believing in the Father. When they see Jesus, they effectively are starring at the Father. The idea of Jesus and the Father being “one” is often brought out in the book of John (cf. Jn. 14:8ff; 17:21ff). The Father and Son are not the same person yet they are so one in purpose that Jesus could clearly state that seeing Jesus was seeing the Father (see study # 2). That one purpose was to bring “light” (the gospel message) into a dark world to save it from its sins.
2. This gospel message of light has the power to save men from the condemnation of sin (judgment) (cf. Rom. 1:16). Jesus’ immediate work was not judgment but salvation. There will come a day when the Lord Jesus would judge the world of its sinful works but now is the time of longsuffering and patience on the part of the Lord.

D. “He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day. For I spake not from myself; but the Father that sent me, he hath given me a commandment, what I should say, and what I should speak. And I know that his commandment is life eternal: the things therefore which I speak, even as the Father hath said unto me, so I speak” (12:48-50).

1. When Jesus comes to judge mankind of their works it will be the very words that Jesus spoke while on this earth and to His apostles and prophets (cf. Eph. 3:1ff; Rev. 20:10ff).
2. The origin of Jesus’ message was divine and thereby it would be divine revelation that man’s life is judged by (Jn. 6:39-54, 63) (see study # 8).

Chapter 13

I. Jesus washes the feet of the disciples (13:1-20):

A. “Now before the feast of the Passover, Jesus knowing that his hour was come that he should depart out of this world unto his Father, having loved his own that were in the world, he loved them unto the end” (13:1).
1. Six days before the Passover (Monday), Jesus had come to Bethany and had a supper with Lazarus and his sisters (Jn. 12:1-2). Five days before the Passover (Tuesday), Jesus made His triumphal entry into Jerusalem and delivered a sermon on eternal life (Jn. 12:12ff). We now find Jesus in the upper room on Friday evening partaking of the Passover Feast meal which was to be followed by seven days of eating unleavened bread (Feast of Unleavened Bread) (cf. Lev. 23:5-6). The synoptic gospels record several events transpiring during the Wednesday and Thursday that John omits.

2. Matt. 20:20-28 and Luke 22:24-27 record an event that transpired here in the upper room that John leaves out. James and John’s mother request that her sons sit on the right and left hand of Jesus in heaven. Thus they argued amongst themselves as to who was the greatest disciple. This event is critical in understanding why Jesus washed the disciples’ feet.

3. Note again (cf. Jn. 12:23) that the Lord’s “hour was come” as opposed to previous statements regarding the fact that His time had not come (cf. Jn. 7:6, 30; 8:20). At this point it was literally a few hours before Jesus would be crucified.

B. “And during supper, the devil having already put into the heart of Judas Iscariot, Simon’s [son], to betray him, Jesus, knowing that the Father had given all the things into his hands, and that he came forth from God, and goeth unto God, riseth from supper, and layeth aside his garments; and he took a towel, and girded himself. Then he poureth water into the basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded” (13:2-5).

1. During the feast of Passover (Jn. 13:4) and apparently before the institution of the Lord’s Supper (cf. Matt. 26:26-29), Jesus washes the disciples feet. An interesting note is that Jesus washed Judas’ feet as well. Thus he truly loved Judas though he knew he would betray him.

2. Jesus took a towel, tied it around his waist and went to each disciple washing their dirty feet.

C. “So he cometh to Simon Peter. He saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt understand hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is bathed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew him that should betray him; therefore said he, Ye are not all clean” (13:6-11).

1. Peter seems amazed that the Lord of glory was going to stoop down and wash His feet. All who debated their greatness before Jesus must have felt a deep sense of shame when the Lord began this process.

2. Jesus returns the pointed response of Peter by saying that if Peter does not allow Jesus to do this then “thou hast no part with me.”

D. “So when he had washed their feet, and taken his garments, and sat down again, he said unto them, Know ye what I have done to you? Ye call me, Teacher, and, Lord: and ye say well; for so I am. If I then, the Lord and the Teacher, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye also should do as I have done to you. Verily, verily, I say unto you, a servant is not greater than his lord; neither one that is sent greater than he that sent him. If ye know these things, blessed are ye if ye do them” (13:12-17).

1. The lesson for Peter and the other disciples was obvious. Jesus was teaching them humility in light of the recent argument over who was greatest in the kingdom of God.

2. Jesus reasons that if the teacher washes the student’s feet should not the students be willing to do likewise to each other? No one is “greater” among the disciples.

a. Pride is a sin that has caused untold damage to God’s people. Proverbs 16:18-19 states, “Pride goeth before destruction, and a haughty spirit before a fall. Better it is to be of a lowly spirit with the poor, than to divide the spoil with the proud” (see also Prov. 6:16-19). John later says, “For all that is in the world, the lust of the flesh and the lust of the eyes and the vainglory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever” (1 Jn. 2:16-17). The one who possesses such a worldly mind of pride will in no way be willing to serve as Jesus served (cf. Jn. 12:26, 43; 13:16).
b. In humble service to his disciples, Jesus washed their feet and thus provided an “example” of humility and service for them to follow (cf. 1 Pet. 2:21 and Phil. 2:1-11).

c. Sometimes brethren today argue over who is greatest in the Kingdom of God (the church). During the days of the apostle Paul, the Corinthians considered the tongue speaker to be the greater (1 Cor. 14:1-5, 18-19). Paul reminds the brethren that no one is insignificant or lesser than anyone else (cf. 1 Cor. 12:12-22). The one who would claim that ‘I am a preacher and thereby greater than the elder, deacon, and general members’ is filled with pride.

3. Jesus then states, “If ye know these things, blessed are ye if ye do them.” The words “ye know” (oidate) is in the “perfect” tense (Friberg 334) and thereby indicates “a verb form expressing action completed prior to a fixed point of reference in time” (AHD 921). The action completed in this case was the disciple’s instruction, by example and teaching, regarding service and humility toward one another. Jesus is in effect saying that now that you know the truth regarding humility and service, follow my example and you will be blessed. Here is another verse that helps us understand that we can know truth and God so desires that we do and obey that truth (cf. Heb. 6:3 and study # 41; Can We Know Truth?). It is clear that the Lord appeals to man’s ability to reason to instruct them to receive His promise of eternal glorification.

E. “I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled: He that eateth my bread lifted up his heel against me. From henceforth I tell you before it come to pass, that, when it is come to pass, ye may believe that I am [he]. Verily, verily, I say unto you, he that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me” (13:18-20).

1. The scriptures had earlier foretold of a betrayer (Psalm 41:9). The character of Judas has already been identified in John 12:ff.

2. Jesus tells the disciples that he is telling them of the betrayer before it happens, thus he again proves his deity (see study # 3). “The wisdom of this is manifest; had the Lord given no indication of his foreknowledge of Judas’ treachery, the disciples might have concluded that he who could be deceived by one of his own number must be fallible indeed, and their faith and confidence in him would have been greatly shaken.”

F. “When Jesus had thus said, he was troubled in the spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. The disciples looked one on another, doubting of whom he speaketh. There was at the table reclining in Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoneth to him, and saith unto him, Tell us who it is of whom he speaketh. He leaning back, as he was, on Jesus' breast saith unto him, Lord, who is it? Jesus therefore answereth, He it is, for whom I shall dip the sop, and give it him. So when he had dipped the sop, he taketh and giveth it to Judas, the son of Simon Iscariot. And after the sop, then entered Satan into him. Jesus therefore saith unto him, What thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him. For some thought, because Judas had the bag, that Jesus said unto him, Buy what things we have need of for the feast; or, that he should give something to the poor. He then having received the sop went out straightway: and it was night” (13:21-30).

1. After Jesus spoke these words, the disciples asked both Jesus and each other who the betrayer was (Matt. 26:22; Lk 22:23). Even Judas asked others, “Is it I?” He knew full well that he was the delinquent.

2. Situated next to Jesus was the “disciple whom he loved.” We have earlier determined this to be John, the author of this gospel account. Evidently, Peter asks John to inquire of the Lord who this betrayer is. Jesus said, “He it is, for whom I shall dip the sop, and give it him. So when he dipped the sop, he taketh and giveth it to Judas, the son of Simon Iscariot” (vs. 26).

3. It would appear that no other disciples knew what was taking place at this time save John, Peter and Judas. Jesus then tells Judas, “what thou doest, do quickly” (vs. 27). Verse 30 tells us that Judas then immediately left the room. “The enormous wickedness of Judas is to be seen in the fact that when it became apparent to him that Jesus knew of his duplicity and faithlessness, he felt no compunction of conscience, he made no effort to justify his act nor was there the slightest

One should note that the pursuit of truth and evil has this effect. The more we long for truth, the deeper we move in spiritual union with Christ, the more we long for the desires of the flesh, the deeper in sin we move until our minds are dull and unaffected by wisdom (cf. Heb. 6:4-6) (see study # 39).

II. Jesus delivers a “new commandment” (13:31-38):

A. “When therefore he was gone out, Jesus saith, Now is the Son of man glorified, and God is glorified in him; and God shall glorify him in himself, and straightway shall he glorify him. Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say unto you” (13:31-33).
   1. The word “now” does not mean at this instance anymore than the word “now is mine hour come” mean at this very point. It simply means that the time is at hand. When Jesus was crucified, He was buried, and then arose from the grave and ascended into the heavens in a glorified state. Jesus knew that this moment was upon Him.
   2. Jesus had told the unbelieving Jews that they could not come where He goes for entirely different reason than He now tells His disciples. The unbelieving Jews rejected Christ but the Lord’s disciples accepted Him with an obedient faith. Jesus tells the disciples that their time (hour) of glorification is not here as was His. They were about to embark on a mission that would cause all men to have the hope of eternal glorification (Matt. 28:18-20).

B. “A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another” (13:34-35).
   1. The word for love here is agapate (Nestle/Marshall). Agape love is the care and concern for; the acknowledgment of the preciousness of an object; i.e. the soul of others.
   2. This command was new in respect to the Mosaic Law of love (Lev. 19:18, “Thou shalt not take vengeance, nor bear any grudge against the children of thy people; but thou shalt love thy neighbor as thyself: I am Jehovah.”).
   3. Jesus therefore broadened the scope of love to include everyone, even ones enemies (Matt. 5:43-45). When a disciple has this love, he has the mark of discipleship on him (vs. 35; cf. Jn. 8:31; I Jn. 3:16-18; 4:10ff) (see study # 26).

   1. Peter pronounces to Jesus that he is willing to die for Him. Jesus said, “verily, verily, I say unto thee, the cock shall not crow, till thou hast denied me thrice.”
   2. When this was fulfilled (Luke 22:61-62), Peter went and wept bitterly.
   3. Guy woods said of Peter, “His zeal outdistanced his knowledge; in his love for the Lord he failed to take into account that which would sorely try his moral strength and change the thrust of his life. The Lord knew it and predicted it.”
   4. Again, the Lord’s foreknowledge of Peter’s denial is proof of His deity and omniscience (see study # 3 and 12).

Chapter 14

I. Four questions of insecurity (14:1-4):

A. “Let not your heart be troubled: believe in God, believe also in me. In my Father’s house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you” (14:1-2).

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45 Ibid. Pg. 294
46 Ibid. Pg. 299
1. The **first question of insecurity** takes us back to chapter 13:36, Peter said, “Lord, whither goest thou?” Jesus had earlier said in 13:33 that he would be with them for only a little while longer and that Judas Iscariot would soon betray Him. The disciples are somewhat held in suspense and insecurity at this time. The Savior that was now with them was telling them that he was going to leave them (this prompted Peter’s question above).

2. Jesus comforts the disciples in 14:1 by saying, “Let not your heart be troubled: believe in God, believe also in me.” The heart Jesus speaks of here is their mind (cf. Rom. 10:10). Jesus reminds them of their faith and that surely this would see them through the terrible ordeal that was about to happen.

3. Furthermore, Jesus gives great words of encouragement in vs. 2 saying, “*in my Father’s house are many mansions: if it were not so, I would have told you: for I go to prepare a place for you*” (see study on the Style of the Lord’s Preaching). The word “mansions” (mone) = “a staying, abiding, tarrying, stay, to make delay, tarry, a stopping place, station” (LS 518). “Staying, tarrying... live, stay. Dwelling place, room, abode.” Heaven will be the final home of the faithful.

4. Apparently Jesus is speaking about where He is about to go (the place where the disciples cannot now go; i.e., heaven). He is a place where people will ‘stay, abide, live, and place of abode.’ Heaven will be the final home of the faithful.

**II. Second Question of Insecurity (14:5-7):**

A. “Thomas saith unto him, Lord, we know not whither thou goest; how know we the way?” (14:5).

1. The **second question** by the disciples that indicated their confusion, fears, and insecurity, is by Thomas. Thomas said, “*Lord, we know not whither thou goest; how know we the way?*” This seems to contradict what Jesus had just said to the disciples. Jesus said that they had been instructed of the way to heaven and they know this doctrine. Why would Thomas now refute what Jesus has said?

2. Thomas does not understand where Jesus is going and therefore he can not fathom knowing the way to this place where Jesus would be. When Thomas understands clearly that Jesus speaks of man’s glorification in heaven for eternity Thomas will understand. Thomas has been instructed; however, the conversation has him a bit confused.

B. “Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me. If ye had known me, ye would have known my Father also: from henceforth ye know him, and have seen him” (14:6-7).

1. Jesus speaks to clear up Thomas’ confusion in a gentle way. To explain to Thomas the subject matter of men being glorified and spending eternity in heaven with the Lord, He gives three “*I am*” statements.

2. Let’s examine each “*I am*” statement:

   a. Jesus said, “*I am the way.*” Jesus’ teaching is the pathway to God the Father and the dwelling place of heaven. There is no other way (Jn. 6:44-45; Eph. 2:18; Heb. 10:19-22; I Pet. 3:18) (see study # 28; and # 42; Jesus is the Standard of Truth [Eph. 4:2-4 reveals a standard]).
b. “I am the truth.” Jesus is the revealer of all truthful matters that will see us into eternity. Note that when one says we cannot know truth alike then they infer that none can understand Jesus alike since He is truth.
c. “I am the life.” He is both creator and preserver of life. It is by Christ alone that man will be glorified by following His divine instructions.

3. Now Jesus reveals the destination of all true believers. All true believers will be with the Father who dwells in the heavens. The one and only way into heaven was to be through Jesus. Peter completely understood this (cf. Jn. 6:67-68).

