

I. Background:

A. Author–

1. A Palestinian Jew [OT, tradition, geography, the Temple & Jerusalem (18:15)]
2. An intimate of Jesus (1:35–40, 13:23, 19:26)
3. Eye witness of the events recorded (21:24)
4. Could not be: Peter, Iscariot, Philip, Jude, Andrew, Nathaniel, or Thomas (13:23–25, 14:8, 22, 21:1–3).
James martyred (Acts 12:2). Leaves James the Less, Simon the Zealot and...
5. John, Son of Zebedee, brother of James (*cf.* John 19:26–27).

B. Uniqueness–

1. Different than the Synoptics
2. Credible differences between them
3. Corroborates some testimony (5,000 & walking on the water, the resurrection)
4. Missing facts (Mary, Malchus, Nicodemus, 1st Temple cleansing, washing disciples' feet)
5. More chronological (John 2:23; 6:4; 12:1)
6. Geographical in arrangement (Galilee, Samaria & Judea)
7. Miracles: Cana, Nobleman, Impotent Man, Man Born Blind, Lazarus, 2nd Draught of Fish

C. Themes in the Book–

1. *Principal theme*: “That ye might believe that Jesus is the Christ, the Son of God; and that believing have life through His name” (20:31)
 - a. 30+ times, “So that you might believe...” (19:35)
 - b. John’s Gospel is not a biography, not a history, not a systematic theology.
 - c. John’s Gospel is an apologetic, a reasoned & rational defense that Jesus of Nazareth is the Messiah, the only begotten of the Father, sent into the world as the remedy for sin.
 - (1) John 1:12–13, 29, 36
 - (2) John 2:11
 - (3) John 3:15–18, 36
 - (4) John 4:42
 - (5) John 5:16–18, 39–47
 - (6) John 6:60–71
 - (7) John 7:37–39
 - (8) John 8:24
 - (9) John 9:35–41
 - (10) John 10:33–42
 - (11) John 11:25–26
 - (12) John 12:30–32
 - (13) John 13:31–38
 - (14) John 14:1, 11, 29
 - (15) John 16:30–31
 - (16) John 17:20–21
 - (17) John 20:24–29
2. Subordinate themes:

- a. The contrast between Light & Darkness:
 - (1) John 1:5
 - (2) John 3:21
 - (3) John 8:12
 - (4) John 9:5
 - (5) John 11:10
 - (6) John 12:23–36, 46
- b. The singular path to salvation through Christ:
 - (1) John 1:4–5
 - (2) John 1:29–36
 - (3) John 3:16, 36
 - (4) John 4:42
 - (5) John 5:24–29
 - (6) John 6:44–47
 - (7) John 7:34, 8:24, 42–47
 - (8) John 10:1–18
 - (9) John 14:6
 - (10) John 15:1–2
 - (11) John 16:13
 - (12) John 17:17–21
 - (13) John 18:37–38
- c. The deity of Jesus of Nazareth:
 - (1) The Prologue (John 1:1–18)
 - (2) Jesus in Jerusalem w/ the Jews (John 5–10)
 - (3) Post–resurrection appearances (John 20–21)
- d. Jesus is the source of Eternal Life:
 - (1) John 3:15–16
 - (2) John 5:39
 - (3) John 6:54
 - (4) John 10:28
 - (5) John 12:25
 - (6) John 17:2–3
- e. The “I am” statements of Jesus:
 - (1) “I am the bread of life” (John 6:35, 41, 48, 51)
 - (2) “I am from Him, and he hath sent me” (John 7:29, *cf.* 5;43)
 - (3) “I am the Light of the world” (John 8:12, 9:5, 12:46)
 - (4) “I am from above...I am not of this world” (John 8:23)
 - (5) “I am” (John 8:24, 28, 58; 13:19; 18:5–6)
 - (6) “I am the door of the sheep” (John 10:7, 9)
 - (7) “I am come that they might have life...” (John 10:10)
 - (8) “I am the good shepherd” (John 10:11, 14)

- (9) "I am the Son of God" (John 10:36)
- (10) "I am the resurrection and the life" (John 11:25)
- (11) "I am [Master and Lord]" (John 13:13)
- (12) "I am the way, the truth and the life" (John 14:6)
- (13) "I am in the Father" (John 14:11, 20)
- (14) "I am the true vine" (John 15:1, 5)
- (15) "I am not of the world" (John 17:11, 14, 16)
- (16) "I am a King" (John 18:25, 37, *cf.* 19:21)

f. The role of the Holy Spirit in Redemption:

- (1) "The Spirit descending from Heaven" (John 1:29–34)
- (2) "God giveth not the Spirit by measure" (John 3:33–34)
- (3) "The Holy Ghost was not yet given" (John 7:37–39)
- (4) "The Holy Ghost...shall teach you all things..." (John 14:17, 26)
- (5) "The Spirit of Truth...He shall testify of Me..." (John 15:26)
- (6) "The Spirit of Truth...shall guide you into all truth..." (John 16:13)
- (7) "Receive ye the Holy Ghost" (John 20:22)

g. OT imagery and prophecy:

