

John Notes

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Introduction:

John was a disciple and apostle of Jesus. He was an eyewitness to all these accounts: 1 of over 500 seeing Jesus after the resurrection, 1 of 120 in the upper room on the day of Pentecost, 1 of 70 given power to do miracles in preparing the people for Jesus, 1 of 12 disciples to spend nearly every day with Jesus during His 3 years in public ministry, 1 of 3 to see Jesus on the Mt. of Transfiguration, 1 of 2 to see pieces of Jesus' trial, and the only disciple Jesus talks to from the cross. (Matt. 27:56; Mark 3:17; 9:38; 15:40; Luke 9:54; John 19:25)

- John refers to himself as "the disciple whom Jesus loved." (John 13:23; 19:26; 20:2; 21:7,20,24)
- John was the final disciple to die (ca. 98 AD) after being returned to Ephesus (by Emperor Trajan) from Patmos where he was banished by the Emperor Domitian after surviving Domitian's attempt to cook John alive in a pot of boiling oil.

The genealogy of John, "in the beginning was the Word," differs from the other gospels because John presents Jesus as "The Son of God." (Matthew presents Jesus as the King, Mark presents Jesus as the Servant, and Luke presents Jesus as the Son of Man.)

- John makes over 14 references to Jesus' deity and Messianic office.
- The 7 "I Am's" of Jesus are in John (6:35; 8:12; 10:9, 11; 11:25; 14:6; & 15:5).
 - 2 Cor. 4:6 – We see the "glory of God in the face of Christ."
 - Col. 2:9 – In Christ "dwells all the fullness of the Godhead bodily."
 - Rev. 1:8 – Jesus claims to be the "Alpha and Omega...the Almighty."

John's purpose in writing is "that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name" (John 20:30-31). But John doesn't try to evoke belief by convincing us with a theological or philosophical argument; rather he attempts to woo us to belief by presenting Jesus as capable of relational intimacy.

- Personally, John walked with Jesus, ate with Jesus, rested on Jesus' chest, had his feet washed by Jesus, and stood by Jesus' cross. (1 John 1:1 – "that which...we have seen...and our hands have touched.")
- John presents more of Jesus' Passion Week than any other of the Gospel writers. (9½ of the 21 chapters deal with the final week of Jesus' life.)

Chapter 1:

1:1 – "In the beginning was" – Jesus preexisted the beginning. (Gen. 1:1)

- "Word" – (Greek "logos") Plato defined "logos" as the formal, eternal reality behind our temporal, material world.
 - Rev. 19:13 tells us Jesus is the Word.
- "the word was God" – Jesus is God in the fullest sense. (Rom. 9:5; 1 Cor. 12:3; Col. 2:9; Heb. 1:8,10; Rev. 1:10-18)
 - Jehovah's Witnesses want to change that to "a god."

1:2 – "with God" – This again makes the point that the Father is distinct from the Son, and the Son distinct from the Father. They are equally God, yet they are separate Persons. (v. 1; see also Phil. 2:6)

- 1:3 – “All things” – All things created by and for Jesus, and He holds all together. (Col. 1:16-17)
- God laid out the universe with the span of His hand. (Isa. 40:12)
 - Scientists cannot explain nuclear behavior...why nuclei of atoms do not blow apart and why electrons do not collapse into the nucleus.
- 1:4 – “life” – (Greek “zoe”) Lit. “the life principle.” (1 John 5:11-12)
- This is different from the Greek word “bios” which speaks specifically of biological life.
- 1:5 – “comprehend” – lit. “understand, take hold of, extinguish, or overcome.” The overarching idea of this word is to make something one’s own by bringing it into their possession.
- This is very close to our understanding of how we are to “believe” and “receive” Jesus to be born again. (v. 7, 11-12)
 - “shines” – Present tense. Jesus is shining now and wants us to take hold of Him.
- 1:6 – “John” – John the Baptist. (v. 15, 19-36)
- 1:7 – “witness” – (Greek “martureo”) We get our word “martyr” from this Greek root. (John 10:41)
- “that all through Him might believe” – The main theme of John. (John 20:30-31)
- 1:9 – “gives light to every man” – There is a universal grace that comes to all mankind as a result of Jesus coming to earth. (1 Tim. 4:10)
- “The word of God affects the hearts of all men as light in the soul...Even those persons who have never heard of the Bible have still been preached to with sufficient clarity to remove every excuse from their hearts forever” – A.W. Tozer.
- 1:10 – “the world did not know Him” – The creation fails to recognize its Creator.
- 1:11 – “came to His own” – Greek gender neutral – speaking of creation.
- “His own did not receive Him” – Greek gender masculine – speaking of humankind.
- 1:12 – “the right” – (Greek “exousia”) Lit. “power, authority.”
- “children” – (Greek “tekna”) Lit. “born ones.” We are children born to God Himself.
 - “name” – (Greek “onoma”) Not just a title, but everything of who Jesus is.
- 1:13 – “not of blood” – One cannot become a Christian by heredity.
- “Flesh and blood cannot inherit the kingdom of God.” (1 Cor. 15:50)
 - “nor of the will of the flesh” – One cannot become a Christian by their own effort. (Rom. 3:11)
 - “nor of the will of man” – We cannot push or force anyone else to become a Christian.
- 1:12-13 – “as many as received...nor of the will of man, but of God” – Both human choice and the election of God are taught in the Scriptures.
- The Bible clearly teaches that all good things come down from above and that there is none are good. Jesus told us that none seek God without the Spirit drawing them. But the Bible also teaches that “whosoever wills may come” and that the Father wills all men to be saved. And in John 1:9, we are told that Jesus gives light “to every man.”
 - Can people lose their salvation? A question the Bible answers directly. The Bible was written to tell us how to be saved, not how to lose our salvation.

- 1:14 – “the Word became flesh” – God the Son takes on the human form.
- “dwelt” – lit. “tabernacle, or tented.”
 - “beheld” – The idea is “to stare at, or to study.” (1 John 1:1-2)
 - “full of grace and truth” – Beautiful balance, not harsh and not weak.
- 1:15 – “John bore witness” – John was the greatest of the OT prophets because he could point most clearly and directly to Jesus Himself. (John 10:41)
- “He was before me” – Even though John was born before Jesus.
- 1:16 – “grace for grace” – Lit. “grace upon and flowing over grace.”
- God’s grace both forgives us of sin and keeps us from sin.
- 1:17 – “law” – We are not saved by law. Law is meant to lead us to Christ. (Gal. 3:24)
- Christianity is not a religion; it is a relationship, or a taking hold of, Jesus.
 - “Jesus” – means “Jehovah is salvation.”
 - Joshua is the equivalent name in Hebrew.
- 1:18 – “No one has seen God” – Exod. 33:20; 1 Tim. 6:16.
- “only begotten Son” – means “unique, the only one of its kind.”
 - “He has declared Him” – Jesus is the truest expression of the Father. We can know God exists from the creation, but we cannot know His nature without it being revealed.
 - We see the “glory of God in the face of Christ.” (2 Cor. 4:6)
 - If you want to see God, look at Jesus. Don’t look at your circumstances or religions or politicians or even Christians. And when you see Him, don’t simply aloofly stand apart; but touch Him, apprehend Him, come into contact with Him. Jesus has made God’s glory tangible, personal, and accessible to us.
 - “declared” – (Greek “exegeomai”) Lit. “to lead out, to unfold a teaching.”
- 1:19 – “the Jews” – In John, this phrase refers to the religious establishment of Israel.
- 1:21 – “Elijah” – John came in the spirit and power of Elijah. (Matt. 11:13-14; Mark 9:11-13; Luke 1:17)
- But the true Elijah will show up later. (Mal. 4:5-6; Rev. 11)
- “the Prophet” – From Moses’ prophecy in Deut. 18.
- 1:22 – “Who are you?” – Jesus called John the greatest of the OT prophets.
- John never did a miracle (10:41) yet he could point to the Messiah in person.
- 1:23 – “the voice of one crying” – A prophecy from Isa. 40:3.
- “LORD” – In the Hebrew this is “Yahweh.” John is calling Jesus, Yahweh.
- 1:24 – “Pharisees” – The religious legalists of the day, policing the messenger.
- John would later call them a brood of vipers.
- 1:28 – “Bethabara” – means “house of the ford, or house of the crossing.” This was the traditional site of Joshua and the nation of Israel crossing the Jordan.
- 1:29 – “Behold! The Lamb of God” – He will repeat this again in v. 36.
- “takes away the sin” – This refers to the substitutionary atonement of the sacrificial lamb.
 - “takes away” – Lit. “bears upon Himself and carries away.”

- 1:31 – “therefore I came baptizing” – John is baptizing to reveal the Messiah.
- 1:32 – “dove” – The sacrifice for poor families under the Law.
- Jesus, having emptied Himself to take on human flesh, needed the Holy Spirit to come upon Him for service.
- 1:33 – “did not know Him” – Jesus looked, talked, and acted as a normal human. (Isa. 53:2)
- The Father’s witness of Jesus, “My beloved Son...already well pleased.”
- 1:34 – “this is the Son of God” – John’s witness concerning Jesus was that He was the Son of God. (1:49; 3:18; 5:25; 10:36; 11:4, 27; 19:7; 20:31)
- 1:37 – “they followed Jesus” – John’s ministry was to point to and push others to Jesus.
- 1:38 – “What do you seek?” – First words of Jesus’ ministry. He doesn’t seem too inviting.
- You cannot give to someone what they don’t want and refuse to receive.
 - “where are You staying?” – They are looking to be with and be taught by Jesus.
- 1:39 – “Come and see” – Jesus invites these men to learn directly from and of Him. Jesus deals with disciples directly.
- “remained with Him that day” – They spend the day with Jesus.
 - “tenth hour” – 4pm.
- 1:41 – “first found his own brother” – Andrew typically brings others to Jesus. (John 6:8; 12:12) Here he finds his brother.
- 1:42 – “looked at him” – This is a sharp, piercing stare.
- “Cephas” – means “rock.”
- 1:44 – “Bethsaida” – means “house of the fishermen.” The city is located where the Jordan River enters the Lake of Galilee.
- “city of Andrew and Peter” – Later we see Peter have a home in Capernaum. Bethsaida must have been the town of his birth.
- 1:45 – “Nethanael” – also known as “Bartholomew.”
- “of whom Moses...the prophets wrote” – All Scripture is meant to reveal Jesus.
- 1:46 – “Nazareth” – A hick-town known for prostitution and drunkenness.
- Micah 5:2 prophesies that the Messiah will come out of Bethlehem.
- 1:47 – “no deceit” – The idea is “sincere, non-hypocritical, and without pretence.”
- “Jesus cannot and will not have a relationship with pretenders in the Spirit.” (Brennan Manning)
- 1:48 – “How do you know me?” – Nathanael doesn’t not get proud over this complement from Jesus.
- “under the fig tree” – Rabbis would often have their students study the Scriptures under fig trees.

- 1:51 – “angels of God ascending and descending” – Jesus claiming to be the fulfillment of Jacob’s ladder from Genesis 28:12. Jacob thought Bethel was the house of God and the gate of heaven (Gen. 28:17), however that connection between heaven and earth is not limited to a physical location but is found in Jesus.
- “Son of Man” – This is a Messianic phrase from Dan. 7:13-14.
 - This phrase was used 83 times in the Gospels and 13 times in John. This is the phrase Jesus most often uses to refer to Himself.

Chapter 2:

This is still in the first year of Jesus’ public ministry. He will not ask the disciples to leave all and follow Him full-time until the second year of His public ministry.

- 2:1 – “Cana” – Located 5 miles from Nazareth, a really small town of Galilee.
- Weddings were big events in small towns.
 - Jesus still attends weddings.
 - “mother of Jesus” – Mary is there serving in some way. (She knows the wine is out.)
- 2:2 – “His disciples” – Likely the 6 men who followed Him into Galilee from chapter 1 – Andrew, John, Simon, Philip, Nathanael, and James.
- 2:3 – “no wine” – This failure of hospitality was embarrassing and could possibly lead to a fine which would have been detrimental to a poor family.
- “wine” – Jewish wine had a very low alcohol content, as drunkenness was forbidden by law. (Eph. 5:18)
- 2:4 – “My hour” – Repeated 7 times throughout John.
- This miracle will set in motion the Messianic revelation of Jesus Christ.
- 2:5 – “Whatever He says to you, do it” – These are the final spoken words of Mary in the Bible. And this is good advice for all of us, Mary included.
- Note Jesus’ response to Mary and Mary’s reply. Jesus Himself does not treat Mary as deity or the fourth part of the Trinity.
 - “For there is one God and one Mediator between God and men, the Man Christ Jesus.” (1 Tim. 2:5)
- 2:6 – “according to the manner of purification” – These pots were used to hold the water for the ceremonial cleaning. They did not typically hold water for drinking.
- 2:7 – “Jesus said to them” – Jesus works in a quiet and subtle way with His servants.
- “filled them up to the brim” – The servants didn’t argue, refuse, or slack off.
 - The servants knew Jesus had done this. Servants see Jesus more clearly.
- 2:9 – “servants who had drawn the water knew” – Obedient servants see God work most clearly.
- 2:10 – “wine” – Jesus made (diluted) wine for others to drink.
- “good wine until now” – Jesus, unlike the world, saves the best for last. The world sets out the good stuff first, leads to intoxication, and then gives the junk.

- 2:11 – “His disciples believed” – This miracle leads the disciples to some manner of belief.
- “beginning of signs” – This phrase makes the stories of Jesus infant miracles false.
- 2:13 – “Passover” – The population of Jerusalem would swell from 600,000 to 2-3 million.
- 2:14 – “temple” – This marketplace was set up in the court of the Gentiles.
- 1 Cor. 6:19 says we are now the temple. What does Jesus need to cleanse out of us? How do we respond when it isn’t as gentle as we may like?
- 2:15 – “a whip of cords” – Cords were used to bind the sacrifice to the horns of the altar.
- 2:16 – “My Father’s house” – Jesus is again claiming to be the Son of God.
- “merchandise” – Jews set up tables in the Court of Gentiles to sell temple-approved animals and exchange money at exorbitant rates. (2 Cor. 9:7)
 - 2 Pet. 2:3 – false prophets making merchandise of the people
 - Mt. 7:15 – Jesus warns of false prophets in sheep’s clothing as extortionists.
 - The Church is established to be the place of our worship of God and God’s revelation of Himself to us. It is not meant to be a business model that works to the prosperity of its leaders.
- 2:19 – “temple” – (Greek “naus”) Lit. “the Holy of Holies.” He is speaking of His body.
- Jesus’ body is called a tabernacle in John 1:14.
- 2:20 – “46 years” – Temple construction began in 20 BC and was not finished until 64 AD.
- 2:22 – “believed the Scripture” – This is what we have to believe as well.
- 2:23-24 – “believed...commit” – These are from the same Greek word meaning “to trust.”
- We believe in Jesus; He does not believe in us.
- 2:25 – “had no need” – Jesus has “no need,” so He won’t depend on people for anything. (Acts 17:25)
- “knew what was in man” – “The heart of man is desperately wicked.” (Jer. 17:9) That is why Jesus came to earth in the first place.

Chapter 3:

- 3:1 – “of the Pharisees” – If righteousness could have come by the performing of the Law, the Pharisees clearly would have had it. (Matt. 5:20)
- “Nicodemus” – means “conqueror.”
 - “ruler of the Jews” – Nicodemus is a member of the Sanhedrin. (John 7:50; 19:39)
- 3:2 – “by night” – Nicodemus seems to be protecting himself from disrepute. (John 9)
- “we know” – Speaking on behalf of the Sanhedrin. We do not know the level of his sincerity.
 - They acknowledge that Jesus was a teacher or prophet sent by God.
 - “these signs” – Jesus just turned over the tables in the Temple.

