

JOHN

The Book of JOHN	I have come from Heaven	“I am He” Is 43:10; Dt 32:39	“I Am”	“Must” Statements
1	6:33	8:24	6:35 “...the Bread of Life”	3:7 “...be born Again”
2	6:38	8:28	8:12 “...Light of the World”	3:14;12:34 “...be lifted up”
3	6:41	9:9	10:9 “...the Door”	3:30 “...increase/decrease”
4	6:42	13:19	10:11 “...the Good Shepherd”	4:24 “...worship in spirit and truth”
5	6:50	18:5	11:25 “...the Resurrection”	9:4 “...work His works”
6	6:51	18:6	14:6 “...the Way”	10:16 “...bring Gentiles”
7	6:58	18:8	15:1 “...the Vine”	20:9 “...rise again”

The Seven Signs of the Gospel of John	
1. John 2:1-11	Water Turned to Wine
2. John 4:46-54	Healing of the Nobleman’s Son Near Death
3. John 5:1-17	Healing of the Lame Man at the Pool
4. John 6:1-15	Feeding of the 5,000
5. John 6:16-21	Walking on the Water
6. John 9:1-41	Healing of the Man Born Blind
7. John 11:1-47	Raising of Lazarus from the Dead
<i>“Jesus performed many other signs in the presence of His disciples that are not written in this book. But these are written so that you may believe Jesus is the Messiah, the Son of God, and by believing you may have life in His name.”</i> <p style="text-align: right;">John 20:30-31</p>	

- The term “miracle” is not native to Scripture’s original manuscripts. The term “miracle” has a Latin origin from the 12th century when the word was used to describe the “signs” that the Lord supernaturally performed. A “sign” is a supernatural indication of a truth of God.

John alternates locations between Galilee and Judea (Jerusalem). One-third of the Gospel of John is devoted to the 24 hours immediately preceding Jesus death on the cross

- The four gospel books were framed towards four different audiences from four different perspectives which align to the creatures around the throne of God.
- John lived longer than the other disciples and desired to blatantly proclaim the divinity of Jesus on the foundation of the other gospels.

Follows Order of Throne of God in Isaiah 6, Ezekiel 1:4-10, 10:14, Rev 4:6-7 (as well as Layout for Tribes in Numbers 2)				
Gospel	Audience	View of Christ	Symbol	Example
Matthew	Jew Reference of OT	What He Said	Messiah (Lion) Zechariah 9:9	- Genealogy through Royal Line (Descending) - Sin Offering
Mark	Gentile/Roman Haste/Action	What He Did	Servant (Ox) Isaiah 42:1	- No Genealogy - Trespass Offering – affects/deeds
Luke	Gentile/Greek Philosophical	What He Felt	Son of Man (Man)	- Genealogy through Blood Line (Ascending)

			Zechariah 6:12	- Peace Offering
John	Church	Who He Was	Son of God (Eagle) Isaiah 40:9	- Genealogy of Pre-existent One - Burnt Offering - Dedication

Unlike the synoptic gospels (Matthew, Mark, Luke), the Book of John is 92% unique.

Locations	Chapters of John
Judea (Jerusalem)	1, 2:13- chapter 3, 5, 7-20
Galilee	2:1-12, 4, 6, 21

7 John 1:1-28

Read John 1:1-5 ... The Divine Genealogy of Jesus

While Matthew 1:1-7 is Joseph's genealogy and Luke 3:23-38 is Mary's genealogy, John 1 is the likened to Jesus' "deity genealogy".

1:1 As the Word of God (Rev 19:11 → Rev 21:5), Jesus always existed with God the Father as the Trinity God (Col 2:9; Heb 1:3, 1:8), and the world was made through Him as God the Father spoke creation into being (Gen 1:1).

- Scripture begins the same way that John begins (Genesis 1:1 & John 1:1). Before anything existed, God's Word existed.

Where Each Gospel Begins...	
Matthew	Birth of Christ
Mark	Baptism of Christ
Luke	Birth of Christ
John	Before anything existed

- The Divine Trinity was pre-existent and communing before creation (John 1:15, 8:57-58, 16:28, 17:5; 2 Corinthians 8:9; Philippians 2:6-7; Colossians 1:17; Hebrews 1:3, 10:5-8)
 - *"In the beginning was the Word"* – there was never a time without the Word
 - *"And the Word was with God"* – the Word & God were communing in intimate relationship and fellowship
 - *"And the Word was God"* – Jesus is deity (John 1:18, 5:18, 10:30, 14:9, 20:28; Romans 9:5; Hebrews 1:8; 2 Peter 1:1)
- As God's speech in living form, the "Word of God" is personified as "He" (Rev 19:13). As the "Logos" (Greek word) of God, "logos" can also be translated also as wisdom (1 Cor. 1:24).

Expressions of the Trinity (John 1:1-5)		
God the Father	The Orientation and Reference Point	God
Jesus, God the Son	The Creator and Life Giver	Life
God the Holy Spirit	The One Who Enlightens and Refines	Light

- John combines the Hebrew and Greek concepts of "Logos" to reach both cultures in his day.

- A Hebrew concept of “Logos” was the power of the spoken word (Isaiah 55:11; Psalms 33:6) it was also the power of the spoken word at creation (Genesis 1:3, 6, 9, 11, 14). This Hebrew concept is personified by wisdom (Proverbs 8:12-23).
- The Greek background of “Logos” was more closely defined at a “force.”

The Greek Background of “the Logos” (More Impersonal)		
1.	Heraclitus	540BC-480BC Greek Philosopher <i>The “Logos” holds together a world in constant change and flux.</i>
2.	Plato	423BC – 348BC Greek Philosopher; Mathematician, Student of Socrates <i>Similar to “Mother Nature”, the “Logos” kept the planets on course and determined the seasons</i>
3.	Stoics	300BC – 31BC Multiple Philosophical Movements <i>Merged Heraclitus & Plato; “Logos” was the world reason that gives order to the universe</i>
4.	Philo	20BC Hellenistic Jewish Philosopher in Alexandria, Egypt <i>Extended impersonal “Logos” to semi-personal being; “Logos” was the “tiller by which the pilot of the universe steers all things” – “the bridge between God & Man” – “the High Priest of the Universe that sets the soul before God”</i>

- 1:2 This verse summarizes the prior verse while emphasizing the intimate relationship of God. The Greek term for “with” (pros πρὸς) is used over 700 times in Scripture to mean: “to,” “unto,” “against,” “with,” “toward,” “for,” “by,” “near,” “at,” “in accord,” “among.”
- 1:3 All was made through Jesus as the Word of God (Colossians 1:16-17; Hebrews 1:2-3; 1 Corinthians 8:6; Proverbs 8:22-30 & 16:4; Psalms 33:6 & 119:91; Revelation 4:11 → Isaiah 45:7). The Son is God’s “Agent of Creation.”
- The ultimate source of everything was the Lord; some believe that bad items (e.g., Satan, death, pain, etc.) could not have been created by the Lord, but what we consider “bad”, He uses for His ultimate purpose.
 - The Gnostics believed that spiritual was completely good while matter was completely evil; however, the Divine created matter and called it “good.”
- 1:4 Life is only found in Jesus (1 Jn 5:12; Jn 3:36; Rev 22:1-2). The Greek word “Zoe” is the highest life in contrast to “Bios” which references fleshly life.
- When the term “Zoe” is used in the Gospel of John, it references the eternal, spiritual life of the age to come. Everything that has eternal life receives it from Jesus. (John 11:25, 14:6)
 - When the term “Bios” is used in the Gospel of John, it references earthly, biological life (human, animal, plant).
- 1:5 On the first day of creation, there was light before life (Gen 1:3-4).
- Believers are filled with Jesus (Jn 8:12, 9:5; Rev 21:23), the light of the world (Mt 5:14-16, 6:22-23) illuminating the truth in the darkness (Jn 11:9; 2 Cor 4:4-6).
 - The light of God shines more brightly through the selfless believer; as the believer fades (becomes less), God’s light shines through with greater intensity. (John 3:19, 8:12, 9:5, 12:46;
 - The new life enables spiritual insight and discernment (John 8:12).
 - Throughout Scripture, “light” symbolizes enlightenment of God’s truth.

The World's Natural State of Darkness

As the sun sets and light fades,
the natural state of the world's darkness remains.

Darkness exists perpetually
and only wanes in the presence of light.

Man lives in continual darkness
which goes unnoticed when the light shines,
but in the absence of that light, in the midst of the night,
the warmth and radiance of the light are missed.

John 1:5-9

- The Greek term for “light” (phōs φῶς) is the etymological root of the word “photo.”
- The Greek word for “comprehend” (katelaben κατέλαβεν) is used one other time in Scripture to “obtain” righteousness (Romans 9:30). Darkness cannot obtain an understanding of God’s truth (light).
 - A similar term in Greek is defined as “will prevail against” (katsichysousin κατισχύσουσιν) which would expand the meaning that darkness cannot prevail against light.

Jesus in John 1:1-18		
John 1:1-5	Jesus as the Word	<i>Jesus is the Divine Creator</i>
John 1:6-9, 15	Jesus as the Light	<i>John the Baptist is the Messianic Witness</i>
John 1:10-18	Jesus as the Son	<i>Jesus is the Incarnate God</i>

Read John 1:6-9 ... The Divine Purpose of John the Baptist

1:6 In contrast to Jesus (God incarnate), John the Baptist received a supernatural calling by God to testify about Jesus (Luke 1:24-27, 3:2).

- John was the last Old Testament Prophet (Luke 16:16) who was the Messianic forerunner (Malachi 3:1, 4:5)
- The Greek term for “sent” (apestalmenos ἀπεσταλμένος) reveals that John the Baptist was an Apostle of God the Father to testify about God the Son.

1:7 John’s primary calling was as a witness to tell of the enlightenment of the Lord (Acts 1:8). The Greek word for “witness” is “marturian” (root of martyr) as all believers are to live sacrificial lives for the Lord.

- The Greek term for “might believe” (pisteusōsin πιστεύσωσιν) also infers the definitions of trust and faith. Beyond cognitive and emotional responses, “belief” is a dedicated commitment to another person (God) in an ongoing relationship.

1:8 Believers cannot enlighten of themselves, but God through can illuminate through His Spirit in a believer (Mt 11:25; 1 Cor 1:27). This world tends to edify or persecute the messenger instead of considering the message.

1:9 The irony is that every man is enlightened solely by the Light, and yet spiritually blinded men cannot see Him for Who He is.

- Every man has some light (Romans 1:19-20; 2:15-16) that is an internal conscious (moral witness); however, man’s individual light does not lead to salvation. Only God’s provision of the One True Light leads to man’s salvation.

- Jesus came for the Gentiles as well as the Jews. (1 Timothy 2:4; 2 Peter 3:9)

Read John 1:10-16 ... John the Baptist Revealed God the Father

1:10 Although the world was created through Him, it did not recognize Him (Hosea 5:15; Lk 19:41-42).

- The Greek term for “knew” (egnō ἔγνω) in the Hebraic sense refers to intimate personal knowledge (Genesis 4:1); a personal trusting commitment relationally.

1:11 Jesus came to minister to the House of Israel (the Jews – Mt 10:6, 15:24), but instead they crucified Him (Rom 9:30-33; Heb 3:7-19). One day Israel will understand that Jesus came as the Messiah (Acts 2:36).

- John only uses the Greek term “welcome/receive/take/accept” (parelabon παρέλαβον) twice with the second time being when Pilate ordered the Jews to “take Christ” and crucify Him themselves (John 19:16).
 - Believers have “received” Jesus as Savior and Lord.

1:12 Those who welcome Jesus as the Son of God Who came to give eternal life will have the right to become a child of God.

- The Greek term for “right/authority” (exousian ἐξουσίαν) means the “legal right.”
- John reserves the term “Son (huiou υἱοῦ) of God” for Jesus as John refers to believers as “children (tekna τέκνα) of God.”

1:13 Those with eternal life are born spiritually as well as physically being predestined by the will of God (Romans 9:11-23; Ephesians 1:4, 11; Hebrews 1:14).

1:14 The deity Jesus took on the body of a human (Heb 10:5; Rev 21:3), but even in that human state, the glory of God shown through as He was the only begotten Son of God the Father. Grace is God's unmerited favor and blessing resulting in the revelation of the spiritual truths of God.

- Immanuel (“God with us”) answered Solomon’s question at the dedication of the Temple – “*But will God indeed dwell on the earth?*” (1 Kings 8:27).
- The Greek term for “begotten” (monogenous μονογενοῦς) is better defined as “unique” and “one of a kind.” The term “monogenous” was translated in the Vulgate (4th century Latin translation by Jerome) as “only begotten,” so other versions copied that translation.

1:15 John emphasizes that attention needs to be focused on Jesus Who has existed as God from the beginning (Jn 3:28).

- Jesus was pre-existent and communing in the Trinity before creation (John 1:15, 8:57-58, 16:28, 17:5; 2 Corinthians 8:9; Philippians 2:6-7; Colossians 1:17; Hebrews 1:3, 10:5-8)

1:16 Although man attempts to live from prideful event to prideful event (Prov 25:27), God graciously gives His love to unworthy man through the law (the first grace) to His way of salvation (the second grace).

- Jesus was the “fullness (plērōmatos πληρώματος) of God” (Colossians 1:19, 2:9; Ephesians 1:23, 4:13)

Read John 1:17-18 ... The Son of God Revealed God the Father

1:17 The law (conviction of man’s fallen state) came through Moses, but grace (salvation) and truth (gospel) came through Jesus (as His glory – John 1:14).

- The law is preparatory for accepting Jesus by faith (Galatians 3:24).

1:18 Man has seen reflections of God (Genesis 32:30; Exodus 33:11, 20; Deuteronomy 5:4-5), but not God in His glory (1 John 4:12; John 5:37, 6:46; 1 Corinthians 13:12) although He has been revealed through the Lord Jesus (John 5:19; 14:7-9).

Read John 1:19-28 ... The Humble Testimony of John the Baptist

Shared Account of John the Baptist: Jn 1:19-28; Mt 3:1-12; Mk 1:4-8; Lk 3:1-20

1:19 The world focuses on the messenger instead of the message. Man should spend less time considering the messenger (whether good or bad) and more time concentrating on God's Word.

- This is the only time that John mentions Levites; the ancestry of Levi where the priests lineage came from Aaron. Levites that were not priests, maintained the Temple, sang in the Temple choir and made up the Temple police.
 - The Levites who came with the Priests may have been the Temple police.
 - Most Priests and Levites were Sadducees that the Pharisees had sent to question Jesus (John 1:24).

1:20 The Greek term "Messiah" (Christos Χριστός) is "Christ." The Hebrew equivalent means "the anointed one." Prophets, Priests and Kings were anointed for their special ministry and calling.

1:21 Although the Jews had been correct about Elijah preceding Jesus, they had not understood the spiritual aspect of John the Baptist nor the first incarnation of the Messiah before Jesus came to rule in strength at His second coming (Malachi 4:5).

- While not Elijah himself, John fulfilled the role of the prophesied Elijah (John 1:21), but Elijah himself also arrived at the transfiguration of Jesus (Mt 17:3; Mk 9:4; Lk 9:30) and will most likely precede the second coming of Jesus (Rev 11:3-6).
- John the Baptist responds to three individuals who he is not: 1. the Messiah (Jn 8:21) 2. Elijah (in the literal, physical sense) 3. the Prophet (Mt 13:57, 21:11; Jn 6:14).
- Jesus was told that people thought Him to be: 1. John the Baptist 2. Elijah 3. one of the Prophets (Mt 16:14; Mk 6:15, 8:28; Lk 9:19).
- Some individuals confused the messenger (John the Baptist) with the Message (Jesus). (Luke 3:15; Acts 18:25; 19:3)
- Moses had given a Messianic prophecy of the coming of "the" Prophet after him (Deuteronomy 18:15).
 - John the Baptist may have been involved with the Essene community who are known for the Qumran & Dead Sea Scrolls. The Essenes expected three different eschatological people to come, so the Messiah, Elijah, and the Prophet may have been their expectations.

1:22 John had to be begged to talk about himself because his focus was solely on the Lord. John was not on stage in the spotlight for himself, but to direct people to the Lord.

1:23 John finally defines himself in relation to Jesus (Malachi 3:1); John is only "a voice" while Jesus is "the Word."

- John the Baptist quotes Isaiah 40:3 in preparation of the true Way - Jesus (Jn 14:6; Acts 9:2, 19:9 & 23, 24:14 & 22) which is the "straight" (Acts 9:11, 13:9-

10, 14:10, 16:11) “highway” (Prov 15:19, 16:17; Isaiah 11:16, 35:8 → Num 20:17, 21:22).

- The passage in Isaiah focuses on the return of God’s people (Israel) from captivity back into the promised land; symbolically, John’s message was the same.
- All of the gospels include Isaiah 40:3 being fulfilled with John the Baptist and Jesus Christ. John the Baptist identified himself as a “*voice crying in the wilderness*” (John 1:23)
- The concept of preparing the way is similar to a herald that went before the coming of royalty to announce his arrival.
 - The term “Parousia” (a Greek term meaning “coming” or “presence”) is used for the Second Coming and preparation for a royal visit.
- The description of straight means single-minded/purposed without distraction. The term “straight” also inferred righteousness contrasted to sin which meant deviation.

1:24 The Pharisees (religious leaders) from Jerusalem had sent these priests and Levites to question John’s practices. They came to criticize and not to sincerely understand.

1:25 The religious cynics questioned John’s authority to baptize. Baptism was utilized with proselytized Gentiles (who had been circumcised) converting to Judaism.

- The Pharisees did not understand that Jews needed to be baptized for public repentance in preparation for the Messiah (Isaiah 52:15; Ezekiel 36:25; Zechariah 13:1).
- Israel awaited the coming of the Messiah as foretold by the Old Testament Prophets, but Elijah was to come before the Messiah Christ (Malachi 4:5).

Jewish Leaders Research the Identity of John the Baptist			
Jn 1:19	“Who are you?”	Jn 1:20	“I am not the Christ”
Jn 1:21	“Are you Elijah?”	Jn 1:21	“Of course, I am not.”
Jn 1:21	“Are you the Prophet?”	Jn 1:21	“No”
Jn 1:25	“Why do you baptize if you aren’t the Messiah, or Elijah, or the Prophet?”		

1:26 John admitted that his baptism was with worldly tangible water while the supernatural baptism of Jesus would be so much more.

- The religious skeptics did not know Jesus nor recognize Him as the Messiah (Matthew 7:23).
- “*I baptize you with water for repentance, but the One who is coming after me is more powerful than I. I am not worthy to remove His sandals. He Himself will baptize you with the Holy Spirit and fire.*” (Matthew 3:11)

1:27 The sandal was the lowliest element of dress; only Gentile slaves were required to untie the sandals and wash the feet (it was beneath Jewish slaves). However, John could not even reach the level of a slave in regards to Jesus Christ (Matthew 11:11).

- John is using a cultural symbol to show his humility before Christ. Rabbis taught that the servant of a Rabbi should do everything for the Rabbi that a slave would do for a master except for untie his sandals.

1:28 John the Baptist baptizing in Bethany (“House of crossing over”) which is considered by some to be the point at which Joshua crossed the Jordan (Joshua 4:9; Mt 3:9).

- This is a different “Bethany” than the hometown of Mary, Martha and Lazarus that was two miles from Jerusalem. This Bethany was east of the Jordan across from Jericho.
- The King James Version calls this Transjordan town “Bethabara.” This name (Bethabara) was used by Origen of Alexandria (184AD-253AD).

8 John 1:29-51

Read John 1:29-36 ... John the Baptist Identifies the Lamb of God

Shared Account of Jesus Baptism: Jn 1:29-34; Mt 3:13-17; Mk 1:9-11; Lk 3:21-22

1:29, 36 The term “lamb of God” is used only twice (witness) in Scripture by John the Baptist in reference to Jesus.

- “Lamb of God” is the first Christological statement that John makes upon seeing Jesus. The time of Passover was near (John 2:13), and this was a reference to the Passover Lamb.
 - Jesus would fulfill the prophecy of Isaiah 53:7 as the “suffering servant.”
 - God would provide the sacrifice of His Son as He did with Abraham and Isaac (Genesis 22:8).
 - The scapegoat (Leviticus 16) would also symbolically take away the sin from the community on the Day of Atonement. The Greek term for “take away (airōn αἴρων) meant to lift up and carry away.
- The sacrifice of Jesus went beyond the Jewish community to include the Gentile “world.”

1:30 Just as with all of those who heralded Jesus’ coming, Jesus walked on this earth after them, but existed eternally before them (Hebrews 7; Revelation 22:16)

- John asserted that Jesus pre-existed creation and created the world (John 1:3, 10, 8:57-58, 17:5)

1:31 John the Baptist twice (witness) says that he didn’t “know” Jesus as Christ (Jn 1:33; Lk 1:41-42; 7:19), but walked in obedience to the God’s commands.

- Two reasons for John’s preaching: 1. To prepare the way for the Lord through the repentance of the people 2. To reveal to Israel Jesus as the identity of the Messiah.

1:32 John the Baptist witnessed the Spirit descend and rest on Jesus as the sign that Jesus would be the One to baptize with the Holy Spirit.

- Doves represented innocent gentleness, peace, and fidelity as they mate for life (Ps 55:6, 68:13)
- The Spirit hovered over creation as a dove might (Genesis 1:2), and Noah released a dove twice to find dry land (Genesis 8:8-9, 11-12).
 - The dove as a symbol of the Spirit (Psalms 55:6, 68:13; Jn 1:32-33) was sent out but the waters (chaotic system of the world) offered no place to land.
 - Believers filled with the Spirit will have no home in this polluted world under God’s judgment until Jesus’ second coming.
 - Noah sent a dove out again after waiting seven (fullness) days and returned with an olive branch (which is typically representative of Israel) showing that the watery chaos was receding. Throughout the millennia, Jesus will reign via Jerusalem in this world.

- 1:33 John the Baptist repeats that the Spirit “remained” (menon μένον) on Jesus. This word “menon” means to “rest” or “abide.”
- John the Baptist did not recognize his cousin Jesus as the Messiah until it was confirmed with the descent of the dove upon Jesus. This was the sign that God had forementioned to John the Baptist.
 - The baptism of the Holy Spirit is the initiation of salvation and the assimilation of the believer into the family of God and the body of Christ (1 Corinthians 12:13).
- 1:34 John the Baptist simply shares his testimony as an eye witness (John 4:42). John affirms that Jesus is divinity incarnate.
- 1:35 Throughout Scripture, the number “two” represents witness. These two disciples of John would now become witnesses of Jesus.
- 1:36 John the Baptist continually took the focus from himself while directing the focus to Jesus. (John 3:30)

Read John 1:37-42 ... Andrew Introduces Simon Peter to the Messiah

- 1:37 Andrew was first a disciple of John the Baptist, but then left John to follow the “Lamb of God.”
- The second disciple may have been the John, the writer of this gospel. John does not mention himself by name a single time in the gospel that he wrote.

John Explains Jewish Terms to Gentiles		
John 1:38	“Rabbi”	Which means “Teacher”
John 1:41	“Messiah”	Which means “Christ”
John 1:42	“Cephas”	Which means “Peter”
John 9:7	“Siloam”	Which means “Sent”
John 20:16	Aramaic “Rabboni”	Which means “Teacher”

- 1:38 This question from Jesus reflects the same question that Jesus asked when He stayed at the Temple as a young boy (Luke 2:49) as well as the question at the conclusion of Jesus’ ministry (John 18:4).
- At this point, the two disciples only knew Jesus to be a “teacher” (“Rabbi”); however, they would come to know Jesus as Lord.
 - The Greek term “staying/abide with” (menei μένει) is used three times in John 1:38-39 to show an early discipleship time.
- 1:39 The “Paschal Lamb” was offered by Israel at the first Passover (Ex 12:3-7), so that the Lord would intervene to limit the “destroyer” from harming a household covered with the blood of the lamb. Each Passover afterwards, lambs were sacrificed in remembrance and as a foreshadowing of Jesus giving His life for sins of man.
- Andrew stayed with Jesus until the “10th hour.” John uses Roman time as well as Jewish time, so the time would be 4:00PM or 10:00AM (Compare John 19:14 with Mark 15:25; also consider John 11:9)
- 1:40 After becoming the first disciple of Jesus, Andrew then leads his brother, Simon Peter, to Jesus.
- Immediately after realizing that Jesus was the expected Messiah, Andrew goes and finds His brother to lead him to Christ.
- 1:41 The title “Christ” is Greek for the Hebrew term, “Mashiah” meaning “the anointed one”; the Hebrew term is only used twice in the New Testament (Jn 1:41, 4:25).

- Judah’s kings in the Old Testament were anointed at the beginning of their reign, and Jesus was expected to reign on the throne of a physical kingdom in Israel.
- 1:42 Jesus knew who Peter was and was to be. Jesus revealed that he knew Simon (“he that hears and obeys”) as the son of John (“grace and mercy of the Lord”).
- Just as God changed the names of Abraham and Jacob, Jesus now changed the name of Simon to the Aramaic/Syriac name of Cephas (“stone” or “rock”) – Mt 16:18.
 - The Aramaic/Syriac name of “Cephas” is translated into Greek as “Petras” which means a “detached rock.” (Petras is different from “Petra” (Matthew 16:18) which means a “large bedrock in the earth”).
 - Six times, Peter is called Cephas (John 1:42; 1 Corinthians 1:12; 3:22; 9:5; 15:5; Galatians 2:9).

Read John 1:43-46 ... Philip Introduces Nathanael to Jesus of Nazareth

- 1:43 Jesus commanded obedience without explanation with two words, “Follow Me!” Philip (“lover of horses”) had been found (as if sought) by Jesus.
- Although Philip was characterized as a pragmatist, he followed the Lord immediately.
 - Jesus was raised and ministered in Galilee which was located on the tribal allocation of Zebulun and Naphtali (Isaiah 9:1).
- 1:44 Philip, as well as the brothers Andrew and Peter, came from Bethsaida (“the house of fish”). Bethsaida was the furthest northwest point of the Sea of Galilee.
- 1:45 Philip understood the Messianic references of the Old Testament (Luke 24:27), but identified Jesus with worldly references of his father Joseph (Mt 13:55; Lk 4:22; Jn 6:42) from Nazareth.
- Nathanael (“God has given”) is only referenced by the name, Bartholomew (Son of the Furrow/Trench – for planting seeds), in the synoptic gospels, and never Nathanael.
 - Moses had given a Messianic prophecy of the coming of “the” Prophet after him (Deuteronomy 18:15).
 - In the Old Testament, the Messiah (Jesus) is called the Branch or “Netzer” (Isaiah 11:1, 53:3; Jeremiah 23:5, 33:15; Zechariah 3:8, 6:12).
 - A “Netzer” is correlated to being a Nazarene. Jesus was raised in Nazareth and based His ministry in Capernaum; both locations were in the poor Galilee region of Israel while the wealthier upper class lived in and around Jerusalem in the southern region of Judea.
 - Nazareth was an uncultivated, disreputable place (Jn 1:46) that may have been named after the hill behind it (Lk 4:29); the hill Notserah means “one guarding/watching.”
 - Not only had Micah accurately foretold the birthplace being Bethlehem (Micah 5:2), but Isaiah had also accurately foretold the location of Jesus’ ministry.
- 1:46 Only God is good (Lk 18:19), so Nazareth is the only place that someone good (Jesus) came “out of”. Jesus came from humble beginnings to establish His kingdom.
- The welcome of “*come and see*” is a repeated statement of those coming to the Lord. (John 1:39)

Read John 1:47-51 ... Nathanael Discovers the Supernatural Nature of Jesus of Nazareth

1:47 Philip invites Nathanael (“gift of God”) to come see Christ, but of course the Lord had already set His sights on Nathanael.

- A “true Israelite”, one who is truly of the people of God has complete integrity without deceitful games and hidden agendas. Unlike the Pharisees and religious leaders, Nathanael did not have any hidden motives (Psalm 32:2).

1:48 Jesus saw Nathaniel “under the Fig Tree” (symbolic of under Jewish Law).

- Before anyone comes to the Lord, the individual has already been seen by the Lord and is called to Him.

1:49 Nathanael recognizes Jesus as much more than the son of Joseph (Jn 1:45).

- Jesus is the Son of God and to be recognized as King (Zechariah 14:9) regardless of the humble origins.
- The disciples (as with the entire Jewish community) recognized the Messiah as a conquering king instead of the fulfillment of Isaiah’s prophecy of the suffering servant.

1:50 Nathanael believed because Jesus had worked in the tangible world to see him from afar.

1:51 Jesus was to open the supernatural and make the spiritual realm available to this world as Jesus represented the staircase to Heaven that Jacob had foreseen 2000 years before (Genesis 28:12-13).

- Nathanael may have been reading the passage about Jacob as he sat under the fig tree (John 1:48).
- The Greek term for “truly” or “I assure you” is the transliterated word from Hebrew “Amen” (Hebrew: אָמֵן Greek: ἀμήν). Transliteration means that the same word is in one language as another without being changed to translate.
 - The word “Amen” is meant to be firm or certain; it means “so be it”, “I affirm” or “I agree.”
 - The word “amen” is the Old Testament term for “faith” (Habakkuk 2:4)
 - Jesus is the only one in Scripture that begins a sentence with the word “Amen” which He used to express that He had something significant to say. (Matthew 11:11; 16:28; 25:45). Jesus utilized “Amen, amen” to announce upcoming important statements.
 - The term “amen” evolved to be used as an affirmation and agreement by the listener.
- The term “Son of Man” references the humanity of the Messiah as He became part of mankind. The divine transportation of clouds was also used by the “Son of Man” (Daniel 7:13); clouds also describe Jesus’ ascension and coming again. (Acts 1:9-11)
 - It is interesting that explicitly, Jesus was not the biological son of Joseph; He was the biological son of a woman.
 - The first use in the New Testament of the title “Son of Man” (Matthew 8:20) vastly contrasts to the last use of “Son of Man” (Rev 14:14).

Read John 2:1-12 ... The First Sign of Jesus Making Wine at a Wedding (1st Sign)

- **The Story of the Wedding Feast in Cana is only recorded in the gospel of John; this is the only “sign” (semeion σημεῖον) of Jesus that is not repeated in another gospel.**

2:1 A wedding occurred on the 3rd day (three represents revelation), and as Mary witnessed the beginning of Jesus’ ministry with His first “sign” (semeion σημεῖον), she would also testify to His crucifixion and resurrection.

- Jewish weddings were festive celebrations that lasted seven days in the groom’s home.

2:2 The blessing of Jesus would have never been experienced if He would not have been invited to join in the festivity.

- Believers should walk with an open invitation for Jesus to join in every situation.
- The disciples of Jesus were with Him at the wedding.

2:3 Mary brings the need to the Lord expectantly, but Jesus questions Mary’s intent (Mt 26:45 → John 7:5-8). Mary’s focus was on others as she states that “they” don’t have wine.

- Mary’s request (prayer) was not prescriptive, but instead, she simply brings the need to the Lord.
- In those days, wine began to ferment as quickly as six hours after it is pressed from the grapes; it was only in modern history that man is able to keep wine from fermenting – so this was more than simply grape juice.

Biblical Use of Wine	
1. Wine is a gift from God	Psalm 104:14-15; Ecclesiastes 2:24; 3:12-13; 8:15; 9:6
2. Wine in the Levitical Offering	Exodus 29:40; Leviticus 23:13; Numbers 15
3. Wine has been abused by man	Noah (Genesis 9:21); Lot (Genesis 19:30-38); Priests (Leviticus 10:1-11); The Fool (Proverbs 23:29-35)
4. Warning against Drunkenness	Proverbs 20:1, 21:7, 31:4-5; Romans 13:13; Ephesians 5:18; Galatians 5:16-21
5. Jesus Drank Wine	John 2:1-12; Matthew 11:19; Luke 7:34
6. Allowance for Timothy	2 Timothy 5:23
7. Responsibility instead of Abstinence	Romans 14:1-5; 20-23; 1 Timothy 3:3, 8; Titus 1:7; 2:3
<i>Man’s abuse of God’s gifts has always been the problem. Man perverts and pollutes all that God has created good.</i>	

2:4 God’s people are to be about His business, but often believers pray as the world would pray in requesting comforts from the Lord when we should be focused on His kingdom. The prayers of believers should be about the Lord and His work.

- Three times, Jesus states that His hour had not yet come (Jn 7:30, 8:20) prior to the Gentiles (Greeks) seeking Him (Jn 12:23) and Jesus responding that His hour had come. Jesus says that “the hour is here” to Samaritan woman in (Jn 4:23)
- The term “woman” (gynai γυναῖ) is a Semitic term that was not harsh in those times. This same term is used when John is told to care for Mary (John 19:26) as well as when the resurrected Christ encounters Mary Magdalene in the garden (John 20:13).
 - The term shows that the Son has matured beyond childhood in His mother’s home. The family of Jesus did not accept him as the Messiah (John 7:3-5; Matthew 12:46-47; Luke 11:27-28) until after His resurrection (Acts 1:12-14; 1 Corinthians 9:5).

- “My hour” represents the time that Jesus would be crucified and resurrected, so Jesus understood the culmination of His full ministry even as His ministry began.
- Throughout John (Jn 2:4, 7:30, 8:30), the “hour” had not yet come; however, the hour did arrive with the seeking of Jesus by the Gentiles (John 12:23).

2:5 Mary gives good advice to the servants to be obedient to the Lord Jesus (Mt 17:5; Mk 9:7; Lk 9:35). As He had grown in her household, she must have experienced many of occasions to trust His guidance (Lk 2:46).

- Mary may have been coordinating the wedding festivities as she had the authority to order the servants to obey Jesus in the groom’s house.

2:6 Six (the number of man) stone (1 Peter 2:4-5) water (John 7:38) jars (John 4:28) were typically used for “Jewish purification” (Jn 3:25-27, Numbers 19:17-21 & 31:23).

- Two or three witnesses were required by law (Dt 17:6, 19:15) and the twenty to thirty gallons would testify of His miraculous power.
- There were many oral traditions around eating which were of great importance. Rabbi’s had been excommunicated because they broke the oral traditions. The Greek word “Tum’a” (“impurity” הטומא) comes from the Hebrew word “Atum” (“blocked” ’ōṭēm אֹטֵם), and Jews believe spiritual forces are blocked when there is uncleanness. The “Mikvah” (הַמִּקְוָה) is a bath used for ritual immersion/cleansing and ritual purity; although this might be a bath inside a building, the water has to be natural (rain, well, etc.).

- The “halacha” is the Jewish law that supplements the scriptural law in the Talmud. The halacha (Jewish law) contains a great deal about hand washing as Jews extrapolated laws beyond their original intent – if a law was beneficial for a priest, it was good for everyone; if washing hands before a meal was beneficial, then washing hands after a meal would be beneficial.

Occasions Jews Must Wash Hands For Ceremonial Purity
<ul style="list-style-type: none"> • When they awake (shacharit) • Before & After Eating • Between Courses of Meals • After using the bathroom • After touching head/scalp • After getting a hair cut • After cutting nails • After touching footwear • After donating blood • Upon leaving a cemetery

- If only one hand touches anything unclean, then only that one hand needs to be washed. The traditional Jewish washing cup has two handles.



- The handwashing traditions had originally begun with the priests washing before they ministered in the Temple (Exodus 30:19; Leviticus 15:11).
- Hands were washed by filling a container with water and then pouring the water over the hand while rotating the wrist until it drips off the elbow.
- Jewish hygienic traditions kept the Jewish community from being seriously impacted in the 14th century Black Plague that killed 25 million – a third of the European population.

2:7 Obedience to Jesus always results in blessing; these servants fully obeyed Jesus (“to the brim”).

2:8 The water was drawn from the jar (human shell – Philippians 2:17; 2 Tim 4:6) and taken to chief servant (Romans 3:25). By this time, the water had turned to wine representing the life given by Jesus (Mt 26:27-28; Mk 14:23-24; Lk 22:20).

2:9 Only the “lowly” servants knew where the miraculous wine was from (James 1:9, 1 Cor 1:27).

2:10 The Groom (representing Jesus – Mk 2:19) is praised for the new wine (Mt 9:17; Mk 2:22; Lk 5:37-39).

2:11 Jesus performed the “signs” (semeion σημεῖον) at the wedding to encourage His disciples (John 2:22).

- This revelation resulted in the belief of His disciples as they began to recognize who He was.
- The divine power and glory of Jesus was displayed (2 Pt.1:16) just as on the mount at His transfiguration (Mt.17, Mk.9:1-10, Lk.9:29-36).
- Cana (“place of reeds”) of Galilee (“circuit/district”) was the location of the wedding and first “sign” (semeion σημεῖον) of Jesus’ ministry.

2:12 Jesus went “down” (descended to) Capernaum (“the house of Nahum”) where the headquarters of His ministry was to be.

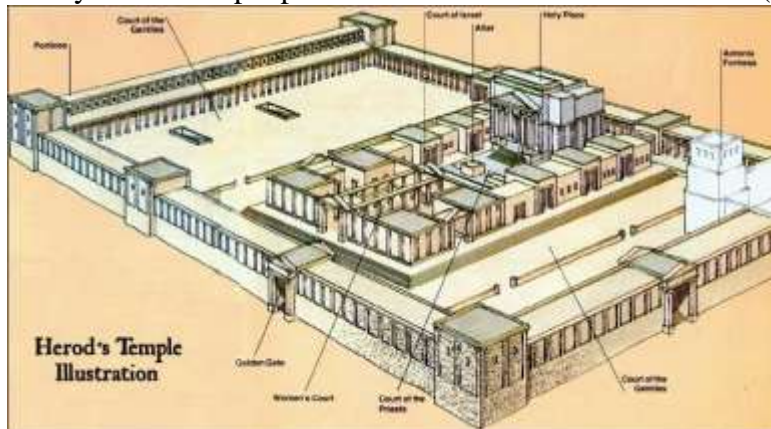
- Although the family of Jesus, the mother and brothers, were with Him, they did not believe in Him (Mt 12:46; Mk 6:3; Jn 7:5) until after His resurrection when Jesus’ family became committed followers to His claims (Acts 1:14; Gal 1:19); two brothers, James and Juda, actually penned books of the Bible.

The 3½ Year Public ministry of Jesus is calculated by counting the number of Passovers in the Gospel of John	
First Passover	John 2:13, 23
Second Passover	John 6:4
Third Passover	John 11:55, 12:1, 13:1
Possibly Fourth	Possibly John 5:1 (“A Feast”)

Read John 2:13-25 ... Jesus Cleanses the Temple

Shared Account of Jesus Cleansing the Temple: Mt 21:12-17; Mk 11:15-19; Lk 19:45-48; Jn 2:13-25

2:13 Jesus faithfully obeyed and fulfilled the law. The Lord had established three times each year for His people to come before Him in Jerusalem (Ex 23:17; Dt 16:16).



2:14 Jesus “cast out” the religious leaders because they profited by the sale of overpriced sacrifices to the impoverished Jews. The money changers provided the service of currency exchange for foreigners at a profit.