- (1) **John 1:1–5** (Genesis 1, 2, Consider: The universe begins with light, 1:3)
- (2) **John 1:19–28** (Malachi 4:4–6; Matthew 11:14; 17:10–12; Deuteronomy 18:15; Acts 3:22; John 7:40; Isaiah 40:3; Luke 1:76)
- (3) **John 1:29, 36** (Exodus 12–13; Leviticus 16:15–22; Isaiah 53:7, 11; Acts 8:32; 1 Corinthians 5:7; 1 Peter 1:19; Revelation 5:6, 12)
- (4) **John 1:45, 5:39** (Genesis 3:15; 12:1–3; 15:4–21; 17:19; 21:12 [*cf.* Romans 9:7; Hebrews 11:18]; 22:15–18; 35:1–15; 49:10; 2 Samuel 7:11–13; Psalms 89; *cf.* Matthew 1:1*ff.*)
- (5) **John 1:51** (Genesis 28:10–19)
- (6) **John 2:16–17** (*cf.* Matthew 21:13; Luke 2:49; Isaiah 56:7; Jeremiah 7:11; Psalms 69:9)
- (7) **John 3:10, 14** (Numbers 21:9; *cf.* John 8:28; 12:32–33; 18:32; Matthew 20:19)
- (8) **John 3:29** (Jeremiah 7:34, 16:9; Revelation 18:23; Judges 14:11; Matthew 19:5)
- (9) **John 4:5** (Genesis 33:19, 48:22; Joshua 24:32).
- (10) **John 4:10–14** (Isaiah 12:3, *cf.* 11:10–11; Jeremiah 2:13; Zechariah 13:1; 14:8; Revelation 22:17; John 6:34–35; Proverbs 13:14)
- (11) **John 4:21–24** (Deuteronomy 12:5, 10–11; 1 Kings 8:29; 9:3; 11:36; 2 Kings 21:4, 7; 2 Kings 17:28–34; *cf.* Malachi 1:11; Jeremiah 31:31; Genesis 12:6; 14:17; 28:11)
- (12) **John 5:10** (Exodus 20:8–11, 31:15; 34:21; Nehemiah 13:19; Jeremiah 17:21–22; Luke 13:14; 14:3–6)
- (13) **John 6:30–40** (Exodus 16:4–31; Numbers 11:6–9; 21:5; Joshua 5:12; Psalms 78:24)
- (14) **John 7:19–31** (Exodus 20:1–17; Deuteronomy 5:6–21; Leviticus 12:3; *cf.* John 5:1–10)
- (15) **John 7:40–43, 52** (Deuteronomy 18:15; Acts 3:22; Isaiah 9:1–2; 40:3; John 1:46; Luke 1:76; Micah 5:2; 1 Samuel 16:1, Psalms 132:11)
- (16) **John 7:50–51, 8:17** (Deuteronomy 1:17; 16:19; 17:8; 19:15; Leviticus 19:15; Proverbs 18:17; Exodus 23:2, 6, 8)

- (17) **John 8:33–59** (Genesis 12:1–3; 21:12; 26:3; Exodus 32:12; Leviticus 25:42; Psalms 105:6–11; Isaiah 41:8; Jeremiah 33:25–26; Matthew 3:9; Genesis 3:1–19; 25:7–11; Hebrews 11:13; Galatians 3:8; Exodus 3:14).
- (18) **John 9:24–34** (Exodus 33:11; 34:35; Deuteronomy 34:10; 2 Corinthians 3:6–15; Proverbs 15:29; 28:9; Ezekiel 8:18; Micah 3:4; Zechariah 7:13)
- (19) **John 10** (Isaiah 40:9–11; Ezekiel 34; Micah 5:1–4; Psalms 23)
- (20) **John 11:51–53** (Isaiah 49:6; Romans 15:8–16; Psalms 18:49; Deuteronomy 32:43; Psalms 117:1; Isaiah 11:1, 10; 66:20; 52:15)
- (21) **John 12:13–16** (Psalms 118:25–26; Zechariah 9:9)
- (22) **John 12:37–41** (Isaiah 53:1; Romans 10:16)
- (23) **John 15:1** (Isaiah 5:1–10; Ezekiel 15:1–8; 17:1–10; 19:10–14; Obadiah 5)
- (24) **John 18:36–37** (Genesis 49:10; Micah 5:2–4; 2 Samuel 7:11–16; 2 Chronicles 22:6–11; Psalms 89; Isaiah 9:6–7; Jeremiah 22:30; 23:5; 30:9; 33:15–22; Ezekiel 34:23; 37:24; Hosea 3:5; Amos 9:11; Zechariah 13:1)
- (25) **John 19:31, 36–37** (Deuteronomy 21:23; Exodus 12:46; Numbers 9:12; 1 Corinthians 5:7; Zechariah 12:10; Psalms 22; Isaiah 53; Psalms 69:21)
- (26) **John 20:9** (Psalms 16:10; Isaiah 53:9–11; Psalms 110:1; 132:11)