III. Third Question of Insecurity (14:8-21):

A. “Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? He that hath seen me hath seen the Father; how sayest thou, Show us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I say unto you I speak not from myself: but the Father abiding in me doeth his works” (14:8-10).

1. The third question revealing the concern, confusion, and fears of the disciples comes from Philip. Philip said, “Lord show us the Father, and it sufficeth us” (vs. 8). In spite of the disciples love and devotion to the Lord, they obviously did not truly know him fully yet. Furthermore, they failed to realize that as they looked upon and spoke to Jesus, they were seeing and hearing the Father (see study # 2).

2. Jesus gives Philip a mild rebuke in vs. 9 by saying, “how sayest thou, show us the Father?” Jesus plainly tells them that he who has seen him has seen the Father. Jesus was God the Father in the flesh (Jn. 1:1). Philip was not looking upon God the Father for, “no man hath seen God at any time” (Jn. 1:18, I Jn. 4:12). “He whom men saw (Jesus) was not the same person as he whom men cannot see and thus the Father and the Son are not the same person. To see the Son was to see the Father representatively, since the Father revealed himself to the world through the Son who was his divinely accredited representative here.”

3. The deity of Christ is further explained in vs. 10. God dwells in Christ and Christ dwells in God. They are united in purpose. “When it is said that the father abides in the Son this does not mean, as some allege, that the Father and the Son are the same person; what is meant is that so united were they in nature, character, intent and work that the action of the one was also the action of the other. When Paul wrote, “Christ in you, the hope of glory” (Col. 1:27), he did not mean that the Colossians and Christ were the same, in person, but that Christ worked through them to the accomplishment of his will on earth.”

B. “Believe me that I am in the Father, and the Father in me: or else believe me for the very works’ sake. Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, that will I do. If ye love me, ye will keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, even the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you” (14:11-17):

1. If the disciples could not see the deity of Christ through the Father, surely they could see that by His works (signs) He was telling the truth (vs. 11).

2. Those (apostles) who truly believe on Jesus, as the very nature of God, shall receive the following promises:

a. They shall do greater works that that which Jesus did (vs. 12). This would not be in miracles but in converting souls. This indeed came to pass. There were more people who obeyed the gospel on Pentecost (coming to faith in Jesus) than through out the entire three years of Jesus’
personal ministry on earth. In this manner, the disciples would do greater works than Jesus would.

b. Secondly, Jesus would grant their prayer request (vs. 13-14). A prayer that is asked according to the authority or teaching of Jesus would be answered.

c. Thirdly, God the Father would eventually send the “Comforter” upon the apostles (vs. 16-17).

2a. The phrase in vs. 16 regarding “another comforter” suggest that one had already been given. Indeed, Jesus Christ himself was a comforter to the apostles (I Jn. 2:1).

2b. The Greek word for “comforter” is ‘paraklete.’ The word only occurs in the writings of John. It is defined as “a helper, succorer, aider, assistant; so of the Holy Spirit destined to take the place of Christ with the apostles (after His ascension to the Father), to lead them to a deeper knowledge of gospel truth, and to give them the divine strength needed to enable them to undergo trials and persecutions on behalf of the divine kingdom” (Thayer 483).

2c. “In view of the fact that Christ is called a paraklete in I John 2:1, as is The Holy Spirit in John 14:16, it follows that there are two distinct persons thus characterized; and the view of some Pentecostal groups that Jesus and the Holy Spirit are the same person is thus shown to be false. The fact that Christ is one, and the Holy Spirit another, evidences their distinction in person though not in nature because the word “another’ is translated from allon, another of the same kind, and not heteron, another of a different kind. Both posses the same divine nature and both are thus deity in essence.”49 (see study # 2).

2d. John refers to the Holy Spirit here as the “Spirit of truth” (vs. 17). The Spirit of truth is thus called due to His work of revealing truth to the apostles (Acts 5:32, I Cor. 2:8-13; Eph. 3:5; Heb. 2:4).

C. “I will not leave you desolate: I come unto you. Yet a little while, and the world beholdeth me no more; but ye behold me: because I live, ye shall live also. In that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him” (14:18-21).

1. Note the words of comfort for the Lord’s disciples: “I will not leave you desolate (orphans): I come unto you.” Jesus will come again, this is His promise!

2. Likewise Jesus dwells in all who obey and love his commands (vs. 19-21).

3. The one who loves Jesus keeps Jesus’ commandments. The one who loves Jesus will have the Lord manifested to him. The logical sequence is that the one who hears and obeys the words of Jesus is the one Jesus is manifested to. The one who does not hear nor obey the words of Jesus has not the Lord manifest to him.

4. John 14:18-21 make the subject of the indwelling of God easy. To have God dwell within is simply to be one who receives and obeys His words. Naturally then, since Jesus was one with God the Father the two shared in truth (see study # 43; The Indwelling of God).

IV. The fourth question of Insecurity on the part of the Disciples (14:22-31):

A. “Judas (not Iscariot) saith unto him, Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father’s who sent me” (14:22-24).

1. The Fourth question of insecurity on the part of one of the disciples. Judas (Thaddaeus; cf. Matt. 10:3) asks, “Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world?” Jesus wants to know why Jesus is telling only the disciples about His being and not the world. This question indicates Thaddaeus’ confusion over what Jesus said regarding the individual who would hear and obey verses the one who will not hear and obey (the world).

2. Rather than directly answering Judas’ question, Jesus returns to the issues of hearing, obeying, and indwelling of the Godhead that they may all take comfort. The words of God through Jesus Christ shall give one fellowship with God as they are obeyed (vs. 23-24). The Holy Spirit

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comforter) would help them by revealing to them the mind of God, teaching them, and enabling them to recall all that Jesus had said to them.

3. Jesus seems to be very careful to give credit for all His teachings to the Father. Here is another indicator of the individuality in the Godhead. If I hear and obey Jesus’ words I have heard and obeyed the Father’s words. If I obey divine revelation I am one with the Father, Son, and Holy Spirit in purpose. Since the world does not hear and obey and therefore they are not one with the Father, Son, and Holy Spirit; i.e., they have not have Jesus manifest to them even though they have had every opportunity to do so.

4. The answer of the Lord here indicates His patience with the disciples. When Judas (Thaddaeus) asks the question Jesus simply reiterates what He had previously said about the matter.

5. Here we see the connection between BELIEF, OBEDIENCE, LOVE, and SALVATION. John 3:16 tells us that if we BELIEVE we will obtain SALVATION. John 3:36 tells us that if we obtain SALVATION it will be due to our OBEDIENCE (which is equated to BELIEF). Here in John 14, Jesus equates LOVE to OBEDIENCE and SALVATION. The conclusion is that if I say that I love Jesus yet do not obey His words I am lying and have no part in His promised salvation (see study # 18).

B. “These things have I spoken unto you, while yet abiding with you. But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you” (14:25-26).

1. The time of Jesus’ departure had come. The thought of loosing their friend Jesus had caused them great sorrow. Jesus eases their pain by informing them that another would take his place; i.e., the Holy Spirit.

2. The Holy Spirit taught the apostles by inspirational knowledge. The apostles confirmed the divine nature of their message through the signs they performed (cf. Mark 16:20).

C. “Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful. Ye heard how I said to you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go unto the Father: for the Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye may believe. I will no more speak much with you, for the prince of the world cometh: and he hath nothing in me; but that the world may know that I love the Father, and as the Father gave me commandment, even so I do. Arise, let us go hence” (14:27-31).

1. Though all the world may be turned upside down and the worst of troubles come upon the saint of God, there is peace. This peace that Jesus left with the disciples is the knowledge of their divine glorification and future eternal abode with the Father, Son, and Holy Spirit. Heaven was theirs if only they would love the Father and obey His commands. These words were intended to comfort the fears of the disciples.

2. Jesus states that the Father is greater than He only because Jesus has lost His state of glorification for the time being while He lived in the flesh.

3. Jesus had foretold the deceptive work of Judas for the sake of the disciples faith (Jn. 13:19). Here, the Lord would depart from them and He tells them in advance so that they would understand that this was His will.

4. The devil had already placed in the heart of Judas a dastardly work (cf. Jn. 13:27). The work of Satan was to cause man to despise and hate Jesus. This is His ever present work because he hates the saints of God and the church that Jesus died for (cf. Rev. 12:17; 20:7-9). Jesus thereby told His disciples that the world would hate them because they exposed their sins (Jn. 7:7; 15:18; 17:17 etc.).

5. Here again, Jesus is telling His disciples that when He dies on the cross it is not because the Devil has overpowered Him, it is because He does the will of Jehovah God. Satan “has nothing in me” Jesus said indicating that there is no chance that He will concede to the vices of Satan. The devil would use the occasion of Jesus’ passion (His suffering and great anguish to try to tempt Him from going to the cross). Luke records that the tempting of the devil against Jesus would come again and again as with all mankind (cf. Lk. 4:13).
6. When Jesus goes to the cross the world will know that He loves the Father because he who obeys the Father is the same that loves the Father (cf. Jn. 14:21).

Chapter 15

I. Chapter 14 was designed to console the disciples in light of the impending departure of Jesus. Chapter 15 deals with instructions for a time of his absence: Another “I AM” of Jesus is added to His already plenteous allegories (I am the good shepherd, the light of the world, the bread of life, the door to the sheep, the living water, the way, the truth, the life, and here in chapter 15, Jesus proclaims, “I am the true vine.”)

A. “I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh it away: and every branch that beareth fruit, he cleanseth it, that it may bear more fruit. Already ye are clean because of the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you” (15:1-7).

1. Jesus is represented as a true, living, and healthy vine. The Father represents a husbandman or owner of the vine.
   a. The “I am’s” of Jesus prove His deity. Jesus said to the unbelieving Jews of Jn. 8:58, “verily, verily, I say unto you, Before Abraham was born, I am.”
   b. To this point, Jesus has said, “I am the bread of life (6:35), light of the world (8:12), door of the sheep (10:7), good shepherd (10:11), resurrection and the life (11:25), the way, the truth, and the life (14:6).”

2. Here, the idea of Jesus representing the vine is another illustration that the farming Jews would understand. The central vine of a plant supplies all the branches with necessary nutrients to survival. As Jesus represents the lift giving bread in Jn. 6:35 and all who eat that bread will live (Jn. 6:50) even so the illustration of the vine depicts life giving substance when one partakes. Again, these words indicate the power of Christ to give life (cf. Jn. 14:6).

3. Note that some branches bear fruit and some do not:
   a. Here is clear cut evidence that a Christian can so live as to loose their soul. Branches which represent disciples (vs. 5) are seen to be in the vine (Christ), yet because of their unfruitfulness they are pruned and cast into the fire (illustration depicting hell {Matt. 25:41; Rev. 14:10, 11; 21:8}.
   b. For this cause Paul told the Galatians that they had “fallen from grace” (Galatians 5:4) (see study # 44; Can a Christian Fall from Grace?).

B. “Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples. Even as the Father hath loved me, I also have loved you: abide ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love. These things have I spoken unto you, that my joy may be in you, and [that] your joy may be made full. This is my commandment, that ye love one another, even as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do the things which I command you” (15:8-14).

1. The other branches abide in the vine because they bear fruit. What is the fruit, which causes them to keep from being pruned?
2. The apostle Paul reveals the fruit of the Christian in Galatians 5:22-23:
3. Secondly, abiding in the branch is identified in vs. 7 as abiding in the word of God! By doing so, we bring much glory to God (vs. 8).
   a. Earlier John had said, “If ye love me, ye will keep my commandments,” here he gives the reason (vs. 10); Our love for Christ is illustrated in our faithfully keeping his commandments.
b. Jesus gave the greatest evidence in his love (agape = the care and concern for one’s soul) in that he gave his life for us that we might have our sins forgiven and our souls saved.

c. Jesus therefore commands that we care and have a like concern for each others souls; herein is real love defined and Jesus personifies it with his own exemplary life. He laid down His life for us (vs. 13-14). Therefore we are his friends (vs. 14-15).

d. The apostle John reveals true agape love in I Jn. 3:13-17; 4:7-17 to be a caring for the physical and spiritual wellbeing of our brethren (see study # 45; Bible Love).

4. Here again we see a distinction between a “true disciple” and a pseudo:

a. A true disciple abides in the vine (Jesus and His teaching) (cf. I Jn. 2:5-6).

b. Those who “abide in my word” are true disciples (Jn. 5:38; 8:31).

c. Those willing to figuratively eat and drink the word of God (Jn. 6:54, 56, 63, 68).

d. Those who are proud and unwilling to repent have no eternal life (Jn. 9:40-41).

e. Those who “love one another” are Jesus’ “disciples” (Jn. 13:35).

C. “No longer do I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from my Father, I have made known unto you. Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give it you” (15:15-17).

1. Servants could care less most time about the work that their master has involved them in. The disciples were not to be mere servants of Christ but His friends. Said friends would be fully informed of the Lord’s plans to save humanity.

2. Like all Christians today the disciples were chosen by Christ. Christ calls all humanity today to obey the gospel message (cf. II Thess. 2:13ff).

D. “These things I command you, that ye may love one another. If the world hateth you, ye know that it hath hated me before it hated you. If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you. Remember the word that I said unto you, A servant is not greater than his lord. If they persecuted me, they will also persecute you; if they kept my word, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me” (15:18-21).

1. Here is a direct commandment from the word of God. By the authority of Jesus Christ I am commanded to love my brother. This would include caring for his or her spiritual and physical well being. This love is not bound by geography, race, or gender (II Cor. 8:23-24).

2. The love of brethren is important for the world we live in hates us. Jesus tells the disciples to stick together through truth.

a. Those who are spiritually darkened hate the light of the gospel because it exposes their dark deeds (Jn. 3:19-20).

b. Those who represent truth, as Jesus, are persecuted by the world (Jn. 5:14-18).

c. The world hates those who expose their dark deeds (Jn. 7:7) (see study # 16).

3. Note that if one does not keep the teachings of Christ he does not truly “know” God. We are beginning to have a clear picture of the pseudo believer. One who claims faith in Jesus yet does not abide in obedience to His words does not truly know God nor really believes him (see study # 18).

E. “If I had not come and spoken unto them, they had not had sin: but now they have no excuse for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word may be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me: and ye also bear witness, because ye have been with me from the beginning” (15:22-27).