- 3:3 – “born again” – (Greek “anothan”) This could also be translated “born from above.”
- This is regeneration, not just reformation. We must be re-born, not just re-formed.
 - Spirit is born of Spirit. The Spirit died at the fall, and can only be born again in faith in Jesus Christ.
 - The Jews typically thought that they were saved simply by being Jews. (Rom. 2)
- 3:4 – “mother’s womb” – Nicodemus is looking to the physical and missing the heart.
- 3:5 – “born of water” – This is the natural birth. It parallels with v. 6, “that which is born of the flesh.”
- As a result of sin, when we are born physically, we are already dead spiritually. (Eph. 2:1)
 - We are only born in the image of God is a dead body is the image of the man who once lived in that body. One is only fully the image of God when his spirit is alive.
- 3:6 – “born of the Spirit” – Only spiritual life lasts forever.
- When we come to faith in Jesus, He resurrects the dead spirit within us. (Eph. 1:19-20)
- 3:7 – “You” – The second “you” is plural and speaks of all humanity.
- “must” – This is a necessity.
 - “born again” – This is God bringing us into relationship with Himself.
 - Religion cannot restore us to God.
 - You cannot join the Church; you must be born into it. We are not members, but children.
- 3:8 – “wind” – (Greek “pneuma”) The same word in Greek for ‘wind’ and ‘spirit.’
- We see the effects of the wind, but not the wind itself. The same with the Spirit.
 - Nicodemus needs to understand that he will experience the regeneration of the Holy Spirit long before he understands how it works.
- 3:9 – “How can these things be?” – Nicodemus changes gears. It becomes more personal now.
- 3:10 – “the teacher” – Tradition places Nicodemus as the third most powerful Jew in Israel.
- “Our Lord stated clearly that Nicodemus’ knowledge of the OT should have given him the light that he needed. Alas, ‘the teacher of the Jews’ knew the facts recorded in the Scriptures, but he could not understand the truths.” (Warren Wiersbe)
- 3:12 – “earthly things” – Jesus has related the workings of salvation from the earthly vantage point of our need for regeneration.
- 3:13 – “He who came down from heaven” – Jesus speaks with the authority of One who has been there and understands the workings of heaven.
- “from...in heaven” – Greek clearly states Jesus is on earth and in heaven at same time.
- 3:14 – “as Moses” – Numbers 21:4-9 has people looking to the brass serpent for healing.
- “Faith is the gaze of the soul upon a saving God.” – AW Tozer.
 - “must be lifted up” – This is the only way for any to be born again. (John 12:32)
 - “must” – This speaks to the fact that this is no other means by which would could be saved.

- 3:16 – “the world” – The crazy, Christ-rejecting world.
- “whoever” – This means that any who believe are saved. This invitation is extended to all.
 - “believes” – (Greek “pisteuo”) Lit. “faith, trust, or lean heavily upon.” (Lev. 1; James 2:19)
 - Faith does what law cannot do. “The law is like a thermometer. It can tell your temperature, but it cannot take away your flu” – Joe Focht.
 - “have” – Present tense. Eternal life is a quality of life available to people today.
- 3:17 – “condemn” – The word “gospel” means “good news.”
- Condemnation is the natural state accompanying unbelief – spiritual death.
 - “There is no condemnation for those in Christ Jesus.” (Rom. 8:1)
- 3:19 – “this is the condemnation” – The only sin that condemns to hell is the non-acceptance of Jesus. Jesus carried every other sin in Himself on the cross.
- “loved” – (Greek “agape”) Everybody is devoted to something.
 - “light” – Anything that reveals what is in our hearts is light. (Eph. 5:13)
 - Walking in the light is not necessarily how you walk, but where you walk. (1 John 1:7)
 - “because their deeds were evil” – People refuse to believe because it’ll effect their lifestyle. The struggle is not one of intellect, but of devotion.
- 3:21 – “done in God” – The work of salvation is accomplished by God in Christ on the cross.
- That same finished work reveals itself in us as it continually conforms us to the image of Christ.
- 3:22 – “After these things” – (Greek “meta tauta”) See also Rev. 4:1.
- 3:25 – “dispute...the Jews” – Sanhedrin is trying to create dissent between John and Jesus.
- 3:26 – “all are coming to Him” – This is apparently an exaggeration. These disciples of John are still with him.
- 3:27 – “given to Him from heaven” – True ministry is ordained and anointed by God.
- You cannot give what you have not received. (James 1:17, 1 Cor. 3:7; 4:7, Ps. 75:6)
- 3:29 – “He who has the bride is the bridegroom” – No best man tries to steal the bride for himself.
- “this joy of mine is fulfilled” – John is rejoicing in seeing his people follow Jesus.
 - “fulfilled” – Lit. “exploding.”
- 3:30 – “he must increase” – To present Jesus more clearly, John has to step from the scene.
- “must” – This word is used three significant ways in this chapter. There is the “must” of the sinner (v. 7), the “must” of the Savior (v. 14), and the “must” of the servant (v. 30).
- 3:31 – “he who comes from above is above all” – Only Jesus can present the Truth without any admixture of earthly philosophies or selfish perspectives.
- 3:35 – “all things into His hand” – All things are subject to Christ’s authority.

3:36 – “has everlasting life” – Presently.

- “wrath” – John mentions the “wrath of God” 6 times in the book of Revelation. (John 3:18)
- “abides” – or “remains.” The idea is the wrath of God has been, is, and will be upon this person.
 - This is John the Baptist’s final witness concerning Jesus before his imprisonment.

Chapter 4:

4:2 – “but His disciples” – The disciples baptizing others in Jesus’ name is accounted as if Jesus was baptizing them.

4:3 – “He left Judea” – Jesus avoids conflict and controversy at this time.

4:4 – “He needed to go through Samaria” – Jesus seeks this immoral woman from Samaria.

- Jesus did everything in obedience to the Father; other times He went through Perea.
- “Samaria” – They were a people hated by the Jews. They were a mixed race of Assyrians (from the captivity of 727 BC) and Jews. They held the Pentateuch to be true, but changed things to make Mt. Gerizim holy (Deut. 11:29; 27:12; Josh. 8:33; Judges 9:7). At times in their history, they sided with the Romans against the Jews.

4:5 – “Sychar” – or “Shechem.”

4:6 – “wearied from His journey” – Jesus, made like us in every way, understands being tired.

- God uses us greatly in our weakness.
- “sixth hour” – Noon.

4:7 – “a woman from Samaria” – She is a woman that has attracted and used men for much of her life. Would her dress, appearance, and presentation make it obvious that she was someone who chased men? (v. 18)

- “Jesus said” – He initiates a conversation and is willing to accept her service. (v. 32, 34)
 - A Jew would become ceremonially unclean if he used a drinking vessel handled by a Samaritan, since the Jews held that all Samaritans were “unclean.”

4:8 – “to buy food” – And to leave Jesus alone to talk with this woman.

4:9 – “said to Him” – Rather than just drawing water, she fires back at Jesus.

4:10 – “living water” – The bubbling water at the bottom of a spring-well.

- The woman is very defensive. She seems to expect Jesus to mistreat her.

4:12 – “Are you greater than our father Jacob” – Jesus is Jacob’s God and Creator.

4:14 – “drinks...will never thirst” – Lit. “takes one drink...will never ever thirst.”

- Jesus doesn’t just fill us; He places the source of fulfillment within us.
- It is not that we have just one experience with Jesus and then need nothing more the rest of our lives. It is that once Jesus has been accepted into our lives, He is forever with us and abiding in us for all eternity.
- “springing up” – or “leaping up.”

- 4:15 – “nor come here to draw” – The woman immediately looks to the natural and physical, while Jesus is talking about the spiritual and eternal.
- She is looking to Jesus to make her life easier.
- 4:16 – “call your husband” – There is no conversion without conviction.
- 4:18 – “five husbands” – Jesus disarms her, making the woman be sincere with Him.
- Jesus doesn’t start a marriage counseling session with this woman. He knows her greater need is salvation from the sin these marriages reveal.
 - “the one whom you now have is not your husband” – In so answering, Jesus showed that living together and marriage are not the same thing.
- 4:19 – “prophet” – She recognizes Him as more than a Jew (v. 9), but not yet as the Messiah (v. 26).
- 4:20 – “where one ought to worship” – She gets religious when challenged.
- The Jews helped to destroy the temple on Mt. Gerizim in 108 BC. There is a lot of antagonism between Jews and Samaritans on this issue.
- 4:22 – “salvation is of the Jews” – The purpose, plan, and promise of Israel was to give birth to the Messiah.
- 4:23 – “worship” – (Greek “proskuneo”) Lit. “to kiss the hand in reverence, to bow in the dust before a king.”
- “in spirit and truth” – God is not a localized deity; He is everywhere. Genuine worship is not limited to location, but is a spiritual interaction between God and the sincere hearts of people.
 - Both must be in place to counteract dead orthodoxy or hyper-spirituality.
 - “the Father is seeking” – We do not seek Him, He seeks us. He is not far away.
- 4:25 – “I know that the Messiah is coming” – She seems to be sincere on this point.
- 4:26 – “I...am” – Jesus openly reveals Himself as the Messiah (and as God).
- 4:27 – “they marveled that He talked with a woman” – No upstanding Jewish rabbi would talk with this Samaritan woman.
- 4:28 – “left her waterpot” – It was no longer that important to her.
- “said to the men” – That was her sphere of influence.
- 4:29 – “all things that I ever did” – Rather than perceiving Christ’s acknowledgement of her sexual infidelity as a hateful slight upon her, she sees it as an evidence of the nature and reality of the supernatural in Jesus.
- 4:30 – “they...came to Him” – If Jesus could change her, then He could change them too.
- 4:33 – “brought Him anything to eat” – The disciples look to the physical/natural as well. (v. 15)
- 4:34 – “My food is to do the will of Him who sent Me” – Jesus is sustained on God’s work.
- “to finish His work” – Jesus will finish this work on the cross. (John 19:30)

- 4:35 – “already white for harvest” – Likely referring to the Samaritans coming to Jesus with the white turbans on their heads.
- The fields are already ready for harvest on the fringes of society; those despicable in the eyes of the majority.
- 4:38 – “you have entered into their labors” – Some plant, some water, but God gives the increase. (1 Cor. 3:5-9)
- 4:39-42 – “believed” – Used 3 times in 4 verses, John is showing the all sorts of people are coming to faith in Jesus Christ. (John 20:31)
- 4:39 – “many of the Samaritans of that city believed” – The Gospel would extend further to the Samaritans in Acts 8.
- 4:40 – “two days” – Jesus will not shun Samaritans looking for the truth.
- 4:42 – “the Christ, Savior of the world” – This is the testimony of the Samaritans. He is the Messiah of Jew and Gentile alike. (1 John 4:14)
- 4:43 – “departed from there” – Jesus leaves a revival in Samaria for unbelievers in Galilee. (Matt. 4:12-16)
- 4:44 – “a prophet has no honor in his own country” – This seems to explain why Jesus, when reentering the Galilee region, chooses to minister in Capernaum and Cana rather than in Nazareth.
- Jesus got a better reception in the Samaritan city of Shechem than He would get in His hometown, Nazareth.
- 4:45 – “all the things He did” – Turning over tables in the Temple and talking with Pharisees.
- Many go to Jesus to see signs and miracles, rather than to know Him.
- 4:46 – “Cana...at Capernaum” – It is about 20 miles from Capernaum to Cana.
- “certain nobleman” – Lit. “a royal person.” This man was likely an officer of Herod Antipas.
 - This man’s wealth and position do not prevent his son’s sickness.
- 4:48 – “you people” – Jesus is addressing the entire crowd.
- 4:49 – “come down before my child dies” – This man is desperately imploring Jesus to heal his son.
- 4:50 – “believed the word” – The man believes Jesus before he sees the miracle. (4:48)
- Jesus wanted more for this man than simply to heal his son physically. It is more important to believe than to be physically healed.
- 4:52 – “got better” – (KJV “amend”) Lit. “started to improve.”
- “Yesterday at the seventh hour” – Apparently, this man doesn’t hurry home that fast. It could be that he trusted that his son would be made well and took a more leisurely journey home.
 - “the fever left him” – Immediately. The father expected a gradual healing.
- 4:53 – “believed” – This is what Jesus most wanted for this family.

4:54 – “second sign” – The first was at the wedding at Cana.

Chapter 5:

5:1 – “feast of the Jews” – Many speculate this to be another Passover. But this could also be Pentecost, which comes 50 days after the previous Passover. (John 2:13)

5:2 – “Sheep Gate” – The gate through which the sacrifices for the Temple were brought.

- In modern Jerusalem, this is now called the Lion’s Gate.
- “Bethesda” – means “house of mercy, or place of two outpourings.”

5:3 – “great multitude” – There are hundreds of sick and lame people crowded around this pool.

5:4 – “whoever stepped in first” – This seems to imply that the least infirm or the one with the most caregivers would often win the race to the water. This is contrary to Jesus seeking the one who obviously cannot help themselves.

5:5 – “an infirmity” – Jesus seems to imply that this is a direct result of a particular sin. (v. 14)

5:6 – “Jesus saw him” – Jesus picks this one person out of the crowd of sick and lame.

- “Do you want to be made well?” – This is the only question Jesus asks this man.
 - “An eastern beggar often loses a good living by being cured of his disease.” (Barclay, as quoted by David Guzik)

5:7 – “no man to put me into the pool” – He sees the waters of the pool as the only way he could be made well.

- “another steps down before me” – This man isn’t fast enough, strong enough, or close enough.
 - After 38 years, he has no hope for self-improvement.

5:8 – “Rise” – This is an impossible command. (The man obeys...)

- “take up your bed” – Jesus could’ve avoided the Sabbath controversy by skipping this.
 - Jesus makes this man engage what carried him in his infirmity to convince the man of the reality of the healing.

5:9 – “Immediately” – Without rehab, crutches, or a long, drawn-out process.

5:10 – “not lawful” – This was not the Law of Moses, but the law wrongfully interpreted by the religious leaders. Jesus is confronting their tradition.

- Jesus would later tell them, “Man not made for Sabbath, but Sabbath for Man.”
- How many times does tradition inhibit God’s work in the lives of people?

5:12 – “Who is the Man?” – They ignore that the man was healed and only question the command to take up the bed and walk.

5:13 – “did not know who it was” – It is better to know Jesus than to be merely healed by Jesus.

- “withdrawn” – Jesus doesn’t make a show or platform of this miracle.

- 5:14 – “Jesus found him” – Again. Jesus pursues this man.
- “in the Temple” – This man would have a lot of questions for God.
 - “lest a worse thing happen” – Jesus is looking to the spiritual/eternal, not just physical.
 - Jesus seems to imply that this man’s illness was a result of his sin.
- 5:15 – “the man departed and told the Jews” – This man is scared of the religious leaders. He turns Jesus in immediately.
- 5:16 – “sought to kill Him” – It was wrong for Jesus to heal, but okay for them to plot to kill him on the Sabbath.
- “Sabbath” – means “rest.” Misunderstood by Pharisees; reinterpreted for the Church.
 - Ex. 20:8-11 – Remember and keep holy (separate)...in six days the Lord made...
 - Ex. 31:16-17 – Sign of the covenant with Israel.
 - Col. 2:6 – no judging in Sabbaths
 - Rom. 14:5 – ...esteems every day alike.
- 5:17 – “Father...working” – Jesus’ practice on the Sabbath follows the Father’s example.
- God broke His own Sabbath rest to rescue a fallen Adam and Eve. (Gen. 3)
 - It is good to know that God is available 24 hours/day, 7 days/week.
- 5:18 – “equal” – (Greek “ison”) lit. “equal in quality, quantity, and nature.”
- 5:19 – “sees the Father” – John 1:18 – “no one has seen the Father...He has declared Him.”
- Jesus lived in dependence of God. His power came from doing God’s things.
- 5:20 – “that you may marvel” – This is Jesus’ attempt to win the religious leaders.
- 5:21-24 – “raises the dead...believes” – Jesus grants life to the dead. (John 3:16-18)
- 5:23 – “not honor the Son” – A mark of a cult is the failure to honor the Son.
- 5:24 – “passed from death into life” – At the moment of our believing in Jesus.
- 5:25 – “the Son of God” – Jesus is referring to Himself.
- 5:27 – “authority” – Jesus has the authority of God because He is surrendered to God.
- The authority you walk in corresponds to the throne you bow your knee to.
 - “execute judgment” – The Jesus of the NT is as much the judge of all humanity as the God portrayed in the OT. They are equal in power, purpose, and perspective.
 - Jesus’ judgment comes from a place of being made like us in every way. (Heb. 2:17; 4:14)
 - “the Son of Man” – A Messianic title from Dan. 7:13-14.
- 5:30 – “can of Myself do nothing” – Jesus is limited to the will and nature of the Father.
- There is nothing in Jesus that doesn’t want to do the will of the Father.
- 5:31 – “bear witness of Myself” – Self-praise (or self-promotion) stinks. (The SPS Principle.)
- A life called and empowered of God will not need to promote itself.
 - “My witness is not true” – If Christ’s claims are not supported and verifiable, then they are mere fabrications and need not to be taken seriously.