D. The Structure of the Book:

1. The book is structured around three Passovers (maybe four).
 - a. John 2:13–23
 - b. John 5:1 (John 3:24; 5:33, 36; Mark 1:14)
 - (1) “Jesus went up to Jerusalem”
 - (2) Passover (Smith quoting Irenaeus, see: Poole, *cf.* John 4:35)
 - (3) Almost every feast has been suggested, tradition favors Passover.
 - c. John 6:4 (*cf.* Matthew 14:25; Mark 6:49; Luke 9:14)
 - d. John 12:1, 13:1, 19:31
2. The book is structured around three regions.
 - a. Galilee (John 1–3, 6:1–7:1; 21:1–25)
 - b. Samaria (John 4)
 - c. Jerusalem & Judea (John 5, 7:2–20:31)
3. The book is structured around eight miracles (John 2:11, 4:44–45, 54; 20:30; 21:25).
 - a. Water into wine (John 2:1–11)
 - b. Healing the Nobleman’s son (John 4:43–54)
 - c. Healing of the Impotent Man (John 5:1–47)
 - d. The feeding of the 5,000 and Jesus walking on the water (John 6:1–21)
 - e. Healing the Man Born Blind (John 9:1–41)
 - f. Lazarus raised from the dead (John 11:1–46)
 - g. The resurrection of Jesus from the dead (John 18:1–20:31)
 - h. 2nd miraculous draught of fishes (John 21:1–25)

E. Organizational Outline of the Book:

1. Prologue (1:1–18)

2. The Period of Consideration (1:19–4:54)
2. The Period of Controversy (5:1–6:71)
3. The Period of Conflict (7:1–11:53)
4. The Period of (11:54–12:36a)
5. The Period of Conference (12:36–17:26)
6. The Period of Consummation (18:1–20:31)
7. Epilogue (21:1–25)

II. Prologue (John 1:1–18)

A. The Word, the LOGOS–

1. The word LOGOS is found among the Greek philosophers to designate the divine wisdom implicit in the cosmos, ordering it and giving it form and meaning (Britanica.com).
2. However, John is not using the term as do the Greeks, but much as Paul did in Acts 17, he borrows the term to present the correct view of God and the universe.
3. If Logos or “the Word” has any significance, it is in the simple function of a word to convey ideas, concepts, realities, truth and authority from one mind to another. In short words REVEAL. Jesus is the full, complete and true revelation of God to the world (John 14:8–9).

B. John’s sevenfold declaration of the Christ–

1. The Word is God (John 1:1–2)
2. The Word is the Creator (John 1:3)
3. The Word is the solution for sin (John 1:4–9)
4. The Word came into the world unrecognized (John 1:10)
5. The Word came to His people & was rejected (John 1:11)
6. The Word is God in the flesh (John 1:14)
7. The Word fully declares the character and eternal purpose of God in Jesus Christ (John 1:18)

C. John the Baptizer’s affirmation concerning the Word, Jesus of Nazareth (John 1:6–8, 15)–

1. John, the son of Elizabeth and Zechariah was a prophet (John 1:23; 5:32–35; Matthew 14:5, 21:26).
2. He was a witness of the Light, that is, Jesus the Word (cf. John 1:29–34)
3. John testified that Jesus was the Word (John 1:15, 27, 30, 3:31–32)

III. The Period of Consideration (John 1:19–4:54)–

A. The Testimony of John the Baptist (1:19–34)

1. “*Who art thou?*” (1:19)
 - a. “*He confessed and denied not...*”
 - (1) John was not vague or ambiguous.
 - (2) True evidence of his character (Luke 3:15; cf. John 3:28; Acts 4:36–37; 21:38)
 - b. “*I am not the Christ.*”
 - (1) John was a witness for the Messiah (John 1:6–7).
 - (2) His work was preparatory, annunciatory and hortatory (Matthew 3:1–12).
 - c. “*I am not [Elijah].*”
 - (1) He was not the original Elijah raised from the dead (Matthew 17:10–13; cf. Mark 15:36–37).
 - (2) John was Elijah in “spirit and power” (Luke 1:17), that is, John had the character and strength of Elijah (Matthew 3:4; Malachi 4:5; 1 Kings 18:7; Zechariah 13:4).
 - d. “*No, [I am not that prophet].*”