1. Jesus is simply saying that the unbelieving Jews are without excuse. If He would not have come into the world and provided teaching they would have been innocent; however, He did come as the prophets had foretold and now they are without excuse. They heard the message yet rejected it (cf. II Cor. 4:4-6). Again note that not only does one who does not hear, believe, and abide in God’s word not know him but he “hates” God the Father (see study # 18). Apparently the point is that
one is either a lover of Jesus or a hater. One either believes or does not believe. One either abides in the teachings of Christ or does not! There is no middle ground of neutrality and acceptance with God. One is either a true disciple of Christ or a pseudo disciple. One either serves God or the devil (cf. I Jn. 3:10) (see study # 9 and 18).

2. “They hated me without cause” is taken from Psalms 35:19. This was “written in their law,” the very doctrine that the Jews claimed allegiance to.

3. The chapter ends with words of comfort regarding the coming of the comforter who would ease the disciples minds of their anxiety revealed in chapter 14 by completely informing them of the gospel message.

4. The Holy Spirit would “bear witness” of Jesus by teaching the apostles and prophets the divine revelation which would be the winnowing force that separates true believers from the pseudo (see study # 46; The Work of the Holy Spirit).

Chapter 16

I. Comforting words in light of the preceding warnings (16:1-4):

A. “These things have I spoken unto you, that ye should not be caused to stumble” (16:1).

1. Jesus discusses many things with the disciples in the upper room. Jesus had given the lesson on washing their feet (Jn. 13:12-15), the promise of a coming comforter who would reveal truth to them (Jn. 14:25), and the commandment to love one another and bear much fruit (Jn. 15:1ff). There are, however, three primary points that Jesus had just made in the upper room that more likely fits the context of chapter 16:

   a. Jesus has revealed the fact that one among them would betray Him (Jn. 13:21).
   b. Secondly, Jesus tells the disciples that He would be taken away from them shortly (Jn. 14:19).
   c. Thirdly, Jesus warns the disciples of the world’s disposition toward those who represent truth. Jesus said, “but all these things will they do unto you for my name’s sake, because they know not him that sent me” (Jn. 15:21). The world hates those who expose their sin (cf. Jn. 7:7; 15:18-19). The world does not truly believe in God, know Him, neither abides in His truths and so they persecute others who do (see study # 18).

2. Chapter 16 reveals words of comfort in light of the future persecution, disappointment, and anxiety the disciples would soon face. Jesus has told the disciples that these things would take place before they happened (as he did in Jn. 13:19 and 14:29). Knowing that persecutions, disappointments, and anxiety awaited them would give them strength to not “stumble.” To “stumble” (skandalizo) = “to make to stumble, give offense to any one... to take offence” (LS 731). “a cause of ruin, destruction, misery... a cause or occasion of sinning... to offend, vex, shock, excite feelings of repugnance... to be affected with scruples or repugnance towards any one as respects his claims or pretensions... to cause to stumble morally, to cause to falter or err... to fall away” (Moulton 368). Jesus would have the disciples rock solid in the faith so that when the persecutions came they would meet them head on with expectation rather than allowing them to be ruined or fall away from the faith (see study # 22).

3. The apostle Paul encourages the Thessalonian brethren in the same manner. Paul told the brethren, “that no man be moved by these afflictions: for yourselves know that hereunto we are appointed. For verily, when we were with you, we told you beforehand that we are to suffer affliction; even as it came to pass, and ye know” (I Thess. 3:3-4) (see study # 16).

B. “They shall put you out of the synagogues: yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God. And these things will they do, because they have not known the Father, nor me. But these things have I spoken unto you, that when their hour is come, ye may remember them, how that I told you. And these things I said not unto you from the beginning, because I was with you” (16:2-4).

1. John has clearly stated what it means to “know the Father” in John 10 when He used the illustration of the shepherd and sheep. Jesus said, “I am the good shepherd; and I know mine own, and mine own know me, even as the Father knows me, and I know the Father; and I lay down my
life for the sheep” (Jn. 10:14-15). Such a caring shepherd calls His sheep by name and knowing the shepherd the sheep follow his voice (cf. Jn. 10:3-3). To know the Father is therefore to hear and obey His commandments. The apostle John would latter say, “Whosoever abides in him sins not: whosoever sins hath not seen him, neither knows him” (I Jn. 3:6).

a. To be put out of the synagogue was to basically be socially estranged. No one desired to be put out of the synagogue (cf. Jn. 9:17-23). Their hatred would therefore be appeased by said actions; however, their real desire is to have such a one put to death.

b. While pouring forth their hate on the one who holds to truth they will actually “think” that they are doing some grand service in the name of Jehovah God.

2. “Think” (dokeo) = “to think, suppose, imagine... to have or form an opinion... to seem good” (LS 207-208). The individual who would put out of the synagogue and even kill the truth seeker does so because he is of the ‘opinion’ that God would be pleased with such actions an so it ‘seems good’ to do so. Such a one did not find authority to kill the apostles from God’s word. Thereby they have dreamed these actions up themselves. They turn to every source of knowledge (included inward opinions) rather than turning to the Word of God for authority and so they “think” they are doing the right thing (note that just because I am of the opinion that something should be done a certain way does not make my thoughts right for me or anyone else. One who would say, “I have not violated my conscience” in a certain act does not necessarily make it right. Here were individuals who would kill the apostles and “think that they are offering service unto God.” Because they “think” this does not necessarily make it an authorized practice. Here is a great lesson on authority. It is not what I “think” that authorizes actions, it is obeying the commandment of God (divine revelation) (see study # 28). To obey divine revelation is to “know the Father” but to reject divine revelation is to reject the Father (Jn. 7:16). Again, such a one that does not know the Father has no true belief nor does he/she abide in the teachings of Christ. Such a one truly “thinks” that they know and believe Jesus; however, the mark of true discipleship, faith, and knowing God is one’s teachings and practices (see study # 1, 16, 18, and 29).

II. Jesus gives the “sorrowing” apostles comfort (16:5-33):

A. “But now I go unto him that sent me; and none of you asketh me, Whither goest thou? But because I have spoken these things unto you, sorrow hath filled your heart” (16:5-6).

1. Apparently after Jesus told the disciples that one of them would betray Him (13:18, 21), that after a little while He would no longer be with them (13:33), and that the world would hate them to the point of putting them out of the synagogue and even killing them for His name’s sake (15:17-25) the disciples were filled with “sorrow.”

2. The disciples begin to more clearly understanding that Jesus speaks of His death when He speaks of departing from them.

B. “Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you” (16:7).

1. To comfort the disciples in their time of sorrow, Jesus tells them that His death is necessary so that the Holy Spirit may come to them.

2. Jesus said, “it is expedient for you that I go away” (vs. 7). “Expedient” (sumphero) = “to help, be profitable, be expedient” (Thayer 597). “To confer a benefit, be useful or profitable... expedient” (LS 764). “Appropriateness to the purpose at hand. Something that is a means to an end” (AHD 477). The bible speaks much of expediency however for an act to be expedient it must be lawful (I Cor. 6:12; I Cor. 10:23) (see study # 47; Bible Expediency).

3. That which Jesus desired to accomplish was the sending of the Holy Spirit (the comforter) to the apostles. The Holy Spirit; however, would not come unless He first died. The Lord’s death and the coming of the Holy Spirit are therefore dependant upon one another.

4. Why did Jesus have to die for the Holy Spirit to come to the apostles?

a. First, the purpose of the Holy Spirit in God’s plan was to reveal the gospel to the apostles “through the Spirit” (I Cor. 2:10). Having the Spirit revealed word; the apostles were “therefore ambassadors on behalf of Christ, as though God were entreating by us” (II Cor. 5:20). They represented Christ in his kingdom!
4a. The kingdom of Christ could not be established until Jesus returned to heaven to sit at the
right hand of God (Matt. 16:18ff; Acts 2:29-36).
4a. Jesus could not ascend into heaven until he first die on the cross, thus completing his
b. Secondly, as ambassadors of Christ, their mission of teaching and preaching the gospel
message could not begin until Jesus was crucified, buried and raised from the grave
(I Cor. 15:1-11).
4b. There could be no preaching baptism for the remission of sins (Acts 2:38) and no
preaching baptism as a death to sin (Rom. 6:1-11).
4b. Thus the apostles mission could not even begin before the death of Jesus on the cross (cf.
Matt. 28:18-20; Luke 24:46-47). This is why it is “expedient” that Jesus die on the cross!
c. Thirdly, the Law of Christ could in no way go into effect while Christ lived (cf. Heb. 7:12; 8-
9).

C. “And he, when he is come, will convict the world in respect of sin, and of righteousness, and of
judgment: of sin, because they believed not on me; of righteousness, because I go to the Father, and ye
behold me no more; of judgment, because the prince of this world hath been judged” (16:8-11).
1. The work of the Holy Spirit is further defined in this section (see study # 46).
2. The Holy Spirit would “convict” (elegchein) = “shame of the person convicted of crime, fault, or
error” (Thayer 202). “To disgrace, put to shame... accuse, to be convicted... of arguments: to bring
to the proof, to disprove, confute... to bring convincing proof” (LS 249). The conviction will be
threefold: (see appendix #: The Nature of the Gospel)
a. “Sin” (vs. 8): To convict one of sin is to expose their unbelief. Note that unbelief and sin are
associated. One who does not believe is one who does not obey the Lord’s commands (cf. Jn.
3:36; 4:24; 5:38; 8:43-47; 9:27-31). One who does not obey the Lord’s commands is a lawless
one (a sinner) (see I Jn. 3:4). Said individual has no part with the Father nor the Son (cf. I Jn.
2:23; II Jn. 9) (see study # 18).
b. “Righteousness” (vs. 8): To be “righteous” (dikaiosune) = “right, lawful, just... real, genuine,
true” (LS 202). To convict one of righteousness would be to expose and identify right deeds.
The Holy Spirit would bring ‘convincing proof’ that the words of the apostles were of divine
origin by use of signs, wonders, and miracles (see Mk. 16:20).
c. “Judgment” (vs. 8): To convict one of judgment would be to expose and identify the results of
following either the course of sin or righteousness (see study # 8).

D. “I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of
truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things
soever he shall hear, [these] shall he speak: and he shall declare unto you the things that are to come.
He shall glorify me: for he shall take of mine, and shall declare [it] unto you. All things whatsoever
the Father hath are mine: therefore said I, that he taketh of mine, and shall declare [it] unto you”
(16:12-15).
1. Jesus, in simplistic terms, gives the disciples what they could bear at this time with the preceding
information; however, He knew that there was far more for them to learn as His future
ambassadors.
2. Further work of the Spirit was that he would guide the apostles into all truth (vs. 13):
a. The Holy Spirit was to be the revealer of God’s truth (the vehicle or transporter of the gospel
message (1 Cor. 2:6-10; Gal. 1:11-12)).
b. As the Spirit revealed the truths of the Father and Jesus, He would indeed give both glory
(vs. 14).
c. Note that the Holy Spirit would “guide you into all the truth” (vs. 13). When would the HS do
this? Jesus said it would be “in that day... when the hour cometh, when I shall no more speak
unto you in dark sayings, but shall tell you plainly of the Father” (Jn. 16:23, 25). Earlier, Jesus
had told the Jews, “If ye abide in my word, then are ye truly my disciples; and ye shall know
the truth, and the truth shall make you free” (Jn. 8:31-32). We put all these verses together and
we find that Jesus expected the disciples to know “all truth” because the message would be
“plainly” spoken. Can we know truth? Only the pessimistic fatalist would deny said ability! (see study # 41 and 46).

d. Verse 15 identifies the Holy Spirit as part of the Godhead (cf. Co. 2:9). “Because he (Jesus) and his Father are one in nature that which belongs to the Father is his, that which is his is the Father’s and the Spirit, and his revelation would present the truth common to both. That which the Spirit would declare would be his truth and justly identified as such even though it jointly originated by him and the Father, since all that the Father possessed belonged to the Son also (vs. 15).”50 (See study # 2).

E. “A little while, and ye behold me no more; and again a little while, and ye shall see me. Some of his disciples therefore said one to another, What is this that he saith unto us, A little while, and ye behold me not; and again a little while, and ye shall see me: and, Because I go to the Father? They said therefore, What is this that he saith, A little while? We know not what he saith. Jesus perceived that they were desirous to ask him, and he said unto them, Do ye inquire among yourselves concerning this, that I said, A little while, and ye behold me not, and again a little while, and ye shall see me? Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but when she is delivered of the child, she remembereth no more the anguish, for the joy that a man is born into the world. And ye therefore now have sorrow: but I will see you again, and your heart shall rejoice, and your joy no one taketh away from you. And in that day ye shall ask me no question. Verily, verily, I say unto you, if ye shall ask anything of the Father, he will give it you in my name. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be made full” (16:16-24).

1. Death on the cross would soon take Jesus from his disciples. Though they understood that something would cause Jesus to be taken away from them, they did not understand that the Lord’s “going away” would be His being murdered on the cross.

2. Jesus illustrates His deity by revealing their perplexity and so speaks clearly of his departure (vs. 20-22):

   a. His death would cause the disciples sorrow. The world; however, would rejoice at His death because He had revealed their sin and error (see Jn. 7:7). Note the line of distinction between Jesus’ true disciples and the world (see study # 9).

   b. After Jesus’ death, burial and resurrection and after the Holy Spirit descended upon the disciples (Acts 2), this sorrow of heart would turn to joy in full understanding of what Jesus had done. This joy is compared to a woman pregnant with child, suffering yet joyous when the child comes forth (vs. 21-22).

   c. After Jesus’ ascension, the apostles would have the joy of going to God the Father in prayer in the name of Jesus and by His authority (vs. 23-24).

F. “These things have I spoken unto you in dark sayings: the hour cometh, when I shall no more speak unto you in dark sayings, but shall tell you plainly of the Father. In that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you for the Father himself loveth you, because ye have loved me, and have believed that I came forth from the Father. I came out from the Father, and am come into the world: again, I leave the world, and go unto the Father. His disciples say, Lo, now speakest thou plainly, and speakest no dark saying. Now know we that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world” (16:25-33).

1. The disciples had a disability. They continued to misunderstand what Jesus had said.

2. When the Holy Spirit would come (Acts 2), all things would become clear to them as he guided them in truth (Jn. 16:13).

50 Ibid. Pg. 344
3. In vs. 28 Jesus very plainly tells them again, that He came from the Father into the world and shall now return.