- Jewish testimony would only be accepted at the mouth of 2 or 3 witnesses.
- “witness” – A key word in the book of John, used 47 times.

5:33 – “[John] has born witness of the truth” – John called Jesus “the lamb of God.” (John 1:36)

5:35 – “burning and shining” – Burning on the inside; shining on the outside.

5:36 – “works...given Me to finish” – Referring to the miracles, but especially pointing to the work on the cross and His subsequent resurrection.

5:37 – “His voice” – The context seems to indicate Jesus is referring to the Scriptures. But it is true that God audibly spoke to confirm the place and work of the Son. (Matt. 3:17)

- “nor seen His form” – And yet Jesus is standing before them. (John 1:18)

5:38 – “abiding in you” – This requires more than study and memorization. This speaks of a soft heart ready to accept and apply the Word of God in their lives.

5:39 – “search” – Lit. “to track by the smell of blood.” Like a bloodhound or a shark.

- “Scriptures...testify of Me” – They should’ve recognized Jesus by the description and prophecies of Him given throughout the OT.
- They knew the Word of God, but not the God of the Word.
- Read the Bible to know Jesus. (Luke 24:27; Acts 10:43)

5:40 – “not willing” – It is a matter of their choosing.

5:42 – “not have the love of God” – They are upset that Jesus healed on the Sabbath.

5:43 – “comes in his own name” – Speaking of the Antichrist.

- The Antichrist will be arrogantly self-promoting. (2 Thess. 2:8-12; Dan. 7:8)
- The modern Jew will receive the man who can secure peace for the country and guarantee the rebuilding of the Temple.

5:44 – “can you believe?” – “Christ taught here the alarming doctrine that the desire for honor among men made belief impossible.” (AW Tozer “Pursuit of God” p. 106.)

5:45-47 – “Moses” – They thought Moses supported their behavior.

- Harmony of the Gospels reveals that Jesus intentionally violates Sabbath directly after this, allowing His disciples to pick grain and healing a man’s hand in synagogue. (Mt. 12:1-14)

Chapter 6:

6:1-21 – The parallel passages are found in Matt. 14:13-36; Mark 6:30-56; and Luke 9:10-17.

6:1 – “Jesus went” – On the heels of the return of His disciples and news of John’s murder, Jesus is taking the disciples away to rest. (Mark 6:31)

6:2 – “they saw His signs” – They are following Jesus to see miracles.

6:4 – “Passover” – In the spring of the year.

- 6:5 – “seeing a great multitude” – The other accounts said that Jesus was moved with compassion at the people without a shepherd and so went on to teach them. (Mark 6:34)
- “Philip” – He was from nearby Bethsaida. (John 1:44)
- 6:6 – “test him” – God shows us our heart...and then His power in response to our weakness.
- 6:7 – “two hundred denarii” – 6-8 month’s wage.
- Philip immediately evaluates the need in terms of money.
 - “a little” – Philip seems to see what is the minimum required to provide for the people, and still cannot come up with enough resources to provide even that. When Jesus is done, the people will be abundantly fed and there will be some leftover. (v. 12)
- 6:9 – “five barely loaves and two small fish” – Matt. 14:18 says that Jesus responded to the meager meal by saying “Bring them here to Me.”
- “barely loaves” – Barley was always recognized as simple food, more often fit for animals than for people.
- 6:11 – “given thanks” – Jesus prays over the meal that isn’t there yet.
- “He distributed them” – The multiplication happens in the hands of Jesus.
 - “the disciples to those sitting” – Disciples are not generators, only distributors.
- 6:12 – “filled” – Lit. “glutted, stuffed.”
- “so that nothing is lost” – To impress this lesson on His disciples, each disciple comes back with his own basket full.
- 6:14 – “the Prophet” – He was prophesied to be like Moses, feeding people. (Deut. 18)
- Jesus will address their perception of Moses tomorrow. (v. 32)
- 6:15 – “they were...to make Him king” – The disciples are leading the way so Jesus constrains them and puts them in the boat. (Matt. 14:22; Mark 6:45)
- The wise men came searching for the one born the King of the Jews, but Jesus will not be announced to the nation as King until Palm Sunday.
 - We are safer in the storm than on dry ground with the wrong concept of Jesus.
 - Jesus is the King of Bread and the King of Storms.
- 6:19 – “three or four miles” – After 9 hours they were only half-way across the Sea.
- “drawing near the boat” – Mark 6:48 says that Jesus “would have passed them by.”
 - Matt. 14:28-29 details Peter walking on the sea with Jesus.
- 6:21 – “immediately the boat was at land” – They teleport 3-4 miles.
- The moment Jesus gets in our boat, we are immediately where we need to be.
- 6:23 – “other boats came” – They heard of the miracle and hustle to be a part of it.
- 6:24 – “seeking Jesus” – The crowd runs to the other side of the Sea of Galilee in search of Jesus.
- After being stuffed the evening before, they are again hungry for breakfast.
- 6:26 – “you seek Me, not because you saw the signs” – The people are more enamored by a full stomach than by seeing Jesus feed the multitudes with 5 loaves and 2 small fish.

- “but because you ate of the loaves” – They wanted another free meal.
 - Jesus would not accept those who came to Him out of the wrong motivations. There are some things that bring us to Jesus that do not really help us to know Him at all. Jesus doesn’t use food and money as tools to bring people to Him, because He knows those people will never come to Him personally.

6:27 – “perishes” – Present tense. Lit. “in the process of perishing.”

- There is no satisfaction in the material things of life.
- The struggle of the American Church is not of persecution, but of devotion.
- “His seal” – Believers are sealed with the Holy Spirit. (Eph. 1:13)
 - In Jesus’ day, bakers would imprint newly baked bread with their personal seal.

6:28 – “What shall we do?” – Religious people want to know what is required for them to do.

6:29 – “the work” – Singular.

- Col. 2:6 – “as you’ve received Christ Jesus as Lord, so walk in Him.” (Gal. 3:3)
- “believe” – Lit. “trust, rely upon, lean heavily upon.”

6:32 – “Moses did not give you the bread” – God gave it.

- “gives” – Presently.
- “the true bread” – Jesus Himself.

6:33 – “the world” – This includes Gentiles.

6:34 – “give us this bread always” – They are still looking to the physical.

6:35 – “I am the bread” – Not that Jesus gives bread/sustenance. He is the bread.

- “I am” – The first of seven self-descriptions of Jesus introduced by “I am.” (John 8:12; 9:5; 10:7,9; 10:11,14; 11:25; 14:6; and 15:1,51. See also Exod. 3:14)
- “comes...believes” – Draw near to Jesus and receive from Jesus.
 - It is not enough to merely know about Jesus; He desires us to know Him personally and relationally.

6:36 – “you have seen Me and yet do not believe” – Faith does not originate in the human eye.

6:37 – “All that the Father gives Me will come to Me” – The divine side (“the Father gives”) and the human side “will come to Me” perfectly align (“All”).

6:39 – “will” – (Greek “thelema”) Translated “pleasure” in Rev. 4:11.

- Jesus defines will of God and purpose of mankind.
- Jesus offers to us a relationship with Himself, not a formula to merely appease God.
- “I should lose nothing, but should raise it up at the last day” – Jesus brings certainty to believers.
 - The true believer will persevere because of Christ’s firm hold on him. (Phil. 1:6)

6:41 – “The Jews then complained” – The Jewish religious leaders in the crowd start to grumble.

6:42 – “son of Joseph” – The answer is “no,” but they were looking to the physical.

6:43 – “Do not murmur” – Israel complained at the giving of manna too. (1 Cor. 10:10)

- 6:44 – “unless the Father...draws him” – The Spirit draws the human heart to God. (Rom. 3:10-12)
- As we share the good news of Jesus with others, we recognize that unless God initiates in their hearts, there is no chance of them coming to Him.
- 6:47-49 – Jesus is equating believing and eating...deeper partaking than just seeing. (v. 36)
- 6:47 – “has everlasting life” – A present state of being (in contrast to the perishing of v. 27).
- 6:49 – “and are dead” – Physical food only sustains for a brief time.
- 6:51 – “came down from heaven” – This phrase is used 5 times in this chapter.
- “live forever” – The promise of eternal life.
 - “give for the life of the world” – The substitutionary work of Christ on the cross.
- 6:53 – “drink His blood” – Jews were not permitted to drink the blood of animals or humans.
- In this saying, Jesus is not referring to Communion. But Communion actually gives us a picture of what Jesus is referring to here.
- 6:55 – “food indeed...drink indeed” – It is not physical, but it is real nonetheless.
- The flesh profits nothing; Jesus is speaking of the spirit. (v. 63)
- 6:60 – “disciples” – They were followers and learners of Christ, but only to a certain point. (1 John 2:19)
- “hard” – (Greek “skleros”) Lit. “hard to accept.” It does not mean it was hard to understand.
 - “does this offend you” – This was difficult because they weren’t expecting this.
 - “offend” – Lit. “scandalize.”
- 6:62 – “if you should see the Son of Man ascend” – It would be harder to accept the fact that He would shoot off into heaven.
- 6:63 – “words that I speak...spirit” – The words go deeper than our ears and understanding.
- Jesus is not talking about His physical body as physical food in v. 55.
- 6:66 – “walked with Him no more” – Once Jesus effectively discouraged every material and earthly motive for following Him, many stopped following Jesus. The people preferred the physical over the spiritual.
- Jesus didn’t chase them or change His words to win them back. He knows that it requires the Spirit drawing them for them to receive His words.
- 6:67 – “Do you also want to go away?” – An answer of “no” is assumed. The question could be phrased, “You don’t want to go away too, do you?”
- 6:68 – “You have the words of eternal life” – Jesus’ words are satisfying and sustaining.
- 6:70 – “one of you is a devil” - Jesus knew this about Judas and chose him anyway.
- “devil” – (Greek “diabolis”) Lit. “adversary.”

Chapter 7:

John 7 begins the last 6 months of Jesus' ministry on earth.

7:1 – “Jesus walked in Galilee” – Jesus is avoiding the conflict and investing time into the Twelve.

7:2 – “Feast of Tabernacles” – One of the three mandatory feasts of the Jews. It was to remember God's faithfulness through the wilderness. (Lev. 23:33-43; Deut 16:13-16; Zech. 14:16-19)

7:3 – “His brothers” – They would become believers only after Jesus' resurrection. (Acts 1:14)

7:4 – “show yourself” – They want Jesus to use the platform of the feast to promote Himself. They want Him to prove Himself.

7:5 – “His brothers” – Against the doctrine of Mary's perpetual virginity.

- “did not believe” – They lived with Jesus through childhood and still didn't believe.

7:6 – “My time...your time” – God is much more patient than we are.

- Love is patient. (1 Cor. 13:4)

7:12 – “much complaining” – They are very unsure of Jesus and His claims at this point.

7:13 – “no one spoke openly” – For fear of being punished by the Jews. (John 9:22)

7:15 – “letters” – Lit. “language of the learned.” Hebrew, while most spoke Aramaic.

- “having never studied” – By attending one of the 30 seminaries in Jerusalem. (Acts 4:13)
- Jesus' authority comes from speaking the words of God.

7:16 – “My doctrine is not Mine” – Jesus' authority comes from speaking the words of God the Father.

- “doctrine” – Jesus' doctrine is always singular. When doctrines is spoken of in the plural, it refers to false teachings.

7:17 – “wills to do His will” – The honest seeker and server will come to knowledge of truth.

- Obedience is the conduit by which knowledge increases.

7:18 – “seeks His own glory” – Selfless Christians perform the righteousness required of God.

7:19 – “the Law” – Speaking of the command to “not kill.”

- “you seek to kill Me” – John 5:16.

7:20 – “You have a demon” – They are saying that Jesus is demon-possessed.

7:21 – “one work” – Healing the man at the pool of Bethesda.

7:22 – “you circumcise a man on the Sabbath” – They claimed it was okay to cut away the flesh in circumcision on the Sabbath, but it wasn't okay for Jesus to heal the flesh on the Sabbath.

7:24 – “according to appearance” – God looks at the heart. (1 Sam. 16:7)

- “judge” – Jesus does not ask the believer to forgo all judgment and discernment. It is just that we are never permitted to determine the final judgement and sentence on another human being.

- 7:25 – “some of them from Jerusalem” – The crowd is quietly debating about Jesus.
- 7:27 – “no one knows where He is from” – The tradition of the day looked for the Messiah to dramatically appear on the scene. (Isa. 53:8)
- 7:28 – “cried out” – Jesus yells out during one of the quiet moments of the Feast.
- 7:31 – “more signs than these” – Jesus has done more miracles than have been recorded by John.
- 7:32 – “officers” – The temple police.
- 7:34 – “will seek Me...where I am” – Jesus mixes His tenses.
- 7:35 – “Where does He intend to go?” – There is some sarcasm to their response.
- 7:37 – “cried out” – Jesus breaks the silence.
- “if anyone thirsts” – Everyone thirsts.
 - “the great day of the feast” – The Feast of Tabernacles lasted eight days. All through the first seven days water from the Pool of Siloam was carried in a golden pitcher and poured out at the altar to remind everyone of the water God miraculously provided for a thirsty Israel in the wilderness. It seems that on the eighth day there was no pouring of water – only prayers for water – to remind them that they came into the Promised Land and to symbolize the future work of Messiah. (Lev. 23:36; Ps. 118:25; Isa. 12:3-5; 44:3)
- 7:38 – “out of his heart will flow rivers of living water” – Not only will Jesus satisfy our thirst personally (v. 37), but He will so fill us that we will overflow and be a blessing to others as well.
- “living water” – This is another picture Jesus uses to refer to Himself. (“fountains of living water” – John 4:14; “living bread to be eaten” – John 6:51; see also 1 Cor. 10:4)
- 7:39 – “concerning the Spirit” – Equating the partaking of Christ with the filling of the Spirit.
- “Be being filled.” (Eph. 5:18)
 - The filling is to the point that Jesus overflows (‘epi’) a life. (Acts 1:8)
 - When a life is controlled and filled by the Spirit, Jesus is glorified and revealed. (John 16:5-15)
 - “The question is not how much of the Holy Spirit do we have, but how much of us does the Holy Spirit of God have?” (Joe Focht)
 - “not yet glorified” – It is not of the Spirit if Jesus is not being made evident.
 - You cannot have Pentecost without first going through Calvary.
- 7:40 – “the Prophet” – Moses spoke of this Prophet in Deut. 18:15-22.
- Modern Orthodox Jews are looking for the Messiah to be a human that will help Israel to rebuild its Temple. But they reject the notion that the Messiah would be God Himself.
- 7:42 – “of Bethlehem” – The religious leaders of Herod’s day shared this prophecy with him. They knew where Jesus was born, but they will not tell the people. (Matt. 2:4-6)
- 7:43 – “there was a division among the people” – Jesus Himself is the dividing line.

7:45 – “not brought Him?” – The officers were sent to arrest Jesus, but come back empty-handed.

7:46 – “No man ever spoke like this Man” – Jesus seemed to speak from out-of-this-world.

7:49 – “does not know the law” – Blaming their belief in Jesus on their ignorance and lack of education.

- “...not many wise...are called.” (1 Cor. 1:26-31)
- The difficulty of sharing with the religious is that they don’t see their need for God.

7:50 – “Nicodemus” – Seems to be sincerely questioning and gets hammered for it.

7:52 – “prophet does not come from Galilee” – Jonah was from a city just north of Nazareth in Galilee. (2 Kings 14:25)

7:53-8:11 – Bracketed as not original in some translations. Alexandrinus is missing 2 pages.