- (1) The reference here seems to be to Deuteronomy 18:18 (*cf.* Acts 3:22).
 - (2) With this question the Pharisees (1:24) have exhausted the theological possibilities as they understood.
2. *"What sayest thou of thyself?"* (1:22)
 - a. John indicating he was not who they supposed is now asked to affirm his identity.
 - b. He quotes Isaiah 40:3 (Matthew 3:3; Mark 1:3; Luke 3:4; *cf.* John 3:28).
 3. *"Why baptizest thou?"* (1:25, *cf.* 1:33)
 - a. Here is a question about authority (*cf.* 1:33).
 - b. Perhaps he deflects just a bit, but he answers the question in context of their initial inquiry.
 - c. The One for whom you are looking is coming after me...
 - (1) *"Ye know [Him] not"* (*cf.* 1:10–11)
 - (2) *"He is coming after me, but He is preferred before me"* (*cf.* 1:1, 15).
 - (3) *"He it is...whose shoe's latchet I am not worthy to unloose"* (1:27).
 4. *"Behold the Lamb of God, which taketh away the sins of the world!"* (1:29)
 - a. This was the next day after the Jews' interrogation (1:29).
 - b. It was after Jesus' baptism (1:32; Matthew 3:13–17).
 - c. Before John was cast into prison (*cf.* Matthew 4:12; Mark 1:14; Luke 3:20).
 - d. Bethabara (see: *ISBE*), located above Jericho about a day from Cana (1:43) and two from Bethany (10:40; 11:5–6, 39).
 - e. John's Testimony:
 - (1) He identifies Jesus as the Suffering Servant of Isaiah 53 (vv. 6–10).
 - (2) He identifies Jesus as the "Lamb of God" the atonement for sin (Leviticus 16:7–9; *cf.* Revelation 5:6; 7:17; 14:10; 15:3; 19:9; 21:22–23; 22:1, 3; 1 Peter 1:19; Acts 8:32).
 - (3) He affirms Jesus to be divine: sinless (v.29), eternal (v. 30), authority (v. 31).
 - (4) Saw the specific sign given to him by the Father who sent him to baptize (v. 32; Matthew 3:16–17; Mark 1:10–11; Luke 3:21–22).
- B. The Presentation of John's Disciples (1:35–51)
1. *"Two of his disciples"* (*cf.* 1:40, Andrew and certainly John, the son of Zebedee, Matthew 5:18–21).
 2. *"Behold the Lamb of God"* (see above under John 1:29).
 3. *"Where dwellest Thou?"* (Philippians 1:23; Matthew 9:15).
 4. *"Andrew findeth his own brother Simon"* (Matthew 4:18)
 - a. Very often the best field for evangelism, and the most natural, is our family (1 Peter 3:7; Ephesians 6:1–4; Philemon 16; Acts 10:24, 33).
 - b. There is little known of Andrew's part in preaching the Gospel, but it is enough to be known as the man who brought Peter to Jesus (Matthew 4:18, 10:2; Mark 1:16; Luke 6:14; John 1:40; 6:8).
 - c. *"We have found the Messiah,"* the Prince of Israel cut-off for the nation Israel (Daniel 9:25–26; John 11:49–50), *"the only begotten of the Father"* (John 1:14, 16–18, 20, 25).
 - d. *"Thou shalt be called Cephas."* Evidently Jesus saw something in Peter that took a while to be manifested (*cf.* Matthew 16:23; 26:72; et.al.).
 5. *"Philip findeth Nathaniel"* (Bartholomew, John 21:2; *cf.* Matthew 10:3; Mark 3:18; Luke 6:14; Acts 1:13).

- a. *"We have found Him, of whom Moses in the Law, and the prophets did write"* (Genesis 3:15; 49:10; Numbers 24:17; Deuteronomy 18:15; Isaiah 53; Jeremiah 23:5; 30:9; 33:15ff.; Ezekiel 34:23–24; 37:24–25; Daniel 9:24–25; Hosea 3:5; Amos 9:11, *et.al.*).
 - b. *"Jesus of Nazareth, the son of Joseph,"* this reference to the legal lineage of Jesus certainly establishes his claim to the throne of David (Matthew 1:1–2). However, the claims of Jesus set forward through His adoption into Joseph's family were no less true concerning his descent from Mary (Luke 3:23, 27, 31, 34).
 - c. *"Can any good thing come out of Nazareth?"* No doubt Nathanael's words betray a prejudice the degree of which may be subject to debate. Certainly, the Messiah was not prophesied as coming from Nazareth, but from Bethlehem (Micah 5:2; John 7:41–42, 52; Matthew 2:1–10). However, Nathanael does not strike us as being a man filled with contempt against a region (1:47). This is established by Philip's challenge which he readily accepted.
 - d. *"Whence knowest Thou me?"* Jesus' remarkable commendation of Nathanael struck even the man himself, "How should a total stranger make such a candid assessment of my character?" The revelation of his seeing him in private gave credence to the Lord's ability to judge his character (Matthew 6:4,6,18; Ecclesiastes 12:14; Matthew 12:36).
 - e. *"Rabbi, Thou art the Son of God; Thou art the King of Israel."* Nathanael's conclusion demonstrates his honest character, familiarity with Scripture and a heart willing to serve God. How else does one explain what Jesus said other than "He is the Messiah!"
 - f. *"Thou shalt see greater things than these."* Jesus clearly refers to Genesis 28:12 giving insight to the meaning of Jacob's dream and Jesus' role in the scheme of redemption. In the dream the angels were ascending and descending upon a ladder from earth to heaven. Jesus identifies Himself as that ladder, He is the divine means by which God would fulfill His promise to Jacob to bless all the nations of the earth in the seed of Abraham.
- C. The Wedding at Cana in Galilee (2:1–11)
1. *"The mother of Jesus was there: And both Jesus was called, and his disciples, to the marriage."* As friends of the family, or as kinsmen. Jesus had not yet formally begun His ministry; therefore, there would be no notoriety associated with Him as there would be later (John 6:2).
 2. *"They have no wine."* It is pure speculation concerning why Mary made this request. The fact that she did exemplifies some degree of faith in Jesus' power, but even that conclusion is based on Jesus statement and not Mary's own words (2:4b).
 3. *"Woman, what have I to do with thee?"* Not harsh or insulting, rather a form of reverent address (*cf.* John 19:26). Why are you involving me in this? (*cf.* Luke 2:49). The fact that Jesus complied says a great deal about His reverence for Mary.
 4. *"Mine hour is not yet come."* The time to manifest Himself to Israel and initiate His walk to Calvary (John 7:30; 8:20; 12:23, 27; 13:1; 16:16–21; 17:1).
 5. *"Six water pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece."* Jesus changed about 150 gallons of water into wine. Certainly not with the intent to create intoxication (Habakkuk 2:15). Rather, it was judged the "best" wine (Psalms 104:13–15). There is no miracle in making an alcoholic beverage, many mere men can do that, only God can make the pure blood of the grape (Deuteronomy 32:14).