4. Now the apostles have grasped the idea (vs. 29-30) and they confess Jesus’ deity.

5. Jesus closes the final discussion with the group by saying that they would not stand with him till the end (vs. 31-32). This they needed to know so that when it happened they would be strengthened instead of discouraged and weakened.

6. Lastly, he says, “be of good cheer; I have overcome the world” (vs. 33). So confident that He would go through with his final mission, he speaks of it as having already occurred (see study # 48; Victory in Christ).

III. Valuable Lessons of John 13-16 (The Upper Room):

A. The institution of the LS (Not Recorded in John yet important to the study). Jesus reveals the redeeming nature of His sacrifice (Matt. 26:28).

B. The disciples of Christ are to be willing to serve others in humility (Jn. 13:1-17).

C. The disciples of Christ are to be willing to love one another (Jn. 13:35; 15:12).

D. Jesus tells the disciples that they would face difficult days ahead:
   1. Jesus has revealed the fact that one among them would betray Him (Jn. 13:21). (The Lesson: Some of our own brethren today will disappoint us).
   2. Jesus tells the disciples that He would be taken away from them shortly (Jn. 14:19) (The Lesson: We will face sorrowful news at times of our lives but we must keep pressing forward and giving effort).
   3. Thirdly, Jesus warns the disciples of the world’s disposition toward those who represent truth. Jesus said, “but all these things will they do unto you for my name’s sake, because they know not him that sent me” (Jn. 15:21). The world hates those who expose their sin (cf. Jn. 7:7; 15:18-19) (Lesson: We must prepare ourselves for the difficult days ahead as the world views us so different and hates us because we expose their sinfulness).
   4. Fourthly, Jesus warns the disciples that not all view Him the same way (Jn. 16:20). (The Lesson: Not all see Jesus as we see Him. The world has a different view and thereby we will have sorrows because of our isolation).
   5. Fifthly, Jesus told the disciples that the hour would come when they would scatter from Him and leave Him alone in His darkest hour (Jn. 16:31-32). (The Lesson: Sadly, we will be the one’s at time that will disappoint not only Jehovah God but our own brethren with our sin {cf. 1 Jn. 1:9}).

E. Interestingly, Jesus made a statement that helps us realize that it was His desire to expose these sad facts before they happened that the disciples would not be caused to “stumble” (cf. Jn. 13:19; 16:1-2). It was the Lord’s desire to keep the faith of the disciples for all times rock solid as we prepare ourselves for the heartaches and sorrows that await us in this life.

F. Jesus will remove the “troubles” and “fear” within our minds and replace it with “peace” for through Him comes the Christian’s victory (Jn. 14:27; 16:33) (see study # 48).

G. The discussion in the upper room has proved very beneficial to all disciples of all times. Jesus gave these men swelling words of comfort (cf. 14:1, 18, 27, 15:13-14; 16:1, 33); however, He did not try to paint a rose picture of what the life of the Christian would be like. He warns them of the impending trials of persecution, sorrow, and troubles that awaited them and in doing so instructs us the same that our faith may not waiver in difficult times.
Chapter 17
(A prayer for unity based on the doctrine of Jesus Christ)

Foreword:

Chapters 13-16 reveal a lengthy conversation between Jesus and his disciples after instituting the Lord’s Supper. The apostles are readying themselves to depart for the garden of Gethsemane in chapter 16 while the Lord speaks. Chapter 17 appears to be a closing prayer before they depart.

I. The Prayer of Jesus (Personal request vs. 1-5!)
   A. “These things spake Jesus; and lifting up his eyes to heaven, he said, Father, the hour is come; glorify thy Son, that the Son may glorify thee: even as thou gavest him authority over all flesh, that to all whom thou hast given him, he should give eternal life. And this is life eternal, that they should know thee the only true God, and him whom thou didst send, [even] Jesus Christ. I glorified thee on the earth, having accomplished the work which thou hast given me to do. And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was” (17:1-5).
      1. After Jesus spoke the words of warning and encouragement recorded in John 13-16 He closes the conversation with a prayer. The prayer was apparently uttered aloud and thereby afforded edification and intercession for the apostles (cf. vs. 13).
      2. Note that the Lord speaks in what is referred to as the ‘prophetic perfect.’ Jesus speaks of His glorification (ascension and existence with the Father), giving eternal life to sinners (something that could not take place until His death), His complete authority, and His having accomplished the work of redemption as though the events had already occurred (so sure was Jesus that He would go through with the coming events that He spoke of them as if they had already occurred).
      3. At other times the Lord explained that His hour had not come. Now; however, His hour had come (i.e., the time for Jesus to die on the cross).
      4. All authority, the right to command, rest in the hands of Jesus (vs. 2, Matt. 28:18-20). God and Jesus are united in purpose (Jn. 10:30), thus Jesus and God were united in revealing commandments which was the work of Jesus.
      5. Eternal life equals knowing God and Jesus (vs. 3). “Only as one comes to a true knowledge of the Father and of his Son Jesus Christ, whom he sent into the world to provide redemption, is eternal life to be realized. A knowledge of the Father is essential to the obtaining of eternal life; but, only as one comes to know Christ is a knowledge of the Father possible.”51
      6. The deity of Christ once again affirmed (vs. 4-5) (see study # 3).
         a. Evidently Jesus gave up the glory of being with the Father to be human that He may give up that fleshly life for a once for all time sacrifice for sin (vs. 4-5).
         b. “Here is to be found the answer to those incidents noted by his biographers that the Lord was in an inferior position to the Father; this he voluntarily assumed as a condition precedent to his work here, but which was terminated when he was restored to a position of full equality on his return to his heavenly home (Jn. 14:2).”52
         c. We are also given an idea as to what being “glorified” is all about. Glorification apparently occurs when one is resurrected and in heaven (See study # 37).
         d. Note that Jesus refers to the Father as God (compare 17:1 to 17:3) (See study # 2).
   B. “I manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept thy word. Now they know that all things whatsoever thou hast given me are from thee: for the words which thou gavest me I have given unto them; and they received [them], and knew of a truth that I came forth from thee, and they believed that thou didst send me” (17:6-8).

51 Ibid. Pg. 354
52 Ibid. Pg. 355
1. The disciples had just pronounced the deity of Christ when they said, “by this we believe that thou camest forth from God” (16:30). Jesus thereby acknowledges the disciples faith by praying unto the Father.

2. The apostles are identified as belonging to God for a reason, i.e., “they have kept thy word” (vs. 6).
   a. This destroys the Calvinistic view of predestination. These disciples had every opportunity to hear and obey the commands of Jesus just as the multitudes did. The difference was in that they accepted Jesus for who he was and the others did not.
   b. Consider Judas, he heard just as all the others yet he made the conscience decision to betray the Lord.

3. The clarity of the Lord’s departure and His purpose was becoming clear to the eleven at this point (vs. 7-8).

C. “I pray for them: I pray not for the world, but for those whom thou hast given me; for they are thine: and all things that are mine are thine, and thine are mine: and I am glorified in them. And I am no more in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are” (17:9-11).
   1. Due to the previous mentioned trials that the disciples were soon to face, the Lord prays for their safety and that they would remain in the faith saying, “keep them in thy name.” The disciples would remain “in thy name (the Lord’s)” as they remained faithful. The days ahead would be difficult and so Jesus prays for their diligence.
   2. Jesus prays that the disciples would be united as He and the Father are:
      a. Herein is a great description of the nature of the Godhead. Jesus and God were one in purpose, aim and work. Even so, the disciples were to be one. The disciples were not one being but many and even so the Father and Son are not one being but two who share a common oneness in purpose (see study # 2). That which united the Father and the Son was the truth that emanated from both (Jn. 14:6-7).
      b. Jesus and the Father were in perfect agreement with the truth (Jn. 8:40). For this cause the apostle Paul pleaded with the Corinthian brethren, “Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment” (I Cor. 1:10). To abandon Spirit revealed doctrine, which is from Father and Son, is to abandon the Godhead, the very source of eternal life.

D. “While I was with them, I kept them in thy name which thou hast given me: and I guarded them, and not one of them perished, but the son of perdition; that the scripture might be fulfilled. But now I come to thee; and these things I speak in the world, that they may have my joy made full in themselves” (17:12-13).
   1. Jesus had up this point succeeded in guarding the disciples from perishing except for the “son of perdition” (vs. 12).
   2. By Judas’ own choosing he fell from grace. God used the wickedness of Judas to accomplish his work just as he has throughout history. The all knowing God predicted this would happen through the Psalmist (Psalms 41:9) (See study # 49; God Uses the Wicked Character of men to Accomplish His Purpose; cf. The ten sons of Jacob Gen. 45:5-6; 50:20; Pharaoh of Egypt Rom. 9:17; Assyrians Isa. 10:5; Babylonians Jer. 51:20).

E. “I have given them thy word; and the world hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil [one]. They are not of the world even as I am not of the world. Sanctify them in the truth: thy word is truth” (17:14-17).
   1. Jesus prays for the disciples who will be in a joint relationship with the world (vs. 14-16). Due to the fact that the world hated Jesus, it would surely hate the disciples as well.
2. “The proclamation of this word would arouse the hatred of the world, because it condemned the world; and this antagonism of the world toward the message would extend to the messengers. The world loves its own; it hates all who oppose it; thus the world hated them.”

3. Our NT is full of admonitions to the saint of God to not love or participate in the world’s affairs (Gal. 5:19; I Jn. 2:15). James said, “friendship with the world is enmity with God” (James 4:4). The Christian is one who rather than participates in worldliness exposes the errors thereof (Eph. 5:11) and thus is not liked! The Christian is ever careful not to give the world any hint that their spiritual state is well with God (cf. II Jn. 9-11).

4. One interesting note is that Jesus did not pray that the disciples be taken out of the world. As they were in the world they were to deliver the Savior’s message and thus provide salvation for all that were willing. “Salt preserves meat only when in contact with it. In their close association with the world there was the ever-present danger of yielding to its allurements and he prayed that they might be kept from the influence of the evil one—the devil…They would be kept from the evil one by faithful adherence to his word, the truth (vs. 17)”

5. Jesus prays that the disciples be “sanctified in the truth: thy word is truth.” Sanctification is to be set apart for holy purposes. The truths revealed by God through Jesus Christ and by the Holy Spirit is the gospel message (Eph. 1:13). It alone sets one apart as they obey the words.

F. “As thou didst send me into the world, even so sent I them into the world. And for their sakes I sanctify myself, that they themselves also may be sanctified in truth. Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, [art] in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me” (17:18-21).

1. Jesus prays and identifies the mission of the disciples in vs. 18. That mission was that they be sanctified by the truth and that they may, as apostles of Jesus Christ, teach the world to be sanctified by the same truth (cf. Matt. 28:18-20 as well).

2. Christians today are sent into the world as shining lights to proclaim the gospel message (See study # 13). Jesus prays for those whom would eventually hear the gospel preached by the apostles and obey it. His prayer and desire for these future disciples is identical to his prayer for the apostles in vs. 11 (that they would be one even as Jesus and the Father were one).

   a. Unity is important to Jesus and it is a command! Lack of unity causes dissention, factions, and ultimately division (I Cor. 1:10; 3:1-3).

   b. The apostle Paul pleaded with the brethren of Ephesus to “keep the unity of the Spirit in the bond of peace” (Eph. 4:3). All those who obey Jesus’ words and keep the unity of the Spirit shall have eternal salvation (Heb. 5:9-10) (See study # 49; Bible Unity).

G. “And the glory which thou hast given me I have given unto them; that they may be one, even as we [are] one; I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me. Father, I desire that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world knew thee not, but I knew thee; and these knew that thou didst send me; and I made known unto them thy name, and will make it known; that the love wherewith thou lovedst me may be in them, and I in them” (17:22-26).

1. It was Jesus’ prayer that his disciples were persistent to the end that we all may one day see Him as He is now. Full of glory and deity on equality with God the Father (vs. 24)!

2. This same apostle, John, wrote “Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is” (I Jn. 3:2) (See study # 37).

3. The closing words of Jesus’ prayer relate love with unity of Jesus and the Father. Jesus had the ultimate love for man’s soul in that he laid down his life for us that we might have the forgiveness of sins (Jn. 3:16). This same love for men’s souls, as it is harbored in the heart of God’s faithful saints, will unite brethren in the doctrine of Jesus Christ and God the Father!

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53 Ibid. Pg. 360
54 Ibid. Pg. 361
Thoughts on John 17

One with the Father, Son, and Holy Spirit

The Pentecostal faith promotes a literal indwelling of the Holy Spirit to explain how man and the Spirit of God are one. Consider a statement from an article of a Pentecostal member: “The Holy Ghost is not a third person in the Godhead, but rather the Spirit of God (the Creator), the Spirit of the resurrected Christ. The Holy Ghost comes to dwell in the hearts and lives of everyone who believes and obeys the gospel, as the comforter, Sustainer, and keeper (John 14:16-26; Romans 8:9-11)” (Article: The Apostles’ Doctrine taken from The Official Website of the United Pentecostal Church International [www.upci.org]). Consider some Bible verses which may appear to indicate a literal indwelling; however, upon closer examination we will see that the association between God and man is in purpose rather than a physical indwelling.

Jesus said, “if a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him” (Jn. 14:23). On another occasion, the apostle Paul said, “But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his” (Rom. 8:9). Once again, the apostle John said, “No man hath beheld God at any time: if we love one another, God abideth in us and his love is perfected in us:” (I Jn. 4:12). There is no doubt that the Father, Son, and Holy Spirit all dwell within the Christian as God. Where there is question with denominational thinking is in the area of how this occurs. This article shall examine the oneness that exists between the saints and God.

The “Oneness” of the Father, Son, and Holy Spirit

To understand the oneness of the Father, Son, and Holy Spirit is to understand the oneness of the Christian and the Father, Son, and Holy Spirit. The author of Hebrews set forth the oneness of the Father, Son, and Holy Spirit. He quotes Jeremiah 31:31ff at Hebrews 8:6-9 and attributes the Old Testament quote to Jesus, and then he turns around and quotes the verse which states that it is the Lord saying Jeremiah 31:31ff. What this tells us is that the Lord is Jesus and He speaks the Word of God. At Hebrews 10:15-16 the same Jeremiah 31:31ff quote is given; however, now the verse is attributed to the Holy Spirit who is the Lord. Clearly the Lord, Jesus, and the Holy Spirit are equivalent in some way. The apostle Peter told us that the Holy Spirit is ‘equivalent’ to God when he denounced Ananias’ lie (Acts 5:1-4). Since the Father is God (cf. Jn. 6:27) there is an ‘equivalence’ between the Father, Son, and Holy Spirit.