- The East Gate led directly into the Court of Gentiles, and many took it as a thoroughfare into the city of Jerusalem. There was a great deal of traffic in the Court of the Gentiles for travelers simply cutting across.
 - The money changers were set up in the court of the Gentiles which was the location of outreach to foreigners wanting to know God. A “missionary” place became a “monetary” place.
- The money changers provided the service of currency exchange for travelers and foreigners at a profit. The exchange rate to exchange the traveler’s currency into acceptable Temple currency of the Temple was equivalent for two hours wage for the average working person for every half shekel.
- The silver coin was a shekel; the collectors would have requested a half shekel from both Jesus and Peter. Jews would need to pay the money changers (Matthew 21:12) if they did not have a shekel (it could not be a different kind of coin). The Temple tax was mandated as Tyrian shekels (tetradrachms or tetradrachmas) which were minted in Tyre. Roman coins were only 80% silver while the shekels of Tyre were more pure silver (greater than 94%).
 - An amazing characteristic of this “sign” (beyond a fish having a coin in its mouth) was that the coin was the exact type of coin that was needed).
 - On one side, the coins had an image of the Phoenician god Baal which the Jews derided as “Beelzebub.”
 - On the other side of the coin was an image of Alexander Balas who had claimed to be the son of Antiochus IV Epiphanes.
 - The Tyrian shekels were also engraved with the Greek inscription "of Tyre the holy [city] and [city] of refuge" ("ΤΥΡΟΥ ΙΕΡΑΣ ΚΑΙ ΑΣΥΛΟΥ")



- The money changers would also sell sacrificial animals to those who traveled distances. However, priests would find blemishes from the local sacrifices, so that even the local Jews were forced to buy sacrifices at the Temple for much more money.
 - God had extended the sacrifice to birds (doves) so that the poor could afford the act of sacrifice (Leviticus 5:11). Those in poverty could not afford a sheep, so the Lord allowed dove sacrifices for the impoverished. The money changers were even taking advantage of society's poorest.
 - The Lord's House was to be holy set apart for Him (Zechariah 14:20-21).
- 2:15 Jesus did not react without forethought; He took the time to make a whip of cords, so His action was premeditated (He drove the merchants out on several occasions).
- He drove everyone, the merchants and customers, from the Temple complex.
 - He drove the "higher end" sacrifices as well because these were used by those who had the resources for the illicit commerce.
 - Jesus did not confiscate the money for legitimate purposes as God has no need for the world's resources (3 John 1:7).

Anger: Motivation & Longevity		
God gets angry	Dt 9:8, 31:17; Ex 15:7, 32:10-11; Nu 11:1-2; 32:13; Job 4:9; Jer 32:29; 2 Ki 13:3, 17:18; Ez 7:8; Is 13:9; Lam 2:6-7; Ps 7:11	<i>"God is a righteous judge, and a God who shows His wrath every day."</i>
Jesus was angry	Mark 3:5	<i>"After looking around at them with anger and sorrow at the hardness of their hearts, He told the man, 'Stretch out your hand.' So he stretched it out, and his hand was restored."</i>
Be resistant to anger	James 1:19-20	<i>"Be slow to anger...For man's anger does not accomplish God's righteousness."</i>
	Psalms 37:8	<i>"Refrain from anger and turn from wrath..."</i>
Do not continue to be angry	Ephesians 4:26	<i>"Be angry and do not sin. Don't let the sun go down on your anger."</i>
	Psalms 4:4	<i>"Be angry and do not sin; on your bed, reflect in your heart and be still. Selah"</i>
	Colossians 3:8	<i>"...now you must also put away all the following: anger, wrath"</i>

2:16 Those selling the doves (used as a sacrificial offering by the most impoverished) were told to remove them as well. The world is driven by the finance of trade, and the church should rise above becoming simply a financial institution (Matthew 6:24).

- 2:17 Jesus quotes David as He is hated and ostracized by men who detest the Lord. *“Zeal for Your house has consumed me, and the insults of those who insult You have fallen on me.”* (Psalm 69:9).
- 2:18 The religious leaders had questioned the authority of John the Baptist (Jn 1:24-25), and they were unaware that God the Father had given authority to the Son (Jn 5:27, 10:18, 17:2); all authority is granted by God and must answer to Him (Jn 19:10-11).
- The Jewish religious leaders could not deny that Jesus was performing amazing “signs” (semeion σημεῖον), so their central question was based on His authority. They would ultimately attribute the supernatural power of Jesus to Beelzebub.
 - They would refer to Jesus as Beelzebub (“Chief of Demons” – Mt 10:25; 12:24; Mk 3:22; Lk 11:15), and the world would also deride the followers of Jesus.
 - Baalzebub was initially the fertility chief of Ekron (2 Kings 1:3, 6); however, the Jews altered the name to Beelzebub which means “lord of the dung” or “lord of the flies.” The Jews did this to many names to make fun of their enemies, conquerors and their false gods.
- 2:19 Jesus did not answer His critics in a way that they could understand (Mt 13:10-15).
- The Jewish religious leaders thought that Jesus was referencing Herod’s Temple when in reality, Jesus was referencing His death and resurrection (John 2:21).
 - This statement was used against Him when being prosecuted at His crucifixion (Mt 26:61; Mk 14:58) and while being mocked on the cross (Mt 27:40); the spiritually blind accusers did not realize that He was fulfilling His prophecy.
- 2:20. As an Idumean, Herod constructed the Temple to placate the conservative Jews.
- The Jewish leaders referenced the length of time to build the sanctuary portion of the Temple. This (Herod’s) Temple structure was in the midst of being built as the construction lasted from 20BC until 64AD.
 - If the reference to 46 years of construction was accurate, this conversation occurred in 26AD.
 - If Jesus was thirty-three at His crucifixion, the sinful people had been constructing the “sanctuary” of the Temple thirteen (number of rebellion) years longer than Jesus would live.
 - Construction on the Temple would not be completed for several more decades
 - Herod’s Temple only stood complete for 6 years before it was demolished by the Romans.
 - It is estimated that over 80,000 laborers were employed on the construction of the Temple.
 - The Temple was positioned on an area of 36 acres which was 20% (1/5) the land mass of Jerusalem at that time.
 - The height of the Temple building was 90’ above the Temple Mount.
 - The Temple was constructed of either polished limestone or a native stone (mezzah). This was a bright white structure that was trimmed in gold.
 - Josephus documented that the stones were 25 cubits x 8 cubits x 12 cubits. An average cubit was 18 inches, so the stones were 37½ feet x 12 feet x 18 feet.
 - Solomon’s Temple had been destroyed in the third invasion by Babylon; Zerubbabel’s Temple had been damaged and spoiled by conflict in the centuries prior to Jesus.

- Herod's rebuilding was a massive (over eight decades) effort to rebuild Zerubbabel's Temple which is the reason that Jews refer to both as the second Temple.
 - Even the disciples of Jesus were visually impressed with the immensity of the stones of the Temple; many of the individual stones exceeded several hundred tons. They were so heavy and level that no binding material (mortar) was necessary. However, Jesus was even greater (and firmer a foundation) than the Temple (Mt 12:6, 23:17)
- 2:21 Jesus was the "spiritual" Temple (Rev 21:22) that housed the Spirit of God (1 Kings 8:10-13; Lk 4:1) and established communication with God the Father (Mk 11:17).
- Believers also received the Spirit and have become the Temple of God (1 Corinthians 3:16-17)
- 2:22 It was only after Jesus had been resurrected that His disciples understand and believe His Words as Messiah and Lord (Mt 27:63).
- The terms "believe," "trust," and "faith" all have the same Greek root.
- 2:23 Mankind is always looking for the tangible elements of even spiritual matters; this could lead to false beliefs if the Word of God is not the authority (Mt 24:24).
- Jesus confirmed and fulfilled Scripture (the Old Testament) through His "signs" (semeion σημεῖον).
 - The Passover was an annual celebration on the evening of the 14th day of the month of Nisan (or Abib in earlier times). The Passover commemorated when the Lord passed over (spared) His people because of the blood on the doors of their homes. (Exodus 12)
- 2:24-25 Jesus did not "entrust" himself to believers because He knew what was "in man". While mankind readily extols the tangible activities of this world (e.g., praising men, their accomplishments, their abilities), the focus of Jesus was the spiritual kingdom of God.
- For believers, an initial decision is made valid by the discipleship that follows.
 - The Jews had accepted Jesus as the Messiah in the context of a military leader; however, they did not accept Him as Isaiah's suffering servant (Isaiah 53:7).

The gospel of John is the only gospel where Jesus ministers in Jerusalem early in His ministry.

10 John 3:1-21

Read John 3:1-8 ... Jesus Teaches Nicodemus of Being Born Again

- 3:1 Talmud refers to Nicodemus ("victor of the people") as the 4th wealthiest individual in Jerusalem as a "ruler of the Jews" (probably a member of the Sanhedrin).
- Pharisees ("the separated ones") evolved during the Maccabean period and held to the whole Old Testament law as well as oral conditions (Talmud) of purity. Most Pharisees would make a noticeable exhibition of their purity as they expanded on the written law to the oral law.
 - The Greek term for "Sanhedrin" (sunedrion συνέδριον) means assembly or council. The Sanhedrin consisted of seventy Jewish elders to make up the ruling

council. Seventy elders were initially called to assist Moses (Numbers 11:16; Deuteronomy 16:18)

3:2 This powerful man came privately by night (secrecy) to affirm Jesus as a godly “teacher” (Mt 19:16; Mk 10:17; Lk 18:18).

- Nicodemus seemed to be hesitant to engage with Jesus in the light of day.
- Rabbis taught that the Torah should be studied at night when there were less distractions.
- It is not a compliment that the man considers Jesus as only a “teacher” (Rabbi) because he doesn’t understand that Jesus is Lord.
- Nicodemus may have believed that Jesus was fulfilling the Messianic prophecy by Moses of a coming prophet (Deuteronomy 18:18).

3:3 An individual must be born into the kingdom of God to even “see” it because it is spiritual and is only revealed by the Spirit of God (Rom 14:17).

- Entering God’s family and becoming a believer is not about a sinful person getting better; instead, it is about a man becoming born again as a new creation (2 Corinthians 5:17; Galatians 6:15)

3:4 Nicodemus was referencing a physical birth while Jesus referenced a spiritual birth.

- The Greek term “again” (anōthen ἄνωθεν) in the phrase “born again” can mean “from the beginning,” “a second time,” or “from above.” The more accurate translation would be a man must be born “from above.” (John 3:31; 19:11)

3:5 Nicodemus continued to be focused on the physical (John 10:38), but being “born of water” was not enough as a believer must also be spiritually born of the Spirit (Mt 3:11; Mk 1:8; Lk 3:16; Jn 1:33).

- Water and Spirit are used together for a renewed relationship with God (Ezekiel 36:25-27).
- Water can represent the Word of God as one cannot come to the Lord Jesus without His Word of truth (Eph 5:26; Isa 55:10-11; John 15:3, 17:17; Psalm 119:9).
- Jesus is also the living water that gives life (John 7:38, Revelation 7:17, Isaiah 12:3, 1 Corinthians 10:1-4, Jeremiah 2:13 & 17:13).

3:6 *“Whatever is born of the flesh is flesh, and whatever is born of the Spirit is spirit.”*

- The Greek term “Spirit” (pneuma πνεῦμα) corresponds to the Hebrew term “ruach” (רוּחַ) in the Old Testament which is also used for “wind” or “breath.”

3:7 There is no way to birth spiritual life from the worldly materialistic flesh.

- The worldly tangible cannot breed the spiritual which is the reason that a second birth, a spiritual birth, is necessary (Rom 8:1-17).
- The Greek term for “amazed” (thaumasēs θαυμάσιος) can also mean to “wonder” or “marvel.”

3:8 Understanding the direction of the Spirit is likened to the difficulty of understanding the origin or destination of a breath of wind.

- This is the only time that the word “pneuma” is translated “wind” (usually “anemos” – Mt 11:7) instead of “spirit” (pneuma translated as “spirit” in the New Testament 386 times).
- The verb is “pneo” which can be translated “blow” as well as “breathe” (Lk. 23:46; Acts 9:1; 2 Tim. 3:16).
- A different interpretation is that the Spirit breathes and affects at His will.

Read John 3:9-15 ... Jesus Explains the Symbolism of Moses' Snake on a Pole

- 3:9 Nicodemus was likely an intellectual and well-schooled, so it was difficult for him to have any inkling of faith. Nicodemus desired an understanding about the sovereign God's plan before accepting it.
- 3:10 Although Nicodemus had been a religious teacher, he had intellectual knowledge without experiencing the Spirit filled realities of being born again.
- Believers must be careful about having the ambition to learn more impede their willingness to act in faith.
- 3:11 The "We/Our" refers to Jesus and the Old Testament Prophets (including John the Baptist – Mt 11:13; Lk 16:16) who had shared the truth of the Messiah.
- Scripture required two or three witness to establish the truth (Deuteronomy 17:6, 19:15; Matthew 18:16; 2 Corinthians 13:1; 1 Timothy 5:19)
 - The reference of "we" might also relate to God the Father and God the Son (John 5:17, 21, 23; 6:44, 57).
- 3:12 Men who cannot accept the prophecies, fulfillments and truths of the Lord concerning this world will not be able to grasp and believe in the spiritual truths of afterlife.
- 3:13 Only Jesus had ascended (had gone up on His own accord) into heaven except Jesus.
- Several men had been taken to heaven, including Enoch (Gen 5:24; Heb 11:5), Elijah (2 Kings 2:11) and John/Paul (2 Cor 12:2), but the Lord rose under His own purpose and power, so that men through Him might enter heaven as well (Gen 28:12; Jn 1:51).
 - Jesus was pre-existent to creation, and Jesus was pre-existent to his birth by Mary. (John 1:1-4)
 - The term "Son of Man" references the humanity of the Messiah as He became part of mankind. The divine transportation of clouds was also used by the "Son of Man" (Daniel 7:13); clouds also describe Jesus' ascension and coming again. (Acts 1:9-11). While the term "Son of Man" had Messianic implications, it did not have the militaristic and nationalistic associations. The first use in the New Testament of the "Son of Man" (Matthew 8:20) is in great contrast to the last use (Revelation 14:14).
- 3:14 Jesus was to be lifted up (Jn 8:28, 12:32) like Moses symbolic serpent (Numbers 21:9) in order to be crucified for the salvation of His people.
- A "right" relationship with God is based on faith; those who had faith to look were healed.
 - People began to idolize the serpent on the pole, so it was destroyed (2 Kings 18:4); the Nehushtan is a derogatory name given to the bronze serpent on a pole.
 - The Greek term for "lifted up" (*hypsōsen ὑψώσεν*) can also mean "highly exalted." (Luke 1:52; Acts 5:31, 13:17; Philippians 2:9)
 - Jesus "must" (*dei δεῖ*) be lifted up refers to the necessity of Christ's death on the cross.
- 3:15 Belief in Jesus Christ as the way of salvation ensures eternal life. True belief affects the actions and manner that one conducts himself (James 2:19-20); even the thief on the cross proclaimed Jesus (Lk 23:40-41).

- The term “everyone” (pas πᾶς) means that anyone who believes (Jew or Gentile) can have eternal life.

Read John 3:16-21 ... The Salvation of God and Condemnation of Sin

3:16 *“For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.”*

- Christianity is more than a doctrine; it is a lifestyle relationship with the person of Jesus Christ as the believer turns from selfish sin to selfless love.
- The Greek term for “life” (ζωήν ζωήν) is often used for resurrected life, supernatural life and eschatological life (John 17:3)
- The same Greek word used for “eternal” (αἰώνιον αἰώνιον) life is used for “eternal” hell (Matthew 25:46); society enjoys believing in eternal life while disbelieving in eternal hell.
- This verse describes a loving act by God the Father in giving His Son.
- God’s love was not selective or prejudiced, but He loved Jews and Greek alike. (2 Peter 3:9; 1 Timothy 2:4)
- Beyond a “loving emotion” the love of God culminated in sacrificial action.

3:17 *“For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.”*

- The purpose of the coming of Jesus was salvation; however, man would be condemned by the acceptance or rejection of Jesus (John 5:22-23; 9:39)

3:18 Any who does not believe in Jesus as the one and only incarnate Lord Christ continue living in the sinful nature of which they were born that has been passed down from the downfall of Adam.

3:19 Many prefer to live in the spiritual darkness of their sin (e.g., addictions) because they did not want to admit their sin (e.g., selfishness, perversions, etc.).

3:20 Believers should eliminate any activities that they attempt to hide or would be ashamed others to know. Jesus is hated by this world because He reveals sin and calls mankind away from the perverse, sinful lifestyles.

3:21 Those who apply the truth of the Lord and repent from sinful lifestyles come closer to Him to be shown additional ways to please the Lord.

11 John 3:22-36

Read John 3:22-30 ... Disciples of John the Baptist Worry About the Popularity of Jesus

3:22 Jesus taught his disciples and baptized them (John 3:22) and then He oversaw His disciples baptizing others (John 4:2). Jesus baptized with the Spirit (Lk 3:16) and taught His message of good news (1 Cor 1:17).

- John wrote the only gospel that tells of the early ministry of Jesus in Judea. The synoptic gospels begin with the ministry of Jesus in Galilee and then His ministry in Judea later.

3:23 John the Baptist was baptizing in Aenon (“springs/wells of water”) near Salim (“Peace”). The living water is always plentiful with enough for all who come (John 4:14).

- These were baptisms of repentance as Israel was called to turn from their sin and return to God.

- There were steady streams of people coming to be baptized.
- 3:24 The only way that the ministry and baptisms of John would cease was for him to be incarcerated.
- John would be incarcerated for criticizing the immorality of Herod taking his brother's wife Herodias (Mark 6:16-29). John the Baptist was probably incarcerated in the prison of Herod Antipas located at Machaerus (east of the Dead Sea).
 - This verse is the only mention of the incarceration of John the Baptist in the gospel of John. The beheading of John the Baptist is left out of the gospel of John (Matthew 14:1-12; Mark 6:14-29; Luke 3:19-20)
 - This verse shows the timeline being recorded in the gospel of John. The disciples of Jesus must have been baptizing while John the Baptist was still baptizing (most likely before the first chapter of Mark).
- 3:25 This dispute was used to enlighten John's disciples as to the only way to be pure through Jesus Christ.
- The "halacha" is the Jewish law that supplements the scriptural law in the Talmud. The halacha (Jewish law) contains a great deal about hand washing as Jews extrapolated laws beyond their original intent – if a law was beneficial for a priest, it was good for everyone; if washing hands before a meal was beneficial, then washing hands after a meal would be beneficial.
 - Jews were very sensitive to maintaining cleanliness (Matthew 23:25; Luke 11:39)
- 3:26 John's disciples seem envious of the crowds moving away from John to Jesus. Believers must always focus all attention on Jesus regardless of who is the focus of the stage light.
- 3:27 Any success or insight that a man attains has been given from God the Father. The gospel of John will continue to contrast the "man from heaven" with the "man from this world."
- In this verse, the pronoun "it" may refer to salvation while the pronoun "him" references the believer. (John 6:44, 65) No one can come to the Lord without being called.
 - Another meaning would be that the pronoun "him" may refer to Jesus while the pronoun "it" references the believer. This would identify believers as gifts from God to Jesus. (John 6:39; 10:29, 17:2, 9, 11, 24)
 - Every believer should understand in gratitude that everything that we have is a gift from God.
- 3:28 John reminds his followers that he always said that he was not the Messiah, but One would follow after him who is (John 1:15).
- John the Baptist continued to direct the praise of his followers to Jesus (John 1:6-8, 19-36)
- 3:29 The groom (Jesus) has the love and affection of His bride (His people – Ephesians 5:25; Revelation 19:6-8), and those who claim to be friends of Jesus should not be envious or jealous of the church's devotion to the Lord Jesus.
- There was an Old Testament concept of God being the bridegroom with Israel as His bride. (Isaiah 54:5, 62:4-5; Jeremiah 2:2, 3:20; Ezekiel 16:8, 23:4; Hosea 2:21)
- 3:30 "*He must increase, but I must decrease.*"

Read John 3:1-8 ... Jesus Is from Heaven Above

3:31 Jesus as God incarnate is greater than any worldly human from the earth (Gen 2:7), yet worldly mankind rejects His message of the supernatural kingdom of God.

- He who “*comes from above*” is a Messianic reference. While man needs to be “*born from above*,” Jesus is already “*from above*” before His incarnation.
- The term “*born again*” more specifically means “*born from above*.” (John 3:3-4).
 - The Greek term “again” (anōthen ἄνωθεν) in the phrase “born again” can mean “from the beginning,” “a second time,” or “from above.” The more accurate translation would be a man must be born “from above.” (John 3:31; 19:11)

3:32 Jesus is the ultimate revelation of God. While others speak from their worldly experience, Jesus spoke from His supernatural experience.

- The majority of mankind prefer to speculate on divine truths; man relies on his personal conjectures instead of on God’s revelation (Jesus; His Word).

3:33 The gospel is based upon trusting (doctrinally) God’s Word while having a relationship with Jesus (deity incarnate).

- Acceptance of Jesus is an initial response of faith followed by a daily response of faith.
- A mature believer has (1. Relational) a personal walk with the Lord (2. Doctrinal) as their understanding of the Lord grows (3. Obedience) and the believer submits to new revelations.

3:34 God the Father sent Jesus (the representation of the speech of God the Father – John 1:1) to share His truth to mankind. Jesus gives the Spirit “without measure” (Ephesians 4:7-8; 2 Corinthians 12:7) to any and all who believe and would welcome Him.

- The “Written Word” (Scripture) and the “Living Word” accurately reveal God to man.
- Jesus became a man to reveal God to man while giving man an example to follow as Jesus sacrificed His life for substitutionary atonement (Mark 10:45).
- There was no limit to the Spirit’s power and impact through Jesus; the Spirit was continually working through Jesus.
 - Rabbis of the time claimed that prophets had a “measure” (limited amount) of the Spirit; the Spirit came and went.
- The Spirit initiated the conception of Jesus (Matthew 1:18, 20; Luke 1:35; John 6:63). The Spirit identified Jesus as the Messiah (Matthew 12:18; Mark 1:10; Luke 3:22; John 1:32-33), and He was led by the Spirit (Mark 1:12; Luke 4:1). Jesus spoke (Matthew 10:20; Luke 4:18, 10:21) and worked through the Spirit (Matthew 12:28; Luke 4:14)
 - The Lord will give the Spirit to His children (Luke 11:13; John 7:39)
 - God’s people can be guided by the Spirit (Luke 2:27; John 16:13, 20:22)
 - Believers can speak by the Spirit (Mark 13:11; Luke 12:12).
- The Spirit of God was also referenced as the “Spirit of Jesus.” (Philippians 1:19; Acts 16:7; John 14:17)

- 3:35 Authority over everything was put in the pierced hands of Jesus Christ, the Son of God (Matthew 28:18); indeed, he has the whole world in His hands (Matthew 11:27; John 5:22-23, 13:3, 17:2; Acts 10:36; Ephesians 1:22; Philippians 2:10).
- God the Father loves God the Son (John 5:20; 15:9-10; 17:23-26) because Jesus would sacrifice His life and resurrect (John 10:17).
 - Throughout the gospel of John, the disciple John was referenced as the “one that Jesus loved” (John 19:26; 20:2, 7; 21:20) and Peter was reconciled to Jesus through love (John 21:15-17)
 - Individuals who love Jesus enough to obediently walk with Him will also be loved by the Father (John 14:21, 23; 16:27).
- 3:36 The wrath of God is on all of sinful mankind, but those who believe in Jesus Christ as Lord has eternal life (Mt 25:46; Jn 6:54, 68, 12:25, 17:2-3).
- In this verse, the opposing response to trust is disobedience.
 - The Greek term translated “believe/trust” (pisteuōn πιστεύων) is a different meaning than the term translated as “refuses to believe/trust” (apeithōn ἀπειθῶν) which means to “disobey.”
 - True belief results in rejection of sin and a change to an obedient lifestyle.
 - Life is only found in Jesus (1 Jn 5:12; Jn 3:36; Rev 22:1-2). The Greek word “*Zoe*” is the highest life in contrast to “*Bios*” which references fleshly life.
 - When the term “*Zoe*” is used in the Gospel of John, it references the eternal, spiritual life of the age to come. Everything that has eternal life receives it from Jesus. (John 11:25, 14:6)
 - When the term “*Bios*” is used in the Gospel of John, it references earthly, biological life (human, animal, plant).
 - The Greek term for “wrath” (orgē ὀργή) is only used once in the gospel of John (and 13 times in the New Testament – Revelation 11:18).

12 John 4:1-30

Read John 4:1-6 ... Jesus Travels Through Samaria

- 4:1 As John the Baptist directed attention to Jesus, the Son of God (John 3:30), the Pharisees were threatened by the attraction of Jesus.
- 4:2 Individuals were not given the opportunity to brag and boast about who baptized them (1 Corinthians 1:17).
- 4:3 Jesus returned to minister in the northern region of Galilee to elude the Pharisees. This world cannot stop the work of the Lord.
- 4:4 Although most Jews traveled on the east side of Jordan (Transjordan in the region of Perea) to circumvent the area of Samaria, Jesus did not harbor the prejudices against Samaritans.
- During Assyrian captivity of the Northern Kingdom (722BC), Sargon of Assyria re-populated the region with foreigners from other countries that had been conquered; these people intermarried with the Jews who had not been taken into Assyrian captivity. (2 Kings 17:24-41)
 - The Greek term “must” or “had to” (edei ἔδει) is used a number of times in the New Testament, but only this once in the gospel of John (Luke 22:7, 24:26; Acts 17:3). The term “edei” often references moral necessity or obligation.

4:5 The town of Sychar had reputation of debauchery (being filled and led with alcohol; finding comfort in alcohol). Sychar is possibly another name for “Shechem” (meaning “purchased”).

- Jacob’s well (Genesis 33:18-19) was 100 feet deep and collected rain water for the cattle; Jacob’s well can still be visited in modern times.

4:6 Jacob had spent his life in deceit and self-effort before encountering the Lord and His provision; this woman at the well had also lived life “her way”. It was high noon (six hours from sunrise at 6:00 am – Jewish time), the brightest part of the day, when Jesus came to the well. (If it is Roman time, it is 6:00pm)

- The Greek term for “worn out” (kekopiakōs κεκοπιακῶς) is only used this once in Scripture and reveals that Jesus was exhausted from His travels.

Read John 4:7-15 ... Jesus Offers Living Water to the Woman at the Well

4:7 Jesus initiates discussion with Samaritan woman and speaks seven times while the woman speaks only six times.

- Jesus begins by a demand of obedience, but this physical need was not satisfied in Scripture as the conversation turned from the material to the spiritual.
- Believers should also use daily activities to share spiritual truths.

4:8 The disciples had gone together to also fill a physical need.

- Jacob’s well would have been isolated on the outskirts of town instead of the Sychar well in the center of town.
 - A typical water jar would have held 4-5 gallons of water (33 lbs. – 41 lbs.).

4:9 The woman admits the difference in social class as the Jews typically did not interact with Samaritans. Blessing from the Lord often begins with humility.

- The hostilities between Jews and Samaritans may be comparable to the conflict between Israel and Palestinians in modern times.
 - If a Jew needed to travel into Samaria, upon leaving Samaria, the Jew would knock the dust (from Samaria) off of their sandals, so they wouldn’t track Samaritan dirt onto Jewish soil. A Jew was not even allowed to assist a Samaritan who was dying or a female Samaritan during childbirth.
- The Greek term for “association” or “dealings” (synchrōntai συγχρῶνται) means “do not use together” as in “water vessels” are not shared (Leviticus 15:13)

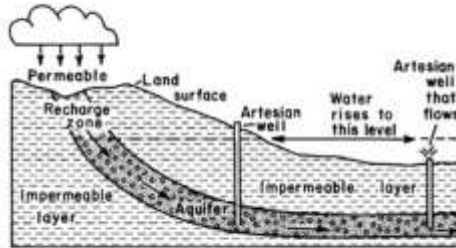
Cultural & Social Barriers Eliminated by Jesus	
Sick & Demon Possessed	Matthew 15:30-31
Gentiles	Matthew 8:5-13
Samaritan	John 4:1-26
Women	Matthew 9:20-22; 15:21-28
Children	Matthew 9:23-26; 19:14

- When Jews wanted to mock and talk spitefully about Jesus, they called Him “a Samaritan.” (John 8:48).

4:10 In actuality, God doesn’t need anything, but He is the source of all good gifts (James 1:17; Mt 7:11; Lk 11:13), and His greatest gift was His Son Jesus (Eph 2:8) as the living waters (John 7:38, Revelation 7:17, Isaiah 12:3, 1 Corinthians 10:1-4, Jeremiah 2:13 & 17:13).

4:11 The Samaritan woman had material resources, and she did not see that Jesus had any material resources.

- The world questions the material (fleshly) resources of the believer without understanding that God Himself is the source of everything that is needed.
- In material terms, “living water” referenced any running water (e.g., rain, streams, creeks); however, it is likely that she thought Jesus might be referencing an “artesian well” that bubbles up from the ground.
 - The implication was the still water may be stale water.



- Scripture never quotes Jesus as saying that He is the “Living Water.” Instead, Jesus states that the Holy Spirit is the “Living Water.” (John 7:37-39)
- The concept of “living water” was recorded in the Old Testament (Isaiah 12:3; Ezekiel 47:1; Zechariah 14:8)

4:12 Jacob (symbolic of Law) often struggled through worldly means (e.g., cunningness, deceit, self-effort), but when he encountered God, his name was changed to Israel because he depended on the Lord’s provision.

4:13 The things of this world are temporal and do not satisfy.

- Jesus fulfills Old Testament prophecy of meeting the needs of His people (Isaiah 49:10; 58:11)

4:14 Spiritual water offered by Jesus springs up from inside a believer (Hebrews 8:10) to provide constant availability of spiritual life (Isaiah 12:3) as the Spirit moves within the believer (John 7:37).

4:15 The woman continues to focus on the physical, worldly aspects as she hopes that this water that Jesus is referencing will alleviate her physical trips to the well.

- While Jesus gives extreme comfort in the midst of this tortuous world, becoming His follower rarely results in becoming worldly comfortable.

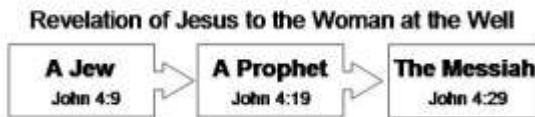
Read John 4:16-19 ... The Woman at The Well Recognizes Jesus as A Prophet

4:16 Jesus uses the woman’s past sexual experience to reveal the difference between the physical and the spiritual. Jesus asks to speak to the authority over this woman.

- In that culture it would have been her husband; the one who provides for her physically.
- Prior to receiving the living water, she must first understand her sin and wickedness. The “bad news” of sin precedes the “good news” of eternal life.

4:17 The lady answered that she had not been married; therefore, she did not have a husband.

- Jesus confirms that this woman did not have a legitimate spouse to whom she had committed.
- 4:18 Jesus then reveals that He knows this woman’s innermost secrets (and sinful acts).
- She had consummated the marriage act (1 Cor 6:16) with five men (five symbolizes grace/judgment), but had not even committed to the marriage covenant with the man whom she was currently intimate.
 - The term translated as husband is “andros” (literally meaning “adult male”).
 - The reason that the woman was alone fetching water midday at a remote spring was that she had been ostracized because of her licentiousness.
 - Sin isolates. Jesus did not condone the sin of condemn the woman. He brought her sin to light without making her ashamed.
- 4:19 Beyond foretelling the future, a Prophet was thought to have divine revelation into immediate truths such as this woman’s sexual forays (Matthew 21:11; Luke 7:16; Acts 3:22-23).



At the Well, The Samaritan Woman’s Response to Sin		
4:19	Flattery	Esteem as a Prophet
4:20	Theological Theory	Distraction of Denominational Differences
<i>Jesus desired to reveal His identity as well as her true nature.</i>		

Read John 4:20-26 ... Jesus Reveals Himself to Be the Messiah

- 4:20 The woman brings up a political topic which was the main divisive issue between the Jews and Samaritans.
- There was conflict as to whether the Temple should be in North at Mt. Gerizim or in Jerusalem (Dt 11:29, 27:11-13; Joshua 8:32-35).
 - The Samaritans were a mixed race of Jews who had not been exported into Assyria and those who Assyria had imported that would give allegiance to them.
 - Samaritans believed that Gerizim was the original holy place selected by God and multiple Temples were built there and later destroyed (2 Kings 17:22-28).

Josephus History

2 Kings 17:22-28

Sanballat, the Satrap of Samaria, had a daughter who married a Judean Priest (Manasseh). Manasseh was then exiled from Judah, so Sanballat made him Governor and High Priest in the northern Samaritan region. Manasseh then built a Temple on Mt Gerizim.

- The world gets confused with myriad denominational differences and endless religious beliefs created by individuals throughout time. God simplifies the conversation to the state of sin in a person that necessitates salvation by God incarnate, Jesus Christ.
- 4:21 Before Jesus addresses the political question, He explains the spiritual act of worship that is not bound by this world or the locations within this world.

- The Greek term “ekklesia” (literally meaning “an assembly of people”) always refers to a gathering of people and not a location (e.g., church building).
 - The Jewish tradition of faith in the Temple and Jerusalem was just as incorrect as having faith in Gerizim. Faith should be in the One Living God.
- 4:22 The Samaritans only believed in the first five books of the Old Testament (i.e., Pentateuch) while the Jews believed in the entire Old Testament.
- It was through the Jews (Genesis 12:2-3) that the Word of God was given and the Son of God (Jesus Christ) was prophesied and birthed (Romans 9:4-5).
 - All people will ultimately recognize Him as Lord (Malachi 1:11).
- 4:23-24 God must be worshipped in Spirit and Truth (2 Thessalonians 2:13, 1 Peter 1:22, 1 John 4:6, 5:6). God wants to be worshipped by individuals who are sincerely spiritual and faithful relationally.
- The woman at the well was focused on religious location (Mt. Gerizim) as were the Jews (Jerusalem; Temple). However, true worship is not limited to worldly locations and religious practices.
 - God seeks worshippers who need Him and recognize their need like this adulterous woman at the well. Attitude is more important than location or representation. A repentant heart seeking fellowship is more important than ritual.
 - The Greek term for “hour” (hora ὥρα) is repeated of sixty times in the New Testament; the term can mean “moment” or “time.”
 - Jesus had a specified hour to carry out the salvation plan (Matthew 26:45; Mark 14:35, 41; Luke 22:53; John 2:4; 8:20; 12:23; 13:1; 16:32; 17:1)
 - Believers will be given the words to speak at a specific time (Matthew 10:19; Mark 13:11)
 - The last days are referenced with “hora.” (1 John 2:18)
 - The return of Jesus will occur at a specific hour (Matthew 24:50; Luke 12:39-40)
 - God’s judgment and wrath will fall at a specific hour (Revelation 11:13; 14:7, 15; 18:10, 19)
 - The Greek term for “truth” (alētheia ἀληθεία) is repeated 44 times throughout the New Testament. This verse sets precedent for the use of the phrase “*true worshippers*” (alēthinoi proskynētai - ἀληθινοὶ προσκυνηταὶ) as they are God’s followers who will worship Him correctly.
 - The Greek meaning of “truth” emphasizes “reality” versus “illusionary.”
 - The Hebrew meaning of “truth” emphasizes “loyalty” and “faithfulness.”
 - God is faithful to His promises.
 - God is spirit; He is holy and eternal. God’s presentation on earth had been the shekinah glory; Moses only saw God’s “afterglow” as He passed in the wilderness (Exodus 33:22)
- 4:25 This verse may explain the reason that the Lord sought this woman. The woman at the well acknowledged that she was seeking the Messiah Who would provide insight into truth. Jesus may have sought her because she was seeking Him.
- The term “*Messiah*” in Hebrew (mashiach מָשִׁיחַ) is the term “*Christ*” in Greek (Christos Χριστός).
 - The woman at the well understood Moses’ Messianic promise of the Prophet (Deuteronomy 18:15-18)

4:26 Jesus declares directly that He is the Messiah. (John 8:57, 13:19)

- The words “*I Am*” (egō eimi - ἐγὼ εἰμι) are the Old Testament covenant name for Yahweh (Exodus 3:14).
- In the Old Testament, God also used the exact same phrase of “*I Am He*” (Isaiah 41:4, 43:10)

Read John 4:27-30 ... The Samaritan Woman at the Well Testifies to Her Town

4:27 Immediately upon the revelation of the identity of Jesus, the twelve disciples return. The individual conversation with the woman was over.

- The twelve were astonished that Jesus would be talking to a woman, but none of them asked Jesus about it.
- Believers should be wary of judging pridefully; the disciples seemed to appreciate their lack of understanding because none of them asked Jesus about it.

4:28 As the woman left her water jug (Matthew 19:21, Luke 21:1-3), she left her personal possessions and “old self” to talk to other “men” about the Messiah.

- This lowly (seemingly despised) woman had the courage to talk to the men (who were held in higher position at that time).
- This woman was not focusing on her sexuality or needs, but instead, she was communicating with the opposite gender about spiritual truths and the Messiah.

4:29 The men understood the reputation of this woman and how many of her secret failings she must have hidden (John 4:39).

4:30 The men left their safe dwellings and sought Jesus who had insight into the hearts of man.

Comparison of Two Seekers								
John 3	Nicodemus	Rank of Master	Favored Jewish Male	Night	Self-righteous	Sanhedrin Reputation	Sought Christ	Left Sad – clinging to his wealth
John 4	“Woman at the Well” (Unnamed)	Despised drawing water in late afternoon versus morning	Despised Samaritan Woman	Mid-day	Undeserving	Disreputable Habits	Sought BY Christ	Left excited – leaving jug at the well

13 John 4:31-54

Read John 4:31-38 ... Jesus Shares of Spiritual Food & A Spiritual Harvest

4:31 The disciples had gone into town to get food (probably Sychar, the same town of the woman at the well), and they were focused on the physical need and material provision.

4:32 Jesus had now ministered to the woman and was preparing to minister to the people of the town. Jesus was being spiritually revived by conveying the truth of God (Matthew 4:4).

- On several occasions, His disciples confused spiritual food with worldly food (Mark 8:14-21).

4:34 Just as the disciples needed physical nourishment to live, Jesus states that He needs to do the will of God the Father Who sent Him.

- Jesus had begun with physical water for the woman at the well before clarifying His living water; now Jesus clarifies the spiritual truths that He is conveying to His disciples about spiritual provision.
- 4:35 This Jewish saying that “Four months must pass before harvest” was a tenet that conveyed one must wait patiently and not harvest immediately.
- There may have been four months until Passover or in general there were four months between planting the seed and harvesting the crop.
 - The fields of Gentiles (e.g., Samaritans) were white and ready for the truth of the Lord. Sychar was (and is) a region that is known for plentiful grain fields.
 - The towns people from Sychar were already on their way to Him (John 4:30), so He may have seen them coming from a distance and directed the attention of His disciples to those seeking Him.
- 4:36 Jesus gives credit to the sower as well as the reaper since both will be pleased with the harvest. Spiritual harvests result in eternal life, but often before one comes to the Lord, seeds of truth are planted beforehand.
- 4:37 The disciples had just been in Sychar retrieving food (John 4:4-8), and they only brought back worldly food. Jesus had introduced Himself to the licentious woman at the well, and her testimony resulted in the town coming to meet him (John 4:28-30).
- The woman and the disciples had an opportunity to play a part in introducing the townspeople to Jesus.
- 38 Again, Jesus uses a wise saying to convey a spiritual truth as others (e.g., the men of the Old Testament who foresaw the coming Messiah) had prepared even the Samaritans for His coming (1 Corinthians 3:4-8).

Read John 4:39-42 ... The Samaritans Gain Personal Experience of the Savior

- 4:39 Again the woman at the well testifies to Jesus as the Messiah because He had insight into her sinful life. Those who have come to the Lord are amazed that He understands the iniquity in their heart (John 4:29).
- 4:40 Jesus stayed in Samaria until He left on the third day after many believed His words.
- 4:41 The townspeople of Sychar believed that Jesus was the “*Savior of the world.*”
- 4:42 The witness began as second-hand, but as the people interacted with Jesus directly, they learned for themselves that He was the “*Savior of the world*” (1 Jn 4:14).
- People need to come to Him directly and develop a personal relationship with Him (Rev 3:20; Acts 12:12-16).
 - The Greek term “world” (kosmou κόσμου) shows that Jesus came for Jews and Gentiles. (1 John 4:14; 1 Timothy 2:6; Hebrews 2:9; 1 John 2:2)

Read John 4:43-54 ... The “Sign” of Jesus in Galilee Healing the Official’s Son (2nd Sign)

- 4:43-44 After testifying in Samaria, Jesus returned to his primary ministry of Galilee (Mt 4:12-16) although He understood that “a prophet has no honor in his own country” (Mt 13:54-58).
- Believers are told to leave all that they have (Luke 12:33, 14:33) and minister for the Lord in other places that will accept His message as unique and wonderful (Mt 28:16-20).
- 4:45 While the Samaritans believed the word of the Lord, the Galileans depended on “signs” (semeion σημεῖον) to attract them.