- Over 900 early manuscripts containing this up to 500 AD and over 8,000 since.
- Augustine thought ancients pulled story to keep wives from committing adultery.

Chapter 8:

8:1 – “Jesus went to the Mount of Olives” – Jesus spent the night on the Mount of Olives.

8:2 – “into the Temple” – Jesus returns to the place of conflict.

- “sat down” – The common posture of a teacher.
- “taught them” – Jesus teaches the crowds on the day after Feast of Tabernacles.

8:3 – “adultery” – A capital offense under the Law for both the man and woman. (Lev. 20:10; Deut. 22:22)

- Jesus is not permitting adultery, only the hypocrisy of those trying to punish it. (Matt. 5:27-30; 1 Cor. 6:9; Gal. 5:19; Rev. 2:21-22; 21:8; 22:15)
- Josephus said the witness requirements were so strict that adultery was only executed about once every 7 years.

8:6 – “testing Him” – They are trying to set Jesus up. Mosaic Law commanded stoning, but Roman law forbade capital punishment.

- “down and wrote” – Lit. “against and wrote.” As God wrote the Law with His finger. (Jer. 17:13)

8:7 – “continued asking Him” – They are hounding Jesus.

- “without sin” – Lit. “without the same sin.”

8:9 – “heard it” – It seems to be what Jesus said, and not what He wrote, that brought this conviction.

- “convicted by their conscience” – Religious sinners love to throw stones at the sins they are harboring in their own lives.
 - It is better to be arrested by grace.
- “the woman” – We never get her name.

8:10 – “Woman” – Jesus calls her attention to Himself.

- 8:11 – “Lord” – She is likely a believer at this point.
- “neither do I condemn you” – Jesus did not come in to the world to condemn the world. (John 3:17; Rom. 8:1)
 - “sin no more” – or “do not continue in a lifestyle of sin.”
 - We will still mess up, but ongoing sin should not be something that is permitted in the life of a believer. (John 5:14)
 - “As I go on with Christ, I sin less and confess more” – Joe Focht.
- 8:12 – “light of the world” – Standing by the menorah set up during the Feast. The menorah represented the pillar of fire that led Israel through the wilderness.
- “darkness” – Lit. “the darkness.”
- 8:13 – “You bear witness of Yourself” – Jesus had earlier said that self-promotion was not a grounds for genuine faith. (John 5:31)
- Light bears record of itself.
 - Truth stands on its own feet. But they are missing the Truth because they are looking at the wrong thing.
- 8:19 – “If you had known Me, you would have known My Father also” – Jesus is the perfect reflection of the Father. (John 14:8-9)
- 8:20 – “treasury” – Located in the Court of Women.
- 8:21 – “die in your sin” – Jesus is saying this to the religious leaders of the day.
- 8:22 – “kill Himself” – They are mocking Jesus.
- 8:24 – “believe that I am” – Salvation is received by believing that Jesus is God.
- This is the thing that separates Christianity from all other cults.
 - “Great is the mystery...that God is manifested in the flesh.” (1 Tim. 3:16)
- 8:25 – “Who are you” – The question all of us must answer.
- 8:22 – “kill Himself” – They are mocking Jesus.
- 8:24 – “believe that I am” – Salvation is received by believing that Jesus is God.
- This is the thing that separates Christianity from all other cults.
 - God is manifested in the flesh. (1 Tim. 3:16)
- 8:25 – “Who are you” – The question all of us must answer.
- 8:28 – “lift up the Son of Man” – He is speaking of His crucifixion.
- “when you lift up the Son of Man, then you will know that I am” – The clearest picture of God in Christ, comes as Jesus is on the cross.
 - We see God in Christ on the cross reconciling the world to Himself. (2 Cor. 5:19)
 - The love of God is manifested to us...in Jesus on the cross. (1 John 3:16; 4:9,10)

- 8:29 – “always do those things that please Him” – In light of Jesus’ mercy toward the adulterous woman, it is nice to know that is what pleased the Father.
- Even when combing His hair, talking to friends, eating, and working in the carpenter’s shop, Jesus always pleased the Father. (Heb. 11:6)
- 8:30 – “many believed in Him” – The common people are hearing and responding to Jesus.
- 8:31 – “If you abide” – Being set free (v. 32) is conditioned on whether you continue in God’s word.
- “abide in My word” – Jesus takes these new believers to the Scriptures.
 - “Grow in grace and in the knowledge of who Him.” (2 Pet. 3:18)
 - “Sanctify them by Your truth, Your word is truth.” (John 17:17)
 - “For the Word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart.” (Heb. 4:12)
- 8:32 – “Then you will know the truth” – This is as we abide in His Word.
- Being set free is a continual experience of walking in God’s Word.
 - “the truth” – Jesus said that He is “the truth” in John 14:6. Knowing the truth is more relational than intellectual.
- 8:33 – “bondage” – As a people, they were enslaved to Egypt, Assyria, Babylon, & Rome. But Jesus is talking of spiritual bondage to sin.
- The invasion of the Romans in 70AD will prove their notion of freedom to be incorrect.
- 8:34 – “commits sin” – Lit. “keeps on practicing sin.”
- Sin is only pleasurable for a season. (Heb. 11:25)
- 8:36 – “free indeed” – “Stand fast in the liberty of Christ...do not be yoked again in bondage.” (Gal. 5:1)
- “Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord.” (2 Cor. 3:17-18)
- 8:39 – “Abraham’s children” – Different from Abraham’s descendants (v. 37). (Rom. 9:6-7)
- There is a difference between the spiritual and natural. Abraham was the father of the Ishmaelites as well, but they were not of the Spirit. (Gal. 3:7; 4:30)
- 8:41 – “of fornication” – They are calling Jesus an illegitimate, bastard child.
- 8:42 – “you would love Me” – The fruit of the Spirit and result of relationship with God.
- First and greatest commandment is to love the Lord your God. (Mark 12:29-30)
- 8:44 – “your father the devil” – They are taking after the devil in their actions, so it reveals their true source and motivation.
- 8:45 – “I tell the truth” – “Faithful are the wounds of a friend.”
- 8:47 – “God’s words” – God’s children hear God’s words.

8:52 – “never taste death” – Jesus is offering them life.

8:53 – “Who do You make Yourself out to be?” – We all need to understand and consider the claims of Jesus regarding Himself.

8:54 – “honor myself...honor means nothing” – Self-promotion is meaningless.

- “My Father...your God” – Jesus is clearly calling Himself the Son of God.

8:56 – “glad” – lit. “leaped for joy.”

- Likely referring to Gen. 14 with Melchizadek or Gen. 22 with Isaac on Moriah.
- Abraham’s great hope was the Messiah promised to come from his line that would be a blessing to all nations.

8:58 – “before Abraham was, I AM” – Idea is “I ever am or ever existed.”

- “I AM” – Jesus is again making the claim to be God. (John 6:35; 8:24,28)

8:59 – “to stone Him” – They consider Jesus’ words to be blasphemy. (Lev. 24:16)

- “out of the temple” – The light of the world leaving the temple.
- “through the midst of them” – Jesus walks right through the crowd that intends to kill Him.

Chapter 9:

9:1 – “passed by” – Jesus had just “passed by” those who intended to stone Him (John 8:59). Now He passes by a blind man, and though persecuted, still He continues to minister.

- This is a Sabbath day (v. 14).
- “saw a man” – lit. “perceived, understood.” He looks into this man.
 - “This poor man could not see Christ, but Christ saw him” – Matthew Henry.
- “blind from birth” - This is the only case in the Bible of Jesus healing one born blind.
 - The disciples notice Jesus seeing this man and ask Him about his condition.

9:2 – “who sinned” – They are figuring out whom to blame rather than desiring to help. It is much easier to discuss an abstract subject like “sin” than it is to minister to a concrete need in the life of a person.

- We reap what we sow (Gal. 6:7), but that isn’t evident the other way around.

9:3 – “Neither” – His illness is a result of the fall (Rom. 5:12-19), not pre-natal or ancestral sin.

- Exod. 20:5 – Iniquities-bents, can be passed down; but acting on them is a choice.
- Ezek. 18; Jer. 31:29 – Each person is judged for their lives alone.
 - We all had some notoriously wicked ancestor (going back to Adam and Noah). If ancestral sin was true, none of us would be here.
- “that the works of God should be revealed in him” – Often what we call a disability, is more likely an opportunity for the greater revelation of God through the disabled individual and through the care given to the disabled individual. (2 Cor. 1:4)
 - Rich Mullens said that the Native Americans considered a child born with Down’s Syndrome was a gift of the gods. They believed an individual with Down’s Syndrome was a clearer picture of the heart and nature of God than was a “normal” person.
 - Dr. Gilbert Peterson, stepped down as President of Lancaster Bible College to care for his wife, Delores, when she suffered from MS.

9:4 – “night is coming” – The age of grace will not last forever.

9:5 – “I am the light of the world” – Jesus Himself is the light of the world.

9:6 – “When He had said these things” – This man didn’t ask to be healed.

- “spat on the ground” – Mark 7:33; 8:23.
- “made clay” – Jesus is deliberately breaking the Sabbath tradition that considered spitting on dirt to be equivalent with plowing. This would also motivate this man to obey Jesus’ instruction to go to the Pool of Siloam and was the mud from his eyes.

9:7 – “Siloam” – About 1,000 yards away. This is the pool the priests visited during the Feast of the Tabernacles. Jesus is doing this as a testimony against them.

- “Go, wash...” – With no promise of healing.
- “came back seeing” – This man sees light and color for the first time in his life!
 - Obedience yields vision.

9:9 – “he said” – lit. “he said over and over again.”

9:8 – “those who previously had seen that he was blind” – This man has a lifetime of acquaintances that can testify to the helplessness of this man’s condition.

9:10 – “How...” – 4 times in this passage. (v. 10, 15, 19, 26)

- The question in this chapter is not “how,” but “who.” (v. 36)

9:11 – “A Man called Jesus” – He has not even seen Jesus yet.

9:12 – “Where is He?” – This man received a blessing, but has not yet seen the Blessor.

9:16 – “keep the Sabbath” – Spitting on dirt was considered plowing, and making clay was considered building.

- They immediately reject Jesus because He does not do things their way.
- “division among them” – The leadership is dividing as the people were divided in John 7:43.

9:17 – “a prophet” – From “a man called Jesus” (v. 11) to “a prophet” to “Lord” (v. 38).

9:18 – “did not believe...that he had been blind” – They would rather believe that this man was faking blindness his entire life rather than believe that Jesus healed him.

9:22 – “put out of the synagogue” – This entailed excommunication from Jewish life.

9:25 – “I was blind, now I see” – He is simply witnessing of what Jesus has done for him.

- “The Lord opens the eyes of the blind.” (Ps. 146:8; see also Isa. 35:5.)

9:26 – “What did He do to you?” – They want to get this man talking about the mud.

9:27 – “told you already” – This man is not concerned with impressing anyone. He has already spent the entirety of his life excluded from much of the religious life of Israel, so he isn’t really in danger of losing anything to stand for Jesus on this point.

- “also” – This man has become a disciple of Jesus. (v. 28).

- 9:30 – “that you do not know” – Their ignorance doesn’t discount the reality Jesus.
- 9:31 – “God does not hear sinners” – God hears everything, but the idea is He doesn’t cooperate with sinners.
- Ps. 66:18 – If I regard iniquity in my heart, God will not hear my prayers.
- 9:34 – “you were completely born in sins” – They accuse this man by saying that his blindness was the result of some particularly wicked sin.
- They are directly disagreeing with Jesus’ statement that this man’s condition is not the direct result of a particular sin of this man or his parents. (v. 2-3)
 - Jesus Christ came to save sinners. This man qualifies.
 - “they cast him out” – They persecute this man by excommunicating him from Jewish life.
- 9:35 – “found him” – Jesus finds the one cast out by the religious leaders.
- “Do you believe in the Son of God?” – This is the first question Jesus asks this man.
 - This is the most important question of our lives.
 - “believe” – Lit. “trust, rely upon, lean heavily upon.”
- 9:36 – “Who is he?” – They are finally asking the right question.
- This man has yet to see Jesus with his newly healed eyes.
- 9:37 – “He who is talking with you” – Jesus reveals Himself to this man as the Son of God. (v. 35)
- 9:39 – “For judgment I have come” – This does not contradict John 3:17. The reason for our Lord’s coming was salvation. But the result of His coming was condemnation on those who would not believe.
- “blind” – Jesus is referring to spiritual sight. (2 Cor. 4:3-4)
 - “There are none so blind as those who will not see” – Chuck Smith.
- 9:41 – “If you were blind” – If they had been physically blind, then they might have recognized their spiritual need.
- “sin remains” – They too were born in sin (v. 34), but they were too self-righteous to admit it.
 - They had no need for the Lord, therefore they miss the opportunity to know the Savior.

Chapter 10:

Jesus is speaking in response to the religious leaders (thieves and robbers) who claim they have no sin and the excommunicated, formerly-blind man (sheep) who now believes in Him.

- There is a horizontal and vertical application to this passage.
- 10:1 – “sheepfold” – The sheep of a region would be kept in a common fenced-in pen with one opening. Shepherds would take turns sleeping in the doorway through the night.
- 10:2 – “shepherd” – Jesus takes on a vocation that was not highly esteemed in ancient cultures and uses it to exemplify His relationship with His followers. (Ps. 23:1; Isa. 40:11) [For more OT references to shepherds see Ps. 100:3; Isa. 56:9-12; Jer. 23:1-4; 25:32-38; Ezek. 34; Zech. 11.]

- 10:3 – “by name” – There is a special relationship between the sheep and the shepherd.
- “leads them” – Sheep are content to be sheep and let the shepherding to the shepherd.
 - The secret to knowing God’s will and direction for our lives is to resolve to not move until we know what He wants. If we are impatient to act on our own, we may miss His voice.
- 10:4 – “his own sheep...know his voice” – Sheep recognize the call of their shepherd.
- Sheep know the voice of the shepherd, not because of the brilliance of the sheep, but because of the shepherd’s willingness to condescend to the ability of the sheep.
 - The primary way to know the voice of God is through the Word of God.
 - “sheep follow him” – True sheep follow their shepherd.
 - The false shepherd can never lead the sheep, so they must steal them away.
- 10:5 – “strangers” – Called “a thief and a robber” in v. 1.
- 10:6 – “illustration” – Lit. “a dark saying, a proverb.”
- 10:7 – “the door” – The shepherd lying across the opening through the night.
- Jesus is the only way to the Father. (John 14:6)
- 10:8 – “came before Me” – In an attempt to be the shepherd; the door.
- 10:9 – “will be saved” – Salvation comes in Jesus alone, not in trying to be good sheep.
- “in and out” – God leads us out of the life of sin and into the life of promise. (Exod. 3:8; Deut. 26:8-9)
 - “find pasture” – Jesus knows how to feed His sheep.
 - Shepherds tend sheep for wool, milk, and lambs. Proper diet and care are required for all three.
 - Healthy sheep reproduce!
- 10:10 – “to steal, and to kill, and to destroy” – Satan’s ultimate purpose for our lives is destruction.
- This is the effect of the other world religions.
 - “that they may have life” – Life comes through believing in Jesus. (John 9:35)
 - “more abundantly” – Everlasting life. (John 3:16; 4:14; 5:24; 6:54)
 - A sheep’s life comes at the shepherd’s lead. Ps. 23:1 – “shall not lack.”
- 10:11 – “the good shepherd” – There is only one good.
- “good” – Lit. “intrinsically good, beautiful, fair.” It describes that which is ideal.
 - “gives His life” – Isa. 53:6 – “we all like sheep have gone astray...laid on Him the iniquity of us all.” He became a lamb and died in our place – “for the sheep.”
 - Sheep that would stray would have its legs broken and be carried till it healed.

10:12 – “hireling” – By definition, his motivation for taking care of sheep is the money.