Now consider that it is Jesus’ desire for His disciples of all time to share in this ‘equivalence’ with Himself, the Father, and the Holy Spirit. Jesus prayed in John 17:20-21, “Neither for these only do I pray (His immediate disciples), but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me.” Note that future disciples would be “one” with Jesus and the Father, and this oneness equals being “in” each other. Now we have taken a step forward in understanding what it means to be in the Father, Christ, and Holy Spirit (it is to be “one” with them as they are one).

How are the Father, Son, Holy Spirit, and Christian One?

The idea of bringing glory to the Father, Son, and Holy Spirit seems to give a clear answer to our question. Note that the apostle Paul said, “Now the God of patience and of comfort grant you to be of the same mind one with another according to Christ Jesus: that with one accord ye may with one mouth glorify the God and Father of our Lord Jesus Christ” (Rom. 15:5-6). The Christian will bring glory to God when united in truth. Jesus glorified the Father when doing His divine will (Jn. 17:4). The Holy Spirit glorified Jesus when “declaring” His divine will (truth) (Jn. 16:14). If the Holy Spirit glorified Jesus by “declaring” divine truths, then He glorified the Father. Jesus said, “I am the way, the truth, and the life: no one cometh unto the Father, but by me” (Jn. 14:6). Philip then asked Jesus to show the disciples the Father and Jesus said, to paraphrase, “if you have seen me you have seen the Father.” Then the Lord said, “Believest thou not that I am in the Father, and the Father in me? The words that I say unto you I speak not from myself: but the Father abiding in me doeth his works” (Jn. 14:8-10). When Jesus spoke “words,” the words proved His being one with the Father. The Christian brings glory to God through bearing
fruit in truth (cf. Jn. 15:8-10), the Holy Spirit brings glory to the Father and Son by “declaring” these truths (Jn. 16:14), and Jesus brings glory to the Father when doing His will (Jn. 17:4).

Here then is the defining of “oneness.” When the disciples kept Jesus’ words which were from the Father, they “glorified” His name (Jn. 17:10). Jesus prayed that the Father would “keep them (the disciples) in thy name which thou hast given me, that they may be one, even as we are” (Jn. 17:11). The Father had given Jesus “words” (the truth) and Jesus gave these truths to the disciples (Jn. 17:7). When the disciples kept these words faithfully, they were considered “one” as the Father and Son were “one.” How are the Father, Son, Holy Spirit, and Christian one? They are all one in truth! Truth is the uniting thread that causes all to be one. When all are in truth, said ones are “in” each other (cf. Jn. 17:21).

How do the Father, Son, and Holy Spirit Dwell Within the Christian?

The Father, Son, and Holy Spirit are “in” the Christian through truth. The apostle Paul asked the Galatians, “This only would I learn from you, received ye the Spirit by the works of the law, or by the hearing of faith?” (Gal. 3:2). The same apostle told us that we receive faith by the hearing of the word of God (Rom. 10:17). Receiving the Father, Son, and Holy Spirit’s indwelling is receiving the word of God. It is letting the word of God dictate our thoughts and actions in life. To parcel out the person of the Holy Spirit into all Christians is no more possible than to physically parcel out any person into another.

Paul prayed a fervent prayer in Ephesians 3 in which he asked “that Christ may dwell in your hearts through faith…” (3:17). Paul told the Galatians, “Christ lives in me” and then went on to explain the how. Christ lived and dwelled in Paul through faith (Cf. Gal. 2:20).

Truth is the Nucleus of the Matter!

Truth is the gospel (Eph. 1:13). Truth unites the Christian with the Father, Son, and Holy Spirit in a union of purpose. When people share the same purpose, they are said to be one. The Lord commanded that Christians be of one mind in the truth (Rom. 15:5-6; I Cor. 1:10; Eph. 4:1ff; Phil. 1:27). The psalmist said, “Behold, how good and how pleasant it is for brethren to dwell together in unity!” (Ps. 133:1). The Father, Son, and Holy Spirit do not make a physical habitation (possession) of the Christian’s mind and body; they dwell within through truth. Together we share the same purpose, i.e., the eternal glorification of our bodies!
Chapter 18

I. Jesus is arrested in the Garden of Gethsemane (18:1-11):
   A. “When Jesus had spoken these words, he went forth with his disciples over the brook Kidron, where was a garden, into which he entered, himself and his disciples” (18:1).
   1. “These words” that Jesus spoke included all that had transpired in the upper room.
   2. The map below illustrates the rout Jesus and His disciples took after the Passover meal and discussion:

   [Map Source: Oxford Bible Atlas
   Herbert G. May
   Oxford University Press; New York 1974 (page 96)]

   3. The “garden” that the Lord and disciples travel to is “Gethsemane.” Luke refers to the area as “The Mount of Olives” (Lk. 22:39) (cf. map above). Once there, the Lord commanded that eight of His disciples remain at a certain part of the garden while He took Peter, James and John deeper within (cf. Matt. 26:36-46; Mk. 14:32; Lk. 22:39-46).
   a. John does not record the events of Gethsemane whereas the synoptic gospels do.
b. While in Gethsemane, Jesus takes Peter, James, and John deeper into the garden and lets them know of His great sorrow over what was about to occur (His trial and death). Jesus leaves the three disciples and goes deeper into the garden to pray to the Lord. Jesus prayed that if it were possible that the cup of death would pass Him it would be nice; however, Jesus concludes, “not my will but thine” (Mk. 14:36). Luke records additional information: An angel had appeared to the Lord in the garden and “strengthened Him” (Lk. 22:43). Furthermore, Luke records Jesus’ “agony” and His having sweated “as it were great drops of blood falling down upon the ground” (Lk. 22:44).

c. Jesus comes back to the three disciples and finds them sleeping. Jesus tells them that they should be praying and watching at this dangerous hour. Again, the Lord leaves them to pray to the Father and again (for the third time) comes back to the disciples and finds them sleeping, “for their eyes were very heavy” (Mk. 14:40). The night had passed and it was either very late Thursday or early in the morning Friday (the disciples were exhausted and sleepy).

d. Jesus awakens them after He has completed His prayers and says, “Arise, let us be going: behold, he that betrayeth me is at hand” (Mk. 14:42).

B. “Now Judas also, who betrayed him, knew the place: for Jesus oft-times resorted thither with his disciples. Judas then, having received the band of soldiers, and officers from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons” (18:2-3).

1. The Garden of Gethsemane was a ‘regular place’ for the Lord and His disciples to retire and pray. Judas was apparently very familiar with the section they camped at.
2. I find it interesting that the soldiers came with Judas, the chief priests, and that the Pharisees were armed with weapons as if they believed the Lord would put up a fight with His disciples. This is further proof that through their hard hearts they simply did not understand the Lord’s message of peace.

C. “Jesus therefore, knowing all the things that were coming upon him, went forth, and saith unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, who betrayed him, was standing with them. When therefore he said unto them, I am he, they went backward, and fell to the ground” (18:4-6).

1. Luke records that Judas approaches Jesus (with the mob) and delivers the betrayal kiss (Lk. 22:47ff).
2. John simply states that Jesus admits to His personage at their request. When Jesus pronounces that He is the one they are looking for, “they went backward, and fell to the ground.”
   a. “His bold exhibition of innocence filled their hearts with terror and they instinctively shrank from him, the entire group swaying backward and then falling to the ground…The response here was the result of fear and awe and not because Jesus wrought some spell of personality upon them,”
   b. “It is likely that those who stood in the front ranks of the mob recoiled when Jesus advanced upon them with such suddenness and fearlessness, so they bumped into those behind, causing them to stumble and fall.”

D. “Again therefore he asked them, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I told you that I am he; if therefore ye seek me, let these go their way: that the word might be fulfilled which he spake, Of those whom thou hast given me I lost not one” (18:7-9).

1. Jesus then tells them again that He is the one they are looking for and to let the other disciples go free (vs. 7-9). This was done that the prophecy of Jn. 17:12 was fulfilled.
2. At John 10:11 the Lord said, “I am the good shepherd: the good shepherd lays down his life for the sheep.” The illustration of Jesus being the “good shepherd” revealed Jesus’ true compassion for His disciples. He loved them (and us who are disciples) so much that He went through with the plan of salvation.

55 Ibid. Pg. 371
56 Truth Commentaries; The Gospel of John by Daniel H. King. Pg. 360
E. “Simon Peter therefore having a sword drew it, and struck the high priest's servant, and cut off his right ear. Now the servant's name was Malchus. Jesus therefore said unto Peter, Put up the sword into the sheath: the cup which the Father hath given me, shall I not drink it?” (18:10-11).

1. Peter may have intended to deliver a fatal blow to Malchus yet only managed to remove his ear.

2. Jesus commands Peter to put away the sword and immediately heals Malchus (Luke 22:51). Jesus tells Peter that the Father appoints the cup of suffering and crucifixion to Him and he must partake of it. Jesus could have called 12 legions of angels to come to his rescue if he so desired (Matt. 26:53).

3. It seems somewhat odd that no one had much of a response to the miracle performed by Jesus on this occasion. Surely those present, especially Malchus, would have now doubted their arresting Him for trial.

4. John does not tell us what Matthew and Mark do about the disciples at this very point. Matthew 26:55-56 states that all his disciples fled and left him alone. Jesus had foretold the disciples that they would so do (cf. Jn. 16:32).

II. Jesus on trial (Part I of V) [Jesus before Annas] (18:12-23):

A. “So the band and the chief captain, and the officers of the Jews, seized Jesus and bound him, and led him to Annas first; for he was father in law to Caiaphas, who was high priest that year. Now Caiaphas was he that gave counsel to the Jews, that it was expedient that one man should die for the people” (18:12-14).

1. Annas had served as high priest from A.D. 6 to 15 and Caiaphas, Annas’ son-in-law, served from A.D. 18 to 36. Annas had been stripped of his office by the Roman Government and given to Caiaphas. The Jews would have truly considered Annas the rightful high priest due to their lifelong appointment (Num. 20:28; 35:25). This is the same Caiaphas, mentioned in Jn. 11:49-50, as having thought it to be a matter of expediency that Jesus die so that the nation would not have to be punished.

2. John is the only one to record this first part of Jesus’ trial and does not say much about the proceedings before Caiaphas. The synoptic gospels do just the opposite. They refer to Jesus before Caiaphas in great detail and say nothing of Jesus before Annas. It is possible that the Jews brought Jesus to Annas first to formulate a specific charge against him.

B. “And Simon Peter followed Jesus, and so did another disciple. Now that disciple was known unto the high priest, and entered in with Jesus into the court of the high priest; but Peter was standing at the door without. So the other disciple, who was known unto the high priest, went out and spake unto her that kept the door, and brought in Peter. The maid therefore that kept the door saith unto Peter, Art thou also one of this man's disciples? He saith, I am not. Now the servants and the officers were standing there, having made a fire of coals; for it was cold; and they were warming themselves: and Peter also was with them, standing and warming himself” (18:15-18).

1. Though the disciples had dispersed, Peter and John had followed Jesus and the mob secretly. John was evidently known of Annas, the High priest, and was allowed entrance into the court (vs. 15). Peter; however, was not known of the high priest. John spoke on Peter’s behalf to the young lady who was keeping the door so that Peter could enter. She looked upon Peter and asks him if he was one of Jesus’ disciples (vs. 17). Peter denied being a disciple of Jesus (first of three that Jesus predicted; cf. Jn. 13:36-38).

2. As the night and early morning wore on, the servants and officers had built a fire due to the cold temperatures and Peter was there warming himself with them.

C. “The high priest therefore asked Jesus of his disciples, and of his teaching. Jesus answered him, I have spoken openly to the world; I ever taught in synagogues, and in the temple, where all the Jews come together; and in secret spake I nothing. Why askest thou me? Ask them that have heard me, what I spake unto them: behold, these know the things which I said. And when he had said this, one of the officers standing by struck Jesus with his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?” (18:19-23).

1. While Peter was warming himself, Jesus was on trial. Annas was grilling Jesus with questions (vs. 19ff).
a. Annas desired to know more of what Jesus taught so that he may formulate a formal charge against him. Jesus replied that His teaching had always been in the open for all to hear and learn. Jesus said, ask those who heard. One of the officers considered this an inappropriate way to respond to the high priest and therefore struck Jesus with his hand (vs. 22).

b. Jesus then challenged the man who struck him. What the striker did was unjustified since Jesus had done no wrong. Some who are still trying to find inconsistencies in the teachings of Christ say that Jesus violated his own principle of the sermon on the Mount {“Ye have heard that it was said, an eye for an eye, and a tooth for a tooth: but I say unto you, resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also.” (Matt. 5:38-39)}. Note; however, that Jesus defended himself with words and not with his fist.

c. “You are to understand that a great difference exists between these two: holding out the other cheek and rebuking with words the one whom strikes us. Christ is to suffer, and yet the word is placed into his mouth that he is to speak and to reprove what is wrong. Therefore I am to distinguish between the mouth and the hand. The mouth I am not to yield to condone the wrong; but the hand I am to hold still and not to avenge myself. We are not only to allow ourselves to be struck on the cheek, but are to allow ourselves to be burned for the sake of the truth. But that I should say to the judge, ‘Dear judge, you are certainly doing right to burn me,’ this would be to betray and to deny Christ as well as that for which I die… For why should I bid knaves and ruffians do injustice? Why should I say to the thief, ‘sir, come and steal my coat’? Christ does not ask this, but Christ says, ‘whoever shall smite thee on thy right cheek, turn to him the other also.’”

d. Lesson: We defend truth with our tongues and not by force. Truth is of divine origin and is to be contended for with all our might (Jude 3). When doctrine is at stake we do not cower down for a moment (cf. Gal. 2:1-5). Here then we see the hard line spirit of Jesus. Though the Lord was as a lamb to the slaughter He verbally defended truth as a warrior (See study # 50; Contend for the Truth). Jesus’ whole life was a life of conviction. He knew what He faced and His intense conviction saw Him go to the cross for the remission of man’s sins.

2. The words of Jesus were of divine origin and not evil (Jn. 14:10). There was no just cause for being struck and so Jesus defends what He has said regarding truth by making the statement to the officer who struck Him.