- The Galileans did not necessarily believe the underlying message of the Lord, but they were intrigued by His power.
- 4:46 Jesus returned to where He had performed His first “sign” (semeion σημεῖον) in Cana, and a royal official (possibly a Gentile established by Rome) had traveled from Capernaum (20 miles distance) to seek the miraculous help of Jesus.
- 4:47 The official pled for the life of his son just as all believers should plead for the spiritual lives of their children. This man felt it important that Jesus be physically present to heal his son (Mt 8:8).
- 4:48 Jesus asserts that they showed a lack of faith in needing signs and wonders (Mt 16:4, Mk 8:12, Lk 11:29).
- 4:49 Unlike the Centurion (Lk 7:6-9), this man does not listen to Jesus, but hurries him towards his need.
- 4:50 The royal official (Gentile) believes the words of Jesus that healing had occurred. The Gentiles were healed by Jesus at a distance except for the woman who grabbed Him (Mt 9:20).
- 4:51 The official did not have to see his son healed personally because he believed the testimony of his slaves.

“Manumission” as a Process

During the time of the apostles, manumission was a process for the foreigner to sell themselves into Roman slavery as a rite of passage into Roman citizenship. This social assimilation required compliance and conformity to the cultural customs of the Roman community. Just as the “learned Jew” submitted to their Rabbi, the Roman slave would place himself under the authority of a Roman master to be tutored in acceptable world views. This process of social integration reflected an individual separating from their old culture (repenting), dying to their old tendencies and loyalties, and finding “rebirth” as a Roman citizen upon emancipation.

- 4:52 While the Romans considered the day to begin at midnight (as we do today), the Jews considered 6:00am to be the beginning of the day. This seventh hour could be either 7:00am (Roman) or 1:00pm (Jew).
- 4:53 The man’s identification was no longer that of “official”, but instead it is that of “father” as he realizes that truly Jesus had healed his son as Jesus words were fulfilled at the same time in which they were spoken.

Households Believing Together	
Royal Official of Capernaum	John 4:53
Cornelius, the Centurion from Caesarea	Acts 11:14
Household of Lydia in Philippi	Acts 16:15, 31, 34
Household of Stefanas in Corinth	1 Corinthians 1:16; 16:15

- 4:54 The first “sign” (semeion σημεῖον) by Jesus in Galilee involved turning water to wine at a Jewish wedding, and then his second “sign” involved giving new life from afar to a Gentile.

Read John 5:1-15 ... The Third Sign of Jesus at the Bethesda Pool (3rd Sign)

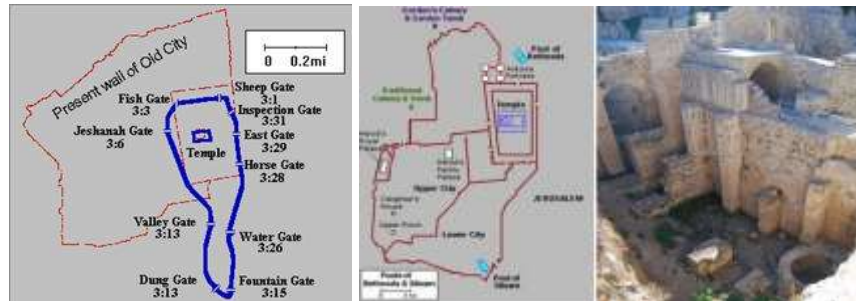
5:1 In the book of John, the phrase “*after this*” is referenced seven times. Three times each year (Exodus 23:14-17), the Jewish male was expected by Jewish law to visit Jerusalem (Passover, Pentecost, Feast of Tabernacles), and Jesus fulfilled the law while adhering to it perfectly (Exodus 23:14, 17; Deuteronomy 16:16).

The Feasts in the Gospel of John		
1.	John 2:8-9	Wedding Feast
2a.	John 2:23	Passover Feast
2b.	John 4:45	<i>Probably the “Passover Feast” of John 2:23</i>
3.	John 5:1	<i>Unnamed Feast (possibly Feast of Tabernacles in the Fall)</i>
4.	John 6:4	Passover Feast
5.	John 7:2	The Feast of Tabernacles
6.	John 10:22	The Feast of Dedication / Lights / Hanukkah
7.	John 13:1	Passover Feast

5:2 Bethesda (“house of mercy”) was a large rectangular pool used for washing the animals; it was positioned by the Sheep Gate where offerings entered. Bethesda is a compound noun consisting of “Beth” (בֵּית) and “Hesed” (חֶסֶד).

- The Sheep Gate, also known as Stephen's Gate (after the martyr Stephen), or the Lions Gate (Nehemiah 3:1,32, 12:39), is located on the east wall, north of the Temple Mount.
 - Sheep were kept outside of the “Sheep Gate” until they were to be sacrificed at the Temple. The sheep would be brought through the “Sheep Gate” to be washed in the Pool of Bethesda before being taken to the Temple to be sacrificed.
- At the time, the pool of Bethesda is thought to have been only 2’-3’ deep, but the pool is very deep (45 feet) in modern times.
- The pool would have been 480 feet (160 yards) long and 160 feet (53 yards) wide.
- There were many pools in Jerusalem; however, archeologists (K. Schick) did not discover the pool of Bethesda until 1888. In modern times, the pool is called St. Anne’s pool, and it is north of the Temple site. The pool of Bethesda was excavated in 1915 and then further excavated in 1958.





- The Bethesda pool had five (symbolic of judgment/grace) covered colonnades/porticos (symbolic of strength). Relatives and friends often brought the sick and lame to be close to the water.



5:3 There were masses with three types of illnesses waiting to be healed: 1. blind (can't see) 2. lame (can't walk) 3. paralyzed (can't move)

- The Greek term “ailing/sick” (asthenountōn ἀσθενούντων) can also mean the “weak” (Acts 20:35) and the “impotent” (one without strength and unable to help himself). The “impotent” encountering the “omnipotent.”
- The tenet “*God helps those who help themselves*” is not explicitly in Scripture (it's from Benjamin Franklin in Poor Richards 1757 Almanac); instead, God helps those who cannot help themselves.
- Scholars believe that several hundred people would congregate around the pool on typical days, and the assemblies would grow to several thousand at Feast times.

5:4 It would take a great deal of faith and a watchful eye to wait day after day for divine intervention and healing. The practical explanation for the bubbling of the water was that a subterranean spring would feed into the Bethesda pool from below; at various intervals, the subterranean spring would release water up into the pool.

John 5:4 was most likely an Explanatory Footnote

The Majority of Manuscripts do NOT include John 5:4

- Papyrus 75 (later second/early third century) & 66 (third century)
- Codex 8 and Codex B (early fourth century)
- Codex C and Codex T (fifth century)
- Uncial 0141 (tenth century)
- The Syriac Curetonian gospels (fifth century)
- The Old Latin manuscript itq (late sixth/early seventh century)
- Majority of Coptic manuscripts
- Codex W (late fourth/early fifth century)
- Codex D (fifth century)
- Minuscule 33 (ninth century)

<p>Only Two Manuscripts Contain John 5:4</p>	<ul style="list-style-type: none"> • Codex A (fifth century) • Codex L (eighth century)
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5:5 Thirty-eight years passed between the law being given at Mt. Sinai and Israel entering the promised land (Deuteronomy 2:14).

5:6 After nearly four decades with his infirmity, Jesus asked if the man truly wanted healing. Often men would rather live poor lives with complaint than actually be changed and healed.

- The only hint of the reason that Jesus selected this man was that Jesus realized he had been there for a long time.
- “*When Jesus saw him...*” – compassion begins with a look; when someone takes the time to see the needs of the world around them.
 - Mercy towards others depends on the way that you view them. Believers should see people differently.

5:7 The man understands his helpless state as he confesses that he has no one to help him.

- The man cannot be healed on his own and other people around him become obstacles to his healing.
- Jesus is willing to help the hopeless directly without others impeding the path of salvation.

5:8 Jesus gives the ailing man a three-fold command: 1. Get up 2. Pick up bed-roll 3. Walk

5:9 The man immediately obeyed all three of the Lord’s commands.

- This is similar to Luke 5:24, when the Lord raises a man up, tells him to clean up his past and to walk in a healed (godly) way.
- Sin cripples, but the Lord restores.

5:10 The legalistic individuals elevated protocol and ritual over the needs of individuals.

- To a fault, Jews adhered to the law (Exodus 20:8-10); they prioritized the law above everything else – including love.

5:11 The man who had been healed tells the religious legalists that the Lord had given him personal orders that seemed to conflict with their religious obligations.

- The fallen world does not understand that believers who have been healed must be obedient to the One Who has healed them (1 Peter 2:24).

5:12 Jesus had uniquely chosen this man to be healed. It was not this man’s insight and understanding that brought healing; instead, it was his humility and faith filled obedience.

5:13 The Greek term for “moved/slipped away” (exeneusen ἐξένευσεν) is only used this once in Scripture.

- The healing of the man seemed wholly purposed for the man. Jesus did not ask for anything nor tell the man anything about Himself.

5:14 After the blessing of physical healing, Jesus searched and found the man who had been healed to give him greater spiritual insight. “*Do not sin anymore so that nothing worse might happen to you.*”

- While not all difficulties arise from sin, some are a direct consequence of sin (Joshua 1:8).
- The Lord clearly warned the man that if he continued sinning, something worse than being crippled may occur to him. (John 8:11)

- All illness is not be caused by personal sin (John 9:3); however, all personal sin results in negative consequences (James 1:15; 5:14-15)
- After being healed, the man who had been healed walked to the Temple. This may have been the man’s first time in the Temple as the disabled were prohibited from coming to the Temple (Leviticus 21:16-24).

5:15 Once the man had identified Jesus as the Healer, he shared his testimony with others. The man’s motives might be questionable; he was willing to be healed by Jesus; however, the man went directly to the authorities when Jesus told him to stop sinning.

Read John 5:16-23 ... Honor God the Son as God the Father is Honored

- **This “sign” (semeion σημεῖον) was the turning point in the ministry of Jesus when the Jews began to conspire against Jesus.**

5:16 The legalistic Jews began harassing Jesus which continued until His crucifixion. Beyond reserving the Sabbath day for the Lord, the Jews really wanted Jesus to submit to them.

5:17 Jesus was “working” when the Father was “working.” Believers should be so committed to the work of the Lord that it is natural to join and participate when seeing the work of the Lord.

- God remains attentive to His people at all times (Psalm 121:4; 1 Peter 3:12).
- This is the first use of the Greek term for “working” (ergazetai ἐργάζεται) which is repeated four more times in the New Testament.

Scriptural Use of “Working” (ergazetai)	
John 5:17	<i>“Jesus responded to them, ‘My Father is still <u>working</u>, and I am <u>working</u> also.’”</i>
Romans 13:10	<i>“Love <u>does</u> no wrong to a neighbor. Love, therefore, is the fulfillment of the law.”</i>
1 Corinthians 16:10	<i>“If Timothy comes, see that he has nothing to fear from you, because <u>he is doing</u> the Lord’s work, just as I am.”</i>
2 Corinthians 7:10	<i>“For godly grief <u>produces</u> a repentance not to be regretted and leading to salvation, but worldly grief produces death.”</i>
James 1:19-20	<i>“My dearly loved brothers, understand this: Everyone must be quick to hear, slow to speak, and slow to anger, for man’s anger <u>does not accomplish</u> God’s righteousness.”</i>

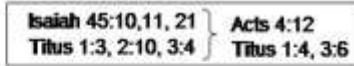
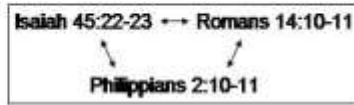
5:18 Jesus made Himself equal with God the Father; Jesus emphasized that He was God incarnate. (John 10:33; 19:7).

- The foremost issue that each individual must settle within themselves relates to the identity of Jesus.
- Jesus confronted the false, manmade traditions to underscore that relationship is more important to God than religious ritual.
- Jesus spoke and acted in the authority of God instead of depending on the authority of men.

Jesus is God

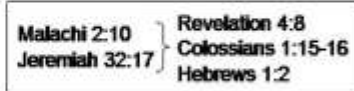
Others Knew He was God:

John 20:28
Colossians 2:8-9
Titus 2:13 (3:4 → 3:6)
Luke 7:28, 8:39
1 Timothy 3:16



Scriptural References:

Isaiah 44:6 – Revelation 1:11
Exodus 3:14 – John 8:58-59,18:4-6
Hebrews 1:8
Isaiah 9:6
Matthew 1:23
Zechariah 12:10
John 1:1, 18
Revelation 22:6-16
Acts 20:28
Romans 9:5
Philippians 2:5-6



Rev 1:8 – Is "Alpha/Omega" God?
Rev 22:13 – Is "Alpha/Omega" the same as the "First and Last"?
Rev 1:17 – Is this the "Alpha/Omega"?
Rev 1: 18 – When did God die?
Answer: Jesus on the Cross

5:19 The wills between God the Father and God the Son were united and inseparable.

- The Greek term for “truly” or “I assure you” is the transliterated word from Hebrew “Amen” (Hebrew: אָמֵן Greek: ἀμήν). Transliteration means that the same word is in one language as another without being changed to translate.
 - The word “Amen” is meant to be firm or certain; it means “so be it”, “I affirm” or “I agree.” The word “amen” has connotations of “faith” (Habakkuk 2:4)
 - Jesus is the only one in Scripture that begins a sentence with the word “Amen” which He used to express that He had something significant to say. (Matthew 5:18, 26; 6:2, 5, 16; 8:10; 10:15; 11:11; 13:17; 18:3, 18; 19:23, 28; 21:21, 31; 23:36; 24:2, 34)
- The Greek term “Son” (huios υἱός) is a primary title of Jesus as the “Son of God” throughout John (1:34, 49; 10:36; 11:4, 27; 20:31).
- Jesus is dependent on God the Father (John 5:30, 7:28, 8:28, 14:10).
- God the Son is not identical with God the Father although they are One. Jesus prays to the Father (Matthew 14:23, 26:39; Luke 5:16, 6:12; Mark 1:35) and submits to the Father’s will (John 6:38; Luke 22:42). Jesus obeys the Father (John 14:28, 31; 15:10); however, the Trinity of God the Father, God the Son and the Holy Spirit have the same essence. Monotheism with three functioning entities.
 - Israel was monotheistic (one God – Deuteronomy 6:4) while the surrounding nations were the polytheists.
 - Polytheism evolved from animism.
 - Broad based atheism is a relatively new phenomenon (19th century).

5:20 God the Father reveals His immediate will to the Lord Jesus, and the grandeur of the Father’s plan would increase over time.

Both God the Father & God the Son...	
John 5:17	Continue to Work (Performance)

John 5:20	See & understand everything God the Father is doing (Purpose)
John 5:21	Possess life-giving power (Prerogative)
John 5:22	Have the authority to judge (Power)
John 5:23	Deserve the same honor (Privilege & Praise)

5:21 God the Father resurrects the physically deceased to the afterlife; Jesus also gives eternal life to those who are spiritually dead in sin.

5:22 All people will be judged by the word of the Lord (John 5:27, 9:39, Acts 10:42, 17:30; 2 Timothy 4:1; 1 Peter 4:5).

- The first incarnation of Jesus would be as the Kinsmen Redeemer to offer salvation (John 3:17); however, the second coming of Jesus will bring the judgment of the Avenger of Blood (Revelation 6:10, 18:8, 19:2).
 - *“All were judged according to their works.”* (Revelation 20:12-13)
 - *“For we must all appear before the tribunal of Christ, so that each may be repaid for what he has done in the body, whether good or worthless”.* (2 Corinthians 5:10)

Two End Time Books of God (Daniel 7:10; Revelations 20:12)	
The Book of Life (God’s People)	Exodus 32:32-33 Psalm 69:28 Daniel 12:1 Luke 10:20 Philippians 4:3 Revelation 3:5; 17:8
The Book of Remembrances/Works (All People)	Psalm 56:8, 139:16 Isaiah 65:6 Malachi 3:16

5:23 *“All should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him”* (1 John 2:23; Philippians 2:9-11).

5:24 Those who believe Scripture believe God the Father and will not bear the eternal punishment of their sin, but instead have eternal life (John 11:25).

- Another emphasized verse beginning with “Amen, Amen.”
- Those who believe God the Son, believe God the Father (1 John 5:9-12)
- The phrase “Him who sent” (πεμψαντί) portrays Jesus as the apostle of God the Father (Hebrews 3:1). The Greek term for “apostle” (apostolōn ἀποστόλων) means to “to send with official authority” as a representative.
- While this verse references the spiritually dead, John 5:28 references the physically dead.

Three Categories of Death	
1. Genesis 3	Spiritual Death
2. Genesis 5	Physical Death
3, Revelation 20:6, 14	Eternal/Second Death
If Spiritual Life is not accepted before Physical Death, Spiritual Death becomes Eternal/Second Death.	

Read John 5:25-30 ... The Way to Pass from Judgment to Life

5:25 The spiritually dead are made alive by the Spirit (Rom 8:10; Eph 2:1-2) and understand the words of the Lord leading to their belief (Rom 10:17) and obedience (Dan 7:1-10; Rev 20:12-13).

- The Greek term for “truly” or “I assure you” is the transliterated word from Hebrew “Amen” (Hebrew: אָמֵן Greek: ἀμήν). Transliteration means that the same word is in one language as another without being changed to translate.
 - Jesus is the only one in Scripture that begins a sentence with the word “Amen” which He used to express that He had something significant to say.

5:26 Jesus and God have existed as one throughout eternity, and God has formed (Is 45:7; Eph 5:8), sent (Jn 3:34; 1 Jn 4:9) and granted God the Son as a separate entity. The word of God the Father fashioned separately. Jesus is true life (John 1:3-4).

5:27 God the Father is fully deity. God the Son is fully deity and fully humanity. Jesus has been given the right to judge mankind because He Himself has experienced humanity (“Son of Man”).

5:28 While the spirits of believers are immediately with the Lord at the point of physical death (Luke 23:43; John 6:40, 54, 11:23-26; 1 Corinthians 15:42-44, 53), the resurrected (and transformed) bodies of believers will be re-instated in the altered form at His second coming (1 Thessalonians 4:16; 1 Corinthians 15:52; John 6:39, 54).

- Everyone will be resurrected (Matthew 25:46; Acts 24:15; 2 Corinthians 5:10; Daniel 12:2)

5:29 There will be two judgments (Dan 12:12; 2 Cor 5:10). The believer will be judged according to obedience and works (Rev 20:4-6) while the White Throne Judgment at the end of the millennium will judge those who rejected Jesus as the way of salvation (Rev 20:13-15).

5:30 Jesus is inseparable from God the Father and cannot act apart from Him.

- “Good” is defined by God and the intent of “good works” is to glorify God.
- There can be no “good” apart from God because all other activities are “worldly focused” instead of “God centered”.
- Jesus hears and acts according to the will of God the Father (Mt 26:39).

Read John 5:31-37 ... Witnesses of Jesus

5:31-32 It does not matter how one views oneself; many wrongly consider themselves “good”. However, “good” is determined by God alone Who is the divine highest authority.

- Two or three witnesses were required by law (Deuteronomy 17:6, 19:15).

5:33 Beyond the supreme authority of God the Father, John the Baptist also testified to Jesus (Jn 1:15-18, 29). Jesus is the truth (Jn 14:6; Eph 4:21).

The Witnesses to the Identity of Jesus	
John 5:32, 37	The Father
John 5:33 (John 1:19-37)	John the Baptist

John 5:36	The Works of Jesus
John 5:39	Scripture
John 5:46 (Deuteronomy 18:15-22)	Moses

- 5:34 Although Jesus focuses His attention on the spiritual realm with God the Father as His witness, He provides a tangible witness of flesh in John so that the worldly focused will be open to the testimony of truth.
- 5:35 John enlightened people to Jesus Christ (Jn 1:6-9), and the light of the Spirit (Mt 5:14-16; Acts 2:3; Zechariah 4:1-14) shone through his lamp to those living in spiritual darkness (Mt 4:16; Jn 12:46; Rom 13:12; Col 1:13).
- 5:36 Beyond the second hand testimony of John the Baptist, the works and “signs” (semeion σημεῖον) of Jesus testify that He is the Son of God Who was the anticipated Messiah (Mt 26:54-56; Lk 4:21).
- 5:37 God revealed Himself through Jesus and the angels even in the Old Testament (Jn 1:18).

Read John 5:38-47 ... Scripture Condemns Those Who Reject It

- 5:38 Those who do not believe God do not have His word motivating them towards the thoughts, speech and actions of eternal life.
- 5:39 A study of Scriptures is meaningless if Jesus is not seen, understood and believed. Many dabble and play (e.g., intellectual exercises) in religion, but few accept the gospel as the truth and apply the ramifications of that truth to their lives.
- 5:40 The will of fallen man conflicts with the will of the Lord.
- 5:41 The flattery of men is futile and vain. The Jewish leaders were prideful and popular (Luke 20:46).
- 5:42 Fallen men are worldly and selfish in their approach to life. Sinful mankind has no love for the Lord (1 Jn 4:7-8, 16, 19).
- 5:43 The prideful anti-Christ will be believed by fallen mankind. The world has the inclination to support the good looking and well spoken (buying the message that the media sells) regardless of the faulty message and the consequences.
- 5:44 The praise from men obstructs one from a life that will receive praise from God (Mt 25:21, 23). Those who strive to please men will never be attuned nor willing to be obedient to the Lord’s call for a spiritual walk instead of a worldly focus.
- 5:45 The evidence against fallen man will be the Law (Acts 3:20, 13:39) represented by Moses (Jn 1:17; Lev 26:46; Dt 31:24, 33:4; Dan 9:13) which no man (with the exception of Jesus) is ever fully capable of keeping (James 2:10; Mt 5:17; Heb 4:15).
- 5:46 Moses authored the first five books of Scripture (i.e., Pentateuch, Torah) with references to the coming Messiah that is Jesus (Luke 24:27).
- 5:47 Moses was a man who was elevated to legendary proportions by the Jews, but they did not receive the Messiah Who is Jesus.

16 John 6:1-21

Read John 6:1-15 ... Jesus Feeds 5,000 With Five Loaves & Two Fish (4th Sign)

Shared Account of the Feeding of the 5000: Mt 14:13-21; Mk 6:30-44; Lk 9:10-17; Jn 6:1-15

Every gospel records this “sign” (semeion σημεῖον) ; however, John emphasizes other truths.

6:1 Much of the ministry of Jesus was around the Sea of Galilee and having fishermen for disciples enabled easy access by way of boat to any of the shores. Tiberius was the second Roman Emperor.

6:2 The crowd was following Jesus with the wrong motive of “what He did” instead of “Who He is”.

6:3 Jesus encouraged quiet times away from ministry to replenish and nourish one’s self instead of continually dealing with the needs of others (Mk 3:20). Jesus was intending on having quiet time with His disciples with a “mountain-top” experience.

6:4 The crucifixion of Christ would also occur at the Passover (Mt 26:17) as He was the ultimate “Passover lamb” sacrificed for the sins of the world. This “signs” (semeion σημεῖον) of feeding the five thousand men (with another possible 5,000 -10,000 wives and children) is the only “sign” in each of the four gospels.

6:5 Philip had been raised nearby in Cana and as a local resident, he would have known the food sources that were available.

- Jesus is the great shepherd (Ps 23; Mt 2:6, 26:31; Jn 10:11-16; Heb 13:20; 1 Pet 2:25, 5:4; Rev 7:17) who cares for and feeds His sheep.

6:6 Philip has the reputation of a pragmatic “bean counter” whom Jesus tests to increase his faith. Although Jesus encouraged the input of His followers, He already knew what He was to do.

6:7 A denarii equaled a day’s wage for a laborer or a soldier. 200 Denarii represents approximately 2/3 annual salary; a sizeable amount for a single meal.

- The number “200” represents something evil in scripture (Joshua 7:21, Judges 17:4, 1 Sam 30:10, 2 Sam 14:26, Rev 9:16); Multiples of 20 represented insufficiency (Gen 31:41, Judges 4:3, 1 Sam 7:2).

6:8 Andrew repeatedly introduced individuals to Jesus just as he had introduced his brother, Peter, to the Lord. (John 1:39-42).

Andrew’s Outreach & Introductions to the Lord	
John 1:39-42	His Brother, Peter
John 6:8-9	The Boy with the Loaves & Fish
John 12:20-22	The Greeks at the end of Jesus’ ministry

6:9 Five (“grace”) pieces of bread (“body”) and two (“witness”) fish (“believer”) were used to convey that God can multiply the grace of an individual while strengthening the witness of a believer.

- The traditional fish caught at that time were sardines, barbells, and musht (“St. Peter’s Fish”); the two “small” fish could have been sardines.
- The offering (e.g., capabilities, effort, skills, etc.), no matter how small, gains in influence as it is brought before Christ.

6:10 The followers of Christ obediently sat and waited for the Lord to act instead of struggling with self-effort to feed themselves. Jesus cares for the people as a shepherd (Ps 23:1-2).

6:11 The needs of His followers were abundantly satisfied (Dt 8:10).

- Jesus often offered prayers before eating (Mk 14:22; Lk 24:30). Jesus may have recited the “HaMotzi” (The Blessing Over the Bread). ““*Blessed are*

You, Adonai our God, ruler of the universe, who brings forth bread from the earth.”

- The normal Jewish stance for prayer is to lift the hands and eyes to heaven as one prays.
- 6:12 The provisions of God are enough to nourish and satisfy everyone completely.
- Jesus could provide as much food as He desired, but instead He told disciples to collect leftovers so that nothing would be wasted (Is 55:11).
- 6:13 The provisions of God extend to the laborers as each disciple had a basket afterwards. The twelve baskets that remained after the meal reflects the grace and witness of the Lord after the age of the church; His testimony will satisfy the nation of Israel as they call on Him at the end of the tribulation.
- Jesus Himself emphasizes the meaning of the numbers (Mk 8:19-20).
 - Barley was the harvest at the “Feast of First Fruits.” Barley was not extravagant, but it was the food of the common man. This meal met the needs of those following Jesus; it did not spoil them.
- 6:14 The people realized the importance and spiritual power of the Lord (Acts 3:22).
- Moses had given a Messianic prophecy of the coming of “the” Prophet after him (Deuteronomy 18:15).
- 6:15 The Jewish people had misinterpreted the spiritual aspects of the Messiah for the physical, and they desired political freedom from the Roman oppression. Jesus avoided their exaltation of Him for their purposes. He was able to evade the crowds at will as He withdrew for quiet time with the Father on the mountain (Mt 14:13, 23; Mk 1:35, 6:31; Lk 5:16, 6:12, 9:18; Jn 6:15). Believers should also get away from others and spend time alone with God.

Read John 6:16-21 ... Jesus Walks on the Water (5th Sign)

Shared Account of Jesus Walking on the Water: Mt 14:22-33; Mk 6:45-52; Jn 6:16-21

- 6:16 The gospel of Matthew records that Jesus had endeavored to be alone after hearing of John’s death (Mt 14:13), but the crowds had sought Him. As darkness came, Jesus was alone on the mountain (usually representative of authority). Jesus sought quiet time with the Father (Mt 14:13, 23; Mk 1:35, 6:31; Lk 5:16, 6:12, 9:18; Jn 6:15).
- 6:17 Evening often represents spiritual darkness as the Lord had not joined His disciples before the set out.
- 6:18 The vessel of the disciples was pushed around by wind (spiritual) and waves (physical) which often represents the chaotic evil of this world (Is 57:20).
- 6:19 The Sea of Galilee is seven miles wide, so the disciples were near the middle as they had made little headway had been made against the winds. The disciples were fearful as they saw Jesus walking on the water.
- The sea often represents the chaos of the world system (Ps 93:3-4; Is 57:20-21; Eph 4:14-15) while Jesus walked above the chaos.
- 6:20 The identity of Jesus was what they needed to understand for there to be no fear. When believers recognize the identity of Jesus and His presence, there is no fear.
- The disciples mistook Jesus as a ghost (Lk 24:39) and became more fearful.
 - Jesus came to His disciples on what they feared the most.
- 6:21 Once Jesus was onboard with the disciples, they arrived at their destination without struggle.

Read John 6:22-29 ... Crowds Seeking Jesus for Personal Gain

6:22 The crowd that had been fed by Jesus returned to the location of the feeding of the 5000 to seek Jesus.

6:23 Tiberias continues to exist as the capital of Galilee; it was founded by Herod Antipas (killer of John the Baptist) around 18AD on the western side of the Sea in honor of the Emperor Tiberias.

6:24 Capernaum (“house of Nahum”) was due north of the Sea of Galilee which was approximately six miles away.

6:25 The crowds recognize Jesus as “teacher” but they do not know Him as the Son of God.

6:26 The masses were searching for Jesus because of bread (body broken for His people – Mt 26:26; Mk 14:22; Lk 22:19; 1 Cor 11:24), and not because of the miraculous signs. Spiritual nourishment is more highly regarded than the physical.

- The Greek term for “truly” or “I assure you” is the transliterated word from Hebrew “Amen” (Hebrew: אָמֵן Greek: ἀμήν). Transliteration means that the same word is in one language as another without being changed to translate.
 - The word “Amen” is meant to be firm or certain; it means “so be it”, “I affirm” or “I agree.”
 - The word “amen” is the Old Testament term for “faith” (Habakkuk 2:4)
 - Jesus is the only one in Scripture that begins a sentence with the word “Amen” which He used to express that He had something significant to say. (Matthew 11:11; 16:28; 25:45). Jesus utilized “Amen, amen” to announce upcoming important statements.
 - The term “amen” evolved to be used as an affirmation and agreement by the listener.

6:27 Jesus encourages His followers not to focus on the physical and work for worldly satisfaction, but instead maintain an eternal perspective. Jesus has God the Father’s irrevocable seal of approval.

- The term “Son of Man” references the humanity of the Messiah as He became part of mankind. The divine transportation of clouds was also used by the “Son of Man” (Daniel 7:13); clouds also describe Jesus’ ascension and coming again. (Acts 1:9-11). While the term “Son of Man” had Messianic implications, it did not have the militaristic and nationalistic associations. The first use in the New Testament of the “Son of Man” (Matthew 8:20) is in great contrast to the last use (Revelation 14:14).
- The signet ring was given by the authority to impress an identifying design (signature) on clay or wax to indicate it was valid and genuine.

6:28 The crowds were interested in altruism (e.g., humanitarian efforts) as possible works of God, but any seemingly “good” works that are focused on this material world instead of the glory of God fall far short (Rom 14:23).

- Believers are to prioritize God above work; work is meant to be a ministry. *“Don’t work for the food that perishes.”*

6:29 The Scriptural definition of the Work of God is *“To Believe in Jesus.”*

- Man must respond to God’s calling. (John 6:37, 44, 65)

Read John 6:30-42 ... Jesus is the Bread of Life

- 6:30 The crowds had experienced His signs (Jn 6:2, 11), and they were insatiable in their appetites for “signs” (semeion σημεῖον), but they did not stop to consider and believe.
- 6:31 The Jewish crowds reference their ancestors in the wilderness as they were being fed manna daily as a significant sign; these crowds were also wanting daily food after the feeding of the 5000.
- 6:32 The manna of the wilderness had not been provided by the Jewish icon, Moses, but instead it had come from God to satisfy their physical needs (Mt 4:4; Lk 4:4).
- 6:33 The true (spiritual) nourishment that the world needs to live is Jesus Christ, the bread of life. Just as with the wilderness manna, followers of God must gather every day for that day; every person must gather for himself and what is missed cannot be made up (Ex 16:15-21). Believers are to have consistent, daily devotion. Seven times, Jesus says that He came down from heaven: 6:33, 38, 41, 42, 50, 51, 58.
- This is similar to the account of the woman at the well (two chapter before) where Jesus discussed the “Living Water.” (John 4:10) “*Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.*” (Matthew 5:6)
- 6:34 Spiritual famines are a result of the lack of God’s Word (Amos 8:11), and those who hunger and thirst (Jn 4:15) righteousness will be blessed (Mt 5:6). Spiritual life is one of fellowship and banquet with the Lord (Lk 14:15).
- 6:35 Jesus is the bread of life providing spiritual sustenance for those who come to Him.
- Jesus declares directly that He is the Christ. (John 8:24, 28, 58, 13:19). The words “*I Am*” (egō eimi - ἐγὼ εἰμι) are the Old Testament covenant name for Yahweh (Exodus 3:14).

“I Am” Statements of Jesus	
6:35	“...the Bread of Life”
8:12	“...Light of the World”
10:9	“...the Door”
10:11	“...the Good Shepherd”
11:25	“...the Resurrection”
14:6	“...the Way”
15:1	“...the Vine”

- 6:36 Jesus does not try to win these people with various tactics and approaches; instead, He recognizes that those given by the Father to Him will come and be blessed.
- 6:37 Jesus will not turn away those who are seeking Him, and this Scripture is often used to support eternal security of salvation (John 17:12).
- God is sovereign (John 6:37, 44, 65); man is predestined as God chooses the individuals that He wants in His family (John 6:29).
- 6:38 Jesus submitted to the will of the Father (Mt 26:39) just as His followers are to submit to His lordship and direction as well (Mk 3:35).
- 6:39 The will of God is that Jesus would lose none that the Father has given Him. Salvation in the Lord cannot be lost because He will not lose His followers.
- Instead of the “security of the believer,” it’s the security of God that we can trust in; He will hold on to His people. (John 10:28-29; 17:2, 24).
- 6:40 Beyond Jews, God extends salvation to the Gentiles as well (1 John 5:11). The last day references the day of rapture; while the spirits of believers are immediately with

- the Lord at the point of physical death (Lk 23:43; Jn 6:40, 54, 11:23-26; 1 Cor 15:42-44, 53), the resurrected (and transformed) bodies of believers will be re-instated in the altered form at His second coming (1 Thessalonians 4:16; 1 Corinthians 15:52).
- 6:41 The Greek term for “grumble” (egongyzon ἐγόγγυζον) is repeated three times in the New Testament. Those working in the vineyard had grumbled against the landowner (Matthew 20:11). The Pharisees and scribes grumbled against the disciples of Jesus (Luke 5:30).
- 6:42 The claim of Jesus to have originated in heaven and come to earth was opposed by the Jews who understood His worldly biography and upbringing, but not His spiritual background (Mark 6:4; Luke 4:24).
- They did not understand that the great Messiah would come in the humble nativity to be raised in a modest setting.
 - Even the nuclear family of Jesus did not believe (John 7:5) until have His resurrection (Acts 1:14).

Read John 6:43-44 ... Unity in God’s Calling

- 6:43 Believers should not become encumbered with the errant arguments of this world because followers of Christ have a spiritual calling. Apologetics strongly support the facts of Creator God, but the decision will ultimately be “one of the heart” instead of an intellectual consent. Even after salvation, the believer should focus on the spiritual aspects of life and leave the temporal, physical aspects to the Lord (Mt 6:30-32; Lk 14:33).
- God is sovereign (John 6:37, 44, 65); man is predestined as God chooses the individuals that He wants in His family (John 6:29).
- 6:44 As man is dead in his sin, the only way to be made alive in Jesus Christ is if the Father awakens the sinner to Him (John 6:46, 65). This “drawing” of the Father is similar to a fish being collected in a net (Mt 13:47-50) or one who is loved being swept away by their companion (Song of Solomon 1:4; Is 54:5-8).

18 John 6:45-71

Read John 6:45-59 ... Jesus is the Bread of Life

- 6:45 John references Isaiah (Is 54:13) as He describes the new covenant (Jeremiah 31:31-34) where the Father sends the Counselor (Holy Spirit) to directly enlighten His followers as to His truth (Jn 14:25-26, 15:26-27, 16:12-15). The Holy Spirit draws and enlightens a believer.
- 6:46 Man has seen reflections of God (Genesis 32:30; Exodus 33:11, 20; Deuteronomy 5:4-5), but not God in His glory (Jn 1:18, 5:37; 1 Cor 13:12) although He has been revealed through the Lord Jesus (Jn 5:19; 14:7-9).
- 6:47 Those dead in their sins have been given spiritual life to believe (Eph 2:1-6; 1 Jn 4:19), and in turn, their belief results in eternal life which death cannot conquer.
- 6:48 This statement is emphasized twice that Jesus is the “bread of life” (Jn 6:35).
- 6:49 Any physical sustenance provided in this world is short lived and eventually the individual succumbs to death. The crowd had requested this physical bread as a show of His spiritual nature (Jn 6:31), but Jesus had an even greater (spiritual) bread to provide.

- 6:50 The origin of Jesus as the bread of life was heaven which is outside of the physical realm, and those who partake of the eternal bread of life will gain eternal life (Gen 3:22).
- 6:51 The word of God became flesh (Jn 1:14) to enable man, who is dead in sin, to taste of eternal life. It is ironic that the spiritual life that Jesus offers is made available through the sacrifice of His flesh at crucifixion.
- 6:52 The Jews continue to focus on the physical instead of the spiritual truths of Jesus words. Spiritual enlightenment comes from the Spirit while worldly wisdom comes from errant rationale, bias and opinion. Jesus is not endorsing cannibalism (Lev 17:10-11), but instead He is conveying the truth that He is the source of life for believers (those nourished by the Word of God).
- 6:53 Sin entered through eating (Genesis 3:6) and Salvation enters through eating (John 6:53-58). Life cannot come from the dead, sinful nature of man, but must come from an external (spiritual) source which is Jesus (Jn 1:3-4).
- The Greek term for “truly” or “I assure you” is the transliterated word from Hebrew “Amen” (Hebrew: אָמֵן Greek: ἀμήν). Transliteration means that the same word is in one language as another without being changed to translate.
 - The word “Amen” is meant to be firm or certain; it means “so be it”, “I affirm” or “I agree.”
 - The word “amen” is the Old Testament term for “faith” (Habakkuk 2:4)
 - Jesus is the only one in Scripture that begins a sentence with the word “Amen” which He used to express that He had something significant to say. (Matthew 11:11; 16:28; 25:45). Jesus utilized “Amen, amen” to announce upcoming important statements.
 - The term “amen” evolved to be used as an affirmation and agreement by the listener.
- 6:54 While the spirits of believers are immediately with the Lord at the point of physical death (Lk 23:43; Jn 6:40, 54, 11:23-26; 1 Cor 15:42-44, 53), the resurrected (and transformed) bodies of believers will be re-instated in the altered form at His second coming (1 Thessalonians 4:16; 1 Cor 15:52; Jn 5:28, 6:39).
- 6:55 True reality is found in the eternal spiritual realm which transcends the temporal nature of this world.
- 6:56 As food is assimilated into the very being and substance of a man, so is Christ absorbed into a believer. A common tenet is, “you are what you eat.”
- Life comes through Jesus while death is the result of sin (Rom 5:12, 6:13, 8:10; James 1:15).
 - “*Abide in Me, and I in you*” (John 15:4)
- 6:57 The purpose of the life of Jesus was to do the will of the One Who sent Him, and believers are also to do the will of the Lord. Jesus has been given life because of God the Father as the source (John 5:26).
- 6:58 The Israelite forefathers had focused on the physical sustenance, and they died of old age in the wilderness. Believers are called to spiritual bread that will never come diminish and spiritual life that will never end.
- 6:59 Jesus was sharing these deep spiritual truths in the synagogue of Capernaum (the headquarters of Jesus’ teaching), and any gathering like this would include those true followers and those who are uncommitted and insincere (John 6:66).