- Mt. 7 – “false prophets...in sheep’s clothing...are [extorting] wolves.”
- 2 Pet. 2:1-3 – “false prophets...by covetousness they will [make merchandise].”
 - Shepherd is a common NT term for pastor. God said He would raise up “shepherds according to His own heart, who will feed you with knowledge and understanding.” The primary role for the NT pastor is that of teacher. (Eph. 4:11; 2 Pet. 5:2; Acts 20:27-28; Acts 6:4; John 21:15-17; Mark 6:34)
 - The pastor-teacher is to point others to Jesus (the Word); not try to be Jesus.
- “flees” – True shepherds are chargeable to no man, but responsible to God.

10:14 – “known by my own” – This entails a personal relationship, not just knowing about God.

10:16 – “other sheep” – Gentiles.

- “one flock and one shepherd” – The unity of the believer centers on Jesus, not on some mission, denomination, skin color, socioeconomic background, or even country. (1 John 1:3; Eph. 4:3)

10:18 – “No one takes it from Me” – Jesus was not a martyr. He was a sacrifice.

- Jesus’ entire life was one of self-surrender and submission to the Father’s will.
- “take it again” – Speaking of His resurrection.
 - The same power that raised Christ from the dead works in those who place their faith in Him. (Eph. 1:19-20)

10:19 – “division” – Not all unity is holy; not all division is ungodly.

10:22 – “Feast of Dedication” – Hanukkah.

- This comes about 2½ months after v. 21 (Feast of Tabernacles) and about 3 months until the Feast of Passover.
- “winter” – The Greek word can mean “stormy weather.” It is evident that harvest season is over.

10:23 – “walked” – Lit. “continually walked back and forth.”

- “Solomon’s porch” – This will be the place of the gathered Church in Acts 3:11 and 5:12.

10:24 – “surrounded Him” – They are threatening and intimidating Him.

10:25 – “I told you” – They want Him to confess so they can stone Him. (John 4:26; 9:22, 35)

- “they bear witness of Me” – The miracles of Jesus are another evidence to who He is.
 - Jesus uses miracles to appeal to the religious leaders, because the spiritually miraculous would be something they could appreciate (John 3:2). It doesn’t really work to draw many to Himself, but Jesus is willing to try.

10:26-27 – “believe...hear...follow” – Jesus is equating believing with hearing and following.

10:27 – “hear My voice” – Lit. “continually hear My voice.” Jesus speaks regularly.

- “I know them” – The shepherd knows His sheep and speaks in a way that they are able to understand. His leading is dependent on Him and not on the IQ of the sheep.
 - The lack of trust in our hearing is a lack of trust in His speaking.

10:28 – “eternal life” – Life starts at the point of being born again.

- Nothing can separate the sheep from the shepherd. (Rom. 8:38-39)
- “hand” – The voice is attached to a hand. We have a complete shepherd.
 - Isa. 40:10-11 – voice – leading and feeding; hands – creating/sustaining; arms – saving/delivering; and bosom – loving. It is all connected to a heart.
- He doesn’t just give us a shepherd; He is our shepherd.

10:30 – “I and My Father are one” – Jesus clearly claims to be the Messiah and the Son of God.

- “I and My Father” – Jesus speaks of He and the Father as distinct persons.
- “one” – The Greek is in the neuter form and means “one thing,” not “one person.” The two are one in essence or nature, but they are not identical persons.

10:31 – “took up stones” – They are in Solomon’s porch. They must have brought stones with them.

10:32 – “Many good works” – Jesus repeatedly does good to those who intend to harm Him.

10:33 – “a good work” – They seem to acknowledge that Jesus has done good works.

- “make Yourself God” – He doesn’t make Himself God...He is God.
- Jesus wasn’t a man who made Himself to be God, He was God who made Himself to be man.

10:34 – “your law” – Jesus authored the Law.

- “gods” – Men are considered by to be gods (Heb. “elohim”) when rendering judgment for God. (Ps. 82:6; Exod. 21:22; 22:8-9)

10:35 – “Scripture cannot be broken” – Jesus attests to the inerrancy and eternity of the Word of God.

10:38 – “believe Me” – These are the final words of Jesus to the religious leaders until Passover week.

- “works” – Possibly pointing to the resurrection of Lazarus.

10:40 – “where John was baptizing” – John baptized near Bethabara. (John 1:28)

- Bethabara was the place where Joshua and the Israelites crossed the Jordan to enter into the Promised Land.

10:41 – “performed no sign” – Yet Jesus calls him the greatest prophet to ever live.

- The power of his ministry came in the clarity of his message. He could point directly to Jesus as the Lamb of God. (John 1:36)

10:42 – “many believed” – It was the common people who believed and accepted Jesus.

Chapter 11:

The emphasis of John 11 is on “faith.” The word is mentioned in one of its forms at least 8 times.

11:1 – “Bethany” – Located about 2 miles east of Jerusalem on the Mount of Olives and about 20 miles from Bethabara.

- Mary, Martha, and Lazarus were close friends of Jesus. (Luke 10:38-42)

11:2 – “that Mary who anointed the Lord” – John will give us that account in John 12:1-8.

- 11:3 – “he whom you love is sick” – They don’t tell Jesus how to respond of demand that He do so, they simply inform Jesus of the situation to see what He might like to do.
 - “love” – (Greek “phileo”) Lit. “fondness or friendship.”
- 11:4 – “unto death” – The end is the glory of God. The means will be the death of Lazarus. Sometimes the greatest tragedies are the scene for the greater glory of God.
 - This is for the sakes of the disciples (v. 15). He is preparing them for His death.
- 11:5 – “loved” – (Greek “agape”) The self-sacrificial, supernatural love of God.
 - Sometimes God’s love causes Him to delay.
- 11:6 – “stayed two more days” – This doesn’t seem to line up with His loving them.
 - Lazarus will have been in the tomb 4 days when Jesus gets to Bethany.
- 11:8 – “the Jews sought to stone You” – The disciples know Judea is a dangerous place for Jesus personally.
- 11:9 – “twelve hours in the day” – Work is best done in the daylight hours.
 - Until Jesus’ hour has come, He knows He is indestructible.
- 11:11 – “sleeps” – The Biblical word for death of the body. (Acts 7:60; 1 Cor. 15:51; 1 Thess. 4)
- 11:12 – “if he sleeps he will get well” – Rest helps the sick recover.
- 11:14 – “dead” – Jesus speaks plainly so the disciples understand what is happening.
 - Death is the final enemy. (1 Cor. 15:19, 26)
 - Unbelievers live in the fear of death. (Heb. 2:15)
- 11:15 – “glad for your sakes” – But for Mary and Martha, this brings deep pain and sadness.
 - Even Jesus Himself will weep in this scene. (v. 35)
 - “believe” – All this to build trust in the disciples.
 - The greater purpose of Jesus is always to build faith in us.
- 11:16 – “that we may die with Him” – This may be pessimistic, but it shows intense devotion.
- 11:17 – “four days” – Jewish tradition held that the spirit hovered over the body for 3 days.
- 11:20 – “Mary was sitting in the house” – It is a picture of one consumed with grief.
- 11:21 – “my brother would not have died” – Martha knows Jesus would have healed Lazarus, if He had been there.
- 11:22 – “But even now” – Martha is struggling within herself. She wants to believe that Jesus can do anything, but she doesn’t think there is anything more to be done for Lazarus.
- 11:24 – “I know” – Martha goes straight to a theological discussion, yet Jesus is right there.
 - It is more important to know God rather than simply know the right stuff.
 - “at the last day” – Martha projects the resurrection of Lazarus into the distant future.

- 11:25 – “I am the resurrection” – The 5th “I Am” statement of John.
- 11:26 – “shall never die” – Lit. “shall never, never die.” It is a double negative.
- 11:28 – “she went her way” – She said she believed Him, but still she goes away.
- Martha doesn’t doubt Jesus’ ability, but His willingness.
- 11:29 – “she arose quickly” – Mary runs to Jesus.
- 11:31 – “the Jews who were with her” – The mourners will be the unassuming witnesses of this miracle.
- 11:32 – “fell down at His feet” – The mark of Mary’s relationship with Jesus. (Luke 10:39)
- “Lord, if You had been here” – Mary greets Jesus with the same words of Martha. How many times did they repeat that to one another as Lazarus was sick and dying?
- 11:33 – “weeping” – Lit. “wailing loudly.”
- “groaned” – Lit. “to command or admonish.” Can also be translated “indignation.”
 - “troubled” – Lit. “agitated or disquieted.”
 - This could be relating to “the Jews,” as the best their religion can do is weep.
- 11:35 – “Jesus wept” – Jesus allows Himself to be touched with this grief. (Heb. 2:17; 4:15; 5:7)
- Jesus was not weeping for Lazarus; He knew that he was merely “sleeping.” He was weeping at Mary’s pain and the effects of sin on the world.
 - The earth was not created for death. Sin brought death. (Rom. 5:12)
 - “wept” – Lit. “wept silently.”
 - He must just stand there quietly as the tears roll down His cheeks.
- 11:37 – “kept this man from dying?” – They are doubting the goodness of God in the face of tragedy.
- 11:39 – “stench” – The body has begun deteriorating, blood and plasma separating, etc.
- Jesus is asking Martha to take a step of faith in obedience to a command of Jesus.
- 11:43 – “loud voice” – Where was he calling to?
- “Lazarus, come forth” – He specifies Lazarus, so as not to call all from their graves at this time.
- 11:44 – “graveclothes” – Either a shroud or thin linen strips wrapped around the body.
- “face was wrapped” – This was to keep the mouth closed.
 - “loose him” – Jesus is making them directly confront this miracle with their own hands.
- 11:45 – “believed in Him” – This miracle regarding Lazarus will lead many to salvation.
- There are no recorded words of Lazarus in the Gospels, but His daily walk is enough to convince people that Jesus is the Son of God.
- 11:47 – “this Man works many signs” – They are no longer trying to discount the miracles of Christ.
- This miracle is the final act of Jesus that guarantees the need for His death in the minds of the religious leaders.

- 11:48 – “everyone will believe in Him” – They’re motivated by jealousy.
- “take away...place and nation” – The Romans would do just that in 70 AD.
 - This is the nation of Israel. Israel need fear no one, if only they be Godly. The Lord had promised to protect Israel if it was obedient to Him.
- 11:50 – “die for the people” – Lit. “die in the place of, or on behalf of, the people.” (Isa. 53:8)
- Caiaphas is sentencing Jesus to death.
- 11:51 – “he prophesied” – God again chooses to deliver a message to His people through the mouthpiece of a donkey. (Num. 22)
- 11:54 – “Ephraim” – means “fruitful.” The town was located about 15 miles north of Jerusalem.
- 11:55 – “Passover of the Jews” – Christ is our Passover. (1 Cor. 5:7)
- Jesus’ next journey to Jerusalem will be His last.
 - “purify themselves” – Worshippers were to go through ritual purification before participating in the Passover.

Chapter 12:

12:1-11 – The parallel passages are found in Matt. 26:6-13 and Mark 14:3-9.

- 12:2 – “There” – The KJV translates that “Therefore” and seems to connect the dinner with the resurrection of Lazarus.
- “a supper” – At Simon, the leper’s house.
 - Quite a crowd: Martha the worker, Mary the dreamer, Lazarus the dead, Simon the leper, as well as the disciples, including Judas the traitor.
- 12:3 – “Mary” – Matthew and Mark do not mention her name.
- “spikenard” – Oil squeezed out of the root of a plant found in the Himalayas.
 - Mark tells us that it was in an alabaster flask which could only be used once.
 - This was the most valuable thing in Mary’s life, usually used on a wedding day.
 - “her hair” – A woman’s hair was her glory and was often only let down in private in the company of her husband. This is unhindered, public worship.
 - Mary takes the fragrance of Christ with her when she leaves. (2 Cor. 2:14-16)
- 12:5 – “Why?” – He is questioning Mary’s devotion.
- This was the first recorded word of Judas chronologically.
 - “three hundred denarii” – About one year’s wages.
- 12:6 – “not that he cared for the poor” – That was merely an excuse. Judas was more concerned for himself than for the poor.
- Judas is a fine example of the destructive power of covetousness.
 - “thief” – (Greek “kleptos”) The disciples didn’t even know. (John 13:28-30)
- 12:7 – “day of my burial” – Mary knew something the disciples didn’t.
- Matthew and Mark record this action as a memorial of Mary’s love for Christ.

- 12:9 – “see Lazarus” – Lazarus is a marvelous witness of Jesus without ever saying a word. He carried the testimony of a changed life. (v. 11)
- 12:10 – “Lazarus to death” – When evidence doesn’t match their theology; kill the evidence.
- 12:12-19 – The parallel passages are found in Matt. 21:1-9; Mark 11:1-11; and Luke 19:29-40.
- 12:13 – “palm trees” – Only John mentions the palms. These were usually used during the Feast of Tabernacles and were a symbol of victory and the power in God’s kingdom. (Lev. 23:40)
- “Hosanna” – Lit. “Save now.” They are looking for Jesus to set up the kingdom now. (Ps. 118:26)
 - What a kingdom! Resurrect the dead, heal the sick, feed the hungry, finance the poor, and freedom from Romans.
- 12:16 – “these things” - The 10th of Nisan. The day people present their sacrifices at Temple.
- Luke 19 – “this thy day...” Many prophecies fulfilled this day. Zech. 9:9 – “your king riding a donkey.” Psalm 118 – “this is the day...” Dan. 9 – 69 sevens from the command to rebuild Jerusalem (on March 14, 445 BC) to this day (April 6, 32 AD) is exactly 173,880 days.
 - “The Coming Prince” by Sir. Robert Anderson.
 - “did not understand” – They are confusing the Suffering Servant with the Coming King.
 - The disciples did not stage this event. They didn’t even realize until later what it meant.
- 12:18 – “also met Him” – Some are following Jesus from Bethany and many others are pouring out of the city.
- Matt. 21:10 – says the city was “moved” and means “seismically shaken.”
- 12:20 – “Greeks” – These Gentile God-fearers are making a huge sacrifice to come to the feast.
- Jesus will die for Greeks too. (John 1:29; 3:16; 4:42; 6:33; 8:12; 10:16; 11:51-52)
- 12:21 – “Philip” – The only disciple with a Gentile name.
- “asked him” – Lit. “kept asking him.”
 - “see” – Lit. “perceive, understand.” It means to know by interview and examination.
 - These men are seeking more than just to physically see Jesus with their eyes.
- 12:23 – “the hour has come” – Up to this point the hour had not yet come. (John 2:4; 7:30; 8:20)
- Most people expect Jesus to be a political ruler. They will not be able to see Jesus as the true Messiah unless they see Him as the One crucified and risen again. Jesus will most clearly reveal Himself to them as they see Him on the cross.
 - We must see Jesus as the crucified Lord and resurrected Savior before we can see Him as coming King.
- 12:24 – “produces much grain” – Fruitfulness is a result of dying to self.
- This is the nature of Christ’s kingdom requires crucifixion before glorification.
 - Mortification leads to multiplication.
- 12:25-26 – “keep it” – This means three things in return: 1. eternal life (v. 25), 2. being with Jesus (v. 26), and 3. honor (v. 26).
- To concentrate on one’s own success is to lose what matters most.