3. Many brethren today confuse defending truth with having a lack of love for others. When their sin is exposed they opine that the one exposing does not have love within (he is being ‘judgmental,’ ‘you lack love,’ ‘why don’t you pluck the beam out of your own eye first,’ and so on). Such a one loves to live in sin and does not want someone else saying anything to make them feel uncomfortable. They are of the world in all reality because this is the reaction of the world. These must be flushed out and their reign of intimidation extinguished! When Ahab blamed Elijah for Israel’s troubles, Elijah rightly responded, “I have not troubled Israel; but thou, and thy father’s house, in that ye have forsaken the commandments of Jehovah, and thou hast followed the Baalim” (I Kg. 18:18).

4. Jesus loved and thereby exposed man’s sins. As He went about expressing love by exposing man’s sins, man hated Him (Jn. 7:7) and so shall it ever be with the Lord’s disciples (cf. Jn. 15:17ff). Those who do the opining do not want their dark deeds exposed. When one exposes them, they lash out in bitter hatred.

III. Jesus on Trial (Part II of V) [Jesus before Caiaphas (18:24-27):

A. “Annas therefore sent him bound unto Caiaphas the high priest. Now Simon Peter was standing and warming himself. They said therefore unto him, Art thou also one of his disciples? He denied, and said, I am not. One of the servants of the high priest, being a kinsman of him whose ear Peter cut off, saith, Did not I see thee in the garden with him? Peter therefore denied again: and straightway the cock crew” (18:24-27).

1. Matthew adds that Peter began to “curse and swear” (Matt. 26:74) saying “I know not the man.”
a. It was Peter that responded to Jesus saying, “Thou art the Christ, the Son of the living God” (Matt. 16:16). It was Peter that had said, “Lord, to whom shall we go? Thou hast the words of eternal life” (Jn. 6:68). Again, it was Peter that said, “Lord, I will lay down my life for thee” (Jn. 13:37). This Peter saw his Lord threatened and was willing to defend Jesus even if it meant death. Peter pulls a sword out and strikes off the ear of Malchus because of his deep convictions of who Jesus was (See study # 51; The Apostle Peter).

b. As was stated in the conclusion of the Lord’s discourse with the disciples in the upper room (Jn. 13-17), not only will other brethren disappoint us from time to time but we will disappoint our selves and God. Even those among us who seem so spiritually strong (as Peter) will falter from time to time (Jesus said it would be so; cf. Jn. 16:32). The Lesson: From the greatest in spiritual strength to the least we all need the redeeming blood of Christ to forgive us.

2. When the cock crowed “Peter remembered the word which Jesus had said, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly” (Matt. 26:75). Peter knew that such conduct was not really what he was about; however, he succumbed to the temptation to remain safe instead of suffering with Christ. How many times have we done the same thing today?

B. Nothing is mentioned by John regarding the trial of Jesus before Caiaphas other than the fact that He was sent to him.

1. The chief priest had sought out false witnesses to speak lies regarding the Lord so that they may have cause to put him to death (Matt. 26:59). Caiaphas asks Jesus point blank if He is the Christ, the Son of God. Jesus answered and said, “thou has said” which was equivalent to saying yes, I am the Christ (Matt. 26:64). Mark records Jesus plainly answering, “I am” (Mk. 14:62). When the Lord said, “nevertheless I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of Power, and coming on the clouds of heaven,” He was in effect saying, ‘I am the Christ and I must die for this confession’ (Matt. 26:64).

2. Now there is a formal charge against Jesus, “blasphemy.” Apparently some of the audience that witnessed the saying of Jesus began to spit and beat Jesus after He had made this statement.

IV. Jesus on Trial (Part III of V) [Jesus before Pilate] (18:28-40):

A. “They lead Jesus therefore from Caiaphas into the Praetorium: and it was early; and they themselves entered not into the Praetorium, that they might not be defiled, but might eat the Passover” (18:28).

1. It was now early Friday morning. Jesus had been up all night and was no doubt exhausted. The Jews bring Jesus to the Praetorium (the hall of judgment and dwelling place of Pontius Pilate [the Roman Governor from AD 26 to 36]).

2. To come in contact with the Gentiles during the Feast of Passover would be a defilement. The Jews thereby hypocritically denied any contact on this occasion with the Roman court. Interestingly, they had no problem bringing false charges and working underhandedly to have Jesus killed yet they scrupulously wanted to keep from being defiled by the Gentiles (See study # 52; Hypocrisy).

B. “Pilate therefore went out unto them, and saith, What accusation bring ye against this man? They answered and said unto him, If this man were not an evildoer, we should not have delivered him up unto thee. Pilate therefore said unto them, Take him yourselves, and judge him according to your law. The Jews said unto him, It is not lawful for us to put any man to death: that the word of Jesus might be fulfilled, which he spake, signifying by what manner of death he should die” (18:29-32).

1. Interestingly, the Jews now say that their charge against Jesus was that He was an “evil doer” when Pilate ask “What accusation bring ye against this man?” This illustrates the underhanded way in which they were working.

2. Roman authorities would not permit the Jews to exercise capital punishment. When Pilate told the Jews to deal with Jesus themselves, he meant, give him a slap on the wrist and go on with your business. Pilate at this point has underestimated the hatred of the Jewish Council.

3. The Jews then reveal their purpose to Pilate: We want Jesus dead!

C. “Pilate therefore entered again into the Praetorium, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered, Sayest thou this of thyself, or did others tell it thee concerning
me? Pilate answered, Am I a Jew? Thine own nation and the chief priests delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find no crime in him. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? They cried out therefore again, saying, Not this man, but Barabbas. Now Barabbas was a robber" (18:33-40).

1. Jesus tells Pilate what the nature of His Kingdom (the church) is all about: It is spiritual (See study # 6).
2. Jesus responds to Pilate’s question, regarding being a king, by answering in the affirmative and thereby confessing His deity to Pilate. As King, Jesus bears witness of the truth to all who would hear. Those who hear and obey would be His sheep and would have the hope of eternal life (Jn. 3:36; 10:1ff).
3. Pilate replies in derision, “what is truth?”
   a. Pilate did not ask Jesus what the truth was so that he may receive an answer. He cared nothing for the truth. Many Greeks and Orientals during this time claimed to have a monopoly on what truth really was. Jesus was just another religious fanatic in the eyes of Pilate at this point.
   b. “This question had long agitated the world. It was the great subject of inquiry in all the schools of the Greeks. Different sects of philosophers had held different opinions, and Pilate now, in derision, asked him, whom he esteemed an ignorant fanatic, whether he could solve this long-agitated question.”
4. After this private meeting with Jesus, Pilate returns to the Jews and said, “I find no crime in him.” Jesus had earlier asked the Jews, “Which of you convicts me of sin? If I say truth, why do ye not believe me?” (Jn. 8:45). No fault has ever existed with Jesus. He brought truth to the world that man may be saved. We all must pronounce, “I find no fault with him.”
   a. The Jews respond to Pilate by making five charges against Jesus:
      1. He is guilty of blasphemy (Matt. 26:65).
      2. Guilty of perverting the nation (Lk. 23:1-5).
      3. Guilty of forbidding to give Caesar tribute money (Lk. 23:1-5).
      4. Guilty of making claims to being king (Lk. 23:1-5).
      5. Guilty of stirring up the people with His teachings (Lk. 23:1-5).
   b. When Pilate heard that Jesus had stirred up the people of Galilee, the governor decided to send Jesus to Herod (governor of the region of Galilee). Pilate thought that he may have found a way out of this situation (cf. Lk. 23:5-7).
5. Pilate appeals to the Jewish custom of releasing one prisoner at the Passover to have Jesus released. Matt. 27:20 records the efforts of the chief priest and elders to persuade the crowd to ask for the release of Barabbas instead of Jesus. Barabbas was a murderer and a threat to the Roman Government.
6. “Never did human beings sink so low as these professedly religious leaders when they deliberately chose to have a murderer released so that the sinless Son of God might die.”

V. Jesus on Trial (Part IV of V) (Not recorded in John) [Jesus before Herod]:
A. Herod was excited to see Jesus because he thought that Jesus would perform a miracle (Lk. 23:8).
B. Herod questions Jesus; however, the Lord would not answer him with even one word. Herod mocks Jesus’ claims of being king and wraps Him in royal apparel as they all made fun of the Lord (Lk. 23:11).
C. Herod then sends Jesus back to Pilate.

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58 Barnes’ Notes of the Gospels; Albert Barnes pg. 367
Chapter 19

I. **Jesus on Trial (Part V of V) [Jesus before Pilate] (19:1-16):**

A. “Then Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and arrayed him in a purple garment; and they came unto him, and said, Hail, King of the Jews! And they struck him with their hands. And Pilate went out again, and saith unto them, Behold, I bring him out to you, that ye may know that I find no crime in him. Jesus therefore came out, wearing the crown of thorns and the purple garment. And [Pilate] saith unto them, Behold, the man!” (19:1-5).

1. Jesus is sent back to Pilate and the Roman governor has Jesus “scourged” that he may appease the anger of the crowd against Jesus. “The scourge was a whip with leather thongs, the ends fashioned to lead balls or sharp spikes. The victim was usually bound to a stake naked and made to bend over this tightening the skin, which usually split open at the first blow. When it was over often the sufferer was unconscious, a bleeding mass of torn flesh.”
2. Obviously Pilate had no idea how determined the Jews were to kill Jesus. Scourging would certainly not appease them. In addition to the scourging, the Roman soldiers placed a thorny crown on Jesus’ head and clothed him with a purple robe to mock Jesus’ claims of being king.
3. The construction of the verb “struck him with their hands” (vs. 3) is important. It is in the present tense thus indicating that they continued to strike Jesus with their hands and continued to deride him (not just a one time event). In this beaten state, Pilate attempted to appease the Jews by bringing him out in the public eyes in a bloody beaten state. It appears that Pilate was appealing to the better nature of the Jews; however, it did not work.

B. “When therefore the chief priests and the officers saw him, they cried out, saying, Crucify him, crucify him! Pilate saith unto them, Take him yourselves, and crucify him: for I find no crime in him. The Jews answered him, We have a law, and by that law he ought to die, because he made himself the Son of God. When Pilate therefore heard this saying, he was the more afraid;” (19:6-8).

1. The Jews shout out, “crucify him, crucify him.” Pilate replies, “I find no fault in him” (vs. 6). This reminds us of Jesus’ statement when defending his deity in Jn. 8:46 when he said, “which of you convicts me of sin?” There was no real basis for killing Jesus. The Jews knew it and so did Pilate.
2. It is at this point that the truth of the whole matter is revealed. The Jews refer to their law that states that a man guilty of blasphemy is worthy of death (Lev. 24:16). In desperation they launch this accusation. Their desperation and determination to kill Jesus goes further. They eventually accuse Pilate of harboring and protecting one who is guilty of trying to take over the Roman Empire. Such an accusation would leave Pilate subject to the death penalty for allowing such a person to go free.

C. “and he entered into the Praetorium again, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Pilate therefore saith unto him, Speakest thou not unto me? Knowest thou not that I have power to release thee, and have power to crucify thee? Jesus answered him, Thou wouldest have no power against me, except it were given thee from above: therefore he that delivered me unto thee hath greater sin” (19:9-11).

1. Pilate takes Jesus once more into the Praetorium and questions Jesus (vs. 8-9). It has now become evident to Pilate that he has no ordinarily prisoner here.
2. John does not tell us what Matt. 27:19 does. Pilate’s wife had sent him a note regarding a frightful dream she had concerning Jesus.
3. Pilate asks Jesus “who are you?” Jesus however gave him no answer (He had previously revealed to Pilate His Kingship in the first trial). Pilate is amazed at the silence of Jesus. He proclaims that he has power to give him life. Jesus responds that he actually has no power except that which God the Father has allowed him (vs. 10-11).

D. “Upon this Pilate sought to release him: but the Jews cried out, saying, If thou release this man, thou art not Caesar's friend: every one that maketh himself a king speaketh against Caesar. When Pilate therefore heard these words, he brought Jesus out, and sat down on the judgment-seat at a place called

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60 Ibid. Pg. 391
The Pavement, but in Hebrew, Gabbatha. Now it was the Preparation of the Passover: it was about the sixth hour. And he saith unto the Jews, Behold, your King! They therefore cried out, Away with him, away with him, crucify him! Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar. Then therefore he delivered him unto them to be crucified” (19:12-16).

1. Once again Pilate appeals to the people and asks for the freedom of Jesus but they refuse. Here the depraved minds of the Jews finally find the right formula for having their way. They accuse Pilate of harboring and protecting a man who serves as a threat to the Roman Empire and its emperor Caesar. “This was terrifying to Pilate, since the very suggestion of such would make him liable to trial and possible execution himself. Tiberius, the reigning Caesar at that time, mean, vicious, sensual, and ever jealous of his power and position, had made treason a crime where the accusation was about all the proof needed and the penalty was death… The implication was clear: if Pilate did not condemn Jesus to death, he was guilty of harboring a treasonable character thus making him liable to the accusation of disloyalty to the government at whose will be exercised his powers.”

2. Pilate, terrified, once again appeals to Jesus being the Jew’s king. The Jews reply, “we have no king but Caesar” (vs. 15) thus putting further pressure on Pilate. Upon hearing this, Pilate delivered up Jesus to be crucified (vs. 16). Pilate symbolically washes his hands indicating that he is not to be held responsible for putting an innocent man to death (Matt. 27:24). The Jews reply, “His blood be on us, and on our children” (Matt. 27:25).

II. The Crucifixion of Jesus (19:17-30):

A. “They took Jesus therefore: and he went out, bearing the cross for himself, unto the place called The place of a skull, which is called in Hebrew, Golgotha: where they crucified him, and with him two others, on either side one, and Jesus in the midst” (19:17-18).

1. Jesus was given a cross to carry to Golgotha (the place of a skull or Calvary). “It was customary for the cross to be borne to the place of execution by him who was to die upon it.”

2. Golgotha was located outside the city (Heb. 13:12) since the Law of Moses forbade capital punishment within the confines of the city (Lev. 24:14; Num. 15:35).

3. For a vivid description of the act of crucifixion see Guy Woods commentary on John page 402.

B. “And Pilate wrote a title also, and put it on the cross. And there was written, JESUS OF NAZARETH, THE KING OF THE JEWS. This title therefore read many of the Jews, for the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, and in Latin, and in Greek. The chief priests of the Jews therefore said to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written I have written” (19:19-22).