Read John 6:60-65 ... The Spirit Gives Life Through the Words of Jesus

6:60-61 The congregation struggled with the words of Jesus and compared themselves to others who were no more likely to understand and accept His spiritual truths. Jesus questions the congregants directly on whether the truth was offensive to them.

Spiritual leaders are still called to preach the truth regardless of the offense.

6:62 These men doubted that Jesus was truly the source of spiritual life, and they would have doubted even more the spiritual claims of Jesus as the single Mediator and One way to reconciliation to God the Father (Jn 14:6).

6:63 The Spirit of life is given through the Words of Jesus (just as the Lord spoke everything into existence – Col 1:20; Heb 1:2).

6:64 The Lord has always known who will come to Him, and who would turn against Him. Although believers may be fooled sometimes by those who pretend to belong to the Lord, He is never deceived.

6:65 Jesus did not struggle to convince those who doubted because Jesus knew that God the Father had given a select few to belong to Jesus as His true followers (John 17:2-12).

- God is sovereign (John 6:37, 44, 65); man is predestined as God chooses the individuals that He wants in His family (John 6:29).

Read John 6:66-71 ... Peter's Commitment as Jesus Holds Them Accountable

6:66 Many of those who had followed Jesus for selfish motivations and worldly comforts turned away from Him upon hearing the profound truth that He was the focus and source of life (John 7:12).

6:67-68 Jesus tested His close disciples by asking if they would like to leave as well, but they understood that this world offers no harbor for those seeking spiritual life outside of Christ.

6:69 Peter claimed Jesus as the Holy Messiah for the entire group of disciples, but he was unaware of the hearts of his fellow companions (i.e., Judas). Believers can attempt honesty before God in regards to their personal commitment, but it is impossible to know the hearts of others.

6:70 Jesus even chose Judas to be the betrayer. Jesus calls Judas “the Devil” (slanderer) just like He called Peter “Satan” (adversary, accuser) because he would do the will of the evil one (Matthew 16:23; Mark 8:33).

6:71 Although Jesus accommodated Judas in the group of disciples, Jesus always understood the purpose of Jesus would be as the traitor.

While the setting for chapters 5-6 of John is the Feast of the Passover, the setting now changes to the Feast of Tabernacles (Booths - Sukkot) for chapters 7-10:21

19 John 7:1-31

Read John 7:1-9 ... Half-Brothers Encourage Visit to Jerusalem Where Jesus was Hated

7:1 Jesus avoided danger by going from Judea to Galilee (Prov 29:25). Believers should take pragmatic steps of safety unless God calls leads into a dangerous situation purposely.

- Unlike the three synoptic gospels, John does not cover much of the ministry of Jesus in Galilee.
 - The inhabitants of Jerusalem understand that the Jews were plotting to kill Jesus (John 7:25).
- 7:2 One of three annual, mandatory Jerusalem Feasts (Deuteronomy 16:16), but the Jews called it the “Festival of Tabernacles” instead of “Feast of the LORD” (Leviticus 23:2). The focus was no longer on the Lord, but instead on the law and themselves.
- The Feast of Tabernacles (Sukkot) commemorated the exodus from the Egyptian captivity (Leviticus 23:39-44; Deuteronomy 16:13-15).
 - It was a time to give Thanksgiving for the harvest (Exodus 23:16, 34:22).
 - The Feast occurred on the 15th day of the seventh Jewish month of Tishri (Sept-Oct); Tishri was the new year month.
 - The Feast of Tabernacles (Sukkot) was scheduled just five days after the annual fast of Israel on the Day of Atonement.
- 7:3 The half-brothers of Jesus aggravate and attempt to provoke their brother in Whom they do not believe. After they see the resurrected Jesus, they come to belief in Him (Acts 1:14).
- 7:4 The half-brothers of Jesus attempted to push Him into the spotlight and public view. It is often still best for believers to avoid the media and trappings of publicity.
- 7:5 Although the half-brothers of Jesus did not believe in Him (Mt 13:55), they gave Him direction and encouraged Him to act. Believers should be wary of advice from the world which is not God’s timing.
- 7:6 The time of impatient man is always immediate gratification, but the Lord has purpose and timing that is beyond the reason of man.
- 7:7 The fallen world hates Jesus because He exposes the evil and corruption of this world which is in need of a Savior.
- 7:8 Jesus does not yield to the world’s (his half-brother’s) advice, but directs them to follow their own advice in obedience to the law (Leviticus 23:33-34, 42-43) which stated that they should join the men of Israel at the “campground” setting in Jerusalem for the feast of Tabernacles (booths).
- 7:9-10 Jesus did not accompany those who did not believe in Him, but He did adhere to the law by going to Jerusalem (Deuteronomy 16:16) privately instead of publicly following the law.

Read John 7:11-24 ... Jesus Teaches in the Temple That His Word Is from God

7:11 Other Jews who had obeyed the law also were seeking Jesus in Jerusalem.

People Groups of John 7		
John 7:11	“The Jews”	Refers to the Jewish Leaders
John 7:20	“The Crowd”	Refers to the Pilgrims from Galilee
John 7:25	“The People”	Refers to the People who lived in Jerusalem

- 7:12 Public opinion of Jesus was divided as some thought Him to be good while others considered Him to be deceptive. Jesus cannot simply be a “good man” because He claimed to be divine. Jesus was either a liar, a madman, or God incarnate.
- In modern times, many consider Jesus to only be a good man, and these people will spend eternity in hell for not glorifying Jesus as God. (John 3:36, 5:23)

- 7:13 Influenced by public opinion, discussion about Jesus was held in private. Worldly leaders are often swayed by public opinion regardless of conviction and truth.
- Even during the time of Jesus, authorities persecuted those who desired to talk about Jesus.
- 7:14 When over half of the seven day feast had occurred, Jesus began publicly teaching in the temple complex.
- 7:15 Jesus is the Word of God (Jn 1:14) and all of Scripture is about Him (Jn 5:39).
- Religious leaders are always astounded that the Spirit has revealed the truth (Jeremiah 31:31-34) to those of humble backgrounds who may not have man's certifications (e.g., seminaries, universities, degrees, etc.)
 - Jewish seminaries last approximately five years to complete (Orthodox Jews attend seminaries called "yeshivot.") Afterwards, synagogues generally offer a rabbi an annual contract that is renewed on a yearly basis.
- 7:16 The teaching of Jesus is from God the Father as Jesus is the Word of God.
- 7:17 If anyone truly desires to know and do the will of God the Father (Hosea 6:3), he will recognize the validity of Jesus as God incarnate that has come as the Messiah (Jn 5:23).
- 7:18 Truth can be discerned by identifying who is the center of glory. Self-centered men seek their own exaltation instead of His. Often believers focus on the substantiation and glory of the "church" instead of focusing on His glory.
- 7:19 The religious leaders prided themselves on following the law of Moses, but Jesus directly confronts the sin in their lives (John 5:18, 7:1). The religious leaders were plotting to kill Jesus which would have transgressed the law of Moses. (Exodus 20:13; Deuteronomy 5:17)
- 7:20 The corrupt "religious" crowd accuses Jesus of having a demon as they deny that they want to kill Him.
- These same men adhering to the Jewish law of participating in the Feast of Tabernacles (Sukkot) would also be the ones attending the Passover when Jesus was crucified (Jn 19:15).
 - Liberals often downplay conservatives as conspiracy theorists, but as time goes along, truths are proven as radical immorality is paraded and forced into children's education.
 - The false religious leaders would also accuse Jesus of performing "signs" (semeion σημεῖον) through the power of demons (Mark 3:22; John 8:48-52, 10:20-21)
- 7:21 Jesus had healed the man at the Bethesda pool on the Sabbath to the chagrin of religious leaders (John 5:1-16).
- 7:22 While Moses represented the law, the act of circumcision had been a command to Abraham – the patriarchal forefathers prior to Moses (Genesis 17:10-12).
- 7:23 The religious leaders had a double standard as they performed circumcisions on the Sabbath but judged Jesus for healing a man on the Sabbath.
- 7:24 All men judge; all men form their opinions even if they deny that they are doing it. Jesus gives guidance not to judge by outward appearance which can be so deceiving, but by underlying spiritual truths resulting in righteous judgment.

Read John 7:25-31 ... Many People Believe in Jesus

- 7:25 Although the crowd had denied wanting to kill Jesus (John 7:20), they actually knew that His life was in danger.
- 7:26 The inconsistency of the religious leaders puzzled the crowd who questioned whether the religious leaders might accept the words of Jesus as true since they did not pursue their plan to kill Him.
- The crowds did not understand that the religious leaders had worldly and sinful motivations for their actions instead of spiritual convictions.
- 7:27 Every action and word of Jesus fulfilled the prophecy of the Messiah, but the crowd did not know Scripture as much as they thought (Micah 5:2; Matthew 2:5).
- The Jewish expectation of the Messiah was a militant leader who would destroy wicked authorities on earth while establishing his kingdom. This will take place at the second of the Lord Jesus; however, His first incarnation was as a suffering servant.
- 7:28 The crowd recognized the physical heritage of Jesus, but they did not understand His spiritual nature. They knew His physical father (Matthew 13:55; Mark 6:3), but not His spiritual one. The world continues to focus on the humanity of Jesus instead of Jesus as God incarnate.
- 7:29 Jesus continues to proclaim His relationship with God the Father.
- 7:30 Although they had just denied wanting to kill Him, these sinful men attempted to arrest Jesus for His claims, but they could not apprehend Jesus until it was time for God's plan to be fulfilled.
- 7:31 Although some wanted to persecute Jesus, others sincerely considered His deeds and claims as the Messiah.
- Although the crowd did not have full theological understanding, they believed that Jesus was the Messiah. (Matthew 11:2-6; John 10:38, 14:10)
 - Those who testify to the Lord should take solace that while the world will persecute and deny, some will consider and believe.

20 John 7:32-53

Read John 7:32-36 ... Jesus Prophecies of His Departure

- 7:32 The religious leaders acted based upon the attitude of the crowds instead of what was right in their own eyes. When the crowds began to identify Jesus as the Messiah, the Pharisees sent those in the position of protecting the Temple, to capture Jesus.
- By this time, the High Priest position was purchased from the Romans, and it was usually held by the Sadducees. Caiaphas reigned as High Priest from 18AD until 36AD.
 - According to Josephus, Caiaphas was appointed by Judea's Roman governor (Valerius Gratus) and remained in this position during the time of Pontius Pilate. When Pilate was removed from power and returned to Rome, Caiaphas was also removed by the governor of Syria (Vitellius).

High Priests of Judea		
6AD-15AD	Annas (Ananus ben Seth)	Appointed by the Roman Governor Quirinius as the first High Priest of the newly formed Roman province of Judea
15AD-16AD	Ishmael be Fabus	Appointed by the Roman Governor Gratus w/ legendary handsomeness

16AD-17AD	Eleazar ben Ananus	High Priest during a time of political turbulence around the priesthood and later became a zealot leader in 70AD
17AD-18AD	Simon ben Camithus	High Priest for a short time and ridiculed in the Talmud
18AD-36AD	Caiaphas (Joseph ben Caiaphas)	Caiaphas was the son-in-law of Annas (who was the true power behind the priesthood) and ruled longer than any high priest in New Testament times.

7:33 Jesus would be crucified at the next Jerusalem festival (the Passover) which was six months after this Feast of Tabernacles. Every believer should have the same attitude of Jesus; life is short, and only actions with spiritual ramifications matter.

7:34 The Jews did not realize that Jesus would be returning to heaven. The Jews were focused on the fleshly things of this world, so the spiritual destination of Jesus was a difficult concept for these worldly men to grasp (Is 55:6; Lk 13:23-28).

7:35 The enemies of Jesus often state truths “beyond themselves” (Jn 11:50, 19:19); the statements are factually true, but not in the way that the speaker intended.

- The Jews doubted that Jesus would take His message to the Gentiles if the Jews rejected Him (Lk 4:24-29), but after Israel’s rejection, the gospel did prosper among the Gentiles during the “age of the church” (Acts 11:1-18; Rom 9).
- Even during the Feast of Tabernacles (Sukkot), seventy bulls were offered for each of the seventy nations (Genesis 10), so there was a worldwide reach of the sacrifices, even in the Feast itself.

7:36 The Jews repeat verbatim the message of Jesus about the ascension; however, they do not understand it.

- Many individuals comfortably attend church and Bible Studies without comprehending the Word of God. Even quoting Scripture (as these Jews did) is meaningless without spiritual insight and application.

Read John 7:37-39 ... Rivers of Living Water

- **The imagery of living water is the same as with the woman at the well (John 4)**

7:37 On this last day of the Feast of Tabernacles (Sukkot), the priests repeated Psalm 118:25 while walking around the altar seven times; afterwards they would ceremonially pour water out to symbolize the water that had come from the rock for Moses (Ex 17:1-6; Num 20:11). In the same way, the living water was to be poured out of Jesus as He was struck and crucified.

- During the Feast of Tabernacles (Sukkot), the priest would use a golden pitcher to take water from the pool of Siloam and then carry it in a procession to the Temple. They would pour the water into a basin at the base of one side of the sacrificial altar to commemorate the harvest rains. On the other side of the altar, wine would be poured into the basin to represent the fruits of the harvest. Both basins would merge together at the foot of the altar that drained the blood of the sacrifices away from the altar.
- The Feast of Tabernacles (Sukkot) began as a seven day feast (Deuteronomy 16:13), but then it was extended to an eight day feast (Leviticus 23:36; Nehemiah 8:17; the writings of Josephus). The eighth day was especially holy and special.

7:38 Every believer has streams of living water flowing from him as the Spirit moves within him (Ezekiel 47:1-12; Zechariah 14:8; John 4:10). In this verse, Jesus alluded to Scriptural principles instead of quoting an explicit passage. (Isaiah 12:3, 44:3)

- This verse is more accurately translated “*Rivers out of the belly of him/her will flow of living water.*”
 - The Greek term autēs (αὐτῆς) can mean “him” or “her.”
 - The Greek term for “belly” (koilias κοιλίας) usually means “hollow cavity.”
 - The Greek term “Koilias” is used seven times in the New Testament; however, this is the only verse where it is not translated as child-bearing womb.
 - “Koilias” is translated as “womb” (Matthew 19:12; Luke 1:15, 42; Acts 3:2, 14:8, Galatians 1:15)
 - “Koilias” can mean “innermost being” (John 7:38)
 - As a “womb,” from the “Koilas” springs new life which is the result of the living water.
 - A similar Greek term “koilian” (κοιλίαν) is translated as “stomach” in the New Testament. (Matthew 15:17; Mark 7:19; Revelation 10:9)
 - “Koilian” is also translated as “womb” (John 3:4)
- 7:39 After the resurrection and ascension of Jesus (Jn 14:26, 15:26; 16:13), His followers (the believers) would be indwelt by the Spirit (Rom 8:1-11).

Read John 7:40-44 ... Myriad Opinions of the Identity of Jesus

7:40 While some recognized Jesus as a spiritual leader (e.g., good man, prophet), others recognized Him as the Messiah.

- Even today, the manner in which man understands the identity of Jesus determines his eternal destiny. Jesus is God incarnate as the Messiah who alone brings salvation.
- Moses had given a Messianic prophecy of the coming of “the” Prophet after him (Deuteronomy 18:15).

7:41 Scripture clearly foretold that Jesus would preach to Galilee (Isaiah 9:1-2). The worldly who put so much emphasis on worldly exaltation doubted that Jesus would come from such humble surroundings as Galilee.

- The Greek term “Messiah” (Christos Χριστός) is “Christ.” The Hebrew equivalent means “the anointed one.” Prophets, Priests and Kings were anointed for their special ministry and calling.

7:42 Although some Scripturally savvy pundits knew that the Messiah would be from Bethlehem, the city of David (Micah 5:2), they did not understand that Jesus fulfilled this prophecy (Luke 2:4; Matthew 2:4-8). Even today, doubters call into question elements of Scripture that they do not fully understand.

- Micah was a contemporary of Isaiah who lived seven centuries before Jesus was born. Bethlehem (“house of bread”) was so small at that time that she is not listed in Joshua 15 or Nehemiah 11 as sending any troops to battle. It was a city of humble means.

7:43-44 Jesus did not bring peace and unity to the Jews, but instead He brought a challenge to their established traditions and expectations.

Read John 7:45-53 ... The Temple Police & Nicodemus Defend Jesus to the Chief Priests

7:45-46 The Temple Police consider the truth of the Lord above the demands of the religious leaders (Luke 23:47). Jesus enlightened all who listened with sincerity to

- the Word of God in such a different way than those religious leaders who simply recited traditions (Luke 2:47).
- 7:47 The religious leaders belittle those who have sincerely listened to Jesus and believed His truths (1 Corinthians 1:26-27). The Temple Police are mocked by Pharisees because they see something unique and different in Jesus.
- 7:48 The religious leaders look for validation of Jesus from worldly authority and status (Matthew 28:11-15), but those successful in the games of the world have always struggled in relinquishing lordship to Jesus Christ (Matthew 19:24; Mark 10:25; Luke 18:25). While many, who the world deem brilliant, do believe, the credentialed in this world (e.g., scientists) struggle more with spiritual truths.
- 7:49 The focus of the religious leaders was on the law instead of Jesus. Many religious people today put emphasis on various elements of truth (e.g., Scripture, behavior, tradition, etc.), but all of this is secondary to the grace of God through Jesus Christ the Lord.
- 7:50 Nicodemus (“victory of the people”) was a Pharisee and “ruler of the Jews” who had come to Jesus by night to discover what was missing in his spiritual pursuit (Jn 3:1). Nicodemus went through a transformation from initially walking away from the truth, to arguing reason to his fellow intellectuals, to coming to Jesus at His crucifixion (Jn 19:39).
- 7:51 Nicodemus shows these condemning Pharisees that although they claim to be enlightened in the law, they disregard the law upon convenience; this failure of keeping the law is plainly evident in their treatment of Jesus.
- 7:52 Nicodemus is mocked by Pharisees for asking for Jesus to have a fair trial. However, the Pharisees then prove their ignorance because Jonah and Nahum are from Galilee and both preached to Nineveh about the judgment of God. This same judgment was to come upon Israel.

21 John 8:1-20

Read John 8:1-11 ... Jesus Forgives an Adulteress

- *This account is not in any manuscript until the 6th century AD. The Byzantine family of manuscripts (Codex D - Bezae) are the first manuscripts to include this account of the adulteress.*
 - *The story of Jesus with the adulterous woman is not found in the most reliable manuscripts such as both Papyri (Bodmer & Chester Beatty), Codex Alexandrinus, Codex Sinaiticus and Codex Vaticanus.*
 - *Around 4% of Greek manuscripts that include the passage (beginning in the 9th – 10th century AD) place it in locations other than John 8:1-8:11.*
 - *This may have been oral tradition passed down since the time of Christ.*
- 8:1 Jesus spent the night on the Mount of Olives as Scripture never records Jesus staying overnight within Jerusalem until he was arrested. The Mount of Olives was a special place of prayer for David 1000 years before (2 Samuel 15:30-32).
- It was so common that Judas led a Temple mob to arrest Jesus at the common place of prayer (John 18:1-3), but Jesus will return to the same location in power at His second coming (Zechariah 14:4).

- 8:2 Although many wanted Jesus arrested (John 7:25, 30, 44), Jesus returned to the public place (the Temple complex) to share His message with the crowds.
- As the light of day began to shine at dawn, the light of Jesus began to reveal spiritual truths that those in darkness would never see.
- 8:3 Israel was viewed as an adulterous woman as it had been unfaithful to the one true God (Hosea).
- 8:4 Although the Pharisees recognize Jesus as a simple “teacher”, the adulterous woman understands Him to be “Lord” (John 8:11).
- 8:5 In modern society, sexual liberalities and perversions are encouraged by the media, but the law held strict penalties (Leviticus 20:10; Deuteronomy 22:20-22).
- The law required the man and woman to be punished, but these accusers were focused on using the woman.
- 8:6 Although the Jewish law directed capital punishment for adulterers, Roman law did not allow Jews to perform capital punishment, so the men planned to trap Jesus.
- The scribes and Pharisees may have realized the love and mercy of Jesus, so they wanted to set Him against the Mosaic law.
 - This is the only time that Scripture records Jesus writing anything.
 - The Greek term for “writing” (katēgraphen κατέγραψεν) is used only once in Scripture, and it means to “write an accusation against.”
- 8:7 Jesus agrees with the Old Testament law, but Jesus also adds additional criteria from the Old Testament (Deuteronomy 13:9). Jesus saved this sinful woman (John 3:17), and it is because of Him that no one can accuse His people (Romans 8:33-34; Zechariah 3:1-5)
- 8:8 When God writes with His finger, judgment is soon to follow (Exodus 31:18; Daniel 5:5). A man can either be written in the dirt of this world (Jeremiah 17:13) or in the Lamb’s book of life (Rev 13:8, 21:27).
- The Greek term for “*sinless*” (anamartētos ἀναμάρτητος) goes beyond “*one who does not sin*” to “*one who cannot sin.*”
 - Self-righteous judgment always brings death to the judge; possibly by divine design because the judge does not admit their own fallen nature.
- 8:9 The older men were the wiser but had most likely accumulated more sin in their lives; the younger men wisely followed the example of the older men by walking away.
- 8:10 The adulterous woman remained with Jesus after her accusers went away. Jesus, the great restorer, does not chastise the woman but has her confirm that no one had condemned her.
- The term “woman” (gynai γυναίκα) is a Semitic term that was not harsh in those times. This same term is used when John is told to care for Mary (John 19:26) as well as when the resurrected Christ encounters Mary Magdalene in the garden (John 20:13).
- 8:11 Jesus bestows grace, but encourages the fallen woman to not remain in her sin.
- This is the same message that He gave to the cripple who was healed at the Pool of Bethesda (John 5:14) “*Do not sin anymore so that nothing worse might happen to you.*” All sin results in negative consequences (James 1:15; 5:14-15)
 - People often misquote Jesus with the adulteress in saying that He told the sinner that He loved her in spite of the sin. This is not written in the passage; however, Jesus did show love for the adulteress by saving her from death (by telling her not

to sin any longer). One of the most loving actions that someone can take is to tell another the truth.

- The act of homosexuality is called a sin in Scripture (Genesis 19; Leviticus 18, 20; Judges 19; Romans 1; 1 Corinthians 6; 1 Timothy 1) A preference does not equate to being morally correct. The practice of an errant proclivity is a sin.

Read John 8:12-20 ... To Know Jesus Is to Know the Father

8:12 Again, Jesus emphasizes that He gives enlightenment to spiritual truths and exposes the deeds (thoughts, statements) that are carried out in spiritual darkness (Luke 8:17; Romans 2:16).

- The “crowds” are not mentioned in this chapter (John 8), so the Feast of Tabernacles (Sukkot) may have concluded with Jesus remaining to talk with the Pharisees. (John 7:37)
- Jesus declares directly that He is the Christ. (John 8:24, 28, 58, 13:19). The words “*I Am*” (egō eimi - ἐγὼ εἰμι) are the Old Testament covenant name for Yahweh (Exodus 3:14).

“I Am” Statements of Jesus	
6:35	“...the Bread of Life”
8:12	“...Light of the World”
10:9	“...the Door”
10:11	“...the Good Shepherd”
11:25	“...the Resurrection”
14:6	“...the Way”
15:1	“...the Vine”

- John repeats the emphases that Jesus is the “light” of the world (John 1:4-5, 8-9; 3:19-21; 9:5; 12:46). Light often can be equated to “enlightenment.”
- A ceremony called the "Illumination of the Temple" was celebrated during the Feast of Tabernacles (Sukkot).
 - It involved the ritual lighting of four golden oil-fed lamps in the Court of Women.
 - These lamps were huge menorahs/candelabras (ranging from thirty to seventy-five feet high) lit in the Temple overnight.
 - This was a memorial of the pillar of fire that had guided Israel in their wilderness journey.
 - The candelabras illuminated the entire city of Jerusalem through the nights of the Feast of Tabernacles; however, they were not lit near the end of the Feast of Tabernacles, so Jesus may have used these as examples of the light. (Exodus 13:21-22; 40:38)
- The Greek term “world” (kosmou κόσμου) shows that Jesus came for Jews and Gentiles. (1 John 4:14; 1 Timothy 2:6; Hebrews 2:9; 1 John 2:2)
- Some individuals “walk in darkness” instead of being enlightened by God’s truth (2 Corinthians 4:4)

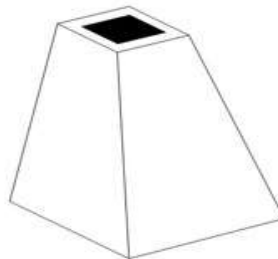
8:13 The religious leaders questioned Jesus (Mt 21:23; Mk 11:28; Lk 20:2; Jn 2:18) about Who had granted Him authority. Two or three were required by law to establish the facts and to endorse the message (Deuteronomy 19:15).

- 8:14 Jesus explains that truth is valid and that in Himself all authority has been given (Mt 28:18). The truth exists regardless of Pharisaical application of the Mosaic law. (John 5:31)
- 8:15 Man makes incorrect judgments using flawed, biased opinions without spiritual insight (John 7:24), but Jesus doesn't judge based on outward appearance (e.g., race, wealth).
- Jesus has the authority to judge and accuse, but instead He intercedes for those who are His.
 - All men are condemned by the law (Jn 12:48; Heb 4:12; Rom 3:20, 5:20).
- 8:16 The first incarnation of Jesus would be as the Kinsmen Redeemer to offer salvation (John 3:17); however, the second coming of Jesus will bring the judgment of the Avenger of Blood (Revelation 6:10, 18:8, 19:2).
- *"All were judged according to their works."* (Revelation 20:12-13)
- 8:17 God the Father judges with God the Son, so the requirement of two witnesses is met (Dt 19:15).
- 8:18 Instead of focusing on the sinner breaking the law, Jesus states that God the Father joins Him in the witness of Himself. Jesus is the Messiah Who brings salvation to the lawbreakers, and God witnesses the world's rejection of the Lord Jesus Christ as the only way.
- 8:19 The Pharisees mock Jesus as illegitimate when in reality Jesus was born by the Spirit through the virgin Mary (Mt 1:18-19; Jn 8:41). Jesus is the only begotten Son of God the Father (Jn 3:16).
- 8:20 Jesus was in an open location where the general public brought their offerings.
- It would have been fairly simple to arrest Jesus, and there are no worldly reasons that they did not arrest Him. However, spiritual aspects protected Jesus (Eph 6:12) as it was not yet His perfect time (Lk 22:14; Jn 12:23, 13:1, 17:1).
 - The Treasury was in the women's court of the Temple where there were 13 collection boxes for offerings. When a large number of coins were dropped in the collection box, it was referred to as "Sounding the Trumpet" (Mk 12:41-44)

Collection Boxes of the Temple

Wide Bottom
with a
Narrow Top

Shaped like a
Trumpet



22 John 8:21-36

Read John 8:21-24 ... Without Belief in Jesus, People Will Die in Their Sin

8:21 There will be limited atonement for believers who will find Jesus when they seek Him (Jeremiah 29:13); however, the Pharisees would not be able to join Jesus in

heaven because they would not receive the Messiah's payment for sin, but instead attempt to achieve their own righteousness.

- The literal interpretation of this verse is "...in **the sin** of you, you will die" (en tē hamartia hymōn, apothaneisthe - ἐν τῇ ἁμαρτία ὑμῶν, ἀποθανεῖσθε). The "sin that leads to death" is the rejection of Jesus Christ (1 John 5:16-18)

8:22 Ironically, the religious leaders thought that Jesus was speaking of suicide when, in reality, Jesus was referring to life after His death and resurrection.

- Josephus (the Jewish historian) documented that suicide was considered by the Jews to lead to the lowest depths of damnation and Hades. The Jews thought that Jesus deserved the lowest part of Hades because they thought that Jesus was intent on killing Himself.
- Jesus came to this sinful world in order to provide eternal life to His people through His crucifixion and resurrection, so in essence, He had come to die in order to bring life. The religious men were earthly while Jesus had a heavenly perspective.

8:23 Jesus emphasizes that while His nay-sayers focus on the tangible things of this sinful world, He focuses on the spiritual realm.

- They would not be able to understand Him with their limited perspective.
- It is similar to the difficulty of teaching a young child about negative numbers, while positive numbers are tangible, negative numbers are more conceptual in nature.
- *"The god of this world has blinded the minds of the unbelieving so that they will not see the light of the gospel of the glory of Christ, who is the image of God."* (2 Corinthians 4:4) *"...the whole world lies in the power of the evil one."* (1 John 5:19)

8:24 Within three verses, the statement "die in your sin" is re-emphasized three times. One must understand that Christ alone can pay the price of sin (Dt 32:39; Is 43:10).

Read John 8:25-29 ... The Identity of Jesus with the Father

8:25 Jesus states that He has had an unchanging message about His identity and purpose beyond His ministry and the Old Testament to the beginning of creation (Rom 1:19-20).

8:26-27 Jesus focuses on the will of God the Father and conveys the message of the Father to the world (Jn 1:18). Those hearing the Word of the Lord did not understand the spiritual ramifications of God the Father sending His Son, but instead they were lost in a physical worldly quandary.

8:28 Jesus speaks of being lifted up three times (Jn 3:14, 12:32). The term "Son of Man" represents His humanity as He was subjected to persecution and crucifixion. But the term "Son of Man" also reflects His representation of all humanity as He came to pay the price for the sin of the world.

- The divine transportation of clouds was also used by the "Son of Man" (Daniel 7:13); clouds also describe Jesus' ascension and coming again. (Acts 1:9-11). While the term "Son of Man" had Messianic implications, it did not have the militaristic and nationalistic associations. The first use in the New Testament of the "Son of Man" (Matthew 8:20) is in great contrast to the last use (Revelation 14:14).

8:29 Jesus faithfully followed the will of God the Father and pleased Him in all that He did (Mk 14:36).

Read John 8:30-36 ... Jesus Sets His People Free

8:30 Although the religious leaders were contentious against Jesus Christ, many who sincerely listened and reflected on His truth believed in Jesus as the Messiah.

8:31 While works do not result in salvation, true salvation will result in good works (Eph 2:10; 1 Jn 2:19) as the believer submits to His will and obeys His calling (James 2:14-26). Christianity moves beyond decision to discipleship (Luke 6:46); the Greek term “abide” (meinēte μέινητε) is only used one other time meaning “if you abide in Jesus” (John 15:7).

8:32 *“You will know the truth, and the truth will set you free.”* Jesus embodies the “gospel truth” (John 14:6), and knowing Him sets the believer free from sin and death.

8:33 Jewish pride of their heritage from Abraham caused the Israelites to be blind to the truth. The Old Testament is filled with accounts of captivity (e.g., Egypt, Assyria, Babylon), and at this time, they were subject to Roman rule.

- Once again, Jesus was speaking of spiritual slavery (Rom 6:15-23) instead of being enslaved in this world.
- Each individual needs to have an independent relationship with the Lord regardless of family members who may be renowned for their spiritual walk. (e.g., preacher’s kids)

8:34 Those who sin are within its power and control in contrast to the freedom from sin’s control offered by the Lord (1 Cor 7:22; Gal 5:1).

8:35-36 Jesus lifts up His people from lives of slavery to sin to son-ship in the family of God (Mt 5:9; Lk 20:36; Rom 8:14, 19; Gal 3:26).

23 John 8:37-59

Read John 8:37-41 ... Jesus Challenges the Descent from Abraham

8:37 The crowd had proudly proclaimed that they were of the heritage of Abraham instead of being slaves to sin (Jn 8:33), but Jesus shows them that although they are physical descendants of Abraham, they are sinfully trying to kill Him because they do not accept the message of God.

8:38 Jesus states that His critics are of spiritual lineage (seed) of Satan (Genesis 3:15).

8:39 Jesus focuses on the spiritual offspring of Abraham who faithfully follow the Lord instead of Abraham’s physical progeny (Romans 4).

- Jesus claims that these Jews do not reflect Abraham’s “faith lineage,” but they only have His physical lineage. (Galatians 3:28-29)
- Faith is the determining factor, and not racial descent.

8:40 Although the religious elite claimed superiority because of their breeding, Jesus stated that their forefather would not try to kill someone for presenting a message from God.

8:41 Although the Pharisees have twice mentioned that their father is the man Abraham (Jn 8:33, 39), they now say that their only Father is God. The Pharisees mocked Jesus as illegitimate instead of believing in His virgin birth (John 8:19). They revealed

in the purity of being all Jew in contrast to those Samaritans who had mixed with other races.

Read John 8:42-47 ... The Father of Some Are God & The Father of Some Are the Devil

8:42 No one knows God the Father except through Jesus the Son Who came to this world out of compliance to God the Father's will.

8:43 The critics of Jesus cannot understand nor listen to the Word of God.

8:44 Satan was a murderer (Gen 3:3) in killing Adam with a nature of deceit and lies.

These critics of Jesus also had a nature of dishonesty and murder.

8:45-46 Although the word of God is true, the worldly deny His truth because of personal wills that lead to their own destruction.

8:47 Jesus listens and walks with God the Father while believers listen to the word of God and sincerely take it to heart (Jn 10:4).

Read John 8:48-52 ... Jews Berate Jesus As A Demon Possessed Samaritan

8:48 As is common, since the critics cannot withstand reason, they turn to what they consider disparaging remarks such as calling Jesus a Samaritan.

- In Aramaic, His critics also infer that Jesus is a "child of the devil" by asking if He is demon possessed. The Jews couldn't deny His power, so they attribute His power to demons.
- This was truly one of the most heated verbal exchanges between Jesus and His critics.
- Jesus does not challenge or deny being called a Samaritan.

8:49 Jesus responds to critics that He is glorifying God while they are dishonoring Him. God the Father and God the Son are worthy of the equal honor (Jn 5:23). The world cannot dishonor one without dishonoring the other.

8:50 God the Father discerns and judges who is to be exalted and who is to be brought low (Daniel 4:37; Zephaniah 2:3; Matthew 23:12; Luke 14:11, 18:14; James 4:6). God the Father has exalted His Son to the highest position as Lord (Jn 17:24; Php 2:9-11).

8:51 Those who believe and obey the word of the Lord will have a spiritual life that is eternal.

8:52 The Jews cannot understand the spiritual aspect of the teachings of Jesus, and they point out the physical death of Abraham although Abraham continues to be spiritually alive (Matthew 22:32; Luke 16:25).

- The Jews also knew that the prophets had died as their forefathers had killed the prophets. (Matthew 21:35, 23:31, 35, 37; Acts 7:52); the Jews killed the Lord Jesus and the Prophets (1 Thessalonians 2:15).

Read John 8:53-59 ... Jesus Announces That He Is Older & Greater Than Abraham

8:53 The Jews contrasted the greatness of Jesus to that of Abraham or Jacob (Jn 4:12).

8:54 It would mean nothing to these Jews if Jesus glorified Himself, but the One Whom they called God did glorify Jesus.

8:55 Jesus refuses to deny His relationship with the Father so that His critics would accept Him.

8:56 After these Jews have stressed their ancestry of Abraham (Jn 8:33, 39), Jesus informs them that Abraham was overjoyed with the fulfillment of the promise through Jesus.

- God had promised to bless the world through Abraham's descendant, the Messiah (Genesis 22:16-18).
- *“Abraham replied, ‘They have Moses and the Prophets; let them listen to them.’ ‘No, father Abraham,’ he said, ‘but if someone from the dead goes to them, they will repent.’ ‘He said to him, ‘If they do not listen to Moses and the Prophets, they will not be convinced even if someone rises from the dead.’”* (Luke 6:29-31)
- Abraham had also encountered Melchizedek as a type of Kingly Priest which culminated with Jesus (Genesis 14:17-20; Hebrews 7).

8:57 The Levites would retire at the age of fifty years old, and Jesus was 33 at this time.

8:58 Jesus claims deity as He states “I am” which related to His being God (Exodus 3:14). Jesus claimed to be the pre-existent one who was greater than Abraham.

- The Greek term for “truly” or “most assuredly” is the transliterated word from Hebrew “Amen” (Hebrew: אָמֵן Greek: ἀμήν). Transliteration means that the same word is in one language as another without being changed to translate.
 - The word “Amen” is meant to be firm or certain; it means “so be it”, “I affirm” or “I agree.”
 - The word “amen” is the Old Testament term for “faith” (Habakkuk 2:4)
 - Jesus is the only one in Scripture that begins a sentence with the word “Amen” which He used to express that He had something significant to say. (Matthew 11:11; 16:28; 25:45). Jesus utilized “Amen, amen” to announce upcoming important statements.
 - The term “amen” evolved to be used as an affirmation and agreement by the listener.

8:59 Chapter 8 begins with Pharisees wanting to stone the adulterous woman, and it ends with them wanting to stone Jesus (John 10:31), but they could not apprehend Him (Luke 4:28-30).

24 John 9:1-23

Read John 9:1-3 ... Jesus Teaches That Some Infirmities Display God's Works

9:1 Just as the Jewish audience of John 8 were spiritually blind; Jesus now identifies a man who is physically blind.

- All men have spiritual blindness at birth, but the Lord can give spiritual healing and insight into eternal truths (Psalm 58:3).
- In the Old Testament, the coming Messiah would give sight to the blind (Isaiah 29:18; 35:5; 42:7; Matthew 11:5).
- This is the first time that Scripture records the disciples being with Jesus since many of His followers left (John 6:66). This may be the Judean disciples mentioned by the brothers of Jesus (John 7:3).

9:2 Sin (even hidden sin) affects (infects) everyone in contact with the sinner, and the negative consequences of sin can affect a lineage for generations (Exodus 18:2, 20:5, 34:7; Numbers 14:18; Deuteronomy 5:9, Jeremiah 31:29).

- This verse is quoted by cults who believe in reincarnation around karma.

- There might be sin by the fetus (pre-natal sin) while in the womb (Genesis 25:22; Luke 1:41; Psalm 58:3). John the Baptist jumped for joy in the womb at the coming of Jesus (Luke 1:41).
 - The parent's sin may negatively impact their offspring (Exodus 20:5).
 - Sin and sickness can be related to each other (John 5:14; James 5:15-16).
- 9:3 Just as with the book of Job, illness is not always a result of sin, but instead, God can be glorified during trials and struggles.
- Many moving testimonies and much faith have originated during the most difficult times.

Read John 9:4-12 ... Jesus Heals the Man Born Blind (6th Sign)

9:4 Jesus includes His followers by saying "We" must do the works of God the Father. As God the Father sent Jesus, He now sends His church into the world (John 20:21). As the Lord was the light of the world, His church is now meant to be the light to the world as He shines through His people (Matthew 5:14).

- There is limited time to serve the Lord; Jesus would personally bring enlightenment during His ministry, but spiritual darkness would fill the void left by Jesus at His ascension.
 - The Spirit was sent to work in believers during the church age, but the time of tribulation and judgment is imminent.
 - The Greek phrase "*the works of God*" (ta erga tou theou - τὰ ἔργα τοῦ θεοῦ) is mentioned three times in John 9:3-4.
 - The work of God is the salvation of men through belief in Jesus.
 - "*Jesus answered and said to them, 'This is the work of God, that you believe in Him whom He has sent.'*" (John 6:28).
 - God's people should be wholly focused on the evangelism (sharing the gospel message) with lost people.
 - The night represents the darkness of people's hearts. (John 3:19, 11:9-10, 12:35-36) There will come a day when the world is not responsive to the gospel.
- 9:5 Without light, everyone would be blind. Light enables sight through the rod cells and cone cells of the retina that convert the light into impulses sent to the brain.
- Rod cells are used in darkness (minimal light) to distinguish black from white (blatant truths). Cone cells are used in the light to distinguish subtle nuances (color).
 - John repeats the emphases that Jesus is the "light" of the world (John 1:4-5, 8-9; 3:19-21; 9:5; 12:46). Light often can be equated to "enlightenment."
- 9:6 The One from Whom living water flows produced physical water (spit) to be applied for healing as He had done with the mute man (Mt 7:33) and the other blind man (Mk 8:23).
- When a person received the spit of Jesus, he was healed; however, the spit of man reflected contempt and disrespect (Mk 10:34, 14:65, 15:19, Lk 18:32).
 - Man was formed from the dust of the ground in a similar way (Genesis 2:7); when God adds His creative and restorative power to the things of this world (e.g., dust), "signs" (semeion σημεῖον) occur.