6. *"The servants which drew the water knew...and his disciples believed on him."* The miracle seems to have been worked in the presence of only a few, indicating Jesus was not yet openly manifesting Himself (John 2:23; 7:1–4; Matthew 8:4; Luke 9:21).
7. *"This beginning of miracles did Jesus in Cana of Galilee..."* After this, Jesus will go up to Jerusalem and work many miracles (John 2:23; 4:45). But John designates this as the first. The miracle when correctly understood is in keeping with His character and His identity: (a) It certainly manifests Him as Creator; (b) it is in harmony with the eternal principles of grace and righteousness; and (c) it is an example of the Lord's submission to even the authority of His parents.

D. The Appearance at Jerusalem (2:12–22)

1. *"The Jews' Passover was at hand, and Jesus went to Jerusalem..."* This is the first of the four Passovers reckoned in the book (cf. 5:1; 6:4; 11:55). The Lord being an observant Jewish man would attend. It is His faithfulness to God's commandments that eventually created an occasion for His capture (John 7:11; 11:56; 13:1).
2. *"And found in the temple..."* the central place of worship during Passover. Jesus is naturally there because Israel is there.
 - a. *"Those that sold...and the changers of money..."* These Jews were making merchandise of the feast in the Temple. It is a practice difficult to explain, and more so to justify (Deuteronomy 14:23–26).
 - b. *"He made a scourge of small cords..."* Jesus did not go into a rage; He did not lose control; He did not destroy property, He did not release the birds by breaking their cages.
 - c. *"Make not My Father's house a house of merchandise..."* True religion is not to be turned into a "for profit" enterprise (1 Thessalonians 2:5; 2 Peter 2:3; Titus 1:11; Romans 16:18).
3. *"His disciples remembered..."* (Psalms 69:9). When did they remember this? There was no reason not to think at that moment (cf. 2:22). The text is fulfilled in principle; it is not predictive prophecy. As David was consumed with zeal for the house of God and persecuted for it, so Jesus.
4. *"Then answered the Jews..."* Upon having so acted, Jesus is immediately challenged by the chief priests regarding His authority as a prophet, *"What sign shewest thou unto us..."* (John 6:30; Matthew 12:38–39; 16:1; Luke 11:16).
 - a. *"Destroy this temple and in three days I will raise it up."* Jesus is speaking of His body (2:21). The word for "temple" is the one commonly used to refer to the Most Holy Place (cf. Matthew 21:12; Ephesians 2:21; 1 Corinthians 3:16–17; Acts 7:48). It is a reference to His incarnation (John 1:14) as well as His resurrection (Matthew 12:38–39).
 - b. *"Forty-six years..."* This is how long the Herod's renovation of the second temple had been under way at this point (*Antiquities of the Jews* XV.11). The remark shows the dullness of these Jews to the words of Jesus, and how such could later be misconstrued intentionally to accuse Christ (Matthew 26:61; 27:40).
5. *"When therefore He was risen from the dead His disciples remembered..."* Indicating they did not fully comprehend what Jesus was saying; however, it is the first prediction of His death at the hands of the Jewish leaders, and His resurrection three days afterward. *"The scripture, and the word which Jesus said"* refers to the subsequent teaching which He must have given them on the matter (cf. Luke 24:44; Matthew 16:21; 17:22; 20:18).

E. The Interview with Nicodemus (2:23–3:21)

1. *“Now when He was in Jerusalem at the Passover...”* This is the first of the four consecutive Passovers recorded by John (John 2:13–23; 5:1; 6:4; 12:1; 13:1; 19:31).
2. *“During the feast, many believed in His name when they saw the signs which He did...”* These were the first disciples who were convinced by the signs (cf. John 20:31; 3:2; 6:2, 26; 7:31; 9:16; 11:45–48). Consider that these miracles were designed just for this purpose then and now. Not all will believe, but the honest and the open minded will. This belief was not impervious to threat, challenge or being overthrown (Matthew 13:3; Mark 4:3; Luke 8:5; John 6:60–67).
 - a. *“But Jesus did not commit Himself to them, because He knew all men...”* Jesus was the perfect judge of character; He was well aware that some would stumble at His teaching and turn away (Matthew 11:26; 13:57; 24:10; John 6:67–71; 13:2, 11, 21; 16:1–4; Matthew 16:21–28; 26:35, Mark 14:31; John 13:38).
 - b. *“And needed not that any should testify of man: for he knew what was in man.”* This passage is an affirmation of the perfect human nature of the Christ (Hebrews 2:17–18). The issue is not that Jesus was miraculously reading men’s hearts, a thing which He certainly could and did do (John 4:17; 13:1–2, 11; Mark 2:8). Rather, John is saying, Jesus knew at this early stage of His ministry that all who claimed to “trust” would not “trust” to the end; therefore, He did not put His trust in them. This is descriptive of Jesus’ general practice; it was not that Jesus trusted no one, but that He did not trust all (John 15:12–16; cf. Mark 4:10–12; 33–34).
3. *“There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night...”* (John 7:50; 19:39).
 - a. *“We know that thou art a teacher come from God...”* This is the logical and right conclusion to reach about Jesus upon encountering Him and seeing the miracles. This alone did not make Him Messiah, but an expectant Jew (Luke 3:15) would correctly ask the question (John 4:29, 42; 7:26–31). Consider: John 5:17ff. and John 9:31–38.
 - b. *“Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God...Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.”* “Except” has the force of “if and only if”. Therefore, the new birth is essential to entrance into the eternal Kingdom of God. Jesus attributes to the spiritual birth two components “of water” and “of the Spirit”.
 - (1) *“Born again,”* or “born anew” (ASV, RSV) or “born from above” (YLT, NRSV). It is not a physical birth (consider the question of Nicodemus, v. 4). It is a spiritual birth, “that which is born of the Spirit, is spirit” (v. 6). Please note that phrase “born of the Spirit” cannot mean anything other than “born of water and the Spirit” (v. 3).
 - (2) The question arises: what is there that involves both water and the Spirit that could possibly be characterized as being “born again”?