1. Pilate wrote a title and put it over Jesus stating, “Jesus of Nazareth, the king of the Jews” (vs. 19).

2. When the chief priests saw this, they request that Pilate remove it however Pilate refused their request saying, “What I have written I have written” (vs. 22).

C. “The soldiers therefore, when they had crucified Jesus, took his garments and made four parts, to every soldier a part; and also the coat: now the coat was without seam, woven from the top throughout. They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my garments among them, And upon my vesture did they cast lots” (19:23-24).

1. As Jesus hung on the cross, the Roman soldiers gambled for the clothing of Jesus thus fulfilling prophecy regarding the Messiah (Psalms 22:18).

2. The soldiers were callous and seem to pay no attention to the agony the prisoners on the cross went through. They may have crucified multitudes of men before these three and had no remorse.

D. “These things therefore the soldiers did. But there were standing by the cross of Jesus his mother, and his mother’s sister, Mary the [wife] of Clopas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own home” (19:25-27).

61 Ibid. Pg. 396-397

62 Ibid. Pg. 401
1. Jesus looking down seeing his mother Mary, commanded that his beloved disciple John take care of her.
2. It is while Jesus hangs upon the cross that all watched as He hung there (cf. Matt. 27:46-49).
3. The time was the “sixth hour” (9:00 AM Friday morning) (Matt. 27:45; Lk. 23:44-45).

E. “After this Jesus, knowing that all things are now finished, that the scripture might be accomplished, saith, I thirst. There was set there a vessel full of vinegar: so they put a sponge full of the vinegar upon hyssop, and brought it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up his spirit” (19:28-30).
1. Jesus then took drink and proclaimed, “it is finished” (vs. 30) and then he died.
2. All that Jesus had come to earth for had been completed, it was finished! The remaining work belonged to his apostles (See study # 53; It is Finished).

III. Caring for the Body of Jesus (19:31-42):

A. “The Jews therefore, because it was the Preparation, that the bodies should not remain on the cross upon the Sabbath (for the day of that Sabbath was a high [day]), asked of Pilate that their legs might be broken, and [that] they might be taken away. The soldiers therefore came, and brake the legs of the first, and of the other that was crucified with him: but when they came to Jesus, and saw that he was dead already, they brake not his legs: howbeit one of the soldiers with a spear pierced his side, and straightway there came out blood and water. And he that hath seen hath borne witness, and his witness is true: and he knoweth that he saith true, that ye also may believe. For these things came to pass, that the scripture might be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced” (19:31-37).
1. It was still Friday, the day of “preparation” for the Passover feast, which began on Saturday. The Jews did not want to see the dead bodies remain on the crosses during the Sabbath thus they would violate the Mosaic Law (Deut. 21:23).
2. “It was the custom of the Romans to abandon the bodies of these they crucified and to leave them on the crosses until they were consumed by birds and beasts or disintegrated by decay.”
3. The soldier therefore took a hammer and broke the legs of the two thieves near Jesus; however, when they came to Jesus He was already dead. There was no need to break His legs and thus the prophecy was fulfilled regarding no bones of his being broken (He was a type of the Passover lamb Ex. 12:46; I Cor. 5:7).

B. “And after these things Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, asked of Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took away his body. And there came also Nicodemus, he who at the first came to him by night, bringing a mixture of myrrh and aloes, about a hundred pounds. So they took the body of Jesus, and bound it in linen cloths with the spices, as the custom of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new tomb wherein was never man yet laid. There then because of the Jews’ Preparation (for the tomb was nigh at hand) they laid Jesus” (19:38-42).
1. Two secret disciples take care of the body of Jesus (Joseph and Nicodemus) (vs. 38-39).
2. They laid Jesus in a tomb that had never been used (vs. 41-42).

63 Ibid. Pg. 410
Chapter 20

I. The Resurrection and appearing of Jesus (20:1-18):

A. “Now on the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb. She runneth therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have laid him” (20:1-2).

1. Jesus hung upon the cross from the 6th to 9th hour Friday morning (our 9 AM to 12:00 Noon) (Mk. 15:33). After the Lord’s death, He was buried by Joseph of Aramathea and Nicodemus in a tomb that had never been used.
   a. John does not record the details that occurred directly after the death of Jesus that the synoptic gospels do.
   b. Saturday, “the chief priests and the Pharisees were gathered together unto Pilate, saying, Sir, we remember that the deceiver said while he was yet alive, After three days I rise again. Command therefore that the sepulcher be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error will be worse than the first. Pilate said unto them, Ye have a guard: go, make it as sure as ye can. So they went, and made the sepulcher sure, sealing the stone, the guard being with them” (Matt. 27:62-66).
   c. John has recorded the Lord’s prediction of being killed and raised from the dead two previous times (Jn. 2:19; 10:15-18). “The terrible crime they had committed had so sharpened memory and conscience that they kept meditating fearfully over the predictions of Jesus concerning His resurrection on the third day.”
   d. The Roman soldiers that were placed on guard at the Lord’s tomb were obligated to see that the body of Jesus remained in the tomb upon penalty of death (cf. Acts 12:4).
   e. We get the since that the Jews were terrified due to the fact that they had seen the miracles of Jesus and were filled with anxiety now that He was dead. The possibility of His resurrection was real to them even though they claim that Jesus was a “deceiver.”
   f. The Lord’s tomb was made “sure” and the stone that would be rolled in front of the tomb was “sealed.” To be made sure is to “make safe and sure” (LS 127). The tomb was made safe and sure by “sealing” (sphragizo) the tomb. To “seal” is to “seal (An adhesive agent, as wax or putty, used to close or secure something or to prevent seepage of moisture or air)” (LS 786).

2. Mary Magdalene is the only woman mentioned by John who comes to the tomb early Sunday morning. Matthew tells us that Mary (the mother of James) was with her and that a great earthquake occurred at the tomb and an angel rolled away the stone. Just then the Roman guards were terrified and became as dead men (Matt. 28:1-4). Mark adds to the two Salome and that a young man tells the three that Jesus has risen from the dead (Mk. 16:1ff). Luke tells us that it was two angels that the women saw who said, “why seek ye the living among the dead?” (Lk. 24:1-6). Interestingly, John records that Mary Magdalene came to the tomb and saw the stone rolled away and came telling the disciples that someone has “taken away the Lord out of the tomb, and we know not where they have laid him.” There is no discrepancy in the accounts. John has simply filled in that which the other synoptic accounts do not tell us. Apparently, Mary Magdalene sees the stone rolled away and immediately takes off to tell the disciples of Jesus. The other two women see the angels and hear the news of the Lord’s resurrection.

B. “Peter therefore went forth, and the other disciple, and they went toward the tomb. And they ran both together: and the other disciple outran Peter, and came first to the tomb; and stooping and looking in, he seeth the linen cloths lying; yet entered he not in. Simon Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth the linen cloths lying, and the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself” (20:3-7).

1. Peter and John react immediately upon hearing that the Lord was not in the tomb. The two race together and John arrives first seeing that Jesus is not there.
2. When Peter arrived, he went into the tomb and found the burial cloth and napkin (that which was wrapped around the bodies head and chin) lying folded in an orderly fashion. This indicated to Peter that grave robbers were not the cause of the Lord’s missing body.

C. “Then entered in therefore the other disciple also, who came first to the tomb, and he saw, and believed. For as yet they knew not the scripture, that he must rise from the dead. So the disciples went away again unto their own home” (20:8-10).

1. After Peter entered into the tomb, John followed and saw that Jesus was missing and “believed.” The evidence was overwhelming, Jesus had been raised from the dead. The OT scriptures alluded to this fact (cf. Ps. 16:10; Isa. 53:10) and Jesus had told the disciples that this would occur (Jn. 2:18; Lk. 24:44-46).

2. These verses tell us that the disciples did not expect Jesus to rise from the dead. Their ignorance of the scriptures and the Lord’s prediction had failed their memory. It seems that the enemies of Jesus knew more about the resurrection than did His disciples. Why then would they (the Lord’s disciples) lie and say that the Lord was raised from the dead (cf. Matt. 28:11-15)?

D. “But Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb; and she beheld two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. When she had thus said, she turned herself back, and beheldeth Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turneth herself, and saith unto him in Hebrew, Rabboni; which is to say, Teacher” (20:11-16).

1. Apparently Mary Magdalene was running slower behind Peter and John arriving there after they had already left.

2. Mary continues to be confused by the whole events. She believes that some grave robbers have stole Jesus’ body and laid Him in some unknown location. She does not appear to realize that she is communicating with angels as the other two women when they saw the angels.

3. When Mary turns her attention away from the tomb she sees Jesus; however, she thinks that He is the gardener and begins to converse with Him about the whereabouts of Jesus (she accuses him of taking the body of Jesus).

4. When Jesus uttered her name, “Mary,” she immediately recognizes the Lord’s. She replies in great respect “Rabboni” (my great teacher).

E. “Jesus saith to her, Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God” (20:17).

1. Apparently Mary was lunging toward Jesus to embrace Him when the Lord stopped her saying, “I am not yet ascended unto the Father.”

2. Would Mary’s touch render Jesus unclean and the disciple’s not (cf. Lk. 24:36-40; Jn. 20:26-28)? Multitudes of interpretations of this verse exists. Barnes notes that Jesus did not want Mary to tarry with Him in worship but to go immediately to the disciples and tell them of His resurrection. Others have said that Jesus would have defiled by Mary’s physical touch, some say that Jesus’ body was still tender from the recent beatings, and still others say that Jesus was questioning Mary’s faith because she wanted to touch Him and therefore He forbade her. I must say that I am not sure why Jesus said this to Mary at this point. It may be that due to verse 18 that Jesus did not want her spending any more time with Him but to quickly tell the disciples. John records, “Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and that he had said these things unto her” (20:18).

II. Jesus Appears to the Disciples in the Resurrected State (20:19-23):

A. “When therefore it was evening, on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace be unto you. And when he had said this, he showed unto them his hands and his side. The disciples therefore were glad, when they saw the Lord” (20:19-20).
1. Sunday evening, the disciples had assembled themselves together for an unrevealed reason (possibly to discuss the statements made by eye witnesses to Jesus in the resurrected state). The doors were shut and the disciples feared for their lives. No doubt the masses that had Jesus killed would have no sympathy for Jesus’ disciples who followed His teachings.

2. Miraculously, Jesus appears before them even though the doors were shut. Jesus gives His disciples proof of His resurrection by showing them His hands that had been nailed to the cross and His side that had been pierced with a sword.

B. “Jesus therefore said to them again, Peace be unto you: as the Father hath sent me, even so send I you.” (20:21).

1. As Matthew 28:18ff and Mark 16:15 record the Lord’s great commission to the apostles so John now gives it. Jesus tells His disciples that the work His Father (God) had sent Him to do has now become their work. What had the Father sent Jesus to do (See study # 54; The Work of Jesus)?

   a. Jesus tells us in John 5:36-44 that He was sent by the Father into the world to deliver a divine message of salvation and eternal life (see also Jn. 6:57; 8:28-29; 12:49-50).

   b. Secondly, Jesus came into the world to die for those He and the Father loved (Jn. 10:15-18).

   c. Thirdly Jesus performed miracles, as a work the Father sent Him to do, that men may believe the divine message of salvation (Jn. 10:32).

2. Jesus performed works and is currently working in areas that the disciples could not have a part in. The Lord was a one time sacrifice for sins (Heb. 8:3; 10:14). The Lord continues to make propitiation for man’s sins (Heb. 2:17; 1 Jn. 2:2), helps sinful man in his time of need (Heb. 4:16), and He “bears gently” with the erring that they may repent (Heb. 5:2). The work of Jesus that belonged to the disciples was the working of miracles to confirm the word of God (cf. Mk. 16:20) and preaching the gospel message of salvation to the world (cf. Matt. 28:18ff).

C. “And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit:” (20:22).

1. To “breath” upon another (emphusao) is to “to blow in; play the flute” (LS 256). “To blow or breathe into, inflate; in NT to breathe upon” (Moulton 136). In the book of Genesis we find the Lord breathing upon man to give him life (“And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul”). On this occasion God’s breathing upon man brought life. It seems that this is what Jesus does toward the apostles at this time.

2. Such a breath of life would come from the words the Holy Spirit would deliver to them. Friberg’s Analytical Greek states that both the words “breathed” and “receive” in relation to the life giving words of the Holy Spirit are in the aorist tense (Friberg 358). The aorist “denotes past action without indicating completion, continuation, or repetition of this action” (AHD 117). Apparently, the promise that Jesus gave the disciples at John 14:25; i.e., “But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you” had began to happen yet it had not been completed (that is, they did not have all the information at this point). Again, Jesus said, “When he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come...” (Jn. 16:13).

3. The tenses of this verse indicate that in some measure the disciples at this time received parts of God’s divine message (knowledge); however, more would come to them on the day of Pentecost when they were immersed in the Holy Spirit. The breathing of Jesus into the disciples divine revelation through the Holy Spirit suggest two things. The work of the Holy Spirit is directly associated with the declaration of divine truths that lead one to spiritual life (See study # 46). Secondly, the breathing of Jesus upon the disciples is associated with divine revelation as is indicated by Paul’s statement to Timothy regarding the origin of divine revelation. Paul said, “Every scripture inspired of God is also profitable for teaching, for reproof... etc.” (II Tim. 3:16). The word “inspired” here indicates God’s divine breath of knowledge upon man (See study # 55; Inspiration of God’s Word).
D. “whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained” (20:23).

1. Those who heard the gospel message would obtain spiritual life and those who rejected the message would receive spiritual death (cf. II Cor. 2:15-16).
2. Jesus had basically told Peter the same thing that He now states to all in Matt. 16:19.

III. Jesus appears to Thomas and the other disciples again (20:24-31):

A. “But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace [be] unto you. Then saith he to Thomas, Reach hither thy finger, and see my hands; and reach hither thy hand, and put it into my side: and be not faithless, but believing. Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed” (20:24-29).

1. Faith is the mental decision to accept the reality of a thing (Heb. 11:1-6).
2. Thomas only believed when he saw with his eyes the Lord whereas we today have faith based upon divine revelation and the creation (Rom. 2; 10:17).
3. Thomas saw, believed, and thereby confessed the deity of Jesus by calling Him, “my Lord and my God.”