- One chapter prior (Jn 8:6), men went away from Jesus as He wrote in the dust, but in this passage a man is spiritually coming to Jesus as Jesus alters the nature of the world (dust into mud).

9:7 Healing would come through faith and obedience to the word of the Lord. The pool of Siloam (“sent”) was filled from a small, but steady stream to the east of Jerusalem across the Kidron Valley (Nehemiah 3:15; Is 8:6).

- This man was a symbol of a blind mankind who is lost in sin. They need to be washed to have (spiritual) sight (understanding of truth).
- The meaning of “Siloam” is “sent” which is similar to the apostles being “sent” into the world to testify to the good news. The Rabbis called the pool “Siloam” because water from the Gihon Spring is (sent) pumped into the pool of Siloam.

9:8-9 The onlookers doubted the veracity of the testimony. Although the blind man has a personal testimony, those to whom he testified doubted that he was the one who had been blind. Fallen man can always doubt the evidence of the word of the Lord (Lk 16:31).

- Jesus repeated this same statement three times stating “I am He.” (John 18:6, 8; Ex 3:14)

9:10 The doubters and critics asked about how the blind man had been healed (Jn 9:26). The world often denies the truth because they do not understand the ways of the sovereign God.

9:11 The man that had been healed tells them that Jesus healed him through three steps of salvation – 1. Obedience / Went 2. Washed 3. Received Sight.

The Progression of the Blind Man’s Reference to Jesus	
John 9:11	Man (anthrōpos ἄνθρωπος)
John 9:17	Prophet (prophētēs προφήτης)
John 9:38	Lord (Kyrie Κύριε)

9:12 Although the man had been healed by Jesus, he did not know how to reach Jesus after his healing, but Jesus would seek the man (John 9:35) after the man had been rejected by others (John 9:34).

Read John 9:13-17 ... The Healed Blind Man Tells the Pharisees That Jesus Is A Prophet

9:13 This simple act of healing was questioned and evaluated by the Pharisees when it should have been joyfully accepted.

9:14 The Pharisees were more interested in the law than in meeting the needs of people. Jesus repeatedly healed on the Sabbath (John 5:9) to show the wickedness of the religious practices. Religiosity can be a profound barrier to coming to Jesus.

9:15 Many religious leaders over-analyze and critique the means of the Lord instead of being joyful of the blessing. For instance, the outward appearance and delivery are often judged instead of application of the message.

9:16 The Pharisees were in dispute over whether Jesus was a sinful man or from God based upon the fact that He has healed on a Sabbath against their tradition of not working on the Sabbath (Mt 12:11-12).

- Three times in John, Scripture speaks of Jesus bringing division between those who believed against those who denied Jesus Christ (Jn 7:43, 10:19).

Disagreement from the Perceptions of Jesus

Reasoning Based on the Law	Reasoning Based on Christ's Healing Power
Anyone who breaks Sabbath is a sinner	No man has ever healed a blind man
Jesus broke the Sabbath	Only God can heal a man born blind
He is a sinner	Jesus is from God

9:17 The healed man understands Jesus to be good and calls Jesus a Prophet. After he encountered Jesus a second time, the man referred to Jesus as “Lord” (Jn 9:38).

- Believers do not need to have all of the answers, but simply be faithful to the truth that is so evident.
- Moses had given a Messianic prophecy of the coming of “the” Prophet after him (Deuteronomy 18:15).

Read John 9:18-23 ... The Pharisees Validate the Healed Blind Man with His Parents

9:18 The critical Jews continue to bring additional witnesses and question them on “how” the blind man had been healed as if the methodology would clear the matter.

- The Greek term “until” (ἕως ἔωζ) shows that the Jews believed the man had been born blind after verifying with the parents.

9:19 These hard-hearted Jews would deny any testimony just as the world denies the blatant evidence of the creator God.

9:20 The parents of the healed man told the basic truth that they knew which was that their son, this man, had been born blind.

9:21 The parents did not have an agenda, and they could not deny that their son who had been blind from birth could now see. They could not explain the undeniable fact that their son was born blind, but now had sight.

9:22 In that time, the synagogue was the center of society, so the threat of excommunication for anyone claiming Jesus as Messiah was very intimidating (John 12:42; 16:2).

- Rabbis could excommunicate individuals for a week, a month or even a lifetime. An example of an excommunication procedure is documented in John 7:47-49 (Ezra 10:8).

9:23 The Jewish boy achieves a level of maturity at the age of 12 years old (Lk 2:42). Jewish youth celebrate Bar-Mitzvah (“son of the commandment”) at 13 years old when they bear personal responsibility in following the law (Genesis 21:8).

- The blind man was older than the maturity age of 12, and the parents put the responsibility of the witness directly on him (Mt 10:35; Lk 12:53).

25 John 9:24-41

Read John 9:24-34 ... The Healed Blind Man is Evicted by The Jews for His Testimony

9:24 Twice (witness) the man who had healed bore testimony to the Lord.

- The Jews did not invite the man to share so that they could be enlightened, but instead to harangue the man with their false beliefs.
- To “give God the glory” was considered a type of oath similar to placing a hand on a Bible or raising the right hand (Joshua 7:19).
- In the same statement, the Jews demand the truth and then tell the healed man what they consider to be the truth which they want him to support – that He is a sinner.

- 9:25 The man who had been healed does not claim additional insight into Jesus, but he can only testify and confirm his personal experience. The man affirms the clear facts without clouding the straight-forward truth with political and religious bias.
- 9:26 Again, the Jews focus on the methodology of how the man was healed, so that they could take issue with it (John 9:10). The Jewish leaders should have focused on the truth of what has happened.
- The Jews had already asked how Jesus had healed the man. (John 9:15)
- 9:27 The healed man was correct in that these critics would not change regardless of the answers that were given. Believers should be careful about those who play games with religion and are not sincerely searching for the truth.
- The healed man was not yet a follower of Christ; he was just beginning to see the truth about Jesus, and (unlike the Jews) the man accepted the work of God in him.
 - Eternal life with Jesus is determined by personal relationship – not by theological affirmation or apologetic advocacy.
 - The healed man is “for” Jesus, but he is not yet “with” Jesus.
- 9:28 The world often mocks what they do not understand. Although this healed man did not know anything of Jesus, the critics called him the disciple of Jesus because he sincerely testified to the change in his life.
- The Jews decided to be under the law (represented by Moses) instead of being freed by the grace of Jesus (Jn 1:17).
- 9:29 Jesus repeatedly told them that God the Father had sent Him from heaven (Jn 8:14-18, 23), they did not believe the word of the Lord.
- 9:30 Although the critics had seen the blind man healed, they continued to deny the Jesus was from God the Father. The rejection of obvious truth was amazing (Mark 6:6).
- 9:31 The prayers of those in God’s favor (without selfish, sinful obstacles in their spiritual lives) are answered (James 5:16).

Conditions of Prayer	
God Centered Focus	
1 John 5:14-15; Isaiah 55:8	According to the will of God
1 Corinthians 10:31; Ephesians 3:20	It brings glory to God
The Individual Consequences	
Psalm 91:10; 121:7; Romans 8:28; Jeremiah 29:11	It will benefit & not harm you
The Prayer	
James 1:6; Matthew 21:22; Mark 11:24; Hebrews 11:6	Have Faith
James 4:6, 10; 1 Peter 5:6; Proverbs 29:23	Pray humbly
Matthew 6:5	Pray privately
1 Thessalonians 5:17-18; Luke 18:1	Persevere in prayer continually
The Heart	
James 4:3; Proverbs 16:2	Right Motives
Psalm 66:18; Isaiah 59:2; John 9:31; 1 Peter 3:12	Confessed Sin
Proverbs 21:13	Helping the Needy
John 15:7	Fellowship with the Lord
Matthew 6:14; Mark 11:25-26	Forgiving others
1 Peter 3:7	Treating spouse with love & respect

- 9:32 Demons have no power to heal, but true healing occurs only when Jesus is glorified (Mt 7:22-23).

9:34 The religious leaders ignore the truth and focus on condemning the messenger. The critics believe that the healed man was blind because of the sin of his parents (Jn 9:2).

- Jewish Rabbis do not have a doctrine of original sin. Instead, Rabbis believe in the “two impulses.”
 - The “Yetzer Hara” (יֵצֶר הָרַע) is the evil inclination of antisocial behavior that is present from birth; man’s misuse of God-given things.
 - The “Yetzer Hatov” (בֵּיצֵר הַטוֹב) is the good inclination that begins (is “born”) at the age of 13 as an outcome of learning the moral guidelines of the Torah.
 - Jewish Rabbis believe that everything is predetermined by God except for the moral (freewill) choices between good and evil.
- Several passages of the Old Testament support the concept of original sin (Job 14:14; Psalms 51:5). The core passage in the New Testament on original sin is Romans 5:12-21
- The religious leaders repeated the same misunderstanding as the disciples at the beginning of the chapter (John 9:1-2). The religious leaders believed that the man’s blindness had resulted from sin; this idea of illness coming from sin may have come from passages in Job or Psalm 77.

Read John 9:35-41 ... The Healed Blind Man Believes in the Son of Man

9:35 After being rejected by the religious leaders, the man was sought by Jesus (Deuteronomy 4:29, Matthew 7:7, Luke 11:9). God pursues individuals when they have been ostracized by religious leaders and organizations.

- The term “Son of Man” references the humanity of the Messiah as He became part of mankind.
 - The divine transportation of clouds was also used by the “Son of Man” (Daniel 7:13); clouds also describe Jesus’ ascension and coming again. (Acts 1:9-11). The term “Son of Man” combined fully God and fully man without the militaristic expectations of other Messianic titles.
 - Ezekiel utilized this term to represent humanity and mankind.

9:36 The healed man respectfully answers Jesus with a sincere search for the One in Whom he should believe.

- The Greek term “Kyrie” (Κύριε) can be used as a respectful title (“Sir”) as in this verse or as a spiritual understanding of Jesus as the Master of all (John 9:38).

9:37 The man had seen the One Who is to be praised, but he needed to listen to the invitation and make the connection that Jesus is Lord.

- Jesus healed the man’s physical blindness and then Jesus gave the man spiritual sight to identify Jesus as Lord.

9:38 Worship reveals the deity of Jesus as God alone was to be worshipped.

9:39 Jesus brought judgment (John 5:22, 27) in that those who claim enlightenment and worship other “gods” than Jesus will be blind to spiritual truth.

- The first incarnation of Jesus was as the suffering servant in the role of the kinsman redeemed to sacrifice Himself for the sin of man (John 3:17-21; 12:47-48); however, Jesus will return in the second coming with strength as the avenger of blood.

9:40 The religious leaders continue to struggle with the spiritual truths contrasted to their tangible worldly focus. (Matthew 15:14, 23:24)

- The Pharisees took great pride in their moral lifestyles; however, they were blind to the Savior of the world.

9:41 If one recognizes their spiritual blindness outside of the enlightenment of the Spirit, then they would seek Jesus for healing.

- Those who believe that they are enlightened in themselves according to their own intelligence and discretion are lost in sin because they depend on themselves instead of the Lord Jesus.

26 John 10:1-21

Read John 10:1-6 ... The Sheep's Response to the Shepherd Contrasted to a Thief

10:1 The sheep pen represents a collection of God's people (e.g., Judaism; Church) with Jesus Himself being the actual door (Jn 1:9). A "thief" is one who steals while a "robber" is one who physically assaults (mugs).

- The Greek term for "truly" or "I assure you" is the transliterated word from Hebrew "Amen" (Hebrew: אָמֵן Greek: ἀμήν). Transliteration means that the same word is in one language as another without being changed to translate.
 - The word "Amen" is meant to be firm or certain; it means "so be it", "I affirm" or "I agree." The word "amen" is also used for the word "faith" (Habakkuk 2:4)
 - Jesus is the only one in Scripture that begins a sentence with the word "Amen" which He used to express that He had something significant to say.
- This is similar to the parable of the wheat and tares in regards to wolves in sheep's clothing (Matthew 13:24-30; 7:15).

10:2 Jesus Christ (Zechariah 13:7) is the great Shepherd (Genesis 49:24; Ps 23:1-4, 80:1; Jeremiah 31:10; Ezekiel 34) over His people (Numbers 27:17; Isaiah 40:11).

- The Greek term for "Shepherd" (ποιμήν ποιμήν) is repeated seven times in the New Testament (Matthew 25:32; John 10:2, 11, 12, 14, 16), but only once outside of this chapter.
 - The term "shepherd" is related to the concept of "pastor." (Ephesians 4:11; 1 Peter 5:1-4)
- The religious leaders over Israel were referenced as the false shepherds (Isaiah 56:9-12; Ezekiel 34)

10:3 The doorkeeper represents the work of Holy Spirit who calls the sheep to Himself while restraining the evil one.

- "A guy is not a horse thief because he steals a horse, he steals a horse because he is a horse thief". Along those lines, His people are not sheep because they follow; they follow because they are chosen.

10:4 Jesus knows His sheep individually by name (e.g., 1 Sam 3:6; Lk 19:5; Jn 11:43; Acts 9:4). Jesus will free His people from the bondage of sin in this world which leads to death (Jn 6:39-40).

10:5 The term "stranger" literally means "the shepherd of another flock" (Jn 8:44).

- In the end times, individuals will only listen to what they want to hear instead of God’s Word and God’s message (2 Timothy 4:3-4; 1 John 4:5-6).
- 10:6 Jesus utilized much symbolism in His speech, but His followers were not enlightened to the meaning unless He clarified for them (Mt 15:10; Mk 4:33; Lk 24:45).
- The Greek term for “allegory” (paroimian παροιμίαν) is only used one other time in Scripture, when the disciples state that Jesus is not using allegories, but speaking plainly and directly (John 16:29).
 - Jesus told His disciples that He would stop using allegories and figurative language (paroimiais παροιμίας); instead, Jesus would reveal truth to His followers plainly and directly. (John 16:25)
 - In Scripture, the Greek word for parables (parabolais παραβολαῖς) is mentioned twelve times. The root of the word parable is a compound noun consisting of “para” (meaning “alongside”) and “bole” (which means “to cast”). The application is “to cast alongside” a spiritual truth, a cultural picture of daily life that illumines the underlying spiritual truth.

Read John 10:7-10 ... Jesus is The Door

10:7 Twice (witness – John 10:7), Jesus emphasizes that He is the door.

- The only door for His sheep to pass into safety and the only door out of the ramifications of this sinful world (John 6:39-40). An intimate relationship with Jesus is the basis of salvation.
- This truth is symbolized by several Old Testament references to a single door (e.g., the ark – Genesis 6:16, the temple – Exodus 26:31-33, 36-37; 27:16-19; 3:37-38).
- Jesus is the shepherd of the sheep that let’s them into the sheepfold for protection and care (John 10:2, 11, 14), and Jesus is also the door that is opened to let the sheep into the sheepfold.

John’s Mixed Metaphors			
John 10:7	Jesus as the Door of the Sheepfold	John 10:11, 14	Jesus as the Shepherd
John 6:35	Jesus as the Bread	John 6:51	Jesus as the Giver of Bread
John 14:6	Jesus as the Truth	John 8:45-46	Jesus as the Speaker of Truth
John 14:6	Jesus as the Way	John 14:6	Jesus as Showing the Way

10:8 There are many false doctrines in this world (Mt 24:24), but the people of the Lord remain in His Spirit and test everything according to His Word (Acts 17:11).

- As sheep listen to and obey their shepherd, in the same way, believers should listen to and obey the good Shepherd. Discerning the Lord’s voice and obedience is key. (Luke 6:46)

10:9 Jesus is the door (singular). There is no other way to salvation.

Consequences of Following the Good Shepherd Contrasted to the False Shepherd(s) John 10:9-10	
The Good Shepherd John 10:9	The False Shepherd John 10:10
1. Protection/Safety	Steal
2. Freedom/Liberation	Death
3. Pasture (e.g., Peace/Nourishment)	Destruction (e.g., Chaos/Strife)

- Jesus declares directly that He is the Christ. (John 8:24, 28, 58, 13:19). The words “*I Am*” (egō eimi - ἐγὼ εἰμι) are the Old Testament covenant name for Yahweh (Exodus 3:14).

“I Am” Statements of Jesus	
6:35	“...the Bread of Life”
8:12	“...Light of the World”
10:9	“...the Door”
10:11	“...the Good Shepherd”
11:25	“...the Resurrection”
14:6	“...the Way”
15:1	“...the Vine”

- A community may put their sheep in a shared sheepfold overnight, but in the morning, the sheep leave their sheepfold to the unique call of their shepherd to be led by him each day. The great Shepherd also gives a unique call for His followers each day.
- 10:10 “*I have come that they may have life, and that they may have it more abundantly*” (Isaiah 55:7, Psalm 86:5, 130:7, John 10:10)
- This verse is directed to the spiritual blessings of knowing Jesus as the good Shepherd and not material (worldly) prosperity. Regardless of worldly circumstances, Jesus comforts and elevates.

Read John 10:11-18 ... Jesus is The Good Shepherd

- 10:11 The literal translation is that Jesus Christ laid down His life “in place of” His sheep. The Old Testament prophesied a Messianic Shepherd (Ezekiel 34:23-24).
- The good Shepherd would be the substitutionary atonement for His sheep (John 10:11, 15, 17, 18). Jesus came to die for His sheep. (Mark 10:45; Philippians 2:8)
- 10:12-13 The unfaithful shepherds are focused on the pay instead of the flock. The hired shepherd (e.g., religious leader) who works for material gain and self-gratification has no true conviction for his sheep. Although the wolf scatters the sheep in chaos and distraction (Mt 7:15, 10:16; Lk 10:3; Acts 20:29), he will not eat (terminate nor consume) the sheep.
- 10:14 Jesus emphasizes that He is the “GOOD” Shepherd (Mk 10:18; Lk 18:19). His sheep know Him and He knows His sheep (Mt 7:23).
- 10:15 The intimacy with which the Son of God knows God the Father is the same intimacy that believers share with Him as they are filled with His Spirit.
- 10:16 The Gentiles would be brought into the Jewish fold of following the Messiah. As the Gentile and Jewish believers are in a single fold, they must be in unity (Ephesians 2:11-22; 4:4-6).
- 10:17 Jesus Christ pleased God the Father through obedience to His will (Mark 1:11, 14:36; Matthew 3:17; Luke 3:22). The Father’s love is evidenced in the death of His son, Jesus Christ (John 3:16).
- 10:18 Jesus is in control of His destiny (John 19:11, 30). Although mankind murdered Jesus Christ, it was His willingness to love that caused Him to submit to the cruelties of crucifixion. Jesus freely laid down His life for His sheep.

Read John 10:19-21 ... Jewish Division Regarding the Identity of Jesus

- 10:19 Three times in John, Jesus is the division between those who believed in Him in contrast to those who denied Jesus Christ (John 7:43, 9:16).
- An individual's relationship with Jesus is the determining factor of eternal life.
- 10:20 The opponents of Christ attempted to disparage the Lord through random claims that He had a demon or was crazy; indeed, Jesus either was evil, a lunatic, or Who He claimed to be.
- The world cannot reduce Jesus to a "good teacher" (rabbi).
 - Some believed that Jesus was insane (John 7:20).
 - Others believed that Jesus performed His many "signs" (semeion σημεῖον) through demonic power. (John 8:48, 52)
- 10:21 In contrast to the prideful assertions of the critics of Jesus, those who considered the facts and sought the truth, defended the claims of Jesus.
- While demonic powers blind (the media, Hollywood, liberal academia), only God's power can restore sight and give enlightenment (John 10:25, 30, 37-38).
- **Scripture transitions to a new Feast, Hanukkah, the Festival of Lights.**

27 John 10:22-42

Read John 10:22-30 ... Jesus Teaches at The Temple That He is One with the Father

10:22 Hanukkah (the Festival of Lights) is an eight day celebration for the construction and dedication of the second temple (Ezra 5:1-2); this is also the timeframe that Maccabees defeated Antiochus IV Epiphanes.

- Even in the cold of winter (43°-55°), Jesus continued His ministry (Prov 20:4).

10:23 Solomon's Colonnade (Portico) became the meeting place of early believers after the resurrection and ascension of the Lord (Acts 5:12).

- Solomon's Colonnade (Portico) was a series of covered teaching areas located on the eastern side of the Temple's outer court ("women's court"). The porch would have consisted of two parallel rows of columns supporting a long wooden roof facing the Mount of Olives and overlooking the Kidron Valley.
- After activities at the Temple (prayers, sacrifices), groups would gather in Solomon's portico to socialize.



10:24 Jews ask for plain, straightforward answer about Jesus being Messiah, and Jesus responds that their lack of belief clouds the truth.

- The Greek term for "surround" (ekyklōsan ἐκύκλωσαν) means to "encircle" or "corner" an individual. The Jews want to ensure that Jesus cannot walk away.

10:25 The many "signs" (semeion σημεῖον) of Jesus (including resurrection) were His credentials of His identity (John 10:38). Jesus has already revealed His identity; however, the Jews did not have the spirit to understand nor the faith to believe.

10:26 Jesus does not attempt to change the minds of His critics, but informs them that it was not meant that they should come to Him.

- Believers should testify in obedience to the glory of God; however, God the Father has already chosen those who will believe (Ephesians 1:4-5; 2 Timothy 1:9).
- “Death” also shepherds the worldly individuals who are lost in sin and walking their own ways (Psalm 48:14).

10:27 First, Jesus knows His sheep THEN they follow Him. Without His intervention, mankind is dead in their sin (Eph 2:1-5).

10:28 Eternal life (“Life Eternal” – *zōēn aiōnion* – ζωήν αἰώνιον) is only found in Jesus (1 Jn 5:12; Jn 1:4, 3:36; Rev 22:1-2). The Greek word “*Zoe*” is the highest life in contrast to “*Bios*” which references fleshly life.

- When the term “*Zoe*” is used in the Gospel of John, it references the eternal, spiritual life of the age to come. Everything that has eternal life receives it from Jesus. (John 11:25, 14:6)
- When the term “*Bios*” is used in the Gospel of John, it references earthly, biological life (human, animal, plant).

10:29 There is eternal security for the sheep of the Lord, and no one is more powerful than Jesus to retain what is His. There is no power great than Jesus (Rom 8:38-39).

10:30 Jesus says, “*I and the Father are one.*” (John 14:8-10) This is the first verse of the Shema (Deuteronomy 6:4).

- The Shema is repeated in Jewish morning and evening prayer services, and declares the monotheistic nature of God.

Read John 10:31-39 ... The Jews Fail to Stone Jesus

10:31 The Jew was commanded by law to stone those who blaspheme (John 8:59), but Jesus was stating the truth that He was in fact God.

10:32 The many good works of Jesus did not convince the persecutors because they had envisioned the Messiah as being someone different than Christ.

10:33 The claim of Jesus to be God was condemned by the Jews (John 19:7). There was no doubt among the Jews that Jesus claimed to be God.

10:34 Jesus responds with a pharisaical type of argument by quoting Asaph (Psalm 82:6). Jewish rulers and leaders were called “gods” because they had the authority to make decision as an earthly representation of God.

- The connotations of the Hebrew term “Elohim” (אֱלֹהִים) include a spiritual reality as well as a physical reality. Man was made in the image of God (Genesis 1:27) to be spiritual even while living in a physical world.
 - The Hebrew term “Elohim” (אֱלֹהִים) is translated as “Theoi” (Θεοί) in Greek (Acts 14:11, 19:26; 1 Corinthians 8:5).

10:35 If these men were called “gods” in spite of their limited earthly power and judgment, how much more authority would Jesus have as the earthly manifestation of God as He had been sent as God’s own Son. The statement that Scripture cannot be broken utilizes the same word as “divorced”.

- The term “Elohim” is a category title that refers to the “heavenly” or “spiritual” realm (Colossians 1:16).

- “Elohim” is a title (not a name) similar to the titles of Dad, Friend or Neighbor
 - While “Yahweh” is a name, “Elohim” is a title.
 - Elohim is the plural form of El and one of the oldest designations for divinity in the world. The Hebrew word “Elohim” is in the first verse of the Bible.
 - Elohim speaks of the Trinity as One God in the Father, Son and Holy Spirit.
 - Though El is used more than 200 times in the Hebrew Bible, Elohim is used more than 2,500 times.
 - Hebrews exalted Yahweh above all other spiritual entities (the “Elohim of Elohim”)
 - Among all of the spiritual beings (Elohim), there is only one God (monotheism).
- 10:36 These worldly judges had been selected to represent God’s authority (e.g., civil, judicial) on this earth, but Jesus had been set apart as the Son of God to manifest God’s very presence in this world (Matthew 28:18).
- Jesus incarnate was fully God and fully man at the same time.
- 10:37 Jesus asserted that these critics should at least consider the works of the Father that Jesus had performed even if they did not recognize His teaching.
- 10:38 The many “signs” (semeion σημεῖον) of Jesus (including resurrection) were credentials of His identity (John 10:25). Jesus has already revealed His divinity; however, the Jews did not have the spirit to understand nor the faith to believe.
- 10:39 The world disregarded all of the evidence that Jesus was Who He claimed to be. The world answers with violence, ignorance and assertions without clarity and truth.
- The first recorded words of Jesus in Scripture are, “Why do we seek Me?” (Luke 2:49) and Jesus ends His ministry in the same fashion (Matthew 23:9). The Jews were also “seeking” (ezētoun ἐζήτουν) Jesus to kill Him.
 - Believers are assured that they will find God if they seek Him. (Matthew 7:7)

Read John 10:40-42 ... Many Believe in Jesus in the Trans-Jordan (Perea) Area

- 10:40 Jesus returned to the place of John the Baptist’s ministry where He had been baptized and His ministry began.
- 10:41 The humble and meek people who recognized the signs of the Lord and believed flocked to Him there. The followers of Jesus understood that Jesus was more than a great man (John the Baptist) because He had performed the “signs” (semeion σημεῖον) and works of His Father.
- 10:42 Jesus had now come “full circle” from the beginning of His ministry at baptism to the conclusion of His life on this earth.

28 John 11:1-17

Read John 11:1-6 ... Jesus Hears That Lazarus is Deathly III

- 11:1 Bethany (“house of affliction”) was two miles east of Jerusalem on the other side of the Mount of Olives where Jesus had spent time teaching Mary and Martha (Luke 10:38-42).

- Mary is used as the reference point for the village and her sister, Martha.
 - Mary (meaning “beloved”) was always submissively and attentively at Jesus’ feet. (Luke 10:39; John 11:32, 12:3) The etymological history of the name “Mary” would be “Miriam” (just like Moses’ sister).
 - Martha (meaning “mistress”) owned the home.
 - The location of Bethany was referenced to Mary and Martha which assumes that the reader has read the only account of these two in the gospel of Luke (Luke 10:38-42). This household in Bethany was a special place to Jesus who probably stayed there frequently when visiting Jerusalem.
 - It was a requirement of the Jewish law that during the Jewish Feasts, the locals in and around Jerusalem must open their homes to pilgrims.
- 11:2 The distinguishing factor of Mary was the way in which she served Jesus (Matthew 26:13; Mark 14:3; John 12:3). Her identifying action was the washing of Jesus’ feet with her hair.
- 11:3 The two sisters recognized that Jesus is “Lord”. It seems that the two sisters underestimated the love of Jesus for them (John 11:5).
- The Greek term for “love” (phileis φιλεῖς) means “brotherly love.”
 - Crisis reveals character.
- 11:4 Jesus immediately proclaimed that this illness would result in the glory of God
- This is similar to the man born blind, “*so that the works of God might be displayed in him.*” (John 9:3)
 - The challenges of life (e.g., sickness, pain, loss, death) are in the will of God for His people (Romans 8:28).
- 11:5 As the object of Jesus’ love (ἔγαρα ἠγάπα), Martha is positioned as the reference point with her sister and Lazarus (abbreviation for “Eleazar” – “comforter”) being listed afterwards.
- 11:6 The Greek term “so then” (Tote Τότε) shows that Jesus waited until Lazarus died. Jesus would let Lazarus pass and bring him back to life.
- Sometimes the Lord let’s worldly “deadlines” pass to show His creativity, power and glory.

Read John 11:7-17 ... The Disciples Discuss Returning to Danger Near Jerusalem

- 11:7 After two days (on the third day) he advocated returning to Judea (the southern part of Israel which contains Jerusalem).
- 11:8 The followers of Jesus reverted to proclaiming Him as the Rabbi (“Teacher”) when they should have remembered Him as “Lord”. The disciples had their eyes on the danger of the world instead of the glory to be brought to God (John 10:31-39).
- 11:9 Even the day has an allotted time span of twelve hours as does every man (Psalm 39:4, 90:12). The Lord would not be captured, persecuted and crucified before His time. The twelve disciples (as the twelve tribes of Israel) were supposed to be the testimony to the world of the glory of Jesus.
- 11:10 The enlightenment (light) of Jesus is not within those who walk in spiritual darkness (John 1:4-5).
- 11:11 “Asleep” (kekoimētai κεκοίμηται) is only used by believers in the New Testament as a euphemism for death. Jesus refers to Lazarus as their friend whom He would awake.

- The name “Lazarus” originates from the Hebrew name “Eliezer” (“God is my helper/comforter”).
- 11:12 The disciples agreed with the power of Jesus, but they had no understanding of the gravity of Lazarus’ situation (1 Corinthians 15:20; 1 Thessalonians 4:14, 5:10).
- The Greek phrase “*will recover*” (σῶθήσεται σωθήσεται) literally means “*will be saved.*”
- 11:13 The disciples misinterpreted the words of Jesus as they were looking at the physical world without a focus on the spiritual.
- 11:14 Omniscient Jesus realized Lazarus had died without being told, and since his disciples did not understand His mission, He clarified the situation for His disciples that Lazarus was physically dead.
- 11:15 Jesus was pleased with the opportunity to reveal His power. Jesus raised Lazarus from the dead for the sake of the Jews surrounding Mary (John 11:31-33) in Bethany (John 11:42).
- 11:16 As Jesus and the disciples were headed back into the locale of persecution (Jn 11:8), Thomas (Aramaic for “twin”) makes a seemingly facetious remark or possibly a very courageous one that all of the disciples could join Jesus in his death.
- “Twins” are two seemingly similar individuals who may differ greatly internally; Thomas was both a faithful follower and a doubting mocker.
 - Thomas seems to be defined by his courage as he is willing to die with Jesus, and after the death of Jesus, Thomas was the only disciple that wasn’t taking refuge with the others in a room (John 20:24).
 - Thomas was also characterized by his candor. He had responded to Jesus that the disciples did not know the way to where Jesus was going (John 14:3), and he declared to all of the disciples that he wouldn’t believe unless he touched the scars of Jesus Christ (John 20:25).
- 11:17 Typically, the individual would be buried on the same day of his death; professional mourners were hired to perform grief for the next three days, and the friends/family would arrive on the fourth day.
- It was a Jewish belief that the soul would hover around the body for three days before departing.
 - Lazarus had been dead for four days, and Jesus had only waited for two. Lazarus would still have died if Jesus had left immediately upon receiving the news, but Jesus wanted everyone to understand that Lazarus had truly passed away.

29 John 11:18-46

Read John 11:18-27 ... Martha Greets Jesus After the Death of Lazarus

- 11:18 Bethany (“house of affliction”) was two miles east of Jerusalem on the other side of the Mount of Olives where Jesus had spent time teaching Mary and Martha (Luke 10:38-42).
- 11:19 Since Bethany was relatively near Jerusalem (where Jesus had been persecuted; Jn 10:31-39), many Jerusalem Jews had come to the location where Jesus would be.
- 11:20 Martha, always the active one (Lk 10:38-42), greeted (accosted) Jesus on the way while Mary remained forlorn in the house.

11:21 Martha was correct that Scripture never records anyone dying in the Lord's presence. Mary would repeat the same statement to Jesus upon seeing Him (John 11:32).

11:22 In spite of circumstances being beyond all hope, Martha continued to hope in the intercessory power of Jesus and His relationship with God the Father (Jn 15:7, 16).

- Martha may have been conveying a sense of faith in Jesus for other things and situations while feeling that the time to heal her brother, Lazarus was past (John 11:39).

11:23 Jesus speaks to Martha about physical blessing for her brother, but she believes that He is conveying spiritual truth about life after death.

11:24 While the Pharisees believed in a resurrection, the Sadducees did not. The Pharisees may have cultivated their view of an afterlife from Old Testament passages. (Job 14:14, 19:25-27; Daniel 12:2)

11:25 The term "Life" is mentioned fifty times in the book of John, and Jesus is the source of life (Jn 1:4, 5:21, 6:48, 8:12, 10:28, 14:6, 17, 2-3).

- Jesus declares directly that He is the Christ. (John 8:24, 28, 58, 13:19). The words "*I Am*" (egō eimi - ἐγὼ εἰμι) are the Old Testament covenant name for Yahweh (Exodus 3:14).

"I Am" Statements of Jesus	
6:35	"...the Bread of Life"
8:12	"...Light of the World"
10:9	"...the Door"
10:11	"...the Good Shepherd"
11:25	"...the Resurrection"
14:6	"...the Way"
15:1	"...the Vine"

- Life is only found in Jesus (1 Jn 5:12; Jn 3:36; Rev 22:1-2). The Greek word "*Zoe*" is the highest life in contrast to "*Bios*" which references fleshly life.
 - When the term "*Zoe*" is used in the Gospel of John, it references the eternal, spiritual life of the age to come. Everything that has eternal life receives it from Jesus. (John 11:25, 14:6)
 - When the term "*Bios*" is used in the Gospel of John, it references earthly, biological life (human, animal, plant).

11:26 Jesus emphasizes the eternal life that belief in Him brings (John 3:15-16, 36, 5:24, 6:40, 47, 17:3). Even death will not break fellowship with God for those who believe in Jesus.

11:27 Martha admits to her belief in Jesus as the Messiah (Savior of the World) Who is God incarnate (deity become man). Martha gives a profession of faith.

- The "Messiah" (Christos Χριστός) was Hebrew for the "anointed one." Mary believed that Jesus was the awaited Messiah.
- By declaring the "Son of God," Mary declared the divine nature of Jesus who had come into the world.

Read John 11:28-32 ... Mary Greets Jesus After the Death of Lazarus

11:28 After stating these truths, Martha reaches out for Mary to bring her to Jesus.

Martha refers to Jesus as the "Teacher" knowing that there would be lessons learned, but the greatest lesson would be the Lordship of Jesus.

- 11:29 Mary was receptive and responsive to the call of Jesus as she understood it from another.
- 11:30 Jesus had remained outside of the village where Martha had intercepted His trip. He waited on the road to the village.
- 11:31 The Jews did not know that Jesus had come to the village and expected Mary to simply be moving her grief from the home to the tomb.
- 11:32 Mary often humbly fell down at the feet of Jesus (Lk 10:39, Jn 12:3), and she quoted the same initial remark of her sister Martha. In the trials of this world, it is important to remember that God's plans are greater than those of men (Isaiah 55:8-9; Genesis 50:20).

Read John 11:33-37 ... Jesus Weeps at Lack of Faith

- 11:33 Jesus became upset (probably angered) because the Jerusalem Jews were with Mary filling her with incorrect thoughts/conclusions on life and Jesus (John 11:37-38).
- The literal Greek phrase is "*He snorted in His spirit.*" (enebrimēsato tō pneumatic - ἐνεβριμήσατο τῷ πνεύματι); this phrase is used in anger (Mark 1:43).
 - Although these Jews had little faith at this time, their faith would grow after seeing the resurrection of Lazarus. Their witness and testimony would result in the crowd surrounding Jesus during the Triumphal entry (John 12:17-18).
- 11:34 Jesus simply asked where they put Lazarus although Jesus did not state the name of "Lazarus" until He is calling for Lazarus to come out of the tomb (John 11:43).
- 11:35 "Jesus wept" is often viewed as the shortest verse in the Bible (for some English translations, this is true of Job 3:2).
- The weeping of Jesus is recorded just two times in the Bible (over Jerusalem; Luke 19:41). Although Scripture speaks of the sorrow at Gethsemane (Matthew 26:37; Mark 14:33; Luke 22:44), "weeping" is not explicitly expressed.
- 11:36 The Jews correctly stated that Jesus loved Lazarus a great deal (Jn 11:3, 5), but these were the Jerusalem Jews who attempted to kill Jesus (Jn 9:31-39, 11:16), and it is unlikely they understood His reason for crying; they understood so little about Him. The only other time that Jesus cried was due to the lack of understanding by the Jerusalem Jews (Lk 19:41).
- 11:37 Some of the Jerusalem Jews continued to criticize Jesus even about His power; obviously, their way and will meant more to them than His way and will.

Read John 11:38-44 ... Lazarus is Raised from the Dead by Jesus (7th Sign)

- 11:38 Jesus was angry at the statements of the Jerusalem Jews that He should have behaved differently, but He remained focused on His ministry instead of becoming distracted by the critics. The stone that sealed the tomb was much like the customs (e.g., law, traditions) that sealed the ruin of the Jerusalem Jews in certain death.
- 11:39 Jesus always allows believers to do as much as is humanly able such as moving the stone.
- Scripture records a number of stones which were moved: Isaac for water, these men for the restoration of Lazarus, and Jesus in His resurrection; however, Israel stumbled over the stone (Rom 9:32, Lk 20:18).

- Martha (the planner and controller) attempted to dissuade Jesus from His “signs” (semeion σημεῖον) because she expected that it might be unpleasant (e.g., messy, uncomfortable, etc.).
 - Believers should not evade the work of the Lord because the ministry is not appealing.
- Grave stones were frequently used to prevent grave robbers but also animals from getting to the corpse.

11:40 Martha was concerned about seeing the objectionable worldly aspects, but the Lord had assured her that she would experience His glory.

11:41-42 Jesus utilizes His prayer as a testimony, and then speaks about the surrounding crowd in third person as He talks about them to God the Father.

11:43 Jesus commanded (loudly as a testimony to others) Lazarus by name (John 10:14-15) to come out of the tomb.

- Scripture never records the words of those who are brought back to life. (2 Corinthians 12:4).

11:44 Although Lazarus is walking outside of the tomb, Scripture refers to him as the “dead man.” Jesus tells the crowd to remove the trappings that the people had put on the “dead man.”

- Lazarus is symbolic of any sinner being revived:
 - 1) Dead
 - 2) Encumbered by grave clothes
 - 3) Revived with new life for testimony (John 12:17)
 - 4) Eating at Christ’s Table (John 12:2)

Scripture Records that Jesus Raised Three from the Dead (beyond Himself)	
Luke 7:11-17	Widow of Nain’s Son
Luke 8:49-56	Jairus Daughter
John 11:1-44	Lazarus

Read John 11:45-46 ... Some Jews Believe in Jesus While Others Report to the Authorities

11:45 The belief of these individuals was the reason that Jesus had waited and then performed the “sign” (semeion σημεῖον).

- While Martha was the worker/coordinator/organizer, the Jews had come to give solace to the popular Mary, and the “sign” (semeion σημεῖον) of Jesus’ relationship with God the Father and power over death caused them to believe in Him.

11:46 In spite of the life giving power of God, some chose to deny the obvious truth for alliance with the religious leaders.