John 3:5	“Born of Water”	“And of the Spirit”	“Enter into the Kingdom”
Matthew 28:19	Baptizing”	“Teach all nations”	“Into the name...”
Mark 16:16	“Baptized”	“Believe”	“Saved”

Acts 2:41	"Baptized"	"Received the Word"	"Added"
Romans 6:16,17	"Obeyed from the heart"	"Form of doctrine"	"Righteousness"
1 Corinthians 6:11	"In the name of the Lord"	"By the Spirit"	"Washed"
1 Corinthians 12:13	"Baptized"	"By one Spirit"	"Into one Body"
Galatians 3:28	"Baptized"	"By Faith"	"Into Christ...put on Christ"
Ephesians 5:26	"The washing of water"	"By the word"	"Sanctify and cleanse"
Colossians 2:12,13	"Baptism"	"Through faith"	"Buried...risen...with Him"
Titus 3:5	"Washing of regeneration"	Renewing of the Holy Ghost"	"Saved us"
Hebrews 10:22	"Bodies washed"	"Assurance of faith"	"Hearts sprinkled..."
1 Peter 3:21	"Baptism"	"Good conscience"	"Save us"

(3) *"Born of the Spirit is spirit..."* Is baptism a spiritual thing? (a) It is authorized by the Spirit (Acts 2:4; 1 Corinthians 12:13). (b) It affects the human spirit (Hebrews 10:22). (c) It requires faith and repentance as spiritual prerequisites (Acts 2:37–38). (d) It accomplishes spiritual ends (1 Peter 3:21; 1 Corinthians 6:11). (e) It puts us in Christ where all spiritual blessings are found (Romans 6:4; Ephesians 1:3). (f) Its effects cannot be determined by physical examination (1 Peter 3:21; Acts 22:17). (g) It is accomplished only from the heart (Romans 6:16,17).

c. *"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."*

(1) It is important to observe that Jesus' comparison is of *"the wind"* and *"everyone that is born of the Spirit."* Jesus is not comparing the operation of the Spirit and *"the wind"*.

(2) Next, notice that the word rendered *"wind"* in most of the standard versions is the word *pneuma* which is everywhere else in the standard translations translated Spirit, or spirit. In this very passage it is rendered *"wind"* in the first clause and *"Spirit"* in the second clause. [When the word *"wind"* is intended usually the Greek word *anemos* represents it (cf. John 6:18).]

(3) This brings into question the word *pneo*, translated *"bloweth"*. This word properly means *"breathe hard"* or *"blow"*. The divine breath is often associated with inspiration, revelation and God's spoken words (cf. Psalms 33:6; Isaiah 11:4; 2 Timothy 3:16; John 20:22). The inspired commentary on the text is 1 Peter 1:23.

(4) The Greek word **phone** is translated voice in 129 verses excepting seven verses, including John 3:8 (Acts 2:6; 1 Corinthians 14:7,8; Revelation 1:15, 6:1, 9:9). In these *"voice"* would have been an acceptable translation appearing in a few verses where the word is used more than once.