- 12:27 – “troubled” – Jesus didn’t want to suffer on the cross, but He yielded His will to the Father.
 - “what shall I say?” – Jesus is not going to back out now.
- 12:28 – “a voice came from heaven” – This is the third time God audibly speaks from heaven to Jesus on earth. (Jesus’ baptism and transfiguration are the other two.)
- 12:29 – “thundered...angel” – Unbelievers misinterpret true spiritual manifestation. (Acts 2:13)
- 12:31 – “the ruler of this world will be cast out” – Jesus defeats the devil at the cross.
- 12:32 – “lifted up” – Speaking of the crucifixion.
 - “draw all peoples to myself” – All generations, cultures, and social standings are saved through the cross.
- 12:34 – “Christ remains forever” – They are having a difficult time comprehending how the Messiah’s eternal kingdom can happen if the Messiah dies. (Isa. 9:7; Ezek. 37:25; Dan. 7:14)
- 12:36 – “light” – Jesus will not argue with them on theology, but instead He asks them to believe what they have to this point. (John 8:12; 1 John 1:7-9)
 - “Anything that makes manifest is light.” (Eph. 5:13)
 - “was hidden” – This is due to their unbelief. (2 Cor. 3:14)
- 12:37 – “did not believe” – It is a matter of the heart, and they wouldn’t yield.
 - Miracles, in and of themselves, do not change a heart.
- 12:38 – “who has believed” – Quoted from Isaiah 53, a Messianic prophecy of the crucifixion.
- 12:39 – “could not” – God confirms them in their decision.
 - “Seek the Lord while He may be found, call upon Him while He is near.” Isa. 55:6
- 12:41 – “when he saw His glory” – This is from Isaiah 6, when Isaiah saw the glory of God. Here John tells us that in that scene, God the Father was speaking of God the Son. (Matt. 13:14-15; Mark 4:12; Luke 8:10; Acts 28:25-27; Rom. 11:8)
- 12:42 – “Nevertheless” – A word of grace.
 - “many believed” – Some, even from the inner circle of the Jews, turn to Jesus.
- 12:37-41 – “understand with their hearts” – It is a matter of the heart.
 - John is writing so that we will believe, but shows us that many do/will not.
- 12:42 – “among the rulers” – Where Jesus saw the fiercest opposition.
- 12:43 – “praise” – (Greek “doxos”) Lit. “glory.”
 - Their fear of the loss of praise, or glory, from man kept them silent.
- 12:44 – “Jesus cried out” – It may only be the disciples hearing these words, as Jesus had already withdrawn from the crowds. (v. 36)
- 12:45 – “sees Me sees Him” – Jesus is the perfect reflection of the Father. (John 1:18)

12:46 – “I have come as a light” – The same light that illuminates will also cast a shadow if something stands in the way.

12:47 – “hears My words and does not believe” – Jesus expects more of a response to His words than even to His miracles.

- “So then faith comes by hearing, and hearing by the word of God.” (Rom. 10:17)

12:48 – “rejects” – Tense is lit. “rejects and continues to reject.”

- “will judge him” – That individual stands condemned already. (John 3:18)

Chapter 13:

John 13-17 contains “The Upper Room Discourse” and covers the final 24-36 hours of Jesus’ life before He goes to the cross.

13:1 – “His hour had come” – The hour of Christ’s crucifixion and redemption of mankind.

- “to the end” – Lit. “to the full extent, to the uttermost.”
 - This whole life of service and sacrifice was motivated out of love.
 - “Love” is used in John 1-12 only 12 times, but 44 times in John 13-21.

13:2 – “put” – Lit. “to throw.”

- “the fiery darts of the evil one.” (Eph. 6:16)

13:3 – “knowing” – (Greek “oida”) Lit. “complete, imparted knowledge.”

- Jesus, in all authority and power, assumes the lowest position in the household.
- Luke 22 tells us that as the disciples were coming to the meal that they were arguing over who was the greatest.

13:5 – “wash the disciples’ feet” – This passage is included in John, who presents Jesus as the Son of God, and not in Mark, who presents Jesus as a servant.

13:7 – “you do not understand now” – There is much about God that we do not understand. When confronted with those things, it is best to listen and not to argue with Him about it.

13:8 – “never wash my feet” – Wuest translates this “You shall by no means wash My feet, no never.”

- Peter has to humble himself to receive from Jesus. (1 Pet. 5:5)
- Peter is disagreeing with the very Jesus he claims to be his Lord.
- “If I do not wash you, you have no part with Me” – Jesus will not have fellowship with those who refuse to be cleansed by Him.

13:10 – “bathed” – Lit. “completely and finally bathed.”

- We must only be saved once, but there will need to be a continual cleansing of our walk throughout the rest of our lives.
- “not all of you” – Jesus washed Judas’ feet as well.

13:13 – “Teacher and Lord” – There is no instance in the Gospels where the disciples called Jesus, Jesus to His face. They always addressed Him directly as Teacher and Lord.

- 13:14 – “ought to wash” – We are indebted to serve one another.
- Jesus is asking us to be servants, not merely to wash another’s feet.
 - “wash one another’s feet” – Our service should help the walk of others around us.
 - Love is kind. It serves to the benefit of the other. (It is not just “nice.”)
 - Love is humble (“not proud.”) It is willing to do anything to help another.
- 13:15 – “example” – “There are too many of us who profess to be quite willing to trust to Jesus Christ as the Cleanser of our souls who are not so willing to accept His Example as the pattern of our lives” – Alexander Maclaren.
- 13:17 – “blessed are you if you do them” – The blessing comes in the doing.
- 13:18 – “eats bread with Me” – Jesus extended friendship and hospitality to one who would betray Him.
- Ps. 41:9 begins with “Even my own familiar friend in whom I trusted...” (Psalm 41 speaks of David being betrayed by his trusted counselor, Ahithophel.
- 13:19 – “before it comes” – Jesus is telling them beforehand say they will believe that He is God.
- “For the testimony of Jesus is the spirit of prophecy.” (Rev. 19:10)
- 13:21 – “troubled” – Lit. “agitated, stirred, or moved.”
- Jesus, though He knows what is going to happen next, is not without emotion and pain.
- 13:22 – “perplexed about whom” – Mark tells us they are questioning “Is it I?”
- 13:23 – “whom Jesus loved” – John refers to himself in this way four times in this gospel. (13:23; 19:26; 20:2; 21:20)
- John is likely 15-16 years old at this time. He is already convinced of God’s love for him.
 - “The most profound truth I know...Jesus loves me this I know, for the Bible tells me so” – Karl Barth.
- 13:26 – “give a piece of bread when I have dipped it” – This is an act of honor in that culture. It is nearly equivalent to toasting in ours.
- It may be why the disciples had an especially difficult time recognizing the deception of Judas as it looked like he was honored by Jesus to hold this position and receive the sop.
- 13:27 – “Satan entered him” – John must have realized years later that this happened at this point.
- 13:28 – “no one at the table knew” – They still don’t know what Judas is going to do.
- 13:29 – “give something to the poor” – It seems that Jesus gave alms to the poor out of the gifts given for He and His disciples support.
- 13:31 – “the Son of Man is glorified” – Jesus is speaking of the crucifixion. (John 12:27-33)
- 13:33 – “little children” – (Greek “technon”) Lit. “born ones.” He is speaking to them tenderly, like infants.

- 13:34 – “new commandment” – The new-ness is in the “as I have loved you.” (Lev. 19:18)
- “love” – The word ‘love’ is used only 12 times in John 1-12, but it is used 44 times in John 13-21.
 - “as I have loved you” – Jesus, though He was right, pure, and perfect, chose to lay down His life so that some could be redeemed to relationship with God.
 - Eph. 5:25 – “love your wives as Christ loved the church and gave Himself.”
 - John 15:13 – “no greater love ...than to lay his life down for his friends.”
 - Jesus’ love is unconditional, selfless, and comes with no strings attached. (1 Cor. 13)
- 13:35 – “love for one another” – Mutual love in the Church will show to those outside of it.
- Dying to oneself results in loving others.
- 13:36 – “where are You going?” – Peter skipped vv. 34-35, and goes back to v. 33.
- 13:37 – “why can I not follow You now?” – Peter’s intentions are good.
- “I will lay down my life for Your sake” – Peter is sincere, but overconfident in his own abilities.
- 13:38 – “denied Me” – Nobody helps Jesus with the work of salvation.

Chapter 14:

There is no chapter break in the Greek. Jesus is encouraging Peter.

- 14:1 – “Let not” – There is some responsibility on our part.
- “Be anxious for nothing...” (Phil. 4:6)
 - Jesus was troubled too (John 13:21), but it did not affect His ability to do what is needed.
 - “believe also in Me” – Jesus is ascribing deity to Himself by making Himself equal with God.
 - Believing in Jesus is the first cure to a troubled heart.
- 14:2 – “mansions” – (Greek “mone”) Lit. “dwellings.” (Same word as in v. 23, translated “home.”)
- This is either referring to a home or a body prepared for us. (2 Cor. 5:1-8)
 - “a place for you” – The second step in curing a troubled heart is to set one’s affections on the future heavenly home.
 - Jesus is not creating heaven on earth, as many of the Jews had hoped for.
- 14:3 – “I will come again” – Jesus Himself will return to this earth to receive His bride.
- This is also spoken of in v. 18, but they are in different ways.
 - “that where I am, there you may be also” – The heart of heaven is that we get to be with God. (1 John 3:2)
- 14:4 – “the way you know” – Jesus had just told them that “Where I am going, you cannot come.” (John 13:33)
- 14:5 – “how can we know the way?” – They don’t know where He is referring to at this time.

14:6 – “the way, the truth, the life” – The only!

- The amazing thing isn't that there's only one way to the Father, but any way at all. If they found one universal cure for cancer, we would not complain that there was only one cure, we would be willing to pay any price to obtain it.
- For Jesus to make this statement means He is either a liar, a lunatic, or the Lord Himself.
- “I am the way” – Jesus does not merely show us the way or provide us a way, He Himself is the way to the Father.
- “No one comes to the Father except through Me” – Jesus is going to the Father. And He is making a way for them (and us) to join Him there.

14:7 – “know Him” – To know God means “to believe in a person and become related to him.” (John 17:3)

- “seen Him” – To the ancient Jews, God would not have been approachable by the common person. Therefore, they have no concept of actually seeing God.

14:9 – “seen Me has seen the Father” – Jesus is the perfect declaration of Almighty God. (John 1:18)

- Almighty God eating with sinners, holding children, healing the sick, teaching the multitudes, etc.

14:12 – “greater works” – Not greater in importance, but greater in scope.

- The greater work is leading people to salvation in Jesus Christ. (Acts 2)

14:13 – “in My name” – (Greek “onama”) Lit. “according to the character of the one named.”

14:14 – “I will do it” – God acts as we pray according to the will of Jesus. (1 John 5:14)

14:15 – “My commandments” – Love God and love others. (Mark 12:29-31; John 13:34; see also 1 John 5:3)

14:16 – “another” – (Greek “allos”) Lit. “another of the same kind.”

- “Helper” – (Greek “paracletos”) Lit. “one who comes alongside to help.” (v. 26; see also Rom. 5:5)
- “Helper” is translated “comforter” in the KJV. Our English word “comfort” comes from two Latin words meaning “with strength.”
- The Spirit is given so that we would obey Jesus... “keep my commandments.” (v. 15) The power of the Holy Spirit should not just be talked about, it should be seen to flow through our lives as we surrender to the will of God.

14:17 – “with you” – (Greek “para”) The drawing work of the Spirit. (John 6:44)

- “in you” – (Greek “en”) The in-dwelling work of the Spirit. (Eph. 1:13,14)
- The third work of the Spirit is “upon” (“epi”) to empower the believer. (Acts 1:8)

14:18 – “orphans” – We now have the Spirit that allows us to cry “abba, Father.”

- This relationship is of the utmost importance to Christ. He died to be with us in this way.

14:19 – “see” – Lit. “behold or view attentively.”

- “Because I live, you will live” – Christ's victory over the grave guarantees our victory over sin and death.

14:21 – “keeps them...loves Me” – Lit. “continually keeps them...continually loves them.”

- We find fellowship with God in obedience. Our obedience allows God to reveal Himself to us all the more.
- Our obedience is like saying “I love You” to God Himself.

14:22 – “to the world” – They are still looking for the Messiah to be an earthly king.

14:23 – “home” – Lit. “dwelling places.” (v. 2)

- Jesus prepares an eternal home in heaven for us who prepare a home for Him in our hearts.

14:26 – “He” – Not ‘it.’ The Holy Spirit is always referred to as a Person, not as a mere power.

- “all things that I said to you” – The Holy Spirit does not bring some new message, but He reiterates and reminds us of the words already spoken by Jesus.

14:27 – “Peace” – The Hebrew concept of peace is not the mere absence of conflict, but it means health and wholeness in all aspects of life

- We have peace with God judicially through the shed blood of Jesus Christ. And we have peace with God experientially through continual fellowship with Jesus through the Holy Spirit.
- “You will keep him in perfect peace, whose mind is stayed on You, because he trusts in You.” (Isa. 26:3)
- “The peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.” (Phil. 4:7)
- “not as the world gives” – Jesus’ peace is not circumstantial. Jesus grants peace relationally.
 - Whatever can be removed from our lives and thereby remove our peace indicates what our peace is dependent upon.
- “Let not” – Lit. “continually let not.” (v. 1)
- “heart be troubled” – Isn’t it amazing how little it takes to trouble our hearts?

14:28 – “greater than I” – Jesus, being equal with God, submitted to God via the incarnation and crucifixion.

14:29 – “you may believe” – His desire for all. (John 13:19)

- “This is the work of God, that you believe in Him whom He sent. (John 6:29)

14:30 – “he has nothing in Me” – Satan has no control over Jesus. Jesus will go to the cross willingly.

14:31 – “let us go from here” – John 15-16 are spoken between the upper room and Gethsemane.

Chapter 15:

15:1 – “I am” – This is the 7th “I am” statement of John.

- “vine” – Vines overlaid the gates to the Temple.
 - Historically in the Bible, the vine was representative of Israel. (Ps. 80:8; Isa. 5:1-7; Ezek. 15)
 - The vine is Jesus Himself. It is not a church, not a system, not the priesthood, not duty, and it is not Israel.
 - A vine connects the branch with all the resources of the earth. It serves as a mediator.
- “the vinedresser” – The land belongs to God Himself. (Matt. 21:33)

15:2 – “takes away” – (Greek “airo”) Can be either “to lift up or to carry away.”

- “prunes” – (Greek “kathairo”) Lit. “to clean; to drain away the poison.” We get our English word “catheterize” from this root word.
 - The picture of a vinedresser in Israel lifting the vine that was in the dirt, placing it on a rock, cleaning it off, cutting off the suckers, and restoring it to fruitfulness.
 - “that it may bear more fruit” – That is the intended purpose in the cultivation.
 - “fruit” – (Rom. 1:13; 6:22; 15:28; Col. 1:10; Heb. 13:15 and Gal. 5:28) This especially refers to “love.” (v. 12)
- 15:3 – “you are already clean” – Jesus had previously spoken this to Peter. (John 13:10)
- “clean” – (Greek “katharos”) Word related to “prunes” in v. 2. (John 17:17; Eph. 5:26)
- 15:4 – “abide” – Lit. “to settle down with; to be at home with.” Speaks of fellowship.
- Relationship with God is not determined by what you are separated from, but who you are separated to.
 - “in Me” – Speaks of personal relationship.
- 15:5 – “nothing” – Vines don’t produce fruit by ‘trying,’ but by simply remaining in the vine.
- We cannot focus on the fruit, but on abiding in Christ. For only abiding in Christ produces long-term fruit.
- 15:6 – “not abide in Me” – The condition is always to be abiding in Christ by faith.
- Some seed falls on thorny soil making it “become unfruitful.” (Mark. 4:19)
 - “burned” – Vine branches are good for nothing except to produce fruit or be burned.
- 15:7 – “you will ask what you desire” – As we abide in Christ, our will begins to reflect His will.
- You will become a lot like the people you spend the most time with.
- 15:9 – “I also have loved you” – We are loved with the perfect love that God has for Jesus.
- 15:10 – “My commandments” – The great commandments are to love God and love others. (Mark 12:29-31)
- Obedience allows God to pour out the full extent of His blessing.
- 15:11 – “My joy” – Joy is one of the foremost characteristics of love. (Gal. 5:22)
- If I spend time with my wife reluctantly or out of obligation, it will not be a true demonstration of love. But when I choose to enjoy something that blesses her, then she can know my love for her.
 - Happiness depends on circumstances. Joy depends on character.
- 15:12 – “as I have loved you” – We only love others as we experience His love for us. (1 John 4:19)
- 15:13 – “lay down one’s life for his friends” – True love is not just talked about, but it is demonstrated in the self-sacrificial giving of oneself to the benefit of another.
- 15:15 – “I have called you” – God “calls things that are not as though they were.” (Rom. 4:17)
- “friends” – And this is as He has called us while we were enemies of His. (Gen. 18; 2 Chron. 20:7; Matt. 11:19; Luke 12:4; James 2:23)
 - Friendship with God grows as we abide in the vine.
 - Jesus calls us His friends, as we see ourselves as His servants. (Rom. 1:1)

15:16 – “chose” – He chose us from the foundations of the world.