30 John 11:47-57

Read John 11:47-57 ... The High Priest & Sanhedrin Seek to Arrest Jesus

11:47 The religious leaders (chief priests and Pharisees) convened the Sanhedrin who were the seventy ruling elders of the Jewish community as established by Moses (Numbers 11:16).

The Two Primary Sects of Judaism in Jesus Day	
Pharisees	Sadducees
<ul style="list-style-type: none"> • Believed in the Tanakh (OT) • Created an Oral Law • Taught the concept of purgatory for the righteous • Controlled the Synagogues • Highly respected by Jewish Community 	<ul style="list-style-type: none"> • Believed in the Torah (Pentateuch) • Rejected Oral Law • Did not believe in angels, demons, eternal punishment, resurrection of the dead or God's interaction in lives • Controlled the Sanhedrin & the Temple • Aristocrats who were politically collaborative with Rome
<i>Continued after 70AD as Rabbi's</i>	<i>Destroyed in 70AD with the Fall of the Temple in Jerusalem</i>

- The Sanhedrin consisted of seventy men who were the ruling council of the Jews both politically and spiritually. Although limited in power by the occupation of Rome, the Sanhedrin were the highest court that a Jew could make a plea.
- In considering how Jewish leadership was to respond to the “signs” (σημείον) of Jesus (e.g., the resurrection of Lazarus), they did not consider personal repentance to the Lord. Their stance was politically motivated and worldly by nature.

Trials of the Sanhedrin		
Jesus	Mark 14:53-65; John 18:13	Crucifixion
Peter, Apostles	Acts 5:17-41	Imprisonment
Stephen	Acts 6:8-7:60	Stoning
Paul	Acts 22:30-23:15	Attempted Ambush & Murder

- 11:48 The irony is that this prediction came to pass; Christianity flourished around the world while Rome destroyed the Temple in 70AD. The false Messiah, Bar-Kokhba (Ben-Kosevah), would lead to the destruction of Jerusalem and the great diaspora of the Jewish people under the Roman Emperor Hadrian (135AD).
- The key obstacle to Sanhedrin rejecting Christ was their status, position and clout.
 - Many powerful authorities (civil and religious) reject the truth for the sake of comfort. Believers should do the opposite and reject the world's comforts for the truth of Jesus.
 - The Sanhedrin admitted that the evidence (that they rejected) was compelling enough to persuade “everyone.”
- 11:49 The high priest, Caiaphas, correctly assessed that the Sanhedrin knew nothing at all yet they were the Jewish rulers and judges without spiritual discernment.
- The high priest controlled the commercial booths around the Temple and the Mount of Olives, so families would bid for the position and Rome would select the highest bidder as the high priest.
 - The Roman Prefect (Governor) Pilate had the right to appoint the Jewish High Priest, and Pilate chose to retain the same high priest (Caiaphas) for his entire term (26AD to 36AD); when Pilate was removed from the governorship, Caiaphas was also removed.
 - Caiaphas (“depression”), whose wife was the daughter of Annas (a former high priest), was a Sadducee and a Roman appointee to this position.
 - Caiaphas was reigning High Priest from 18AD until 36AD.

High Priests of Judea		
6AD-15AD	Annas (Ananus ben Seth)	Appointed by the Roman Governor Quirinius as the first

		High Priest of the newly formed Roman province of Judea
15AD-16AD	Ishmael be Fabus	Appointed by the Roman Governor Gratus w/ legendary handsomeness
16AD-17AD	Eleazar ben Ananus	High Priest during a time of political turbulence around the priesthood and later became a zealot leader in 70AD
17AD-18AD	Simon ben Camithus	High Priest for a short time and ridiculed in the Talmud
18AD-36AD	Caiaphas (Joseph ben Caiaphas)	Caiaphas was the son-in-law of Annas (who was the true power behind the priesthood) and ruled longer than any high priest in New Testament times.

11:50 Caiaphas (“depression”) states correctly that it is better that one man die for many – for the whole nation of Israel (Jn 18:14).

- Caiaphas unintentionally supports the concept of the Messiah who would die as a substitute so that many others would not.

11:51 Although Caiaphas, the high priest, was not a godly man, he was used by God to declare the truth of the Lord. All of creation are instruments of the Lord for His will.

11:52 Israel was restored in 1948 and will again be restored after the Great Tribulation as the nation continues to be reinstated by the Lord according to His divine purpose.

- This verse may speak of the universal aspect of the gospel message that went beyond the Jews into the Gentile world (John 10:16)

11:53 This pious religious group known for being devout, virtuous men sought to murder Jesus who was truly righteous.

- The religious leaders of the Jews were wicked men with murderous intentions (premeditated murder). (John 5:18, 7:19, 8:59, 10:39, 11:8)
- Jesus had recently proven His strength of life over death with the resurrection of Lazarus. Once these men crucified Christ, He would again prove His power over death.

11:54 Again, Jesus left (John 10:31-39) the villages for the countryside in Ephraim (meaning “fruitful” or “increasing”).

- Even time in the wilderness can be fruitful if spent with Jesus (Matthew 3:3, 4:1).
- Ephraim is located north of Samaria near Bethel.

11:55 The Passover was to commemorate the salvation of Israel from Egypt through the killing of the Passover lamb. There were procedures of ritual washings prior to the Passover.

- Although the wicked leaders cleansed the outside, their insides were corrupt with murderous intentions to kill the innocent Christ. (Matthew 23:25-28)

11:56 The Jews were seeking Jesus which caused an even greater stir among the Jewish leadership. The Jews did not know if Jesus would risk physical harm, yet He knowingly offered His life in a torturous crucifixion for them.

11:57 The two groups of religious leaders (chief priests, Pharisees – Jn 11:47) publicized their wish to arrest Jesus, but in the end, it would not be the public who told the whereabouts of Jesus, but one of His own disciples (Lk 22:3-6).

31 John 12:1-19

Read John 12:1-8 ... Mary Anoints Jesus at Bethany for His Death & Burial

Shared Account of the Anointing at Bethany: Mt 26:6-13; Mk 14:3-9; Lk 7:36-50; Jn 12:1-8

12:1 This Scripture begins the last week of the life of Jesus Christ as a human on this earth (“Passion Week”) as He traveled to Bethany (“house of affliction”) where Lazarus lived.

- The beginning of this week would be spent with one whom He had resurrected and conclude with His personal resurrection. They were having dinner at the house of Simon (Mk 14:3).

12:2 As Lazarus sat with Jesus, Martha (the ardent coordinator and worker) managed the logistics of the gathering (Lk 10:38-42).

- The dinner would have been served at the home of Simon the Leper. (Matthew 26:6)

12:3 Worship is more important than service as service should only flow out of relationship to Him without self-effort.

- Mary’s activity filled the house with fragrant testimony; her offering was pure and valuable. Traditionally, when a woman was married, she bound up her hair into a bun/knot and never let her hair down in public.
 - For a lady to let her hair down, was a sign of humility and intimacy.
- There are several common symbols in this verse: Oil represents the Spirit; feet represent lowly interaction with this world; hair represents submission to a higher authority.
 - A Roman pound was 12 ounces.
- The oil is called “nard” which is made from the stems of an expensive Indian herb; the value of this oil was comparable to an average man’s annual salary. The term “nard” (נָרְדָּ) means “light” in Hebrew.
 - Spikenard was sourced only from the Himalayas of Nepal, China and India, and is found at altitudes around 10,000 feet.
 - Spikenard grows to about three feet in height, and a minute amount of oil is extracted from the stems of the plant (called rhizomes); the stems are crushed and distilled into an essential oil that has an intense aroma and amber color. The oil is often blended with other oils of frankincense and myrrh.



- Used as a sedative, Spikenard oil is often utilized as herbal medicine to naturally treat insomnia, stress and infections.
 - In the phrase “pure nard/oil,” the Greek term for “pure” (pistikēs πιστικῆς) is a derivation of the Greek term for “faith/believe/trust” (pistis πίστις). (Mark 14:3)
- 12:4 The name “Iscaiot” means “from Kerioth” in Judea; every disciple was a native of Zebulun except Judas from Judea.
- The term “Iscaiot” could also reference the “sicae” dagger that would be hidden in the cloak of the Jewish zealot (Sicarii) and used to kill Roman soldiers. The term Sicarii literally means “dagger-wielder.”



12:5 Judas pretended that it was more proper to sell valuable assets, so the revenue can be given to the needy (Luke 12:33, 14:33), but the property of believers should ultimately be used for God's glory.

- One denarius was equivalent to the wage for a day's labor, so this perfume was worth as much as the annual income of some workers.

12:6 Jesus had allowed the one unfaithful thief among His disciples to also be the treasurer managing the funds.

- Believers should be wary of those who demand funds be given to certain aspects of God's work instead of other areas; instead, believers should follow guidance of the Lord.
- Judas was the treasurer and keeper of the "money bag/box." The Greek term for "money box" (glōssokomon γλωσσόκομον) originates from the little box where musicians originally would keep the mouthpiece of their instrument; over time this developed into a purse/wallet.
- The Greek term for "pilfer/steal" (ebastazen ἐβάσταζεν) was also used to describe "lifting away" which became known as "shop lifting."

12:7 No other follower of Jesus realized that His death was imminent. Whether Mary truly realized the meaning of her act, Jesus used the deed to once again emphasize His impending death.

12:8 Christianity is more than a humanitarian effort; the focus on Jesus should be above all services and ministries.

- Jesus encouraged the care of the poor (Deuteronomy 15:11; Matthew 19:21; Mark 10:21; Luke 14:13, 18:22), but the action should not be driven by the needs of the world but on the leading of the Lord.
- *"Respond to God's lead instead of the need"* (Romans 14:23).
- Humanitarian giving may sacrificially contribute to make this world a better place, but it is all for naught if the generosity is not carried out in faith to God's glory.

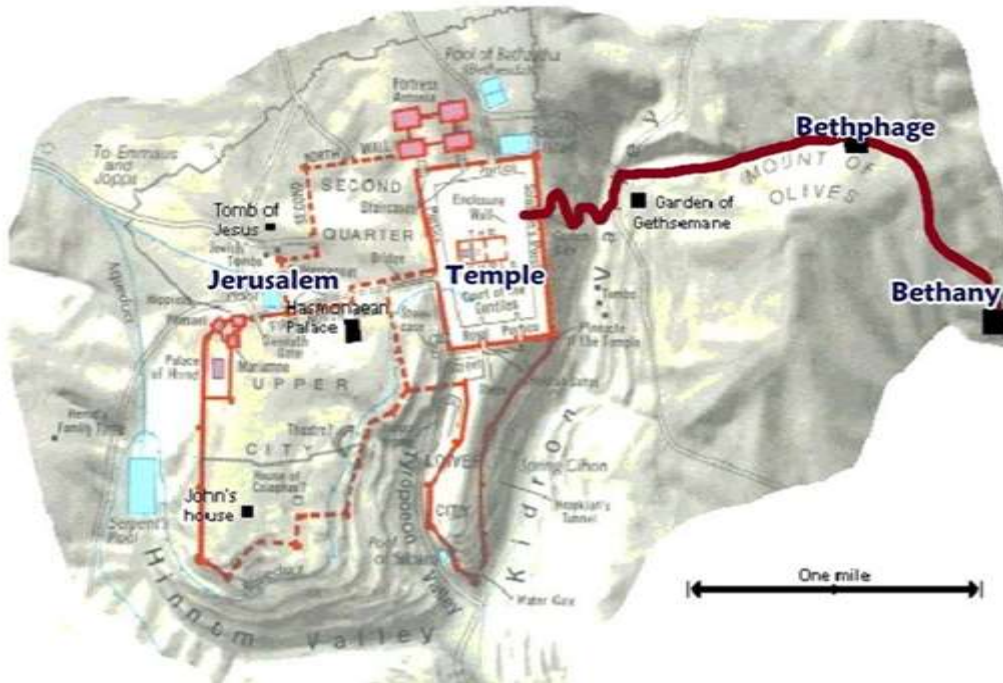
Read John 12:9-11 ... Some Jews Validate Testimonies While Others Attack Jesus

12:9 Those who gathered to see Jesus also wanted to see physical evidence (Lazarus) of the resurrection testimony.

12:10 The enemies of Jesus still try to belittle and eliminate testimonies and evidence of His power (Jn 15:18-19; 1 Jn 3:13). Jesus brought life while the leaders of the world brought death.

- The leaders of the Temple were Sadducees who did not believe in afterlife; however, Lazarus had clearly died and come back to life. Instead of changing their beliefs, the Sadducees attempted to eliminate the evidence.

12:11 The testimony of Lazarus resulted in many Jews believing on Jesus.



Read John 12:12-19 ... The Triumphant Entry

Shared Account of Jesus' Triumphant Entry: Mt 21:1-11; Mk 11:1-10; Lk 19:28-44; Jn 12:12-19

12:12 While a large crowd had sought Jesus in Bethany (“house of affliction”), some remained in Jerusalem (“the city of peace”) to welcome Him there.

12:13 The palm branches represents righteousness as the crowd exclaimed “Hosanna” meaning “Save, now I pray thee” (Psalm 118:25-26); however, Jesus did not save them in a “worldly way” (from the Romans), so shortly thereafter they yelled “crucify him!” (Mt 27:22-23). This triumphant entry fulfills prophecy (Isaiah 62:11; Zechariah 9:9). Prior to this, Jesus had not allowed Himself to be made a King by the people (Jn 6:15).

- The people welcomed Jesus as the King that was bringing peace between earth and heaven and worthy to be praised. The Israelites of Jerusalem expected Jesus to reign in the same way that David ruled his physical kingdom (2 Samuel 7).
 - This triumphant entry fulfills two prophecies (Isaiah 62:11; Zechariah 9:9). The passage of Isaiah deals with a new age as well as Zechariah’s Messianic prophecy.
 - At the second coming of Jesus, Israel will once again welcome Him as King as they repeat their shouts. “*You will not see me until you say, ‘Blessed is he who comes in the name of the Lord!’*” (Luke 13:35)
 - The term “blessed” (Eulogēmenos Εὐλογημένος) was shouted at the Triumphant Entry of Jesus into Jerusalem (Matthew 21:9; Mark 11:9; Luke 19:38; John 12:13).

- 12:14 A donkey represents the old unruly nature, but the rider (Jesus) can tame that disposition (old nature) and utilize the strength of the donkey productively for his purpose.
- The mature donkey is representative of the Israel who rejected Jesus while the new donkey (the colt) is likened to the Gentiles who submit to Him.
 - A characteristic of the donkey is clearly stated. The donkey is a “beast of burden.” Indeed, Jesus would also have a burden to bear as He took on the sin of all mankind. (Psalm 55:22; Matthew 11:28). God calls believers to bear each other’s burdens (Galatians 6:2).
- 12:15 The identity of Jesus at His crucifixion fulfilled Scripture (John 18:37) as His Kingdom had come spiritually and will come physically at His second coming.
- Jerusalem is encouraged not to fear; the “Daughter of Zion” represents a dependence on God with whom they have a unique and special relationship. (Zechariah 9:9)
- 12:16 During the event, the disciples did not understand the situation or fulfillment of the Word of God, but afterwards (in retrospect) when the Lord had been glorified, they became more discerning and insightful about what had taken place. Believers should be obedient regardless the level of understanding.
- 12:17 Those who had witnessed the resurrection of Lazarus (John 11:33-37) testified to the power of the Lord which is the reason for the triumphant entry into Jerusalem.
- 12:18 The testimony of those who witnessed the resurrection of Jesus resulted in the crowds at the Triumphal Entry.
- 12:19 The Pharisees exclaim defeat as the world submitted to the testimony of Lazarus’ resurrection and welcomed the rightful king into Jerusalem with cries for salvation.

JUNE

1 John 12:20-50

Read John 12:20-23 ... Jesus Proclaims That the Hour Has Come as Greeks Seek Him

- 12:20 The Greeks represent Gentiles outside of the Jewish faith who had sought the truth and believed the Jewish teachings (1 Kings 8:41-43; 2 Chron 6:32-33).
- 12:21 Although Philip was a Jew, he had the Greek name of Philip. Most scholars do not believe that the disciple Philip is the same as “Philip the evangelist” in Acts, but both have a unique relationship with the Gentiles (Acts 8:4-8, 26-40).
- 12:22 Andrew had introduced Peter to Jesus and was considered a part of the inner circle of Jesus.
- 12:23 Throughout John (Jn 2:4, 7:30, 8:30), the hour had not yet come, but the hour did arrive with the seeking of Jesus by the Gentiles. The cross and crucifixion were to occur before the gospel message was extended to the Gentiles in earnest.
- Jesus references Himself in His most common way, as the Son of Man, focusing on His humanity even as He comes in majesty and glory (Mt 24:30, 26:64; 1 Thessalonians 4:16). Jesus will come again in the clouds (Daniel 7:13; Zechariah 12:10-12; Acts 1:9-11; Rev 1:7)
 - Instead of the hour to be crucified, Jesus references the “hour to be glorified.”

Read John 12:24-31 ... God the Father Validates Jesus as His Son

12:24 In order to be fruitful in this world, believers must surrender (and die) to all obsessions of the world (e.g., wealth, pleasure, ambitions, hobbies, etc.). Forfeiture of worldly “rights” results in fruitful testimony.

- The Greek term for “truly” or “verily” is the transliterated word from Hebrew “Amen” (Hebrew: אָמֵן Greek: ἀμήν). Transliteration means that the same word is in one language as another without being changed to translate.
 - The word “Amen” is meant to be firm or certain; it means “so be it”, “I affirm” or “I agree.” The word “amen” is also used for the word “faith” (Habakkuk 2:4)
 - Jesus is the only one in Scripture that begins a sentence with the word “Amen” which He used to express that He had something significant to say. (Matthew 5:18, 26; 6:2, 5, 16; 8:10; 10:15; 11:11; 13:17; 18:3, 18; 19:23, 28; 21:21, 31; 23:36; 24:2, 34)

12:25 “*He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life*” (Matthew 16:25).

- Life is only found in Jesus (1 Jn 5:12; Jn 3:36; Rev 22:1-2).
 - When the term “*Zoe*” is used in the Gospel of John, it references the eternal, spiritual life of the age to come. Everything that has eternal life receives it from Jesus. (John 11:25, 14:6)
 - The Greek term for “earthly life” (psychēn ψυχὴν) speaks of the “self” or inner life of man. Men who are ambitious for the earthly life will lose their higher life.
- This verse says to “hate” (Greek *miseo*) one’s own life relative to the Lord. Beyond the standard definition of “hate”, “*miseo*” in Greek can mean “to deny” (Matthew 16:24). A believer is to deny himself and follow Jesus.
 - There is no word for “like” in the Arabic tongue.
 - Asians have only one word (“love”) which can express an amiable preference, and the word is used even of casual acquaintances. Extreme language is used to express even moderate relationships.
 - This is a Hebrew idiom for comparison (Genesis 29:31, 33; Deuteronomy 21:15; Malachi 1:2-3; John 12:25). Instead of “hate,” the focus is the degree of love. Jesus encourages His followers to honor their fathers and mothers (Matthew 15:4).
 - This is similar to “*love less than me*” when referencing Leah (Gen 29:30-31) which may refer to indifference or nonattachment without any feelings of abhorrence or repulsion involved.
 - The emphasis is that an individual must love Jesus more than anything or anyone.

12:26 Believers who serve Jesus must follow in the sacrificial walk of Jesus with Him (Mt 10:38, 16:24; Lk 9:23, 14:27), and God the Father will spiritually bless those who do.

- As with marriage, Christianity begins with a commitment that is followed by a lifestyle of walking with the Lord.

12:27 Although Jesus does not look forward to His persecution and crucifixion, Jesus understands that this is His purpose – to provide salvation to mankind through His sacrifice.

- Believers should also be willing to accept and yield to persecution and trials with the knowledge that this will bring glory to God (Rom 8:17; Php 1:29; 1 Pet 2:20-21).

12:28 Throughout Scripture, the primary purpose of creation was to glorify the name of God (Ps 8:1, 29:2, 86:9, 12, 96:8, 102:15; Is 43:7; Mt 26:39).

- God the Father speaks from heaven three times:
 - 1. Baptism of Jesus (Mt 3:17; Mk 1:11; Lk 3:22)
 - 2. Transfiguration of Jesus (Mt 17:5; Mk 9:7; Lk 9:35)
 - 3. Prior to Persecution of Jesus

12:29 God's voice thunders from heaven (Ex 19:19; 2 Sam 22:14 = Ps 18:13, 29:3, 68:33, 104:7; Job 26:14, 37:2-5).

- Jewish Scribes believed that God would speak at times without physical representation which they called "Bath Kol" (which means "the daughter of the voice").
 - Examples include words of God to Nebuchadnezzar (Daniel 4:31), the Baptism of Jesus (Matthew 3:17), the Transfiguration (Matthew 17:5; Mark 9:7; Luke 9:35), in the Garden of Gethsemane (John 12:28), the conversion of Paul (Acts 9:4, 22:7, 26:14) and instruction to Peter about clean and unclean (Acts 10:13, 15).

12:30 God the Father speaks to Jesus as a witness to those around Him and the worthiness of God's holy name. The infinite greatness of His name would be reflected by the salvation He would extend in offering His own Son as a sacrifice on the cross (Jn 3:16).

12:31 As Jesus is crucified, the power of Satan is broken. Satan, as the ruler of the world (Eph 2:2, Mt 4:8; Lk 4:5) would be overcome by the kingdom of God (Rev 11:15).

- The world would be judged based upon their acceptance of Jesus Christ (John 3:16-21).
- The world would be judged in the same way that Satan would be judged.

Read John 12:32-36 ... Jesus Alludes to His Coming Death

12:32 Jesus was first "lifted up on the cross" (John 3:14) then He rose up from the grave to ultimately ascend into heaven (Philippians 2:9; Acts 2:33, 5:31). His salvation would extend beyond the Jewish nation of Israel to all peoples including Gentiles.

12:33 Jesus understood what His end would be with death on a cross (John 3:14).

- Scripture had recorded "cursed is he who hangs on a tree" (Deuteronomy 21:23), so Jesus took the curse (the penalty) of the world's sin upon Himself (2 Corinthians 5:21)

12:34 The Son of Man was the term used by Daniel to denote the Son of God the Father (Dan 7:13). Old Testament Scripture had stated that the Messiah would live forever (2 Sam 7:13-16; Ps 89:29; Is 9:7; Ez 43:7), and Jesus will rule forever (1 Tim 6:14-16). However, the first advent of Jesus would end in His physical death as foretold by Old Testament Scripture (Ps 22; Is 53; Dan 9:26; Zech 12:10).

- The crowd expected the Messiah's earthly kingdom to last forever (Psalm 110:4; Isaiah 9:7; Ezekiel 37:25; Daniel 7:14)
- 12:35 Jesus is the source of enlightenment (Jn 1:4-5), and He wanted His followers to understand His teachings while He walked with them before His crucifixion.
- 12:36 Belief in Jesus as the source of enlightenment and eternal life makes His people sons of the light with characteristics (e.g., light) of their Father. Jesus repeatedly went into solitude to be alone with the Father (Mt 14:22-23; Lk 9:18; Jn 6:15).

Read John 12:37-43 ... Jesus Fulfills the Prophecies of Isaiah

- 12:37 In spite of the many "signs" (semeion σημεῖον), the people chose not to believe in Jesus as the Messiah. Although truth was spoken, men rejected it (Isaiah 6:10)
- 12:38 Not only did the actions of Jesus fulfill prophecies of the Old Testament, but the reaction of others to Jesus fulfilled prophecy. Seven centuries before Jesus came, Isaiah foretold that He would be rejected (Is 53:1).
- 12:39 Some pundits believed that, due to writing style, two different people authored the first and second half of Isaiah. This verse proves on Jesus' account that Isaiah wrote the entire book Isaiah (the first and the latter half).
- 12:40 In the context of this prophecy, God had sought someone to share His way with the people (Is 6:8-10), but the hearts of the people remained obstinate against God's truth. As these people continually rejected the truth, they became increasingly callous and blind (Mt 13:13; Hos 4:17; Ez 20:39; Zech 11:9).
- 12:41 Although these people who walked physically with Jesus were not sensitive to the revelation of Jesus, Isaiah, who had lived seven centuries before, saw the glory of the Lord.
- 12:42 Many denied the truth while others honestly received the testimony of Jesus – even among the Jewish rulers. In that time, the synagogue was the center of society, so the threat of excommunication for anyone claiming Jesus as Messiah was very intimidating (Jn 9:22; 16:2). This world threatens to isolate believers from societal constructs, but the believer only needs the Lord.
- 12:43 Reputation and praise by men can hamper true testimony (Lk 9:25-26). Believers are called to be faithful servants of the Lord which is often in direct opposition to popular public sentiment.

Read John 12:44-50 ... Acceptance of the Son Determines Acceptance of the Father

- 12:44 Proof that a man believes God the Father is that they receive God the Son. This mistaken world contends that all religions worship the same God, but belief in the one true God is evidenced by the belief in the Lord Jesus as the Messiah.
- 12:45 Jesus was God incarnate.
- 12:46 Those who believe in Jesus will receive true spiritual enlightenment and discernment (Jn 1:4-5; 8:12; 9:5.).
- 12:47 Jesus walked on this earth to offer a way of salvation through His death and resurrection. All men have sinned and deserve condemnation, but Jesus Christ selflessly died for the sin of His people.
- 12:48 The Word of God will be the ultimate judge (Rom 2:16).
- 12:49 The words of Jesus are powerful as they emanate from God the Father Who sent Him.

12:50 The will of God the Father is eternal life; therefore, obedience is the natural response for anyone who filled with His life (Jn 5:21, 26).

2 John 13:1-17

- **The elements of the Lord's Supper (communion) is recorded in each of the gospels except for John.**
 - However, John uniquely records the dialog during the upper room discourse
- **Scripture transitions from public ministry to His disciples**
 - **The public Lord's ministry is complete**

Read John 13:1-11 ... Jesus Washes the Feet of the Disciples

13:1 The book of John contains the "Upper Room Discourse" (Jn 13-17) just as the other gospels contain the "Olivet Discourse" (Mt 24; Mk 13; Lk 21).

- This verse begins seven chapters of John spanning the 24 hours that led up to His crucifixion.
- The hour had come for Jesus to leave this world and be fully glorified (Jn 2:4, 7:30, 8:20, 12:23, 17:1), but His love for His people would never end (Rom 8:38-39).
- The Jewish day begins at 6:00pm, and the lamb was prepared on Nisan 14, so that the Passover could begin on Nisan 15, and then continue for another 7 days.
- The terms "His own" referenced "close kin;" the disciples were considered close family to Jesus Christ (Luke 18:19-21). His people are His family (Romans 8:14-17; Ephesians 1:5; 2:19; Galatians 4:6)

13:2 The sin of Judas was premeditated, and although Judas had opportunity to repent of his wicked thoughts and ambitions, he continued to harbor and surrender to them during supper (James 1:14-15).

- The Book of John (Jn 6:71, 12:4, 13:26) is the only one that names the father of Judas as Simon ("who hears/obeys").

13:3 Jesus understood His pre-existence. (John 1:1-18)

- The focus of Jesus were three truths centered on God the Father:
 - 1) God the Father had given Jesus responsibility for everything
 - 2) God the Father had sent Jesus
 - 3) Jesus would be returning to God the Father.

13:4 One must literally stand up to rise from the table since the typical meal table at that time was only one foot high as those present would recline and eat with feet away from table. Jesus removed his outer garment but still wore a tunic like servant.

- The Greek term for "lays aside" (tithēsīn τίθησιν) is the same Greek term used in the description of the shepherd "laying down" his life for his sheep (John 10:15, 17-18).

13:5 The washing of feet was reserved for the lowest level of a slave; slaves of Jewish birth were not given domestic duty or made to wash feet.

- Feet symbolize one's walk in this polluted world (Eph 5:8). Washing is an idiom for the Word of God (Ps 119:9, Eph 5:26).

- The Greek term for “poured” (ballei βάλλει) is a translation of the Hebrew term (he‘ērāh הִעָרָה) used in the Old Testament as “pouring” out His life as a ransom for many (Isaiah 53:12).
- The “halacha” is the Jewish law that supplements the scriptural law in the Talmud. The halacha (Jewish law) contains a great deal about hand washing as Jews extrapolated laws beyond their original intent – if a law was beneficial for a priest, it was good for everyone; if washing hands before a meal was beneficial, then washing hands after a meal would be beneficial.

Occasions Jews Must Wash Hands For Ceremonial Purity
<ul style="list-style-type: none"> • When they awake (shacharit) • Before & After Eating • Between Courses of Meals • After using the bathroom • After touching head/scalp • After getting a hair cut • After cutting nails • After touching footwear • After donating blood • Upon leaving a cemetery

- If only one hand touches anything unclean, then only that one hand needs to be washed. The traditional Jewish washing cup has two handles.



- The handwashing traditions had originally begun with the priests washing before they ministered in the Temple (Exodus 30:19; Leviticus 15:11).
- Hands were washed by filling a container with water and then pouring the water over the hand while rotating the wrist until it drips off the elbow.
- Jewish hygienic traditions kept the Jewish community from being seriously impacted in the 14th century Black Plague that killed 25 million – a third of the European population.

13:6 Peter recognizes Jesus as his Lord and Master when asking if Jesus would serve him. His disciples never called him “Jesus” when interacting with Him, but instead “Lord.”

- The Holy Spirit, demons, and His enemies (Mk 1:24, Mt 26:69) did call Him “Jesus.”

13:7 Jesus encourages Peter to submit to His will although he doesn’t yet understand. Believers are called to live in submission to the will of the Lord although they do not understand in entirety His purposes.

13:8 The believer must submit to the washing of Jesus.

- Peter is adamant; he uses a double negative (No not – ou mē - οὐ μὴ) to mean “never” would he allow Jesus to wash his feet.
 - Jesus offers a humble sacrifice; however, the individual needs to be willing to let Jesus cleanse the dirtiest part of them.
- 13:9 Peter continues to speak with good intention but without understanding. The feet can represent where one goes; the hands – what one does; the head – what one thinks.
- 13:10 Jesus illustrates that salvation (a bath) is a one-time event, but daily cleaning (e.g., reading of the Word of God) is an ongoing process to rid a believer of the dust (pollution) of the world (the believer’s ongoing sin).
- The Greek term for “bathe” (louloumenos λελουμένος) is different than the term (niptein νίπτειν) used in prior verses for “washing” (John 13:5,6,8,9).
 - The word for “bathe” (louloumenos λελουμένος) means to wash the entire body. This seems to represent the one-time salvation from sin.
 - The prior verses utilized forms of “niptein” which means to wash parts of the body. This seems to represent on-going confession.
 - Although Jesus probably washed the feet of Judas, Judas had not been bathed. Ritualism and short-term repentance would not make Judas clean.
 - The baptism of any apostle is never mentioned in Scripture.
- 13:11 Jesus understood that Judas was not saved therefore was not living cleanly, but instead had been polluted by the world (Luke 22:21-22).

Read John 13:12-17 ... Jesus Explains the Foot-washing as Serving One Another

- 13:12 As the robe often represent righteousness, Jesus disrobed and became sin on the cross in order to cleanse His people from their sin (1 Pet 3:18; 2 Cor 5:21).
- 13:13 The followers of Jesus should look to Him as their teacher and submit to Him as their Lord.
- 13:14 Jesus reverses the order to first “Lord” then “Teacher” (Mt 26:22, 25).
- Although the disciples had rebuffed the idea of Jesus washing their feet, Jesus commanded them to wash the feet of each other in the same way.
 - This was not simply to serve each other (1 Timothy 5:10), but assist in cleansing through the sharing of God’s Word and perspective in other believer’s lives.
- 13:15 Believers are called to live lives of selfless sacrifice in servanthood to others (Php 2:3-8).
- 13:16 Believers should remember that we are servants and messengers of the One Whom the message should be about. The focus should not be the greatness of the messenger, but instead, the prominence of the Lord.
- If Jesus was not too lofty to serve, His people should not be.
 - The Greek term “messenger” (apostolos ἀπόστολος) is the root word for “apostle.”
 - The Greek term for “truly” is the transliterated word from Hebrew “Amen” (Hebrew: אָמֵן Greek: ἀμήν). Transliteration means that the same word is in one language as another without being changed to translate.
 - The word “Amen” is meant to be firm or certain; it means “so be it”, “I affirm” or “I agree.”
 - The word “amen” is the Old Testament term for “faith” (Habakkuk 2:4)

- Jesus is the only one in Scripture that begins a sentence with the word “Amen” which He used to express that He had something significant to say. (Matthew 11:11; 16:28; 25:45). Jesus utilized “Amen, amen” to announce upcoming important statements.
- The term “amen” evolved to be used as an affirmation and agreement by the listener.

13:17 It is insufficient to know the right things to do unless that knowledge is actually put into practice. Those who apply spiritual truths will be blessed.

3 John 13:18-38

Read John 13:18-30 ... The Betrayal of Jesus

13:18 Jesus knew those individuals who He had chosen to be His followers (Rom 8:29, 9:16-18, 11:7-8; John 1:13; Eph 1:4), but Judas was endured to fulfill Scripture.

- It is interesting that Judas would be seen as raising a heel against the Messiah (Psalm 41:9) when at the same time Jesus was crushing the head (Genesis 3:15).
- In that culture, eating a meal with someone represented a commitment, so acting against someone after a meal was the highest measure of betrayal.

13:19 Jesus did not expect His disciples to stop the persecution brought on by Judas, but He wanted to use the fulfillment of prophecy (His persecution) to secure His identity with His followers.

- The correct interpretation of this verse concludes with Jesus pronouncing that “I am” (egō eimi - ἐγὼ εἰμι). Jesus is the deity of the Old Testament.
 - The patriarchs (Abraham, Isaac and Jacob) most commonly referred to God as El Shaddai (the mighty provider); however, God had not revealed His name (Yahweh) to them (Exodus 6:2-3).
 - God did reveal His special name to Moses as “Yahweh” (Exodus 3:13-14).
 - אֶהְיֶה אֲשֶׁר אֶהְיֶה (“Ehyeh asher ehyeh”) is the Hebrew phrase translated “*I AM Who I AM.*”
 - The revealed name of God (Yahweh) means “*the Self-Existing One.*”
 - The name “Yahweh” was translated into “Jehovah” in the 14th century by the German translators who did not have a “Y” in their language; The Hebrew language does not have the letter “J.”

13:20 One must accept the truth of Jesus to accept God the Father. Jesus is commissioning His followers as His ambassadors to speak His truth in this world (Matthew 10:40).

- Jesus is the only one in Scripture that begins a sentence with the word “Amen” (“Truly”) which He used to express that He had something significant to say. (Matthew 11:11; 16:28; 25:45). Jesus utilized “Amen, amen” to announce upcoming important statements.

Shared Account of the Foretelling of Betrayal: Mt 26:20-25; Mk 14:17-21; Lk 22:21-23; Jn 13:21-30

13:21 Submitting to the will of the Father was not always easy, but Jesus clarified simply and succinctly the betrayal of one of His own disciples (Lk 16:23; Jn 1:18; Is 40:11).

- 13:22 The disciples did not even know their own hearts (Mt 26:22). After years of serving the Lord together, they did not know each other's true heart, but God understands the hearts of men (1 Kings 8:39).
- 13:23 Although John did not name the disciple that "Jesus loved", it is thought that it is meant to be John who wrote this book (Jn 19:26, 20:2, 21:7, 20).
- The disciple "John" is never named in the gospel of John.
- 13:24 Peter cleverly asked the "disciple that Jesus loved" (who was positionally closer to Jesus) to ask who the betrayer was.
- Maybe he felt that Jesus was more likely to tell John or the Jesus might be concerned that Peter would take matters in his own hands if he knew who the betrayer was to be.
- 13:25 Leaning on Jesus, the disciple who Jesus loved recognized Jesus as Lord and asked who the betrayer was.
- 13:26 Jesus dipped His piece of bread (most likely in oil) before giving it to Judas to consume. (Luke 22:3)
- 13:27 As Judas ate from the provision of Jesus, Satan entered him. Jesus showed His understanding as He urged Judas to quickly act on his heart's evil desire.
- 13:28 None of the disciples expected what was being told to Judas which speaks of how misunderstood they were about their compatriot.
- It was a common practice during Passover to give alms to the poor, so the other disciples may have thought that Judas was going out on a charitable work.
- 13:29 Since Judas was the treasurer, some thought that Jesus was instructing him to prepare for the Passover. There was probably also precedent in Judas giving from the disciples' coffer to the poor (John 12:4-6).
- 13:30 The passage once again stresses the spiritual darkness that fell on Judas after he received the bread from Jesus.

Read John 13:31-35 ... Jesus Gives a New Command

- 13:31 Judas had gone out from among the disciples and the betrayal of Jesus had begun.
- Jesus responded by stressing that He in His humanity (the Son of Man) would now be glorified (crucified and resurrected).
 - Jesus would be restored to His position with God the Father (Jn 17:5).
- 13:32 God the Father would be glorified in the obedience of His Son (Lk 22:42).
- Normally when the term "glorified" is used, it speaks of the death of Jesus (John 12:28); however, in John 13:31-32, the term is past tense which speaks of the life of Jesus being a glory to God.
 - The life of Jesus glorified the Father as did His death on the cross.
- 13:33 Jesus takes on a fatherly care for His disciples as His time approaches. They would not be able to go with Him on the cross at that time (Jn 13:36); nor would they be able to follow Him to heaven until they also were martyred for His glory (Jn 7:34-36; 8:21-22).
- 13:34 The new commandment was not to love others as one loves himself (Leviticus 19:18), but instead, to love others more than they one loves himself just as Christ selflessly had done even before giving Himself on the cross (John 15:12-13; 1 John 3:23, 4:7-8, 11-12, 19-21).

- “Agape” (ἀγάπη) is unconditional love with no requirements. In the Old Testament, the Hebrew term for unconditional love is “Hesed” (חֶסֶד).
- 13:35 *“By this all men will know that you are my disciples, if you love one another.”*
- This is a positive approach to service instead of a negative approach to life. A disciple of Jesus is not determined by rules that are followed, but instead, by love that is acted upon.
 - Morality and ethics are only “Christian” when based upon a Christlike attitude and heart. (1 Corinthians 13)
 - As Christ lay down His life for His people, believers are called to “lay down” their rights, dreams, aspirations and lives for others.

Read John 13:36-38 ... Jesus Predicts Three Denials by Peter

Shared Account of the Disciple’s Desertion: Mt 26:31-35; Mk 14:27-31; Lk 22:31-34; Jn 13:36-38

- 13:36 The disciples of Jesus would not be able to go with Him to the cross at that time (Jn 18:15-18, 25-27), nor would they be able to follow Him to heaven until they also were martyred for His glory (Jn 7:34-36; 8:21-22).
- 13:37 Believers, like Peter, often consider their faith bolder than it actually is. Believers should be humble and hopeful that in time of trial and opportunity, that His name would be evidenced by faith.
- 13:38 Just as a cocky rooster crows in the morning (John 18:17-18), so too would Peter be reminded of his inaccurate boast and ill-placed confidence.

The Questions of the Disciples		
John 13:36	Peter	<i>“Simon Peter said to Him, ‘Lord, where are You going?’”</i>
John 14:5	Thomas	<i>“Thomas said to Him, ‘Lord, we do not know where You are going; how do we know the way?’”</i>
John 14:8	Philip	<i>“Philip said to Him, ‘Lord, show us the Father, and it is enough for us.’”</i>
John 14:22	Judas (Not Iscariot)	<i>“Judas (not Iscariot) said to Him, ‘Lord, what has happened that You are going to reveal Yourself to us and not to the world?’”</i>

4 John 14

Read John 14:1-6 ... Jesus Is the Way, the Truth and the Life

- 14:1 Immediately after telling Peter that he would deny Him, Jesus comforts His weak disciples and encourages them to be emotionally strong.
- His followers are called to believe in Jesus just as they believe in God the Father.
- 14:2 It was tradition that the groom would go away to make a dwelling place for His bride before returning to take his bride away.
- The Greek term for “mansions” (μοναὶ μὴναι) is better translated as dwelling places or rooms.
- 14:3 Jesus will return to rapture His people (1 Thessalonians 4:13-18; 1 Corinthians 15:51-58; Luke 17:24)
- Jesus takes care of His people even in leaving; He is leaving to purposefully prepare a place for them before returning again to retrieve them.