- (5) Here is the sense of the passage: “The Spirit expresses Himself through the Gospel, in full harmony with His own will, and while you see no visible evidence of His coming or going in conversion, nevertheless it is by hearing His voice you are born again.” [For a fuller treatment of this text consider Guy N. Woods in *The Gospel Advocate Commentary Series: John*, 62–63.]
- (6) Consider these questions: (a) Is the statement made true of the wind? (b) Does the wind possess will? (c) If Jesus is referring to the manner of the new birth, what is understood from hearing the sound of the wind? (d) If the new birth is after the manner of the wind, how is it possible to be born again? The entire analogy breaks down and is meaningless.
- d. “*How can these things be?*” What Jesus says is perplexing to this devout Jew. Nicodemus labored under the expectation that physical birth with descent from Abraham were all that was necessary to bring him into the Kingdom of God and assurance of the spiritual blessings promised to him as a child of Abraham (cf. John 1:11–13). Jesus repudiated that conviction expressly (cf. John 3:5–6). If the statement suggests a deeper and fuller explanation of the mysteries associated with the Messiah is desired, Jesus is putting him on notice that he has more than enough resources in the Law and prophets (John 5:36–47) for coming to faith.
- (1) “*Art thou a master of Israel, and knowest not these things?*” (Leviticus 26:38–42; Isaiah 54:1; Galatians 4:27–29; Jeremiah 9:26; Acts 7:51; Romans 2:29).
- (2) “*We speak what we do know...*” Jesus takes unto Himself all who received His teaching and Himself as the Messiah (John 1:11ff.). He knew it because He was the Messiah, the disciples knew it because they had seen the miracles which He did and believed. Nicodemus is on the proverbial fence; Jesus challenges him to accept what is revealed and commit.
- (3) “*Earthly things...heavenly things...*” The earthly things are the things that Jesus has just expressed as a new birth, conversion, to come into the Kingdom of Heaven. The heavenly things would be those mysteries concerning the Kingdom which have just begun to be revealed. Jesus is not saying these cannot be understood, neither is He saying they will not be revealed. Rather, Jesus is affirming that the spiritual journey to God and a complete understanding of Him begins with conversion to Christ.
- (4) “*And no man hath ascended...*” Jesus is the only man who can reveal the secrets of heaven (John 1:14). This passage is another of the many wherein John affirms the divine nature of the Son of God. John inserts into the narrative parenthetically his own affirmation from his perspective as author, “Even the Son of man which is in heaven” (John 20:17).
- e. “*And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up*” (Numbers 21:9; 2 Kings 18:4; 1 Corinthians 10:9; Deuteronomy 8:15). The lifting up of the Son of man took place on Calvary (John 8:28; 12:32–33; 18:31–32).
- (1) Jesus establishes an analogy between Himself, as the Son of Man, and the brass serpent.

The Brass Serpent	The Son of Man
God appointed remedy for Israel’s sin	God appointed remedy for the world’s sins
Moses lifted up the serpent	The Jews lifted up Jesus
The remedy effected through faith	The remedy effected through faith

Remedy preceded by repentance	Remedy preceded by repentance
The brass serpent healed all that beheld	Christ saves all who believe

- (2) "For God so loved the world..." This is sometimes called the Golden text of the Bible. It presents:
- (a) The greatest being—*God*
 - (b) The greatest motive—*Love*
 - (c) The greatest need—*the World*
 - (d) The greatest sacrifice—*the Only Begotten Son*
 - (e) The greatest offer—*Whosoever*
 - (f) The greatest condition—*Believeth*
 - (g) The greatest tragedy—*Should not perish*
 - (h) The greatest promise—*Everlasting Life*
3. "His Only Begotten Son" is the language which the Spirit uses to describe the Christ, the incarnate Word (John 1:14).
- (a) Some of the versions omit the word "begotten" in translating *monogenes* (RSV, NRSV, TCNT, NIV, Weymouth, HCSV, ESV).
 - (b) The Word was begotten of the Holy Ghost in the womb of Mary (Matthew 1:20; Luke 1:35). The term "only-begotten" which fully translates the *monogenes* is the word which fully reveals what took place in the incarnation.
 - (c) While it is true that there is the connotation of "being special," "one of a kind" or "incomparable," none of those words convey the reality of "only begotten." In no use in the NT can the term *monogenes* be shown to convey specialness apart from generation of the flesh (cf. Luke 7:12; 8:42; 9:38). And, while it is true that Abraham may have begotten more than one child; he begat only one child of promise (cf. Hebrews 11:17–18; Genesis 21:12; Romans 9:7).
 - (d) Jesus is the only Son whom God begat in the flesh to save us from sin (1 John 4:2–3, 9–10; Romans 5:8–10). His virgin birth is essential to the redemption of the race, the fulfillment of prophecy and the efficacy of the plan of salvation.
4. "God sent not His Son to condemn the world...he that believeth not is condemned already..." The sending of the Son of God was not the occasion of world being held guilty of sin. Man was lost long before the Christ came (Genesis 3:1–11; Romans 3:23; 5:12, 18; cf. John 5:45; 12:47; 1 John 4:14). Christ will execute judgment (John 5:22, 27; Acts 10:42; 17:31), but He is not responsible for condemnation (John 1:4–5, 9, 12, 14).
- (a) "The name of the only begotten Son of God," not the appellative Jesus, but all that the name stands for (John 5:24; 6:40, 47; 20:31; cf. 1 John 3:23; 5:13; Acts 4:10; 8:12; 19:13; Matthew 29:19).
 - (b) "This is the condemnation, that light is come into the world, and men loved darkness rather than light..." Condemnation is the result of sin, the practice of evil which is here called "darkness" in opposition to the truth which Jesus spoke that gives light to every man that comes into the world (John 3:11; 8:26, 28, 32, 38, 40, 44–46).