- “appointed” – KJV “ordained.” The only ordination that means anything is God’s.
- “fruit should remain” – Our works will be judged. (1 Cor. 3:10-17)

15:18 – “If” – Class condition “Since.”

- “it hated Me” – Jesus was killed by the Gentiles and betrayed by the Jews.
 - The word “hate” is used 8 times in vv. 18-27.

15:19 – “you are not of the world” – The world’s persecution of us is a testimony that they recognize that we are of of this world.

15:20 – “they will persecute” – “Yes, and all who desire to live godly in Christ Jesus will suffer persecution.” (2 Tim. 3:12)

- “they will keep yours also” – The remarkable thing is that some will be saved.

15:22 – “have no sin” – (Greek “echo”) Lit. “to have and understand that you have.”

- Rom. 7:7 – “I would not have known sin except through the Law.”
- Jesus is the light of the world, and nothing remains hidden when the light shines on it. (John 1:1-10; 3:19)
- “no excuse for their sin” – That is why the world persecutes. The world wants their sin accepted and condoned.
- “excuse” – Lit. “cloak.”

15:23 – “hates Me hates My Father” – To reject Jesus is to reject God Himself.

15:24 – “have seen” – They saw Jesus, His miracles, and all and still rejected Him.

- There is a greater judgment for those who have sinned against such great light.

15:25 – “in their law” – The rejection of Christ was predicted.

15:26 – “Helper” – In the midst of a world that hates us, God provides help, comfort, and consolation.

- “He” – Jesus refers to the Spirit as a person again. (John 14:26; see also Rom. 8:27; 1 Cor. 12:11; Gal. 5:22-23)
- “testify of Me” – The Spirit brings to mind the things of the Living Word – Jesus.

15:27 – “bear witness” – The power of the Spirit leads us to witness (ie. live as martyrs).

Chapter 16:

16:1 – “stumble” – Often translated “offended.” (Greek “skandalizo”) Lit. “scandalized.”

- Greeks used the word scandalon to refer to the part of a trap the bait was put on.

16:4 – “when the time comes” – Not “if.” This tribulation is definite.

- “remember” – The Holy Spirit will bring these things to remembrance. (John 14:26)

- 16:5-15 – “He...His...Him” – Used 13 times to refer to the Holy Spirit. The main subject of this Upper Room discourse is the Holy Spirit. Jesus’ parting words center on the Spirit. The Holy Spirit is clearly that important to Him. (Zech. 4:6)
- It’s crucial to understand Jesus’ perspective of the Spirit going into Acts. “Now concerning spiritualities...I do not want you to be ignorant.” (1 Cor. 12:1)
 - The “Holy Spirit” to this point in John:
 - 1:31-33 – Holy Spirit is God, come upon Jesus to empower Him for public ministry.
 - 3:5-8 – The transaction of the Spirit is necessary for salvation (the indwelling).
 - 3:34 – Question is not ‘How much of the Spirit do you have?’ but ‘How surrendered are you to Him?’ Or ‘How much of you does He have?’
 - 4:23-24 – The Spirit takes us deeper than mere knowledge/Truth.
 - 6:63 – The Spirit is closely related to Jesus’ words.
 - 7:37-39 – The Spirit helps to work out what Christ has worked in.
 - 14:15-17 – Paracletos draws us to Jesus and indwells us at salvation.
 - 14:26-27 – Paracletos teaches us all things, using the words of Christ.
 - 15:26-27 – Paracletos testifies of Christ to us and through us.
 - 16:7-15 – Paracletos convicts the world of truth in regards to Jesus.
- 16:5 – “Where are You going?” – They have asked where Jesus was leaving so they might know how to follow (John 13:36; 14:5), but they have not asked for an understanding of Christ’s perspective on where He was going to end up.
- 16:6 – “sorrow has filled your heart” – They are grieved when Jesus speaks of His impending death.
- 16:7 – “Helper will not come” – The Spirit was already drawing them (John 14:17) and He will be received by them (John 20:22) while Jesus is still on earth. He’s pointing to another work.
- “advantage” – Lit. “bring things together, or make a profit.” It is to our benefit for Jesus to go away so the Holy Spirit could come for us.
- 16:8 – “He will convict the world of sin” – This is the Spirit’s work, not ours.
- Even Jesus didn’t come into the world to condemn the world. (John 3:17-18)
 - “convict” – Lit. “bring to light, expose, refute, or convince.”
- 16:9 – “sin” – Singular. This refers to the sin of unbelief. (All other sins stem from this one.)
- Sins don’t keep us from heaven. (1 Tim. 1:15) Only rejecting Christ keeps us from heaven.
 - The heart is where God looks. Sins, plural, merely reveal the problem of sin, singular, that is within. And any individual sin is a revelation of the imperfection that would keep us from eternal fellowship with God in heaven.
- 16:10 – “righteousness” – Jesus’ righteous life and death were accepted by the Father.
- There is nothing we could do on our own to meet the righteous standards of God.
- 16:11 – “judgment” – Jesus has already defeated the forces that oppose us.
- Those who stand in the work of Christ need fear no judgment beyond what God the Father poured out on Christ on the cross.
- 16:12 – “cannot beat them now” – Jesus speaks to us as we are able to handle it.

16:13 – “guide” – Speaks of a process.

- The Spirit speaks to the heart what Jesus spoke to the ear and what we read with our eyes. Presently, the Holy Spirit encourages believers primarily through the Word of God.
- The key is not preparation, but revelation. People don’t need my teaching; they need His touching.
- “things to come” – Prophetically and in regards to heaven. (1 Cor. 2:10)

16:14 – “he will glorify Me” – The ministry of the Spirit will always lead us into the nature of Jesus.

16:16 – “and you will see Me” – Jesus is speaking of His resurrection.

- “I go to the Father” – Speaking of the ascension of Christ.

16:19 – “inquiring among yourselves” – They are discussing this question among themselves rather than asking Jesus who is standing in their midst.

16:20 – “the world will rejoice” – At the crucifixion of Jesus.

16:21 – “woman...in labor” – Temporary pain for a permanent change.

- The joy comes by transformation, not by substitution. The same baby that brought pain in childbirth brings joy when delivered.

16:23 – “ask the Father” – Following Christ’s resurrection and ascension, the disciples will no longer petition Jesus personally and physically, but they will go straight to the Father through Him.

- “in My name” – That is according to the nature of Jesus.
- Prayer in the name of Christ presupposes His glorification.

16:24 – “ask” – “Have not because you ask not...and ask amiss.” (James 4:2-3)

16:25 – “figurative language” – Lit. “parables.”

16:27 – “loves” – (Greek “phileo”) The Father not only loves us, He likes us as well.

- “because you have loved Me” – It is a blessing to God when we love Jesus.
- “came forth” – Lit. “emitted from the Father’s eternal being.” This means that Christ is the same substance as the Father.

16:29 – “now You are speaking plainly” – We are not sure if the disciples really have come to an understanding, or if they are trying to cut the conversation short by saying they understand.

16:31 – “Do you now believe?” – Jesus seems to question the sincerity of their statement.

16:32 – “you will be scattered” – Jesus is not confused by the disloyalty of His followers.

16:33 – “in Me you may have peace” – “We do not render due honor to God unless we deem Him alone all-sufficient.” (John Calvin)

- “tribulation” – (Greek “thlipsis”) Lit. “pressure.”
- “overcome the world” – Because Jesus has overcome, when we are in Christ, we are overcomers as well.
- John 17 explains Jesus’ manner of overcoming.

Chapter 17:

Jesus prays for Himself (vv. 1-5), for His eleven disciples (vv. 6-19), and for all who will believe from their testimony (vv. 20-26).

17:1 – “lifted His eyes” – 9 of 10 times Jesus prays in NT, He is lifting His eyes to heaven.

- “Father” – Used 53x in John 13-17 and 122x total in John.
- “the hour has come” – Jesus was working on God’s timeline. (John 2:4)
- “Glorify your Son” – Speaking of the crucifixion. (John 6:39-40; 12:28-33)
- “that Your Son also may glorify You” – Jesus lived, died, and prayed to glorify the Father.

17:2 – “have given Him” – Past tense.

17:3 – “know You” – Present tense. Idea is “know and continue to know.”

- “know” – (Greek “gnosco”) Lit. “to know by experience.” This isn’t knowing information, but knowing a person and speaks of a relationship.
- “Jesus Christ” – This is the only time Jesus refers to Himself by name and title.

17:4 – “work which You have given” – Jesus’ ministry was directed by the will of God and not by the need of man.

17:5 – “with the glory I had with You before the world was” – Jesus set aside that glory to take on human flesh. (Phil. 2:6-8)

17:6 – “manifested” – (Greek “phaneroo”) Lit. “shined forth, unfold, or show the way.” Jesus displayed the nature of God the Father in word and deed.

- “name” – (Greek “onoma”) Lit. “nature.”

17:8 – “words” – (Greek “rhema”) The Word of God applied specifically.

17:9 – “world” – The earthly and fleshy system.

- Jesus did not come to reform the system, but to save people out of it.

17:12 – “Those whom You gave Me” – God’s sovereignty and election are clearly referred to here.

- “kept” – Lit. “guard or garrison.”
 - God keeps His own. Our safety depends on the nature of God, not on our own character or conduct.
- “in Your name” – We are to help people to Jesus, not to stay in our ministry.
 - Moses was prevented the promised-land for misrepresenting God. (Num. 20)
- “perdition” – Lit. “wasteful.”

17:13 – “My joy” – This is spoken even as He faces the cross.

- The disciples are overhearing Jesus ask the Father to grant His joy to His disciples.

17:14 – “word” – (Greek “logos”) The whole counsel of God.

17:15 – “do not pray that You should take them out of the world” – God doesn’t desire to take us out of the world; He wants instead to take the world out of us.

- Jesus does not ask them we be taken out, but that God would see us through.

- 17:17 – “sanctify” – Lit. “set apart.” Sanctification implies being set apart from the world and set apart unto the Lord.
- Sanctification is not by isolation or insulation, but by the Word of God. We are sanctified by the Word, not by our circumstances.
 - “word” – (Greek “logos”) The Word entire. Scriptures from Genesis to Revelation.
 - Jesus is the Word in flesh. The Bible is Jesus in written form. (John 1:1)
 - “truth” – Truth heals; error destroys.
- 17:18 – “I also have sent them” – Jesus was sent to the earth to do a work. We also are on earth to do a work. (Eph. 2:10)
- Our service for Christ can have a powerful, sanctifying effect on our own lives.
- 17:19 – “I sanctify Myself” – Jesus was perfectly set apart to the Father’s will.
- 17:20 – “those who will believe in Me through their word” – This refers to us as we study the Word written of their pens.
- 17:21 – “one in Us” – Christian unity is not uniformity. It is simply having Christ in common.
- 1 John 1:3 – fellowship with one another...and this fellowship is with God.
 - “that the world may believe that You sent Me” – The Christian unity of the Church will lead others to believe on Jesus.
- 17:22 – “glory...I have given them” – We are glorified in Christ. (Rom. 8:30)
- 17:23 – “perfect” – Lit. “complete.” The Greek here implies a process.
- In Christ, God can see us as perfected because when He looks at us He sees Christ in us.
 - “loved them as You have loved Me” – God loves us just as He loved Jesus.
- 17:24 – “I desire that they...may be with Me” – The heart of God is for relationship. He wants us to be with Him.
- “where I am” – Jesus is speaking in the future tense, but He is saying that He is already there.
- 17:26 – “declared” – Verbally.
- “will declare it” – This is an eternal process.

Chapter 18:

18:1-12 – The parallel passages are found in Matt. 26:30-36, 47-56; Mark 14:26-32, 43-52; and Luke 22:39, 47-54.

- 18:1 – “these words” – Jesus was speaking to them as they were moving from the Last Supper to Gethsemane. (John 14:31)
- “a garden” – They are going to Gethsemane, which means “olive press.” (Matt. 26:30, 36)
 - These are private, gated gardens which were owned by the wealthy. Apparently, someone has given Jesus permission to use it as He wishes.
 - Adam fell in a garden (Gen. 3); Jesus surrendered in a garden; and one day we will enjoy a heavenly garden. (Rev. 22)
 - “Kidron” – means “black.” The valley became discolored due to the blood of more than 250,000 lambs killed every Passover. (2 Sam. 15:23)

- 18:2 – “betrayed” – Also mentioned in v. 5. The betrayal is a major theme of this section.
- Judas has agreed to give Christ away to the Romans with the sign of a kiss. (Matt. 26:48)
 - “Jesus often met there” – Jesus is not hiding. Judas knew of this place.
- 18:3 – “detachment” – The term for a Roman cohort which consisted of 600 soldiers.
- Judas has chosen a sign with which to betray Jesus secretly – the kiss.
- 18:4 – “knowing” – (Greek “oidas”) Lit. “complete, divine knowledge.”
- 18:5 – “I am” – This is the voice and the name of the burning bush. (Exod. 3:14)
- Jesus is making them deal with the fact that He is in fact God. The reason they are coming to arrest Him is because of His claims to be deity.
- 18:6 – “drew back and fell to the ground” – At Jesus’ word, hundreds of soldiers back up and fall down. This eliminates the possibility of Judas betraying Christ with subtlety.
- 18:8 – “I have told you that I am” – This time the crowd does not fall down.
- “let these go free” – Jesus is protecting His disciples at this point. (John 17:12)
- 18:10 – “struck the high priest’s servant” – Peter feels he must protect Jesus, but makes more of a mess of the situation.
- Peter has moved people’s attention away from the “I am” in their midst to an ear laying on the ground.
 - Jesus’ final miracle is to heal an unbeliever from the attack of His followers. (Luke 22:51)
- 18:11 – “the cup” – This is the cup of God’s wrath that Christ will drink for us. (Matt. 26:42)
- Peter is trying to protect Jesus from doing the will of God.
- 18:12 – “bound Him” – Jesus is permitting them to have the appearance of being in control.
- 18:13 – “Annas” – He was the previous high priest who oversaw the temple businesses of Jesus’ day.
- 18:14 – “one man should die for the people” – It is a beautiful act of love for an innocent man to willingly lay down his life for others. But it is a horrible act of injustice to murder an innocent man to preserve the lives of others.
- 18:15 – “that disciple” – This is most likely John.
- Tradition has it that Zebedee and sons brought salted fish from Galilee to the priestly family in Jerusalem. John may have known Annas quite well.
- 18:17 – “also one of this Man’s disciples” – It seems she is making reference to John being one of Jesus’ disciples too.
- It seems that John is present as Peter denies Jesus. He may have overheard Peter do it.
 - Peter and John will later be the ministry team that takes the gospel to the Jews in Jerusalem. (Acts 3:1)
- 18:19 – “asked Jesus about His disciples and His doctrine” – They have no real charges to bring, so Annas is hoping that Christ says something that implicates Himself.