- This verse speaks of Jesus returning at the rapture of the church (1 Thessalonians 4:16-18; Matthew 24:31; Revelation 1:7; Titus 2:13; 1 Corinthians 15:52; Hebrews 9:28) or/and the second coming of the Lord Jesus called the “Parousia.” (Revelation 19:15)
- Beyond a discrete location, “heaven” is primarily a fellowship with Jesus; His followers will go to be where He is.
- The disciples “knew the way” because they knew Jesus.

14:4 The early church was identified as followers of Jesus who was the way (Acts 9:2, 19:9 & 23, 24:14 & 22).

14:5 Although Thomas understood that Jesus was Lord, He did not know the end destination of Jesus much less how to get there.

- Thomas (Aramaic for “twin”) spoke with candor which resulted in remarkable statements. He had told the disciples that they should go with Jesus even unto death (John 11:16), and he declared to all of the disciples that he wouldn’t believe unless he touched the scars of Jesus Christ (John 20:25).
- “Twins” are two seemingly similar individuals who may differ greatly internally; Thomas was both a faithful follower and a doubting mocker.
- Thomas seems to be defined by his courage as he is willing to die with Jesus, and after the death of Jesus, Thomas was the only disciple that wasn’t taking refuge with the others in a room (John 20:24).

14:6 “Jesus said to him, *“I am the way, the truth, and the life. No one comes to the Father except through Me.”*

- The “way” to heaven is not a path, it is a person. Jesus did not come to show the way; instead, Jesus is the way.
 - God’s people were taught rituals and structures to live life according to way (Deuteronomy 5:32-33; 31:29; Isaiah 35:8; Psalm 27:11)
 - The earliest title for the church was “The Way” or the lifestyle (Acts 9:2; 19:9, 23; 24:14, 22)
 - Jesus is the Way (there is no other way to God) and the Truth (Jn 17:17 & 18:38).
- In the Old Testament, “truth” carried the concept of faithfulness and loyalty. Similar to “being true to someone;” truth is a commitment (Psalm 26:3; 86:11; 119:30). Truth represented a trustworthy lifestyle (without deceit).
- In the Old Testament, “life” included a lifestyle of righteousness (Psalm 16:11; Proverbs 6:23; 10:17).
- Jesus declares that He is the faithful and real way; Jesus embodies the way to eternal life in God’s presence.
- Jesus declares directly that He is the Christ. (John 8:24, 28, 58, 13:19). The words “*I Am*” (egō eimi - ἐγὼ εἰμι) are the Old Testament covenant name for Yahweh (Exodus 3:14).

“I Am” Statements of Jesus

6:35 “...the Bread of Life”
 8:12 “...Light of the World”
 10:9 “...the Door”
 10:11 “...the Good Shepherd”
 11:25 “...the Resurrection”
 14:6 “...the Way”

Read John 14:7-11 ... God the Father is Revealed in God the Son

14:7 Those who believe Jesus believe the Father Who sent Him. Jesus, the Word of God, and speaks the very words of God the Father as He follows the will of God the Father.

- The biblical concept of “know” includes a relationship and intimate personal knowledge (Genesis 4:1).

14:8 Philip continued to miss that Jesus is God incarnate even though he recognized Jesus as Lord. God the Father is like Jesus the Son; to know the Son is to know the Father (John 1:14-18; 2 Corinthians 4:4; Colossians 1:15; Hebrews 1:3)

- Philip may have wanted a vision of God the Father (Isaiah 6:1-4; Ezekiel 1), and Philip had not been present on the Mount of Transfiguration (Matthew 17:1-13; Luke 9:28-36)

14:9 After three years, Philip did not recognize that Jesus was the very image of His Father.

14:10 The Father performed His works through Jesus and spoke His words through Jesus.

14:11 Instead of “believe in me”, Jesus encourages His followers to believe Him.

- Even if they did not recognize the Father being revealed in Christ, they should have believed the tangible works that the Father had performed through Jesus (John 5:36; 10:38; 14:10)

Read John 14:12-14 ... Jesus Encourages Followers to Pray in His Name

14:12 Since the ascension of Jesus, believers have had both the continual interest of Jesus (John 14:13-14) interceding with the Father (Rom 8:34) and the mighty filling of the Holy Spirit (John 14:16-17).

- “Greater works” speak of the acts of the Spirit in reaching increasingly more people (in scope / reach) around the world for Him (Rev 14:6).
- John usually regards “miracles” as signs and wonders while “works” has a broader meaning (Jn 5:20).
- Faith involves action; “love” is a practical action of serving others. Love and belief must be beyond “words” to deeds.

14:13 Whatever is asked that is consistent with the ministry and mission of Jesus (in His name) will be answered so that God the Father will receive glory through the ministry and people of His Son.

14:14 Jesus repeats that anything requested in His will and His way for His purpose (in His name) will be blessed by Him (Matthew 21:22).

- The prayerful request is made to Jesus and in His name.
- The phrase “*in Jesus’ name*” is not a magical formula, but instead, it is in the same sense of the will, character and nature of Jesus. (Matthew 6:10; Luke 22:42)

Conditions of Prayer	
God Centered Focus	
1 John 5:14-15; Isaiah 55:8	According to the will of God
1 Corinthians 10:31; Ephesians 3:20	It brings glory to God
The Result on the Individual	
Psalms 91:10; 121:7; Romans 8:28; Jeremiah 29:11	It will benefit & not harm you
The Prayer	

James 1:6; Matthew 21:22; Mark 11:24; Hebrews 11:6	Have Faith
James 4:6, 10; 1 Peter 5:6; Proverbs 29:23	Pray humbly
Matthew 6:5	Pray privately
1 Thessalonians 5:17-18; Luke 18:1	Persevere in prayer continually
The Heart	
James 4:3; Proverbs 16:2	Right Motives
Psalm 66:18; Isaiah 59:2; John 9:31; 1 Peter 3:12	Confessed Sin
Proverbs 21:13	Helping the Needy
John 15:7	Fellowship with the Lord
Matthew 6:14; Mark 11:25-26	Forgiving others
1 Peter 3:7	Treating spouse with love & respect

Read John 14:15-18 ... Jesus Asks the Father to Send Another Counselor

14:15 *“If you love me, you will keep my commandments.”*

- Love for God is evidenced by obedience (Jn 14:21, 23-24, 31, 15:10, 1 Jn 5:3, 2 Jn 1:6).

14:16 The Greek term for “another” (“allon” - ἄλλον), literally means “a different one of the same kind.” Jesus had comforted His people as the Holy Spirit would.

- The Holy Spirit was called the *“Spirit of Jesus.”* (Acts 16:7; Philippians 1:19)
- Believers are filled by the Spirit as *“Christ in you.”* (Colossians 1:27)
- The Greek term for “Helper” (paraklēton παράκλητον) is a compound noun consisting of “para” (“alongside of”) and “kaleó” (“called”); the “Helper” is called alongside believers to be an Advocate to God the Father. (1 John 2:1)

14:17 The worldly look for the tangible (fleshly) proofs (1 Cor 2:14), but spiritual truths elude them (John 4:23-24).

- The world did not receive Jesus and cannot receive the Spirit. A main purpose of the Holy Spirit is to convict the world of sin, reveal Christ and draw believers to the Lord Jesus (John 14:26; 16:13).

The Presence of the Holy Spirit		
<i>“He will remain (abide)...”</i>		
John 14:16	meth’ μεθ’	“With” His people
John 14:17	par’ παρ’	“By” His people
John 14:17	En ἐν	“Within” His people

- The *“Spirit of Truth”* (John 15:26; 16:13; 1 John 4:6) transcends fact (reality) to faithfully being “true” (loyalty).

14:18 Although Jesus would be crucified, He would also be resurrected and return to His disciples. Everything that Jesus promised in the upper room, was fulfilled in His post-resurrection experiences.

- Throughout Scripture, an orphan represents the defenseless and weak individuals of this world with no one to take care of them; however, the followers of Jesus would not be left without a father (John 5:21, 6:57, 10:30, 14:10, 15:9, 20:21) as the Holy Spirit of Jesus would come to them (Romans 8:9; 1 Peter 1:10-11).

Read John 14:19-26 ... The Trinity Working with Believers

14:19 The world only sees the physical, but believers perceive the spiritual. It is because Jesus defeated death in His resurrection that believers filled with His Spirit also have life (Jn 1:4, 5:21).

- Because Christ overcame death, believers will have life everlasting as well (1 Corinthians 15:20-21).

14:20 In the resurrection of the Lord, His people would understand the power of God in Him. In life after death, believers will realize that He Who gives life lives within them.

14:21 Obedience is the certain consequence of love for the Lord (John 15:10); although some claim to follow Jesus, they command their lives without Him as their Lord. But to those who obey Him, Jesus will reveal Himself to him.

14:22 Judas did not understand that the world sees only the physical, but God's people see both the physical and the spiritual (with the "truer" reality being the spiritual).

- In the only recorded words of Judas (not Iscariot), Judas identifies Jesus as Lord.
- As Lord, His people would submit to His will in obedience instead of pursuing their own.
- The Jews believed that the Messiah would come to set up an earthly kingdom during His first incarnation; the Lord Jesus will establish an earthly kingdom during His second coming. (Revelation 20:1-3; Isaiah 2:2-4, 11:6-9; Micah 4:1-3; Zechariah 14:9, 16-21; Ezekiel 44-48)

14:23 Once again, it is emphasized that true believers are obedient to the Word of the Lord which pleases God the Father (Matthew 3:17, 17:5; Mark 1:11; Luke 3:22; 2 Peter 1:17).

- The Spirit lives in the believer (Galatians 2:20), and after this world, the believer joins God in His glory (Ephesians 2:6).
- God's promises are always related to His people keeping His Word (John 8:51; 1 John 2:5).

14:24 God the Father testifies through the words of Jesus that those who disobey the Word of the Lord and follow their own will and way do not love Him.

14:25 Although Jesus would die, resurrect and ascend, the Holy Spirit would remain through the "church age" to authenticate the New Testament Scripture and remind the believer of His word.

- As the Holy Spirit was sent in Jesus' name, He will continue the ministry that the Lord Jesus began as He calls men to the truth and salvation (Acts 1:1-2).

14:26 The Father and the Son would send the Holy Spirit (John 15:26, 16:7).

- The primary role of the Holy Spirit is to reveal the truths of God and remind the believer of God's truth about Himself.

Read John 14:27-31 ... Jesus Gives a Parting Gift of Peace

14:27 The peace of God which was proclaimed at the nativity of Jesus was a peace unlike that of the world (Lk 2:14).

- The peace of God transcends worldly situations (Matthew 6:25-34, John 16:33), so although the world is tumultuous with turmoil (Matthews 14:30), the believer can have peace in hope beyond this world (Romans 5:1; Philippians 4:7).
 - The peace of Jesus is not conditional on circumstances; instead, it is conditional on the heart and attitude of faith and trust. (John 16:33; Colossians 3:15)

- The Hebrew term “Shalom” (שָׁלוֹם) represents the absence of commotion (tumult) and the presence of blessings.

14:28 Although Jesus would go away to heaven, He would come again as His Spirit filled His people.

- Although God the Father and Jesus are equal in essence (Jn 5:23), God the Father was exalted in heaven while God the Son was in this world.
- The Greek term “meizon” (“greater”) reveals a higher sense of position, status and authority (John 13:16; 15:20).
- The disciples should be joyful that Jesus was returning to the glory (Jn 17:5) which He had left to become a servant (Php 2:6).

Paradox of Christian Faith		
Jesus would go away	Jesus would come to them	John 14:28
Jesus as the Lion	Jesus as the Lamb	Rev 5:5-6
Jesus as advocate	Jesus as judge	Jn 5:22; Rom 8:34
Victory in Death	Life because of the Crucifixion	1 Cor 15:57; Jn 12:25
Greatness in Humble Servitude	Proud shall be the lowest	Mk 10:43-44
Save life will lose it	Lose life for Jesus to find it	Mt 16:25
First shall be last	Last shall be first	Mt 20:16
Joy	Suffering	1 Pet 4:14, 16; James 1:2
Greatness in Humble Servitude	Proud shall be the lowest	Mk 10:43-44

14:29 Jesus was purposeful in His speech, so that His followers would believe Him upon reflection (John 13:19).

14:30 Satan had no power over Jesus, but Jesus sacrificed His own life (John 19:30) and returned to the Father to break the power of Satan, the ruler of this world (John 12:31; Ephesians 2:2).

- Man’s sin was Satan’s power (Acts 26:18; 2 Corinthians 4:4; Hebrews 2:14), but Jesus had no sin. (1 Peter 2:22; 2 Corinthians 5:21; Hebrews 4:15; 1 John 3:5)

14:31 The world should understand the love of Jesus for God the Father because He obeyed the will of God the Father to the end.

- The statement “*Get up; let’s leave this place*” was a motivational adage used by armies going to death.
- Jesus would state this same statement in the Garden of Gethsemane (Mark 14:42).

5 John 15

Read John 15:1-3 ... The Vine Produces Fruit Through the Branches

15:1 The vine brings water and nourishment to the branches to bear fruit.

- In the Old Testament, Israel was referenced as the vine (Psalm 80:1-16; Isaiah 5:1-7; Jeremiah 2:21; Ezekiel 19:10-14; Joel 1:7) which had been memorialized by the famous vine artwork made of stone and covered with gold that were draped across the four columns at the entrance to Herod’s Temple with names of generous donors inscribed.
 - However, the true source of nourishment for God’s people (the branches) was not the Jewish customs and rituals, but the Lord Himself. The followers of Jesus are the “true” nation of God (Galatians 6:16; Romans 4:13; 9:6-8)

- God the Father is the vineyard keeper / gardener (Isaiah 53:2) who sanctifies His people (branches) by pruning away the unruly growth which pilfers nutrients from the fruit bearing branches.
 - This may refer to the betrayal of Judas Iscariot.
 - Believers without fruit will not lose salvation; however, they will lose reward (1 Corinthians 3:10-15).
 - In the parable of the soils, germination (the initial response) did not always result in fruit (Matthew 13:1-9; Mark 4:1-9; Luke 8:4-8).
 - Fruits are characteristic of the believer (Matthew 7:20; 12:33; Luke 6:43)

“Fruit” Defined by Scripture	
Fruit: (karpos καρπός)	
“The Fruit of the Spirit”	
Galatians 5:22-23	“ The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faith, gentleness, self-control.”
“The Fruit of the Light”	
Ephesians 5:8-10	“For you were once darkness, but now you are light in the Lord. Walk as children of light— for the fruit of the light results in all goodness, righteousness, and truth -- discerning what is pleasing to the Lord.”
“The Fruit of Righteousness”	
Philippians 1:10-11	“You can approve the things that are superior and can be pure and blameless in the day of Christ, filled with the fruit of righteousness that comes through Jesus Christ to the glory and praise of God.”
“Fruit in Every Good Work”	
Colossians 1:10	“Walk worthy of the Lord, fully pleasing to Him, bearing fruit in every good work and growing in the knowledge of God.”
“Fruit of Peace & Righteousness”	
Hebrews 12:11	“ The fruit of peace and righteousness ”
“Fruit of Our Lips”	
Hebrews 13:15	“Let us continually offer up to God a sacrifice of praise, that is, the fruit of our lips that confess His name.”

- Jesus declares directly that He is the Christ. (John 8:24, 28, 58, 13:19). The words “*I Am*” (egō eimi - ἐγὼ εἰμι) are the Old Testament covenant name for Yahweh (Exodus 3:14).

“I Am” Statements of Jesus	
6:35	“...the Bread of Life”
8:12	“...Light of the World”
10:9	“...the Door”
10:11	“...the Good Shepherd”
11:25	“...the Resurrection”
14:6	“...the Way”
15:1	“...the Vine”

15:2 Believers must bear fruit of the Spirit (Matthew 7:15-23; Galatians 5:22) and remain a useful vessel to the Lord in this world (2 Peter 1:8).

- Without the fruit of the Spirit, a believer (branch) can simply be “removed” by God (Ezekiel 15); this “removal” may be a similar concept to “lifted up” as in “resurrected” (Daniel 7:4).
- The Greek term that is translated as “prune” (kathairei καθαίρει) is not used anywhere else in Scripture. In Greek, the term “kathairei” is always interpreted as “cleaned” instead of “pruned.” (John 13:10-11)
- The act of “pruning” focuses energy on growth and fruit instead of unwanted areas. Even Jesus learned and grew through His sufferings (Hebrews 5:8-9).

15:3 The word of the Lord is the laver used to clean His people from their sin (Ephesians 5:26; Psalm 119:9; James 1:18; 1 Peter 1:23).

Read John 15:5-8 ... The “Perseverance of the Saints” as Believers Abide in the Lord

15:4 The Greek term for “abide” (menē μένη) literally means “keep on remaining” which infers active and perpetual purpose (John 15:9).

- Without the water (nutrients) through the vine (Jesus – the Word of the Lord), the branch will dry up (heat of tests and trials) without fruit (2 Cor 5:7; Eph 2:10).

True Believers “Remain” (1 John 2:19)	
John 15:4	<i>“The branch cannot bear fruit...unless you remain in Me.”</i>
John 15:5	<i>“The one who remains in Me, and I in him bears much fruit.”</i>
John 15:6	<i>“If anyone does not remain in Me, he is thrown away...”</i>
John 15:7	<i>“If you remain in Me...ask whatever you wish”</i>
John 15:9	<i>“Remain in My love”</i>
John 15:10	<i>“If you keep My commandments, you will remain in My love”</i>

- The lifestyle is not the basis for a relationship with Jesus; however, a godly lifestyle is the evidence that an individual is in relation with Him.

15:5 True spiritual truths come only through a relationship and reliance upon Jesus.

Dependence on Jesus	
John 15:5	<i>“...apart from Me, you can do nothing.”</i>
Philippians 4:13	<i>“I can do all things through Christ.”</i>

- True success (secular and sacred) is dependent on a relationship with the Lord Jesus.

15:6 While the worldly are destined for eternal hell, believers are subjected to the refiner’s fire that will burn away the “chaff” (useless elements) of the life of the believer (1 Corinthians 3:9-15; 2 Corinthians 5:10; Matthew 3:10; 13:40-42).

- Grapevine wood is not good for anything; it even burns too fast and hot to sustain a fire.

15:7 *“If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you.”*

- The Biblical request is for ministry and God’s glory.
- In context, answered prayer results in fruitful lives.

15:8 God the Father is glorified through answered prayers of ministry and fruitful activities of His people.

- The living, thriving faith (James 2:14-26) leads to continual growth which is the reason that a future tense is used in that a believer might “*prove to be*” the disciple of Jesus.
- “*For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them.*” (Ephesians 2:10)

Read John 15:9-17 ... Love Between the Father, The Son & His Followers

15:9 The love of God in a believer enables the believer to love (John 15:4; 1 John 4:19).

15:10 Love for God is evidenced through obedience (Jn 14:15, 21, 23, 31, 15:14; 1 Jn 5:3; 2 Jn 1:6).

- Believers should continually submit to the guidance of the Lord; each day should reflect His will instead of selfish desires (Rom 12:1).
- Obedience is an evidence that an individual has met the Lord.

15:11 The people and cares of this world will never bring lasting joy; however, the joy of the Lord transcends the temporal worldly trials with unchanging spiritual truths.

- This phrase “*I have spoken these things to you*” is used by Jesus seven times in this passage (Jn 14:25, 16:1, 4, 6, 25, 33).
- In this passage, “joy” (chara χαρά) is related to abiding in the Lord, bearing fruit, and living in obedience. This joy is independent of circumstances. (Philippians 4:7)

15:12 This was the new commandment (Jn 13:34) which the Lord had given His disciples. This command went beyond loving others as one loves himself (Leviticus 19:18).

15:13 Instead, believers are called to love others more than one loves his own life just as Christ had selflessly done even before giving Himself on the cross (John 13:34).

- The greatest act of love is to sacrifice one’s life for another.
- God performed the greatest act of love when He died on the cross for man’s sin. (Revelation 1:17-18). Beyond an emotion, love is an action; a selfless act of service and charity – “*For God so loved the world that He gave...*” (John 3:16)
- “Agape” (ἀγάπη) is unconditional love with no requirements. In the Old Testament, the Hebrew term for unconditional love is “Hesed” (חֶסֶד).

15:14 Once again the special relationship (friendship) with God only occurs as the believer submits in obedience (Jn 14:15, 21, 23, 31, 15:10, 14; 1 Jn 5:3; 2 Jn 1:6).

- The Greek term for “friend” (philoι φίλοι) is dependent on the response of the individual.

15:15 Although Jesus considers His people His friends because He has enlightened them to His way, this friendship comes as a result of the servitude of His people as they consider themselves slave to His will (Romans 1:1, 6:16-22; 1 Corinthians 7:22; Ephesians 6:6; Titus 1:1; Philippians 1:1).

15:16 “*You did not choose me, but I chose you.*” (John 15:19)

- Believers are predestined by the Lord (Acts 13:48; John 1:12-13; Romans 8:29-30, 9:10-26; Ephesians 1:5, 11).

15:17 The commands of the Lord focus on love which is selfless, sacrificial and obedient (Matthew 22:36-40).

Read John 15:18-25 ... The World Hates Believers as It Hated Jesus

- 15:18 The selfless love of believers will be unjustly rewarded with hatred and persecution by the world.
- This hateful position comes from a hatred of Jesus as the world wants to obey selfish sinful inclinations (John 8:34) instead of the will of the Lord (1 John 3:1).
 - The “world” can either mean the physical world (John 3:16) or organized societies functioning apart from God.
 - Followers of Jesus are known by the way that they love (John 13:35) while the world is known by the way that it hates.
- 15:19 The world elevates the worldly; the world exalts those whose ambitions align with the world system.
- 15:20 Jesus references an earlier, purposeful statement (John 13:16) when conveying that those who follow Jesus will be persecuted just as Jesus was (2 Timothy 3:12; Luke 9:23).
- Believers are told to “remember” (mnēmoneuete μνημονεύετε) that difficult circumstances are a sign of the believer’s position in Christ; difficult circumstances are not a sign that God doesn’t care.
- 15:21 A “Christ-ian” is one who follows Jesus Christ, and the world will persecute Christians because of their hatred of the gospel of Jesus Christ and His kingdom.
- The world does not believe Jesus is the one and only way provided by God the Father, but instead the world wants to pursue their own personal beliefs (opinions) as they define a false truth for themselves in lieu of the Lord’s truth.
- 15:22 Jesus enlightens the world to their fallen (Jn 1:5), so that they are without excuse to continue in their sin. Hearing God’s Words result in greater responsibility (Luke 12:48). God judges individuals relative to the truth that is known (Romans 5:13).
- All men have witnessed God through nature and every man has a conscious (inner moral sense) (Romans 1:18-3:20).
- 15:23 Jesus and the Father are One (Jn 10:30); therefore, the hatred of Jesus reflects a hatred for God the Father and His ways.
- 15:24 The “signs” (semeion σημεῖον) of Jesus were performed under His own power as God incarnate, and the world had never seen the source of the miraculous power before Jesus. All of creation speaks of the miraculous work of the Lord (Rom 1) while the resurrection and ascension of the Lord would further the evidence of His identity (1 Cor 15:3-8)
- 15:25 Even in the reaction of the world (elements outside of the control of Christ), Scripture was fulfilled that Jesus was the Messiah (Psalm 35:19, 69:4).

Read John 15:26-27 ... The Spirit Testifies of The Son Through Believers.

- 15:26 Upon the ascension of Jesus, the Holy Spirit was sent to indwell His people and lead them in truths about the gospel message and the kingdom of God (Acts 2:1-4). In this verse, the trinity is intricately intertwined.
- 15:27 The disciples of Jesus had been with Him from the beginning of His ministry, and they were to be filled with the Holy Spirit Who had been with Jesus from before the beginning of creation.
- The purpose of the Holy Spirit is to elevate Jesus (John 16:13-14). Believers filled with the Spirit should also testify of Jesus both verbally and in lifestyle. Every

time in the book of Acts that believers were “filled with the Holy Spirit,” it was to testify and witness of the gospel.

6 John 16:1-15

Read John 16:1-4 ... Jesus Forewarns His Followers of Persecution

16:1 Believers have been told that they must pursue selfless love which will result in persecution (1 Pet 2:8).

- The Greek phrase “to fall away / to fall over stumbling blocks / being offended” (skandalisthēte σκανδαλισθῆτε) is used for traps with trigger mechanisms that spring on the prey. Jesus does not want his disciples to be surprised when trials and challenges come. (1 Peter 4:12)

16:2 Terrorism is foretold as people will believe that persecution is a service to God. In that time, the synagogue was the center of society, so the threat of excommunication for anyone claiming Jesus as Messiah was very intimidating (Jn 9:22; 12:42).

16:3 Some who act in the name of religion do not know God the Father or Son.

- Terrible acts of violence have been done in God’s name throughout history (e.g., Jihads, Inquisition, Crusades); however, atheistic communism has killed many more (i.e., Hitler, Stalin, Mao).
- Sincerity of mission does not mean that someone is doing the will of God.
 - An individual must understand that they are a sinner saved by His grace with an ongoing relationship of commitment and submission to Him.

16:4 Jesus forewarned His followers of difficult times to come and did not leave them vulnerable to being ambushed by the world. In the beginning, Jesus did not call His disciples into lives of persecution because He was able to personally intercede. The persecution of Christ’s followers would increase after His departure; however, the disciples would have the omnipresent presence of the Spirit.

Read John 16:5-7 ... Jesus Foretells His Departure & The Coming Spirit

16:5 Just two chapters before, John has written several disciples asking the Lord about the physical location that He is headed (John 13:36, 14:5), but these were focused on physical worldly destinations without understanding that Jesus would be returning to glory. Questions regarding the fleshly reveal that the focus is not on the spiritual.

16:6 The disciples had just learned that one of their number would betray Jesus (John 13:21), that Peter would deny Him (Jn 13:38), that they were expected to give selfless, dying love (John 15:12-13) with assured persecution in return (John 15:19), and finally Jesus was going to be leaving them. The disciples had much reason for sorrow, but the Lord also gives reason for joy (John 15:11).

16:7 Jesus Christ had to be crucified and overcome death in order to make the way for the Holy Spirit to come live within His people. The Holy Spirit is the testimony of the world’s rejection of Christ.

- The Greek term for “Helper; Comforter; Advocate” (paraklētos παράκλητος) has been repeated in each of the three chapters as Jesus emphasizes the benefits of having the Spirit dwell in His people. (John 14:26; 15:26).
 - The Greek term “*paraklētos*” is a compound noun based on “*pará*” (παρά - beside/alongside) and “*kaleó*” (καλέω - to call) for one who has been

“called alongside” to assist/help. This was frequently used in the legal sense to call a “defense lawyer.”

- This same word is used to describe God the Father as Comforter (2 Corinthians 1:3-11) as well as God the Son (1 John 2:1). The entire Trinity will come along to assist and comfort.

Read John 16:8-11 ... The Function of the Holy Spirit to Unbelievers

16:8 The work of the Spirit enlightens mankind to their sinful state, the righteousness available through Jesus, and the judgment that awaits every man.

Holy Spirit’s Threefold Conviction (John 16:8-9)		
1. Sin:	<i>hamartias</i>	Man is fallen
2. Righteousness:	<i>dikaiosynēs</i>	Jesus is the Intercessor
3. Judgment:	<i>kriseōs</i>	Satan & Followers will be Judged

16:9 The first work of the Spirit is to reveal the state of sin as the unbeliever must first understand that he is in need of a Savior.

- All men are lost without God (Romans 3:23).
- Although mankind might engage in all sorts of immorality and wicked deeds, the ultimate sin is unbelief of God the Father and the rejection of God the Son. Every act of sin reveals unbelief.

16:10 The Spirit reveals a way to salvation through the righteousness of Jesus Christ Who was crucified before being resurrected and ascending to God the Father to intercede for His people (Romans 8:34).

- Righteousness is a concept of uprightness (the standard by which men are judged). In the Old Testament, the standard was a straight measuring reed. (Ezekiel 49:3)
- Man receives imputed righteousness through Christ’s atoning work on the cross (2 Corinthians 5:21)

16:11 Satan has been judged (John 12:31; Rev 20:10-15), and every man will also be judged (Rom 2:6-10).

- Satan has the power to blind unbelievers from the truth (2 Corinthians 4:4).
- Those who are not obedient to the will of God will suffer eternal punishment, but those who have salvation according to the gospel will be evaluated on their obedience (1 Cor 3:9-17; Heb 10:26-31).
- **Using a Judicial metaphor, the Holy Spirit was the prosecuting attorney for unbelievers (John 16:8-11) while also being the defense attorney for believers (John 16:12-15).**

Read John 16:12-15 ... The Function of the Holy Spirit to Believers

16:12 God will enlighten a man to his full extent, but additional truths may be reserved for later times when a man is more capable to receive. The disciples had already become grieved because of the difficult truths.

16:13 The Holy Spirit is not constrained to the gospel of salvation, but He also prepares and provides a broader picture of what it means to follow Christ (Hebrews 6:1-10).

- The “*Spirit of Truth*” (John 15:26; 16:13; 1 John 4:6) transcends fact (reality) to faithfully being “true” (loyalty). While the Greek school of thought defines truth by actuality and facts, the Hebraic concept defines truth as trustworthiness and devotion.
 - Jesus is called “Truth” (John 14:6).
- 16:14 The Holy Spirit draws an individual to Jesus and glorifies Jesus by illuminating His words. After calling the believer and illuminating the truth, the Holy Spirit forms the believer into Christ-likeness.

Holy Spirit’s Sevenfold Purpose (John 16:13-14)	
1.	He will guide into all truth
2.	He will not speak on His own
3.	He will speak whatever He hears
4.	He will declare what is to come
5.	He will glorify Jesus
6.	He will take from what is Jesus’
7.	He will declare it

- 16:15 Everything belonging to God the Father also belongs to Jesus (John 3:35).
- The Holy Spirit is focused on the illumination of the truths of Jesus while working in the believer to manifest Jesus in their life.

7 John 16:16-33

Read John 16:16-24 ... The Sadness of Jesus Departure Would Be Turned to Joy

16:16 The disciples would not see Jesus for three days while in the tomb, but at His resurrection, the disciples would see Jesus again and fellowship with Him intermittently for forty days. After ten additional days, the Spirit of Jesus (Acts 16:7) would pore down on the disciples at Pentecost (Acts 2).

- After the ascension of Jesus, He would not be seen until His second coming.
- 16:17 While the disciples have questions about various statements (John 16:10, 16), they ask each other instead of the Lord; believers still look to fellow man for enlightenment instead of praying that the Lord would give revelation. Some use this passage to prove that Jesus was with God the Father during the three days in the tomb.
- 16:18 Man often focuses on the timing of revelation instead of the calling to faithfulness.
- 16:19 Jesus knew their hearts without being told. This is the third time that the statement of Jesus’ return is repeated (John 16:16, 17).
- 16:20 At the crucifixion of Jesus, the world would be glad, but the disciples would be sad. After this life, the fallen world will be sad, but the believer will be happy.
- The Greek term for “truly” or “I assure you” is the transliterated word from Hebrew “Amen” (Hebrew: אָמֵן Greek: ἀμήν). Transliteration means that the same word is in one language as another without being changed to translate.
 - The word “Amen” is meant to be firm or certain; it means “so be it”, “I affirm” or “I agree.”
 - The word “amen” is the Old Testament term for “faith” (Habakkuk 2:4)

- Jesus is the only one in Scripture that begins a sentence with the word “Amen” which He used to express that He had something significant to say. (Matthew 11:11; 16:28; 25:45). Jesus utilized “Amen, amen” to announce upcoming important statements.
- The term “amen” evolved to be used as an affirmation and agreement by the listener.

16:21 The followers of Jesus Christ would experience many difficulties and pains in this world (like a woman in labor); however, life with Jesus will be so precious that those “labor pains” will be forgotten.

- Salvation is born (John 3:3,7; 1 Peter 1:23) through Christ’s crucifixion (Revelation 21).

16:22 The sorrow in this world by God’s people will give way to joy in the afterlife.

16:23-24 In heaven, there will be no need for anything – nothing will be lacking, but on earth, believers can request from the Father in Jesus’ name. Prayer is one of the most important aspects of being a Christian; it is God’s way of enlisting His people into His work. Jesus spent much of His time while on earth in prayer.

- The meaning of a “name” was the essence of the character.
- The phrase “*in Jesus’ name*” is not a magical formula, but instead, it is in the same sense of the will (1 John 5:13), character and nature of Jesus. (Matthew 6:10; Luke 22:42)

Read John 16:25-33 ... The Disciples Are Persuaded That Jesus Came from God

16:25 Jesus often spoke figuratively, but with the indwelling of the Spirit, Jesus can speak precisely of God the Father.

- The Greek term for “allegories” (paroimiais παροιμίας) is only used in this verse to mean figurative language or proverbs.

16:26-27 God the Father loves His people because these believers have accepted God the Son. Jesus encouraged His disciples to have a personal relationship with God the Father because Jesus would pay the price for their sin.

- Doubtful individuals want others pray for them (i.e., a pastor, Bible Study leader, historic saints, spiritual relatives); however, the individual needs to have a personal relationship with the Lord.

16:28 Jesus is simply retracing His steps as He first came from God the Father into the world and now would leave the world to return to God the Father (John 17:5).

16:29 Although the disciples felt that they understood the words of Jesus, He seems to correct their assessment of themselves (John 16:31-32).

16:30 Although the disciples claim to understand the broad knowledge of Jesus, they did not have a sense of His deity.

16:31 Jesus often asked rhetorical questions (Genesis 3:9). Jesus knew that His disciples would desert Him upon His arrest, yet He still loved them.

16:32 Although family and friends might abandon the believer, God will always be present.

16:33 Suffering is assured to the disciples, and peace cannot be found in the circumstances of the world, but in Jesus alone (John 14:27).

- Jesus has overcome the spiritual battle with the world, and at His second coming, He will overcome the physical world to reign during the millennium.

8 John 17

Chapter 17 is the “true” Lord’s prayer while the Disciple’s prayer is relayed in Luke 11. This prayer is viewed by many as the culmination of the New Testament (Heb 7:25).

Read John 17:1-5 ... Jesus Prays of His Personal Glorification

17:1 The focus of Jesus was always on the Father (Eph 1:19-23; 1 Pet 3:22), and now His final hour had come (Jn 12:23, 13:1). The only reason that believers should pray for success is to give glory to the Father.

- Jesus understood His purpose and timing in this world (John 2:4; 7:30; 8:20).
- Jesus often discussed His glorification in relation to the cross (John 12:23-25; 13:31-32).

17:2 Jesus speaks of Himself in third person as the One with authority to judge all people (John 5:22) and give eternal life to those people who are His.

- This is the first of three times that Jesus references those individuals that God has given to Him (John 17:6, 9; Ephesians 1:3-14).
- All authority was given to Jesus (Matthew 11:27, 28:18; John 5:27)

17:3 Eternal life consists of knowing the only true God (instead of false gods) and His Son sent as God Incarnate to be the Messiah (John 14:6).

- Life is only found in Jesus (1 Jn 5:12; Jn 3:36; Rev 22:1-2).
- The Greek word “*Zoe*” is the highest life in contrast to “*Bios*” which references fleshly life.
 - When the term “*Zoe*” is used in the Gospel of John, it references the eternal, spiritual life of the age to come. Everything that has eternal life receives it from Jesus. (John 11:25, 14:6)
 - When the term “*Bios*” is used in the Gospel of John, it references earthly, biological life (human, animal, plant).
- To know (ginōskōsin γινώσκωσιν) God is beyond an intellectual affirmation to a relationship with God (Genesis 4:1).

17:4 Jesus completed His work by becoming a perfect sacrifice for sin (John 3:17, 19:30; Daniel 9:24; Ezekiel 9:11). Jesus lived a life without sin (1 Peter 2:22; 2 Corinthians 5:21; Hebrews 4:15; 1 John 3:5)

17:5 Jesus had been glorified with God the Father prior to this world (Philippians 2:5-8; Jn 17:24; Revelation 1:12-18). Jesus was pre-existent to creation as God, (John 1:1-5; 8:58; 16:28; 17:5, 11, 13, 24)

- Christianity is a monotheistic belief (Deuteronomy 6:4-9) based on one true God – with Jesus coming as God incarnate to die for the sin of believers; followed by the Spirit indwelling His believers.

Read John 17:6-19 ... Jesus Prays for His Immediate Apostles & Followers

17:6 The Spirit of Jesus reveals the true identity/nature of God the Father to believers who must not only understand, but also submit to the Word of God.

- God the Father selected a bride for His Son (Exodus 21:1-6) before the beginning of the world (Ephesians 1:4).

- A literal translation from Greek is “*I revealed Your name*” (Ephanerōsa sou onoma - Ἐφανερώσά σου ὄνομα). The name represented the character of the individual (Psalm 9:10). Jesus had fully revealed God the Father to His followers.
 - To see Jesus is to see God. (John 1:18; Colossians 1:15, 2:9; Hebrews 1:3)
- 17:7 True believers of Jesus understand that He is the means of salvation by God the Father. Jesus is the Word of God (John 1:1, 14).
- 17:8 Followers of Jesus receive His words as being from God the Father. (Colossians 1:15-16; Hebrews 1:2-3) Jesus gave the words of God the Father to mankind. (John 7:16; 12:48-49)
- 17:9 This closing prayer of Jesus focused on believers only and not the fallen people of the world (1 Timothy 2:1) because God’s chosen people were of special consideration to Him.
- Believers who have been redeemed by the sacrifice of Christ can go directly to God the Father (John 16:26-27); the Spirit prays for believers as well (Romans 8:26-27). Jesus continues to “intercede” for His followers (1 John 2:1).
 - The “world” (kosμου κόσμου) is referenced 18 times in this chapter. Jesus conveys that the lost world will hate and mistreat while the mission of His followers is to the world.
 - John viewed the “world” as societies functioning apart from God.
- 17:10 The possessions of the Father and Jesus are inseparable. Jesus is glorified in all of the things of God who understand and exalt Jesus as Lord.
- 17:11 God the Father is holy and separated from the fallen nature of the world (1 Peter 1:16), but it is in the Father’s name that believers experience protection.
- The Greek term for “Father” (Pater Πάτερ) is used for God in the Lord’s prayer (Matthew 6:9; Luke 11:2) as well as other times (Matthew 11:25; 26:39, 42; Luke 10:21; 23:34, 46; John 11:41; 12:27-28; 1 Peter 1:16; Revelation 4:8).
 - This chapter repeats “Father” six times (John 17:1, 5, 11, 21, 24, 25).
 - Believers should unify in this world and encourage each other in common beliefs and ministries (Ephesians 2:4-6; 1 Corinthians 12:4-11).
 - Unity within the church is a major emphasis of this prayer.
 - Disagreements often originate from a lack of God’s Word and manmade traditions. (James 3:14-16; Philippians 2:3-4)
- 17:12 God’s foreknowledge of Judas resulted in His plan being carried out by the betrayal of Judas. Whether Judas or Satan, God uses the wicked to carry out His plan.
- The “son of destruction” (perdition) is only mentioned twice in the Bible.
 - In this instance, Jesus is referencing Judas while the other passage is discussing the anti-Christ (2 Thessalonians 2:3).
 - The Scripture that is being fulfilled by Judas is most likely Psalm 41:9 that is quoted in John 13:18.
 - Jesus did not lose any that He intended to keep as His own (John 18:9).
- 17:13 The desire of Jesus is that His words will bring joy (John 16:24; 1 John 1:3-4) even if the believer is enduring persecution. Believers should experience the joy of Jesus (John 15:11).