B. “Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name” (20:30-31).

1. Herein is the theme of the study of John. John’s purpose of recording revelation was to produce faith in his readers.
2. The apostle John has painstakingly defined, in a precise manner, what “believing” is (See study # 18):
   b. Belief equated to obeying the Son (His words) (Jn. 3:36).
   c. Hearing (adhering) to the words of Jesus is equated to belief (Jn. 4:24; 8:47; 9:31) not hearing equated to unbelief (Jn. 8:43-45; 9:27).
   d. Abiding in the word of God is equated to believing Jesus (Jn. 5:38).
   e. Unbelief equals “dieing in your sins” (Jn. 8:24).
   g. Unbelief is equated to sin (Jn. 16:8-9).
   h. Belief is produced by revelation (Jn. 20:30-31).

Lessons to learn from John 20

• The work of Jesus is the work of the apostles and is the work of every Christian. Jesus said, “as the Father hath sent me, even so send I you” (Jn. 20:21).
• The one who receives the teachings of Jesus Christ has the hope of eternal life (Jn. 20:23; II Cor. 2:15-16).
• We learn of the Holy Spirit’s role in declaring divine revelation (Jn. 20:22 {cf. Jn. 14 and 16:7-13}).
• We learn how our faith comes into being. We receive faith by divine revelation (Jn. 20:30-31) and divine creation (Heb. 11:1-3).
• Lastly, we learn that because Jesus rose from the dead, so shall we (Jn. 20:16-18; Rom. 1:1-4; I Cor. 15:20ff) (See study # 37).
Chapter 21

I. Jesus appears for the third time to the disciples (21:1-14):

A. “After these things Jesus manifested himself again to the disciples at the sea of Tiberias; and he manifested [himself] on this wise” (21:1).

1. The “after these things” would be the Lord’s resurrection from the dead as He had promised and His two appearances to the apostles mentioned in John 20:19-28.

2. A third appearance to the disciples happens while they are fishing at the sea of Tiberias. The Sea of Galilee is two times referred to as the “Sea of Tiberias” in the book of John (cf. Jn. 6:1; 21:1): “a name derived in NT times from the capital city built by Herod Antipas on the western shore.”

3. At some point, after the Lord’s resurrection, the disciples traveled back to Galilee from Jerusalem.

B. “There was together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also come with thee. They went forth, and entered into the boat; and that night they took nothing” (21:2-3).

1. Seven of the apostles were together on this occasion (we are not told of the whereabouts of the other four). Three specific names are given, i.e., Peter, Thomas, and Nathanael. The “sons of Zebedee” have been identified as the “sons of thunder” (Mark 3:17) for their conviction and named John and James at Matt. 10:2; Mark 10:35; Lk. 5:10.

2. Peter determines to get back to his original work of fishing until the Lord gave them further instructions. The apostles fish all night yet catch nothing.

C. “But when day was now breaking, Jesus stood on the beach: yet the disciples knew not that it was Jesus. Jesus therefore saith unto them, Children, have ye aught to eat? They answered him, No. And he said unto them, Cast the net on the right side of the boat, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes” (21:4-6).

1. The disciples had fished all night and caught nothing when Jesus appears to them on the beach. At this point, the disciples do not recognize Jesus as he instructs them to cast the net on the other side of the boat.

2. When the disciples comply with the supposed stranger’s request, they caught so many fish that they could not muscle them aboard the ship. John tells us at verse 11 that there were 153 fish.

D. “That disciple therefore whom Jesus loved saith unto Peter, It is the Lord. So when Simon Peter heard that it was the Lord, he girt his coat about him (for he was naked), and cast himself into the sea. But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits off), dragging the net [full] of fishes” (21:7-8).

1. John recognizes now that the stranger is Jesus. Peter, as he so often has in our study, reacts first by jumping into the sea and swimming to Jesus.

   a. Peter is said to be “naked” (gumnos) while on the boat fishing. Gumnos is found 15 times in the NT. The word indicates the idea of being exposed or without proper clothing.

   b. The word gumnos is defined as “naked, stripped, bare... without an outer garment, without which a decent person did not appear in public... uncovered, bare” (AG 167-68). “In common language it meant lightly clad, i.e. in the tunic only, without the mantle... exposed” (LS 170). “Naked, without clothing, without the upper garment, and clad only with an inner garment or tunic... poorly or meanly clad, destitute of proper and sufficient clothing... not covered, uncovered” (Moulton 83). The tunic “was the simplest of all the garments worn, corresponding to an ordinary shirt or nightgown. It was probably made of two pieces sewn together at the sides, or else formed of one piece, with a place cut for the head to pass through. It afforded so slight a covering that persons who had on nothing else were called naked (I Sam. 19:24; II Sam. 6:20; Jn. 21:7)” (Unger’s Bible Dictionary pg. 319).

   c. Peter was in the presence of other men and so no sin of immodesty occurred.

2. The other disciples recognize the responsibility to care for the load of fish caught and drug them to the shore.

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65 Buehler, W. W. International Standard Bible Encyclopedia; Vo. 2, pp. 391
E. “So when they got out upon the land, they see a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which ye have now taken. Simon Peter therefore went up, and drew the net to land, full of great fishes, a hundred and fifty and three: and for all there were so many, the net was not rent” (21:9-11).
1. When all the disciples come ashore, they found a fire with fish and bread cooking. Jesus commands them now to take care of the great load of fish they have caught.
2. Apparently the Lord had food prepared for the men to eat yet they had a work to do first. We are not told the specific details only that Jesus commands them to take care of the great catch.

F. “Jesus saith unto them, Come and break your fast. And none of the disciples durst inquire of him, Who art thou? Knowing that it was the Lord. Jesus cometh, and taketh the bread, and giveth them, and the fish likewise. This is now the third time that Jesus was manifested to the disciples, after that he was risen from the dead” (21:12-14).
1. The seven disciples ate a breakfast together.
2. Not one of the seven dared ask if this was really Jesus. They had already been in His resurrected presence twice before and did not want to appear as to doubt the Lord’s state.
3. We may learn from this whole ordeal that man can rely upon the Lord in times of disappointment and failed work. The disciples had labored all night and had nothing to show for it. It may be that Jesus was teaching them that true blessings would rest with Him no matter what happens here on this earth.
4. Interestingly, it appears that nothing is said while the eight men ate. Jesus breaks the silence with a series of three questions to Peter.

II. Jesus’ discussion with Peter (21:15-25):
A. “So when they had broken their fast, Jesus saith to Simon Peter, Simon, son of John, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again a second time, Simon, son of John, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Tend my sheep. He saith unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep” (21:15-17).
1. As was noted in our study of chapter 18, it was Peter who came to the forefront of the disciples to protect Jesus by cutting off the ear of Malcus. We noted a multitude of events that caused us to see the impetuous nature of Peter when it came to his relationship with Jesus. Peter boldly answers the Lord’s question in Matthew 16:16 saying, “Thou art the Christ, the Son of the living God” (Matt. 16:16). It was Peter that had said, “Lord, to whom shall we go? Thou hast the words of eternal life” (Jn. 6:68). Again, it was Peter that said, “Lord, I will lay down my life for thee” (Jn. 13:37). Peter certainly loved the Lord; however, as Jesus had predicted, Peter had denied the Lord and cursed (cf. Jn. 18:25-27; Mk. 14:42; Matt. 26:75). This section is a painful remembrance of Peter’s error. The Lord confronts Peter on the matter (See study #51).
2. Note that the Lord inquires of Peter’s love for him three times due to the fact that Peter had denied the Lord three times. Painful as this was for Peter, he was to learn of his own folly and that he was no better than any other disciple. Jesus brings Peter down to earth so to say.
   a. One of the hardest lessons in life for us all to learn is that while we may easily see the faults of others we too have faults. We are all part of a human race filled with the problem of sin (Rom. 6:23). The sin I deal with may be different than the sin others face yet when all is said and done, we all have disappointed the Lord and come to the realization that we are but lowly sinners and desperately need the Lord’s redemption.
   b. It is for this cause that the apostle Paul could say, “Wretched man that I am! Who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord” (Rom. 7:24). Again, Paul said, “Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief: howbeit for this cause I obtained mercy that in me as chief might Jesus Christ show forth all his longsuffering, for an ensample of them that should thereafter believe on him unto eternal life” (I Tim. 1:15-16).
c. Though we all sin (I Jn. 1:9-10), we must not continue in sin (I Jn. 3:1-3, 8ff). We all must be moved to humility, shame, and embarrassment by the fear of Jehovah God and beg the Lord for our forgiveness (cf. II Cor. 7:8-11).

3. Peter would be an elder one day. Not a man set up above all others but a “fellow-elder” (I Pet. 5:1). Peter would be responsible for feeding and caring for the old and young in the church and thereby had to have his heart straightened out from the crookedness of denying the Lord.

4. It is interesting that Jesus asks Peter if he agape loved and Peter replies saying that he philieo loved Jesus. The third time that Jesus asked Peter he asked him if he philieo loved him and Peter again replies yes. Agape love takes into consideration the spiritual and physical well being of another. It is the highest love and generally means a care and concern for others. Philieo love is more of an emotional and tender affectionate love as a close friend would have for another. It seems that Peter was saying to the Lord, “I am ashamed that I did not agape you Lord, but you certainly know that I have always philaeo you.”

5. Jesus did not forget Peter’s sin and He did not want Peter to either (cf. Eph. 5:11). It seems that Peter was restored on this occasion. Let none of us be guilty of sinning, sweeping it under the rug as though it never happened, and go on merrily through life.

6. The last consideration here is that Jesus did not one time in these three questions refer to Peter as Peter but rather his Jewish name Simon (other times Jesus did; cf. Matt. 16:18). Why? The name Peter means rock and Peter was no rock during his hour of trial. So sin is that great equalizer among all men and the reason that all men need Jesus in the same way. It seems that there is a little Peter in all of us. We are rocks in the faith at times yet at other times we are mere sinners.

B. “Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. Now this he spake, signifying by what manner of death he should glorify God. And when he had spoken this, he saith unto him, Follow me” (21:18-19).

1. Jesus had foreknowledge of Peter denying Him, told Peter it would be so (Jn. 13:38), and it came to pass (Jn. 18:27). Likewise, Jesus told the disciples that Judas would betray Him before it took place (Jn. 13:18-19). Jesus told His disciples that He would die and be resurrected before it took place (Jn. 14:28-29). Jesus told His disciples of their future heartaches from men who would hate them for the truth’s sake so that they would not stumble (Jn. 15:18 – 16:2). Knowing these things, Peter could rest assured that he would certainly die a martyr’s death for the cause of Christ (the salvation of man).

a. Here we see the deity of Jesus. Jesus pronounced the end before the beginning and thereby proved His deity (please read Isa. 46:9-10).

b. Secular tradition tells a story of Peter dying on a cross as did Jesus. They “stretched forth” Peter’s hands and bound him to a cross. At Peter’s request, the crucified him upside down because Peter said he was not worthy to die in the same manner as the Lord. No where in God’s word do we read of such story yet death for the cause of Christ certainly came to Peter.

2. Jesus then tells Peter to “Follow me.”

a. Peter was to follow Jesus in trials, persecutions, and eventually in death. Peter did this as the NT reveals (cf. Acts 5:27-30).

b. Though there would be future times of Peter’s failures (cf. Gal. 2:11ff), we are confident that he always repented and continued to serve the Lord. The I and II epistles of Peter seem to validate this (See study # 51).

C. “Peter, turning about, seeth the disciple whom Jesus loved following; who also leaned back on his breast at the supper, and said, Lord, who is he that betrayeth thee? Peter therefore seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me” (21:20-22).

1. Peter and John were close friends. They were together at the Lord’s transfiguration (Mk. 9:2), at the garden of Gethsemane (Matt. 26:36ff), and when the Lord was tried by the Sanhedrin Council (Jn. 18:15).
2. Peter’s question regarding how John would die seems to be due to genuine concern. Jesus answers Peter without giving him an answer as was the case many times in the past (cf. Jn. 6:25-28; 8:1-11; 12:32-36). Peter was to be concerned with his own work.

D. “This saying therefore went forth among the brethren, that that disciple should not die: yet Jesus said not unto him, that he should not die; but, If I will that he tarry till I come, what is that to thee?” (21:23).

1. Jesus appears to be telling Peter that he needed to be concerned with the work at hand and not concern himself with the outcome of other’s work.

2. A rumor began to spread among the brethren at the Lord’s words here regarding John that he would never die. Some took this so far as to say that John remained alive in his tomb. Jesus was simply saying that it would be His will that John remained alive Peter was not to concern himself with that. John may very well have died a martyr’s death, we simply do not know.

E. “This is the disciple that beareth witness of these things, and wrote these things: and we know that his witness is true. And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written” (21:24-25).

1. John continues to write here. He refers to himself as “that disciple” in verse 23 and now, in reference to that disciple, “this is the disciple.”

2. John, as well as the other gospel writers, could not write all the things that Jesus did and said. The things they did write; however, were recorded for the purpose of producing faith in their readers (cf. Jn. 20:30-31). All those who should live their lives “in his name” (the name of Jesus), that is by the authority of Christ, are promised eternal life with God.

Lessons Learned from John 21

- Though we may fail and experience disappointment in our labors here on this earth, Jesus is always there for us to cheer us and remind us of our heavenly home.
- We learn that we cannot forget our sin nor the sin of others. Jesus exposed the sin of Peter and so should we (Eph. 5:11).
- Sin is the great equalizer in this life. No matter how great our faith is and how rock like we may appear to others we still sin from time to time (I Jn. 1:9-10). It is during the times of our sin that we are humbled and made to see our eternal need for the forgiving blood of Jesus Christ.
- We learn what it means to “follow Jesus.” Peter learned that through times of disappointments, hardships, persecution, and trials of this life he was to follow Jesus.

The Grand theme of the Book of John is found in 20:30-31. The things that are recorded in this book are written to produce faith in individuals. John gives a precise definition of faith in this study. Faith is believing that God is and evidencing that faith by acts of obedience (cf. Jn. 3:16, 36; 4:23; 5:37ff; 6:62; 8:31; 13:12ff etc.). One cannot leave the study of John thinking that salvation would come of a simple profession that Jesus is, but rather that our profession must be in unison with our obedient acts. The Lord is well pleased with those who illustrate such faith in their lives (Heb. 11:6).