- 18:21 – “ask those who have heard Me” – Jesus is demanding they find some accusers.
- 18:22 – “struck Jesus” – Lit. “to strike across the mouth.”
- 18:23 – “If I have spoken evil” – Jesus is not put off by the distraction of being struck. He wants to keep bringing them back to the point of the actual accusation.
- 18:24 – “sent Him bound to Caiaphas” – They need to generate an official charge to take Him before the Roman courts and seek capital punishment.
- 18:27 – “denied again” – Mark tells us that Peter cursed (“anathema”) with this denial.
- Peter’s self-confidence is broken here. But he will be restored by Jesus and used to bring the gospel to these very same people just a few months later. (Acts 2)
 - Luke tells us that Jesus’ eyes met Peter’s as the rooster is crowing.
 - Roosters weren’t allowed in Jerusalem during the Passover due to being dirty.
- 18:28-19:16 – The parallel passages are found in Matt. 27:1-2, 11-31; Mark 15:1-20; and Luke 23:1-7, 13-25.
- 18:28 – “early morning” – The Talmud had a rule against trials being held at night.
- “defiled” – The irony of worrying about ceremonial uncleanness while killing Messiah.
- 18:29 – “Pilate” – Pilate was sent to Judea (from 26-36 AD) as a punishment for not doing something right in Italy. On his first day as Judean procurator, he was paraded into Jerusalem with flags with the face of Caesar and caused a riot. Pilate then tried to win the Jews’ favor by building an aqueduct from the Temple mount to the Kidron for blood run-off, but he used Temple money to do so and, therefore, caused another riot.
- Plus, his wife is warning him not to touch Jesus due to dreams she was having. (Matt. 27:19)
 - History tells us that Pilate was exiled by Rome to Sicily in 36 AD for another riot by the Jews that He failed to put down properly. And then on Sicily, he committed suicide as he was haunted by his encounter with Jesus for the rest of his life.
- 18:31 – “to death” – They don’t want a trial, they want an execution.
- 18:32 – “what death He would die” – John 12:32-33; also prophesied in Ps. 22. (Deut. 21:22-23)
- The Jews would execute by stoning, but the Romans executed by crucifixion. (Gen. 49:10)
- 18:33 – “Are you the King of the Jews?” – Pilate specifically asks if Jesus could be the Messiah.
- 18:34 – “Are you speaking for yourself?” – Jesus is checking to see if Pilate is asking for answers or asking to accuse.
- 18:37 – “For this cause I was born, and for this cause I have come” – This speaks of Jesus’ humanity and His deity. He was born as a human, but He also preexisted and came from somewhere else.
- “Everyone who is of the truth hears My voice” – Even the man on the island, if he truly wants to know, will hear from the Lord.

18:38 – “What is truth?” – This was a common question of the philosophy of the day. (John 14:6; 17:17)
- “no fault in Him at all” – A legal judgment. (Pilate will say this 7 times.)

18:40 – “Barabbas” – means “Son of the Father.” (His first name may have been Jesus.)

Chapter 19:

19:1 – “scourged him” – This was the Roman means of eliciting a guilty plea. (Isa. 50:6; 53:5)

19:2 – “the soldiers” – A game called “Kill the King.”

- “thorns” – They are there as a result of the fall. (Gen. 3:18)

19:3 – “they said...they struck” – The tenses are “repeatedly said...repeatedly struck.”

19:4 – “no fault in Him” – After the scourging. Jesus “opened not His mouth.” (Isa. 53:7)

- After being beat by the religious rulers with His head covered and beard ripped out, His face was marred beyond that of any man. (Isa. 52:14)

19:5 – “Behold the Man!” – Properly beholding Christ would have changed this verdict.

19:8 – “more afraid” – He is already scared of Jesus. Now he really wants to release Him.

19:10 – “me” – The Greek is emphatic. Pilate is explaining his power.

19:11 – “Me” – Again the Greek is emphatic. Jesus is claiming to have the true power.

19:12 – “against Caesar” – Pilate is scared for his position.

19:14 – “Preparation Day” – This is what the day before the Sabbath was called. This is the Friday of Passover Week.

19:15 – “no king but Caesar” – They also asked “His blood to be on us and our children.” (Mt. 27:25)

- The nation of Israel will be hated by all nations until the times of the Gentiles are concluded. At that point, they will nationally recognize Jesus as their Messiah. (Zech. 12:10; Rom. 11:26)

19:17-30 – The parallel passages are found in Matt. 27:32-50; Mark 15:21-37; and Luke 23:26-46.

19:17 – “bearing His cross” – Carrying the 30+ lb. cross beam with a rope around His ankle.

- “Golgotha” – Called “Calvary” in Latin. It was a hill on Mount Moriah.

19:18 – “crucified Him” – An execution of extreme torture and shame.

- “Cursed is everyone who is hung on a tree.” (Gal. 3:13)

- The cross is the means to life. “I have been crucified with Christ.” (Gal. 2:20)

19:19 – “put it on the cross” – The cross was apparently t-shaped. The title was placed on the cross over the head of the victim.

- 19:22 – “I have written” – Pilate finally stands up to the Jews.
- It would have been illegal for a Roman official to change the charge for the crime while the victim was being executed.
- 19:23 – “His garments” – Romans typically crucified their victims completely naked. But they would make exceptions in cases involving the Jews to allow the victim to wear a loincloth.
- “tunic was without seam” – Ex. 28 – The High Priest’s garment was to be seamless.
- 19:24 – “cast lots” – They are playing games for their own benefit while under the cross.
- “They divided My garments among them” – John quotes the Septuagint (Ps. 22) word-for-word. God has been brooding over this Scripture for 1,000 years prior.
- 19:25 – “there stood by the cross of Jesus His mother” – The women faithfully followed Jesus to the end.
- “His mother” – Simeon prophesied that a sword would pierce her soul. (Luke 2:35)
- 19:27 – “your mother” – Jesus entrusts John, not James or Jude, to care for His mother.
- Mary has been mistreated by both evangelicals and Catholics.
- 19:28-30 – “all things...accomplished...It is finished” – Salvation’s work is completed here.
- Christ’s work on the cross was an act of atonement, not just an example. Jesus wasn’t martyred, but sacrificed
 - “finished” – (Greek “tetellectai”) – Lit. “paid in full.”
 - “bowing His head” – Finally the Son of Man had a place to “lay His head.” (Mt. 8:20)
 - “gave up His spirit” – No man took His life. He was a willing sacrifice, not a victim.
- 19:31-42 – The parallel passages are found in Matt. 27:57-61; Mark 15:42-47; and Luke 23:50-56.
- 19:34 – “blood and water came out” – This is sufficient evidence that Jesus was fully expired.
- These experienced Roman soldiers would know the difference between death and swooning.
- 19:35 – “believe” – That is the goal to all of this.
- 19:36 – “not one of His bones...broken” – Passover lambs were not to have a bone broken. (Exod. 12:46; Num. 9:12; Ps. 34:20)
- 19:37 – “Him whom they pierced” – Him is Me [God Himself] in Zech. 12:10.
- 19:38 – “for fear of the Jews” – By John 9, they were excommunicating from Jewish life those associated with Jesus.
- Mark 15:43 – “Joseph...taking courage.”
 - The Messiah would have a tomb with the rich. (Isa. 53:9)
 - “take away the body of Jesus” – Otherwise, bodies were burned in the public garbage dump in the Hinnom Valley called Gehenna.
 - They are putting all on the line to care for the dead body of Christ.
- 19:39 – “Nicodemus” – He is always mentioned of coming to Jesus at night. (John 3)

19:40 – “custom of the Jews” – They would wash the body and then wrap it with spices.

19:41 – “in which no one had yet been laid” – There can be no claims that Jesus had any help in the resurrection from a previous body buried there.

Chapter 20:

20:1 – “first day of the week” – Sunday.

- “Mary Magdalene” – Out of whom was cast seven demons.
- “went to the tomb early” – Seeking the Lord early leads to revelation.
- “the stone had been taken away” – The stone was moved, not to let Jesus out, but to let us look in.

20:2 – “to Simon Peter, and to the other disciple” – Peter and John are already together, even after Peter’s denial of Christ in the courtyard of the High Priest. (John 18:15-18)

- “the other disciple” – John.
 - When John writes this, he is over 90 years old and Peter has been dead for over 40 years.

20:5 – “did not go in” – Entering the tomb would have made him unclean.

- “saw” – (Greek “blepo”) Lit. “to look at.”

20:6 – “saw” – (Greek “theoreo”) Lit. “to consider.” This word implies speculation and thinking.

20:7 – “handkerchief...linen cloths” – The grave cloths are left like a cocoon, but the head piece had been folded. Grave robbers would not have taken the time to leave the grave clothes like that.

20:8 – “saw” – (Greek “eido”) Lit. “to perceive, to understand.” This speaks of divine knowledge.

20:9 – “Scripture” – OT prophecy of the resurrection. (Gen. 22, Psalm 16:2, Jonah)

- The NT significance of the resurrection is spelled out in Acts 2:32-36; Rom. 1:4; 4:24-25; and 1 Cor. 15.

20:11 – “Mary” – Mary comes back to the tomb following her announcement to Peter and John.

20:12 – “she saw two angels” – Could it be that the angels were there when John and Peter looked in, but they couldn’t see them for some reason? Some things can only be seen with tears in your eyes.

20:13 – “why are you weeping” – Angels cannot fully understand the despair of sin and death, nor the joy of redemption and resurrection.

- “Because they have taken away my Lord” – Mary is having a personal conversation with angels, but seems unimpressed because she is looking for Jesus.

20:15 – “Whom...seeking?” – Jesus interprets the angel’s question; not what, but whom. (John 18:4)

- “supposing Him to be the gardener” – Why did she think He was the gardener?

20:16 – “Mary” – The shepherd calls His sheep by name. (John 10:3)

- “Rabboni” – An endearing term for “teacher.” (Mark 10:51)

- 20:17 – “Do not cling to Me” – Jesus is limited to time and space and has work to do.
- Luke 24:39 – “Does a Spirit have flesh and bone as you see I have?”
 - Flesh and blood cannot inherit the kingdom of heaven, but flesh and bone can. (1 Cor. 15:50)
 - “not yet ascended” – Jesus will continue His earthly ministry for another 40 days.
 - Seems that we all can cling to Him as Mary did in heaven.
 - “My brethren” – No longer servants and friends, Jesus now calls His disciples brethren.
 - “My Father and your Father...My God and your God” – Jesus’ relationship with God the Father is similar in nature, but different in scope, magnitude, and proximity.
- 20:19 – “in the midst” – Not just through the door, but right into the middle of them.
- “Peace” – The traditional Jewish greeting of “shalom.” He isn’t harsh, condemning, or critical to those who had abandoned Him.
- 20:20 – “glad” – Lit. “hilariously happy.”
- “saw” – (Greek “eido”) Same word as in v. 8. They are seeing beyond the physical appearance to the significance of His resurrection.
 - Jesus is here the lamb bearing the marks of His slaughter.
- 20:21 – “Peace” – Again. (v. 19)
- “As the Father has sent Me, I also send you” – To reveal God to man and declare the way of the kingdom of God. This is only possible by the Holy Spirit. (Acts 1:8)
- 20:22 – “Receive the Holy Spirit” – They are believers, in dwelt with the Holy Spirit here.
- “Spirit” – (Greek “pneuma”) Lit. “breath or spirit.”
 - As God originally breathed physical life into human beings at the Creation (Gen. 2:7), He now breathes spiritual life into the fallen humanity. This is the definition of being “born again.”
 - Pentecost is when the Holy Spirit comes upon the Church already in dwelt.
- 20:23 – “are forgiven...are retained” – Lit. “are already forgiven...are already retained.”
- We have no right to forgive or retain sins in ourselves, but we have absolute authority to affirm another’s standing before God based on their response to the Gospel.
- 20:25 – “I will not believe” – Thomas puts conditions on his faith.
- Thomas is often called “doubting Thomas,” but he eventually places great faith in Jesus after some evidence. Thomas will later take the gospel to India and will die a martyrs death by being speared through the back.
 - Jesus overhears Thomas say this, even though he cannot see Him there.
- 20:26 – “after eight days” – The following Sunday. (The Lord’s Day)
- “stood in the midst” – Jesus again steps into the middle of their meeting.
 - “Peace to you” – Jesus again speaks peace to them. (v. 19, 21)
- 20:27 – “do not be unbelieving” – Jesus encourages Thomas. His problem was not doubt, but unbelief.
- “but believing” – Jesus wants us to stand in a position of faith. (v. 31)
 - “put it into my side” – It must have been a rather large hole and not scarred over.

20:28 – “My Lord and my God” – This is a remarkable statement of faith from Thomas.

- Jesus does not correct Thomas’ belief that Jesus is in fact God. Jesus accepts worship as God.

20:29 – “not seen and yet have believed” – That includes us nearly 2,000 years later.

- An individual basing faith off of physical manifestations in due to be deceived by false prophets doing many lying signs and wonders.

20:30 – “many other signs” – John could have written many things regarding the life of Christ, but he specifically chose those things that would cause us to trust in Jesus.

- “So then faith comes by hearing, and hearing by the word of God.” (Rom. 10:17) Reading what was written is crucial to believing.

20:31 – “believe” – Lit. “to trust.”

- “have life” – Everlasting, eternal, and abundant as Jesus’ life replaces our own. (Eph. 2:1)
- The resurrection demonstrates what the cross accomplished.

Chapter 21:

21:1 – “After these things” – Jesus had told the disciples to go ahead of Him to Galilee. They are waiting there for Jesus and for further instructions.

- “Jesus showed Himself again” – They needed Jesus’ continued ministry.
- The disciples had been restored to fellowship with Jesus in John 20. Here they will be restored to the service of Christ.

21:3 – “I am going fishing” – The tenses seem to indicate a long-term decision.

- This is not at the command of Jesus. This is self-will. But Jesus will meet Peter and the others in it to teach them a valuable lesson.
- “We are going with You” – Peter’s decision has a huge, negative, effect on the others.
- “caught nothing” – God must allow us to experience the fruitlessness of our self-will.

21:5 – “Children” – Jesus is not harsh or condemning.

- “No” – These fisherman are actually admitting failure on the sea.

21:6 – “Cast the net” – This is an irrational command.

- The difference between working in the natural compared to the spiritual is obedience.
- Fruit in Christian service comes as we remain tied into the vine.

21:7 – “It is the Lord” – John is more perceptive. He realizes this is Jesus.

- This is very similar to a previous fishing experience with Jesus. (Luke 5:1-11)
- “removed it” – Lit. “stripped for work.”
- “plunged into the sea” – Peter is impetuous. He swims to meet Jesus.
- The fish are no longer important to Peter.

21:9 – “fish laid on it” – They eat from Jesus’ supernatural/miraculous provision.

21:10 – “the fish which you have just caught” – He permits them to include their fish with His.

21:11 – “Peter...dragged the net” – Peter succeeds at what the other six couldn’t do.

21:12 – “ask” – Lit. “to examine by questioning.” The idea is “interrogate.”

- It seems to have been a quiet breakfast.

21:13 – “gave it to them” – Jesus passes out the food with the hands that had been pierced to the cross.

- Jesus will again serve His disciples a meal at the Marriage Supper of the Lamb.

21:15 – “when they had eaten breakfast” – Jesus feeds them before He asks them to feed others.

- “Jesus said to Simon Peter” – Jesus restores Peter publicly because Peter sinned publicly. Peter had boasted in front of these same disciples of his love for Jesus, and then he denied Him.
- “Simon” – Jesus uses his former name. Jesus is calling his old nature. (Luke 24:34; 1 Cor. 15:5)
- “do you love me...” – Love = “agape.” (Matt. 26:33)
 - Love is the only proper motivation to service of God.
- “more than these” – Jesus could be referring to the other disciples, the fishing equipment, or the fish. Either way, Jesus is looking for Peter’s devotion to Himself to be above everything else.
- “I love You” – Love = “phileo.”
- “feed” – (Greek “bosko”) Lit. “put the food out for.”
 - “pastors after God’s heart that will feed His people with knowledge and understanding.” (Jer. 3:15)
- “lambs” – The littlest, youngest, and frailest of them all.
 - Peter could now empathize even with the little lambs.

21:16 – “do you love me” – Love = “agape.”

- “you know that I love you” – Love = “phileo.”
- “tend” – (Greek “poimaino”) Lit. “shepherd.” Everything necessary for the care of the sheep.

21:17 – “love Me?” – Love = “phileo.”

- 1 Peter 5:1-4 – “Feed the flock of God, taking the oversight thereof...”
- Peter’s failures will give him a heart for the sheep. And God will bless. (Acts 2)

21:19 – “by what death” – Peter would be crucified upside-down.

- John is writing this Gospel years after Peter had been martyred.

21:21 – “what about this man?” – Peter is wondering what will happen to John.

- “Those who compare themselves among themselves are not wise.” (1 Cor. 10:12)

21:22 – “Follow Me” – Lit. “keep on following Me.”

21:23 – “among the brethren” – John squelches a rumor.

- “If...he remain till I come” – John will die in Ephesus as an old man, after living 60 more years, being poisoned, boiled alive, and exiled to Patmos (where He saw Jesus’ glory), and then serving as an elder in the church of Ephesus until his death.

21:24 – “testifies” – Present tense. (1 John 1:1)