- 17:14 The believer is not to be engrossed and absorbed in the things of this world (e.g., ambitions, hobbies, possessions), but instead living a life of spiritual focus (John 17:16).
- The world defines “tolerance” as “agreement” and “endorsement;” the world does not desire to be judged by God’s morality and holiness. (John 15:18-20)
 - Believers are called to lifestyles based on God’s principles instead of the selfish pleasures of the world (1 John 2:15-17)
- 17:15 The believer will be impacted by the polluted world, but the prayer is that God the Father would guard the hearts and minds of His people (Philippians 4:7).
- 17:16 Again, Jesus emphasizes that believers are to maintain a spiritual perspective (Ephesians 2:19; Philippians 3:20).
- 17:17 Sanctification (hagiasion ἁγιάσων) means to set apart (to make holy; consecrated; dedicated) for a specific task. The implication is to be called and equipped by God for a particular ministry or service.
- Since the Word of God is the Truth (John 14:6), a believer is set apart from the world as he receives and walks in obedience to the word of God.
 - This seems to be a quote from the Septuagint (Psalms 119:142)
- 17:18 Jesus was sent by God the Father to share of the kingdom of God and die for the salvation of mankind.
- In the same vein, believers are commissioned to give their lives sacrificially for the kingdom of God and for His glory.
 - The purpose, ambition and lifestyle of God’s people should be focused on evangelism and discipleship.
- 17:19 Jesus had been distinguished by God the Father to live sacrificially (Jn 10:36) and was now to set Himself apart as the ultimate sacrifice in submitting to the will of the Father. Jesus would then be set apart as a firstborn regenerated to perfection (Rev 1:5) and set apart as the ultimate high priest (Heb 7).

Read John 17:20-26 ... Jesus Prays for Future Believers

- 17:20 Jesus is not only praying for the immediate Christians, but also for future believers.
- 17:21 The desire of Jesus was for unity among His church of believers (John 17:11).
- The unity of believers would be a testimony that Jesus was sent by God the Father. (John 13:35).
- 17:22 The word “glory” (translated from the Greek word “doxa”) means “opinion” and is the root of the word “doctrine.”
- Jesus is praying that God the Father allow common doctrine to bind in unity the believers who would enter a fellowship in the future.
- 17:23 Jesus lived His life sacrificially and selflessly with a spiritual focus and understanding of Scripture while many disputes between believers arise out of selfishness and pride. Believers are called to lives of sacrifice and submission.
- 17:24 The Father loved Jesus before the world even began (Ephesians 1:4; 1 Peter 1:20), and Jesus was to return to His full glorious nature after death, resurrection and ascension.
- The believer will follow the Lord after physical death to be with Him in glory (John 14:1-4; Luke 23:43; Acts 7:55-56). The promise of heaven will be eternity with Jesus.

“Before the foundation of the world...”	
Matthew 25:34	“Then the King will say to those on His right, ‘Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.’”
Ephesians 1:4	“As He chose us in Him before the foundation of the world, that we would be holy and blameless before Him in love ”
Hebrews 4:3	“For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.”
Hebrews 9:26	“ He would have needed to suffer often since the foundation of the world; but now once at the consummation of the ages He has been revealed to put away sin by the sacrifice of Himself.”
1 Peter 1:20	“ For He was foreknown before the foundation of the world, but has appeared in these last times for the sake of you”
Revelation 13:8	“All who live on the earth will worship him, everyone whose name has not been written since the foundation of the world in the book of life of the Lamb who has been slaughtered.”
Revelation 17:8	“The beast that you saw was, and is not, and is about to come up out of the abyss and go to destruction. And those who live on the earth, whose names have not been written in the book of life from the foundation of the world, will wonder when they see the beast, that he was, and is not, and will come.”

17:25 Just as holiness is a significant aspect of the Father (John 17:11), so is the Father’s righteousness. The righteousness of God is unfathomable to a fallen and depraved world, but the world can know the righteousness of God through Jesus.

- God the Father is called righteous (dikaie δίκαιε) and holy (hagie ἅγιε) in this chapter.
- The world has a simplistic view of the sovereign creator God. The world knows some facts about God, but they do not walk with Him personally and relationally.

17:26 Jesus concludes His prayer re-emphasizing that God the Father has been made known through Him and that He will live as love in His people.

9 John 18:1-23

Read John 18:1-12 ... Jesus Arrested in the Garden

Shared Account of the Arrest of Jesus: Mt 26:47-56; Mk 14:43-52; Lk 22:47-53; Jn 18:1-11

18:1 The Kidron Brook is the dividing line (the valley) between Jerusalem and the Mount of Olives, and the actions of Jesus are similar to David a millennial earlier (2 Sam 15:23). Kidron means “dark/black water.” Not only was Jesus crucified outside of the gate, but He was also arrested outside of Jerusalem (Lk 21:37; Heb 13:12).

18:2 Jesus did not attempt to evade arrest, but now that His hour had come, He purposefully went to the location of prayer in the garden where Judas had been with Him frequently.

18:3 Judas came with a small army of men to arrest Jesus (Mt 26:53), and his mob consisted of professional soldiers and professional religious leaders (Ex 23:2, 7; Ps 1:1). The mob carried three categories of items: 1. Lanterns 2. Torches 3. Weapons. Two of these items are the world’s attempts to light the darkness, but the spiritual darkness remained. The weapons are also the world’s attempts to conquer what they do not understand (Eph 6:12).

- 18:4 Even in modern times, Jesus asks man the same critical question, “who is it that you are looking for?” (John 18:7) This is a similar question to the first words of the incarnate Jesus written in Scripture (Lk 2:49).
- 18:5 It is repeated three times that Jesus had stated “I am He.” (John 18:6, 8; Ex 3:14)
- 18:6 The realization of the identity of Jesus often results in individuals falling to the ground (Mt 17:6; Acts 9:4).
- 18:7-8 Again Jesus emphasizes that He is the one that was being sought. The world often gets distracted from Jesus by His believers (e.g., His church, speakers, messengers, etc.), but the Lord demands complete attention.
- 18:9 Jesus did not lose any that He intended to keep as His own (Jn 17:12) nor will He ever “lose” any that have been predestined to Him before the beginning of time (Eph 1:4).
- 18:10 Malchus means “counselor” or “king.” His ear being cut off has several lessons. Under Levitical law, Malchus could no longer serve in the Temple. Symbolically, Malchus lost his ability to hear (implying deafness to spiritual truths), but Jesus reinstated the ability.
- 18:11 Enthusiasm must be governed by the will of the Lord, and believers are called to use the Word of the Lord as their sword (Eph 6:17; Heb 4:12).
- 18:12 Although Jesus was willing to come with these men, they tied the Lord as if that could restrain Him. Mankind has always taken futile solace in worldly means. The three categories of arresting parties were: 1.Soldiers 2.Commander 3.Temple Police

Read John 18:13-14 ... Jesus Taken to Annas and Caiaphas the High Priest

- 18:13 Annas (Acts 4:6) was the retired high priest (6-15AD) known for wealth and greed. The high priesthood was a lifetime honor although to serve the active position of high priesthood was just several years (Num 25:25).
- 18:14 Caiaphas (“depression”) had been appointed (27-36 AD) by the Romans (Jn 11:49-50) and he was unwittingly used to give prophecy as even ungodly men are utilized to bring glory to God.

Read John 18:15-18 ... Peter’s First Denial of Jesus

Shared Account of Peter’s Denial: Mt 26:69-75; Mk 14:66-72; Lk 22:55-62; Jn 18:15-18, 25-27

- 18:15 It is thought that the other disciple might be James who was most likely from a family of means (Mk 1:20).
- 18:16 Jesus is represented by the door (Lk 22:54) while Peter hid outside instead of coming in to join Jesus in His persecution. The slave girl meant no harm to Peter, but was simply going to bring Peter to the other disciple; however, even a slave girl was intimidating to Peter when he was asked of his association to Jesus (Mt 26:69-70). Believers should never deny the Lord (Mt 10:33).
- 18:17 Although Peter is seen as a powerful fisherman (Jn 18:10), he had been intimidated by a simple slave girl (Acts 12:13).
- 18:18 Peter joined the slaves and Temple Police to care for his own needs by the flame outside instead of going inside with Christ.

Read John 18:19-24 ... The Details of Jesus Meeting Annas

- 18:19 The prideful inquiry was first focused on the followers of Jesus and then on His teaching (Is 45:19).
- 18:20 Jesus consider His religious questioners as part of the world as He does not respond to questions about His followers but instead focuses on His open ministry.
- 18:21 Jesus encourages those who heard His message to be made witnesses for Him.
- 18:22 Annas was not even the acting high priest, but instead a retired high priest (Jn 18:24). Regardless, the Jewish high priest (Acts 23:5) had now been replaced by a greater high priest (Heb 7).
- 18:23 Jesus asks the worldly oppressor to reason with him instead of simply persecuting Christ. The world continues to prefer senseless assault instead of reason.

10 John 18:24-40

Read John 18:24-27 ... Peter's Second & Third Denials of Jesus

- 18:24 Although Annas was the retired high priest, his experience was unsuccessful in reconciling the issue of Jesus Christ, so Jesus remained fettered as He was sent to the acting high priest.
- 18:25 The recount of that night continue to shift between Jesus and Peter as Jesus maintained His position before the rulers while Peter denounced everything to the common folk. Scripture repeats that Peter was warming himself (Jn 18:18) as fire represents trial and this testing/trial is being brought on by Peter himself. While Jesus is the great "I am", Peter was the inferior "I am not".
- 18:26 The relative of Malchus ("reigning counselor/king" – Jn 18:10) saw Peter's physical aggression in the garden, but Peter was now the spiritual coward.
- 18:27 For the third time, Peter denied being with Christ (Jn 18:17, 25).

Read John 18:28-38 ... Jesus Before Pilate

- Shared Account of Pilate's Interview: Mt 27:1-2, 11-14; Mk 15:1-5; Lk 23:1-5; Jn 18:28-38*
- 18:28 Although the Jews kept the laws that promoted their state of being, they broke the laws of God and love for fellow man. Other Jewish laws were violated: No Trial at Night; Cannot tie a prisoner before judgment; accused can't be arrested, tried, and found guilty on the same day.
- 18:29 The Jews did not want to transgress their law, so the Gentile came out to hear testimony of Jesus.
- 18:30 The Jewish captors do not provide a satisfactory charge against Jesus, but instead rely on their self-righteousness that Jesus must have done something wrong.
- 18:31 The Romans had taken away the authority of Jews to pursue capital punishment (Gen 49:10).
- 18:32 Throughout the crucifixion, activities kept occurring to fulfill Scripture and confirm Jesus Christ as Lord (Jn 12:38, 13:18, 15:25, 17:12, 18:9, 19:24, 28, 36).
- 18:33 With the sign hung on the cross, Pilate would come to proclaim that Jesus was indeed "King of the Jews." While the other Jews were concerned about becoming defiled (Jn 18:28), Jesus responded to Pilate's bidding without a discussion of His being defiled.

- 18:34 This response is applicable to many as to whether they personally recognize Jesus as King or have simply believed the testimony of others.
- 18:35 The Gentile, Pilate, identifies clearly the Jewish rejection of their King.
- 18:36 Jesus clarified that He is King of a spiritual kingdom instead of a physical one of this world. The Romans concentrated on maintaining loyalty to Caesar, so a different kingdom would have been less distressing.
- 18:37 Pilate confirms the truth of Jesus as King (Jn 19:19). Jesus came into this world to share the truth of His kingdom and the gospel message. Those who are of the truth recognize the truth.
- 18:38 In this world of relative observations and opinions, those lost in this fallen world do not admit absolute truth unless it directly opposes Jesus. Jesus is the Way (Acts 9:2, 19:9 & 23, 24:14 & 22) & the Truth (Jn 17:17 & 14:6). Pilate pronounced Jesus innocent.

Read John 18:39-40 ... The Crowd Chooses Barabbas Over Jesus

Shared Account of Barabbas Selection: Mt 27:15-26; Mk 15:6-15; Lk 23:13-25; Jn 18:39-40

- 18:39 The Jews pressured Pilate to maintain his custom of releasing a prisoner (Mk 15:8). Pilate thought that the religious leaders were envious of Jesus, so he assumed that the people would want their “King of the Jews” to be released against their leaders (Acts 7:9).
- 18:40 Barabbas means Bar (“son of”) Abbas (“the father”); his spiritual father being the devil (John 8:44). Barabbas was a notorious insurrectionist who had murdered during this rebellion. As with every sinner, this prisoner destined for punishment by death was set free because Christ would go to His death instead of the one deserving punishment. The chief priests incited the crowds to mass hysteria and persuaded them to pursue rebellion against the Lord. Congregations should always focus on Jesus instead of the human leader/speaker. Majority rule does not equate to reason or righteousness. The cries of the erratic crowd had turned from Hosanna (“save us” – Mt 21:9) to “crucify Him”.

11 John 19:1-22

Read John 19:1-3 ... Pilate Has Jesus Flogged Then the Soldiers Mock Jesus

Shared Account of Military Harassment: Mt 27:27-31; Mk 15:16-20; Jn 19:1-3

- 19:1 Pilate attempted to satisfy the wicked intent of the mob with viciousness that did not assuage their murderous obsession. Attempts to pacify the cruel world often fall short. This scourge meant to be whipped with a Roman flagellum: a short-handled whip with leather strips ending with pieces of metal and bone designed to rip flesh (Is 50:6, 52:14).
- 19:2 The purple symbolized royalty which they combined with the mock crown. The thorns of that crown represented the consequences of sin (Gen 3:18).
- 19:3 In their mockery, the oppressors had no idea that they were correctly identifying Jesus as the king of the Jews. The scorn was exceedingly aggressive as they hit Jesus on the head and attempted to demean Him. The worldly soldiers did not realize that

in fact they were disgracing themselves; these men, no doubt, considered themselves “good people” as they represented the best of society.

Read John 19:4-8 ... Pilate Presents Jesus As Innocent While the Jews Demand Crucifixion

- 19:4-5 Once again, Pilate comes outside to confess that he finds Jesus innocent, but leaves evidence of the cruel mockery and beatings of Jesus.
- 19:6 The religious leaders (chief priests) and those responsible for order (temple police) began the riot of the mob to kill Jesus the Messiah. Pilate encouraged the Jews to crucify Jesus themselves with the authority and blessing of Rome.
- 19:7 Unwittingly, the Jews rightfully stated that their law identified a need for the Messiah to die as a Savior making payment for their sin. Jesus had claimed to be deity incarnate which would make Him guilty of blasphemy except that it was true (Lev 24:16).
- 19:8 This verse reveals that Pilate was already afraid and he grew even more so.

Read John 19:9-12 ... Pilate Tries to Release Jesus

- 19:9 In fear, Pilate continues to attempt to condemn Jesus by asking of His origin after Jesus had been brutally beaten and ridiculed. Nazareth was a rough area with poor connotations and Pilate would not have believed that Jesus was from Heaven.

At Christ’s Crucifixion, there are a number of events that occur seven times:		
QUESTIONS FROM PILATE	STATEMENTS OF CHRIST	APPLICATION
Mt 27:11 Are you king of the Jews?	Father, Forgive them	Jesus is the King and Mediator between His people and the Father
Mt 27:13 Do you hear how many accusations?	Woman, this is your son	Jesus kept the law to the point of honoring His mother while dying
Jn 18:35 What have you done?	Today you will be with me	Jesus has made a way to His Kingdom
Jn 18:37 Are you King then?	My God, my God, why have you forsaken me? Literally, why am I the sacrifice?	Jesus was not only King, but also the Messiah – the Savior of the World
Jn 18:38 What is Truth?	I am thirsty	The Living Water – Word of God
Jn 19:9 Where are you from?	Unto you I commit my spirit	Jesus sent by the Father (Jn 17:8)
Jn 19:10 Do you not know that I have power to crucify?	It is Finished	Jesus laid down His own life

- 19:10 Even the Jews outside doubted the courage of Pilate to release Jesus Christ. Pilate was not correctly ruling according to the authority that had been given him, and Jesus would only answer when it mattered (Is 53:7).
- 19:11 This verse shows that there are gradations of sin. Although “sin is sin” because it is all against God, there are degrees of sin as well as levels of punishment in eternity (2 Pet 2:17; Jude 13; Mt 10:15). God the Father grants authority for His purposes.
- 19:12 Pilate seems to have been convicted and set his purpose, efforts, and attention on the release of Jesus, but the Jews used political slants/messages to alter his behavior. The media continues to use political falsities to drive poor political behavior.

Read John 19:13-22 ... Pilate Sentences “the King of the Jews” to Death

- 19:13 Just as Jesus, the Word of God, is now taken to Gabbatha (“height/ridge/elevated”), the laver had also been placed upon the stone pavement (2 Kings 16:17).
- 19:14 Pilate becomes confrontational to the Jews when he affirms that Jesus is their King.

- 19:15 Jews claim no king but Caesar (a Gentile authority – 1 Sam 8) which is true because Jeconiah’s royal line had been stopped (Jer 22:30). Those who are supposed to be God’s people should answer to more than this physical world’s authority; while God uses all of the earth’s authorities (Rom 13:3-6; 1 Pet 2:13-15), it does not mean that He endorses every authority (the anti-Christ), but instead God might use some leaders as judgment on the people (Hosea 8:4).
- 19:16 The political message of the Jews that they were being solely faithful to the authority of this world resulted in the acquiescence of Pilate to their demand of the crucifixion of Jesus.
- Shared Account of the Crucifixion: Mt 27:32-44; Mk 15:21-32; Lk 23:26-43; Jn 19:17-27*
- 19:17 The scourged Jesus walked under the burden of his cross for nearly ½ mile to Golgotha (“the place of the skull”) which is 777 meters above Sea Level. The Hebrew term, Golgotha, is translated as “Calvaria” in Latin.
- 19:18 Sinners are the focus of Jesus’ ministry. The two (witness) thieves are mentioned in all four gospel accounts (Mt 27:44; Lk 23:39-43; Jn 19:18). These thieves could represent the Jews who mocked Jesus and the Gentiles who have accepted Him.
- 19:19 The Roman custom was to hang a sign which publicly identified the crime of the person being crucified. Although Pilate had asked Jesus, he was aware that Jesus was from Nazareth (Jn 19:9). “Jesus the Nazarene” is used 7 times in the Bible. The term “Nazarene” portrayed Jesus as the branch (netzer) foretelling the Messiah in the Old Testament (Mk 1:24; Is 4:2, 11:1; Jer 23:5, 33:15; Zech 3:8, 6:12); this was also the identity referenced after the resurrection (Mk 14:67, 16:6). Nazareth was an uncultivated, disreputable place (Jn 1:46) that may have been named after the hill behind it (Lk 4:29); the hill Notserah means “one guarding/watching.”
- 19:20 The sign above Jesus as written in three languages: 1. Hebrew (Jews) 2. Latin (Romans) 3. Greek (Extended World).
- 19:21-22 The chief priests did not want the title of king written as fact, but instead that it was only what Jesus had claimed, but while the Jews rejected His claims, the Gentile (Pilate) proclaimed to the world.

12 John 19:23-42

Read John 19:23-24 ... The Soldiers Cast Lots for the Clothes of Jesus

- 19:23 The soldiers stripped Jesus of the robe which they valued, and clothed Jesus again in His personal coverings. The covering of Jesus has inestimable worth, and yet the world values the items that briefly pleasure the eyes. The seamless cloak (Mk 14:63) speaks of Jesus as the high priest (Heb 9:11) who would never be so distraught as to tear his own cloak (Lev 21:10).
- 19:24 While these cruel soldiers tore Jesus on the cross, they sought to preserve a piece of cloth through the casting of lots (Prov 16:33). The activities of the cross continues to fulfill Scripture (Ps 22:18).

At the Foot of the Cross	
World	Followers
1 Centurion	1 Disciple - John
4 Soldiers	4 Women (mainly “Mary” meaning “bitterness”)

Read John 19:25-27 ... John Delegated the Care of Mary, the Mother of Jesus

19:25 The women at the foot of the cross were Mary (the mother of Jesus), her sister (possibly Salome – Mk 15:40; Mt 27:56), another Mary (Clopas' wife – Lk 24:18) and Mary Magdalene.

19:26 The selflessness of Christ was such that even from the cross, He cared for His mother. The disciple whom Jesus loved was most likely His cousin John, the daughter of Mary's sister (Mt 27:56).

19:27 Jesus did not need to explicitly command His disciple to care for His mother, but John well understood his responsibilities. This verse seems to confirm that within the hour, John had ushered Mary to his house where he would continue to care for her.

Read John 19:28-30 ... Jesus Proclaims "It Is Finished"

Shared Account on the Death of Jesus: Mt 27:45-56; Mk 15:33-41; Lk 23:44-49; Jn 19:28-30

19:28 Jesus had successfully lived perfectly throughout His life even to the point of caring for His mother from the cross that He died in the believer's place, and He continued to fulfill Scripture.

19:29 Hyssop was viewed as a lowly plant that contained antiseptic Thymol (the active ingredient in Listerine with anti-fungal and anti-itch properties). Hyssop is used twelve times in the Bible (Ps 51:7; Ex 12:22; Jn 19:28-29). Beside the site of crucifixion was a jar of cheap vinegar wine that had been diluted with water; this drink (Posca in Latin) was the drink of slaves, soldiers and manual laborers. While Jesus was a vessel of the choice wine (Jn 2:6-10; Mt 9:17; Mk 2:22; Lk 5:37-38), this vessel of inferior was offered to Him.

19:30 After the man (most likely Gentile) offered the vulgar drink to Jesus (Mt 27:48; Mk 15:36), Jesus declared "It is finished" which also means "Paid in full" (Colossians 2:14). Jesus, always in control, gave up His Spirit in His timing (Jn 10:17-18).

Read John 19:31-37 ... The Soldiers Pierce the Side of Jesus to Validate His Death

19:31 The trial and crucifixion of Jesus occurred on the "day of preparation" (Mt 27:62; Mk 15:42; Lk 23:54; Jn 19:14, 31, 42). The "day of preparation" was the time when the Jewish people would work (gather/bake) to prepare for rest on the Sabbath (Ex 16:23-30; Dt 21:22-23; Josh 8:29). It is also possible that the Jewish leaders were concerned of their behavior on display from the cross to all who would come to Jerusalem during that special celebration.

19:32 The shoulders were dislocated shortly after the hanging, so in order to breathe the knees would have to be bent and extended to allow air into the diaphragm. When the Romans broke the legs ("crurifragium" in Latin) with heavy mallets, the hanging captive would die from suffocation within minutes.

19:33 The Passover Lamb (Rev 5:6) did not have any broken bones according to Scripture (Ex 12:46; Nu 9:12; Ps 34:20), but instead was pierced to show His death (Zech 12:10; Lk 2:35).

19:34 Those flogged and crucified would often lose so much blood that they would go into hypovolemic shock. The heart would attempt to pump blood that was not there which caused the wounded to collapse; at this point the kidneys would also shut down to preserve body fluids as the wounded experienced tremendous thirst to replenish the

fluids. The fluid in the body would collect in the sack around the heart (pericardial effusion) and around the lungs (pleural effusion) which was the reason blood and water flowed to prove the death of Jesus (1 Jn 5:6).

19:35 Although doubters would say that Jesus had not died since He would be witnessed by so many after His resurrection, John had witnessed these events which he had written and confirmed firsthand of the death of Jesus.

19:36-37 Jesus had fulfilled Old Testament prophecy through His bones remaining intact (Ex 12:46; Nu 9:12; Ps 34:20) and the piercing at His death (Zech 12:10). Elements outside of His control from before His birth to after His death occurred to fulfill the Messianic prophecies of the Old Testament.

Read John 19:38-42 ... Joseph of Arimathea & Nicodemus Bury Jesus

Shared Account of the Burial of Jesus: Mt 27:57-61; Mk 15:42-47; Lk 23:50-56; Jn 19:38-42

19:38 This verse concerning Joseph of Arimathea was the only instance in the New Testament that the words “My” or “His” were not used before the word “disciple.” Joseph had been a timid, secret (Jn 19:38) disciple of Jesus (Mt 27:57; Jn 19:38). The word “Arimathea” is translated “a lion dead to the Lord” which is what Joseph had been prior to the crucifixion. As a prominent leader of the seventy ruling judges (the Sanhedrin), it is a question as to his participation in the condemnation of Jesus Christ (Mk 14:64).

19:39 It is emphasized that wealthy Nicodemus had initially come to Jesus by night (Jn 3:1-2, 7:50), but after the crucifixion, Nicodemus came in the afternoon with 75 lbs. of myrrh and aloes to prepare the body.

19:40 The custom was to wrap corpses (Acts 5:6; Jn 11:44) with linen which represented the righteous acts that had been performed (Ex 28:41-42; Lev 16:23-24, 32; Dt 22:11; Rev 19:8, 14).

19:41 As God had established the Garden of Eden in the beginning and Jesus had enjoyed the Garden of Gethsemane, He was now buried in a nearby garden. The burial of Jesus was extravagant with the abundance of spices and the unused tomb.

19:42 Jesus had given up His Spirit at 3:00pm, and the Sabbath Passover began at 6:00pm.

13 John 20

Read John 20:1-10 ... Mary Magdalene Alerts Peter & John of the Empty Tomb

Shared Account of the Resurrection Morning: Mt 28:1-10; Mk 16:1-11; Lk 24:1-12; Jn 20:1-18

20:1 The first day of the week (the church age) was just beginning, but there was still much spiritual darkness. Mary Magdalene had begun with a group of women to anoint the corpse of Jesus with spices (Mt 16:1), but upon seeing the empty tomb, she raced back to the disciples ahead of the other women (Lk 24:9-12).

20:2 Mary Magdalene is well aware of the two closest disciples to Jesus as she informs them that His body had been removed. Although in this account, Mary Magdalene is portrayed independently, she uses the plural form “we” to reference the other women with whom she had traveled.

- 20:3 A key characteristic of Peter was that he was extremely impulsive, so he did not wait around to discuss the situation, but instead went into action. The beloved disciple, John, was running at his side.
- 20:4 Peter is portrayed as the sizeable, burly fisherman compared to the beloved disciple John who is considered as lighter and more agile.
- 20:5 Although John reached the tomb first, he did not enter; some consider John a member from a family of priests (Acts 4:6) who did not want to defile himself by entering a tomb and possibly coming into contact with a corpse.
- 20:6-7 Simon Peter went directly into the tomb and discovered that the soudavirion (Jn 11:44) that had been wrapped around the head of Jesus was lying separately from the body wrappings of Jesus which were orderly folded. This would conflict with the theory of thieves as anyone who might have stolen the body of Jesus would not have unwrapped and folded the cloth.
- 20:8 Once Peter had substantiated that no unclean corpse was inside of the tomb, John, the beloved disciple, entered and witnessed the empty wrappings. John believed in the resurrection of Jesus, but Peter continued in his doubt (Lk 24:12).
- 20:9 Up until that time, the disciples did not truly understand Old Testament Scripture that the Messiah would rise again just as Jesus Christ had done. As Isaac had lived after his near sacrifice (Gen 22) and Joseph had reigned after “dying” to his father (Gen 37:33-35), Jesus would also have life after death (Is 53:10-12; Ps 16:10; Jon 1:17; Hos 6:2).
- 20:10 After witnessing the empty tomb, the disciples simply returned home instead of broadcasting to the surrounding people that the body of Jesus was missing.

Read John 20:11-18 ... The Risen Jesus Reveals Himself to Mary Magdalene

- 20:11 Mary Magdalene returned to the grave after Peter and John. Mary Magdalene, who had been the ultimate sinner (with seven (complete) demons – Luke 8:2), was now one of the first people to whom Jesus revealed Himself after His resurrection (Jn 20:11-18).
- 20:12-13 Mary had already encountered these two witnesses (Lk 24:4), but she was grieved by the worldly explanation instead of accepting the testimony of the living Lord.
- 20:14 At the moment that Mary emphasized that Jesus Christ is her Lord, she turned around and saw Him without recognizing who He was.
- 20:15 Jesus was assumed to be a gardener like Adam in the Garden of Eden. Mary’s assumption was correct that Jesus had removed Himself, but there was no need for Mary to care for Him; instead, He would care for her.
- 20:16 When Jesus calls His people by name, they recognize the shepherd. Mary Magdalene would indeed learn a lesson from her “teacher” about His resurrection. The Spirit of Jesus teaches many spiritual truths after one has accepted Him as Lord of their life.

Comparison of John 20 with Genesis 3	
Two Gardens	(John 19:41)
Two Women	
Two Gardeners	
Two Angels	

- 20:17 The other women had probably already seen Jesus when Mary Magdalene had hurried to tell Peter and John (Mt 28:9), and they also wanted to fall at His feet and worship Him. Mary seemed to continue in prolonged clinging to the Lord, but she would have to release Him physically one more time until she (and all believers) might join Him in heaven. In heaven, Jesus would be restored to His full glory (Jn 17:5). Jesus encouraged Mary to go and bear witness that He would ascend to God the Father (Lk 24:39).
- 20:18 Mary is obedient to the commission of Jesus as she proclaims her personal testimony of seeing the Lord.

Read John 20:19-23 ... The Risen Jesus Reveals Himself to the Disciples

- 20:19 The fear of the Jews who had crucified Jesus was still felt by the disciples who secured their house against possible aggressors. Three times, Jesus begins with “Peace to You” when He appears to His disciples (Jn 20:21, 26).
- 20:20 Jesus showed His disciples evidence of His torture (wounded hands) and death (wounded side), and the disciples rejoiced at His victory over this world. Scripture does not speak of Jesus showing His feet (representation of His walk in this world).
- 20:21 Just as with the new command to be sacrificial (Jn 13:34), Jesus calls His people to live selfless lives (even to death) just as He had (Jn 17:18), and of course, His life ended victoriously as He was exalted.
- 20:22 This was a foretaste of what was to come at Pentecost. Jesus enabled the indwelling of the Holy Spirit as He breathed on His disciples (Rom 8:9) as God had done at the creation of man with His life-giving breath (Gen 2:7). It was at Pentecost that His disciples experienced the power of the Spirit (Acts 2:4).
- 20:23 The followers of Jesus were commissioned to share His gospel message (Jn 20:21) and in essence, carry the message of forgiveness through Christ (Mt 16:19, 18:18). When the world rejects the gospel, message shared by God’s people, they are rejecting the message of God (2 Cor 5:20).

Read John 20:24-29 ... Thomas Believes After Seeing the Risen Jesus

- 20:24 The image of a twin speaks of someone who appears to be the same as another, but in essence is quite different. Thomas fits this description as he seemed to be both faithful and cynical (Jn 11:16). Believers should strive to be consistently faithful. Thomas had not been with the disciples when Jesus had, in the Spirit, breathed on them.
- 20:25 Although the disciples gave Thomas first-hand testimony of seeing Jesus, he doubted until he personally experienced the Lord. Again, the scars on the feet of the Lord are not mentioned (Jn 20:20).
- 20:26 Over a week had passed (the number “eight” symbolizes new beginnings) when Jesus entered the locked room just as He had entered before.
- 20:27 Jesus challenges Thomas with his own words. Believers will be held accountable for each word that is said (Mt 12:34, 36). “*Don’t be an unbeliever, but a believer.*”
- 20:28 Thomas realizes and proclaims Jesus as his God.

20:29 Jesus accepts the praise of Himself as Lord and God. The disciples had seen first-hand, tangible evidence of the resurrection of Christ (1 Cor 15:6-8), but Jesus said that those who believed in future generations without seeing Him tangibly were truly blessed.

Read John 20:19-23 ... The Purpose of John Is for Readers To Believe & May Have Life

20:30 The resurrected Jesus continued to perform signs that would advance the calling and condition of His disciples.

20:31 John explains the reason for this gospel is to encourage life-giving belief in two facts: 1) Jesus is the Christ (the Messiah) Who is the only way to salvation 2) Jesus is the Son of God Who is God incarnate.

14 John 21

Read John 21:1-8 ... The Risen Jesus Reveals Himself to the Disciples

- **The Risen Lord re-enacts the initial “sign” (semeion σημεῖον) at the call of the Disciples (Luke 5:1-11)**

21:1 After the destruction of Jerusalem in 70AD, the western coastal town of Tiberias (“good vision”) had been spared by the Romans and grew influential in the area of Galilee. The Sea of Galilee began to be referenced by this important town. John who had outlived the other disciples would have the length of life to experience this first-hand (Jn 6:1, 23).

21:2 Seven of Jesus’ disciples were together after being told to wait for Jesus in Galilee (Mt 26:32, 28:10). As with most disciple’s listings, Simon Peter is first in the sequence. Thomas, who had recently believed in the resurrection (Jn 20:24-29), is listed second. Nathaniel, a disciple of honesty (Jn 1:43-51) who is believed to be Bartholomew is listed third (Cana was the wedding location of the earliest “sign” (semeion σημεῖον) in Jesus’ ministry – Jn 2:1). Zebedee’s sons were listed next (John, who wrote this gospel, and James who would soon be killed by Herod – Acts 12:2). The only two disciples in the “inner circle” that had not been listed were Peter’s brother, Andrew, and Nathaniel’s friend, Philip, who were both from Bethsaida (Jn 1:44).

21:3 Peter did not ask anyone to come with him, but the others naturally followed him. As the men labored under their own strength, they didn’t catch anything.

21:4 Although the men had been striving in the (spiritual) darkness, the light (of daybreak) was about to rise as they did not recognize the risen Lord.

21:5 Jesus called them “men” but expected them to be obedient and trusting like children (Mt 18:3; Mk 9:37). Jesus had the men confirm what he knew – that their personal efforts had not resulted in any gain.

21:6 This episode is a re-enactment of Jesus’ first calling of the disciples into ministry (Luke 5:4). The obedience of the disciples resulted in overwhelming blessing.

21:7 John was the first to recognize and exclaim to Peter that it was Jesus on the beach who had commanded them to cast their nets which resulted in blessing. Peter, who had disrobed for work, now tied his outer garment around him (Jn 13:4-5) before impetuously diving into the water.

21:8 The other disciples took a less impulsive approach to the Lord as they remained in the boats bringing the fish with them to shore.

Read John 21:9-14 ... The Risen Jesus Reveals Himself to the Disciples A Third Time

21:9 The Lord had provided the Israelites in the wilderness with meat and bread (Num 11; Ps 105:40). He then miraculously fed the 5000 with fish and bread (Mt 14:17; Mk 6:38; Lk 9:14; Jn 6:9). In this event, Jesus was providing for His disciples again.

21:10 Beyond the provisions of Jesus, the disciples were told to bring some of the fish that they had obediently caught as well. The catching of fish relates to the Kingdom of Heaven parable (Mt 13:47-50) where the Lord’s people are represented by fish. The people of God are brought into the net (Ps 66:11) as He ensnares His people (corrals His sheep) for their own good (Jn 6:44).

21:11 A possible reason for the number “153” is that it points to the timing of the second coming when His people are gathered in. The genealogy of Jesus lists 77 names (Lk 3:23-38). Since Jesus was the 77th generation from Adam, another 76 generations may pass from His first advent before the rapture (when the net is drawn in). The net was not torn, and the fish were not able to swim back into the sea (Jn 17:12).

21:12 Jesus invited the disciples to be nourished for the new day, and they recognized the Lord Jesus Christ without asking questions out of doubt and skepticism.

21:13 While the last supper was the meal to end one day, this breakfast was the dawning of a new day. Both of these events point to the communion (Eucharist) representing His body and blood given as a sacrifice for His people.

21:14 The number three often symbolizes revelation and resurrection. Although Jesus had appeared to individuals, He had appeared to the disciples as a group on three occasions (Jn 20:19-23, 24-29).

Read John 21:15-19 ... The Threefold Restoration of Jesus

21:15 After Simon Peter had been nourished by the Lord, he began being restored from his threefold rejection (Jn 18:17, 25-27). Peter had boasted of his courageous loyalty to the Lord (Mt 26:33, Mk 14:29; Jn 13:37) and now Jesus was confirming that Peter still loved Jesus to such an extent. Peter declared that Jesus knew the answer that Peter did love Him to which Jesus responded that Peter should be the spiritual leader of God’s people (not simply an independent fisherman). Jesus was restoring Peter to a calling of leadership and pastoral care.

The Command of Jesus		
1.	John 21:15	“Feed My Lambs” Share the Word of God with the Young in the Faith
2.	John 21:16	“Shepherd My Sheep” Give Spiritual Guidance and Protection to the Established Fellowship
3.	John 21:17	“Feed My Sheep” Share the Word of God with the Spiritually Mature
Spiritual Food is the Word of God (Amos 8:11; Deut 8:3; Mt 4:4; Lk 4:4)		

21:16 The second question was not comparative, but simply asked Peter about his love outside of the other disciples. Peter once again confirmed the knowledge of Jesus concerning Peter’s heart and commitment. Jesus encourages Peter to “shepherd” the sheep (the followers of Christ) through guidance and protection. Jesus never refers to

the sheep as being Peter’s sheep, but instead calls Peter to watch over the sheep of Jesus.

21:17 The third time that Jesus repeated the question, Peter was grieved. Peter declares the omniscience of Jesus, and while he does not state “yes” explicitly, Peter once again asserts that Jesus knows that Peter loves Him. Beyond feeding the lambs (the young and weak), Peter is called to feed the sheep (mature believers) as well.

Jesus Voices the Humility of Peter by the Honest Assessment of Peter’s Love		
<u>Jesus’ Use of “Love”</u>	<u>Peter’s Use of “Love”</u>	<u>Level of Commitment</u>
1. “Agape” - Sacrificial	“Phileo” – friendship	Sacrificial in comparison to others
2. “Agape” - Sacrificial	“Phileo” – friendship	Sacrificial in relation to himself
3. “Phileo” - friendship	“Phileo” - friendship	Simply a friendship
In the Greek language, there are various terms used for the word “Love”: <ul style="list-style-type: none"> ○ Eros – Erotic Love ○ Agape – Sacrificial Love ○ Phileo – Friendship 		

21:18 Jesus continues to encourage the maturity of Peter by contrasting Peter’s self-effort during his youth (1 Cor 13:11) with the submission and sacrifice that comes with maturing as a believer. Even at his death, Peter would not want to die or at least die in the manner that he was taken to be killed), but believers are called to sacrifice.

21:19 Peter would glorify God through His martyrdom. Believers can either be bound and taken where they do not want to go, or decide to proactively follow Jesus (Jn 21:22).

Read John 21:20-23 ... Jesus Tells Peter Not to Inquire About God’s Plan for Others

21:20 Peter had asked the beloved disciple, John, to ask the question of Jesus at the last supper (Jn 13:24-25), so Peter knew that this beloved disciple had precedence with the Lord.

21:21 The sin of focusing on fellow man (even believers) instead of God has caused egregious sin since the beginning (Gen 4:6-9).

21:22 A common obstacle to following the Lord Jesus Christ is the influence of fellow man (e.g., hypocrites, peers). Man should have an intimate relationship with the Lord that is not influenced by worldly situations or individuals.

21:23 Even with the disciples who had firsthand knowledge of Jesus, there were mis-interpretations of what Jesus said.

Read John 21:24-25 ... John’s Epilogue Concerning the Truth of His Gospel

21:24 With John being the last gospel to be written, this verse authenticates the testimony of the first-hand eye witness.

21:25 The gospel of John was not meant to be exhaustive (Jn 20:31) nor could it be (Col 1:16-18). It would be impossible for a vessel of creation to have full and complete knowledge of the infinite Lord Jesus Christ. Man can only comprehend what the Lord prepares and conveys for His purpose and glory. The “Principle of Proportion” asserts that topics which are given more space and consideration in Scripture are indicative of the relative importance when compared to other truths.