- (c) *“Everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.”* Light and darkness, truth and error, righteousness and sin, these things are antithetical. They cannot abide together. It is “either...or” certainly not “both,” or “some of either.”
- (d) *“He that doeth truth cometh to the light...”* The disciple is not afraid of the Light because it will manifest the character of his life. He is not afraid because he has forsaken the practice of sin (1 John 1:6–10) and willing to have his deeds proven (Galatians 6:4; 2 Corinthians 13:5).
- (e) *“His deeds...are wrought in God.”* This phrase is key to understanding why the obedience of faith is not the same as justification by works. Whatever the disciple does in obeying the Gospel cannot be construed as “works of righteousness which we have done” (Titus 3:5). The obedience of faith is “wrought in God” or through God. This is the case because they originate, have their appointment, manifest efficacy and are in accord with God and His will. Nothing associated with salvation has any efficacy apart from Christ and requires nothing from man in order to impart efficacy. Unless one is prepared to accept universalism, we must concede that man is not passive in his redemption. One we recognize that salvation is conditional, it is simply a matter of asking, “What are the conditions of salvation?”

F. The Confession of John the Baptist (3:22–36)

1. *“John was not yet cast in prison...”* Here is an interview with John that took place after the baptism of Jesus, His temptation, the call of the first disciples, and that first Passover (Matthew 4:12,13; John 2:12–13). It would be before Jesus made Capernaum His city, and before the miracle of the loaves and the fishes (Matthew 9:1; Mark 6:14, 30ff.).
2. *“There arose a question...about purifying.”* Obviously, the question concerns baptism (per context). John had taught that baptism was *“for the remission of sins”* (Luke 3:3; Mark 1:4); Jesus taught the same (Matthew 3:2; 4:17). The question concerned Jesus baptizing more disciples than John (3:26) and, seemingly, whether Jesus had the authority to baptize and make disciples (*cf.* 5:32–35).
 - a. *“A man can receive nothing, except it be given him from heaven.”* John expresses a general rule applicable to all prophets of God; it most assuredly was true of the Messiah, Jesus of Nazareth (*cf.* 3:2; 5:34, 41–43; 8:54; 9:30–33).
 - b. *“I said, I am not the Christ, but that I am sent before Him...”* Again, the Jews revered John as a prophet, and wondered if he was Christ. Jesus was not what the Jews expected (Matthew 11:18–19; Luke 7:33–34), and once John endorsed Jesus, they rejected the Baptist (John 5:35; Matthew 21:26; Mark 6:20).
 - c. *“The friend of the bridegroom...”* John’s analogy or parable, establishes clearly that Jesus is superior to himself. Jesus has the authority of Heaven. John testifies against his own interests (a very powerful form of witness), saying: *“He must increase, and I must decrease.”* The humility and loyalty of John is overwhelming.
 - d. The next several verses can be confusing on account of the pronouns.

Jesus of Nazareth, the Messiah	John the Baptist
He must increase (1)	I must decrease (2)
He that cometh from above... (3)	He that is of the earth... (4)
He that cometh from heaven... (6)	...and speaketh of the earth (5)

What He hath seen & heard... He testifieth (7)	
No man receiveth His (7) testimony (cf. 1:11)	He (8) that hath received His (7) testimony (1:12)
	...hath set his (9) seal that God is true... (cf. 1:33)
For He (10) whom God hath sent... (cf. 1:16; 7:16)	➔ "I am sent before Him..." (cf. 3:28)
FOR the Father loveth the Son...	

e. "He whom God hath sent..." My conclusion is this refers to Christ. That seems to fit better with verse 35 (see next). However, some see this referring to John the Baptist (cf. v. 28; 1:6, 33). That is possible, it then is John's claim of inspiration and authority. Yet, in my mind it does not fit well with the context because John is clearly advocating for the superior authority of the Christ (cf. v. 30). Both Jesus and John are referred to as being sent from God in this context (John 3:17; 28, 34; 4:34; 5:23–24, 30, 36).

f. "For God giveth not the Spirit by measure..." The words "unto Him" are supplied by the translators as a help but may be misleading. The word "measure" means "a limited portion," that is, to parcel out. The Holy Spirit is a divine person and cannot be parceled, metered or measured. Neither is the passage speaking of different "measures of the Spirit," as "the baptismal measure" and the "gifts measure by the hands of the Apostle" (terminology never used in Scripture). Rather, think in terms of John's preaching concerning Jesus (John 1:33; cf. Mark 1:8; Matthew 3:11–12; Luke 3:16). The Father with respect to the Messianic Kingdom has given all things ("all authority" cf. Matthew 28:18) into the hand of His Son (John 5:23–27). This authority would be fully recognized with the initiation of His Kingdom which would commence with the sending of the Holy Spirit at Pentecost (John 7:37–39; 14:26–; 15:26; 16:7–16).

G. The Samaritan Woman (4:1–42)

1. "He left Judea and departed again into Galilee." Jesus understood the envy, jealousy and hatred which the Pharisees had for Him. Increasing "popularity" (cf. 4:1) just exacerbated their malign behavior. Therefore, Jesus did not spend extended periods in Judea but retired to Galilee where He was less likely to draw the attention of the leaders of the Jews to himself.
 - a. "Jesus made and baptized more disciples than John." This was as it should have been (3:30). John was not the Light but a witness of the Light. He pointed men to the Light that they might be saved. This is why Jesus would later say of him: "Among them that are born of women there hath not risen a greater than John the Baptist" (Matthew 11:11; Luke 7:28). John exemplified greatness in the Kingdom because he was the ultimate servant to Christ (Matthew 23:11; 20:26–27; Mark 9:35).
 - b. "Though Jesus himself baptized not, but his disciples." Jesus did not do the actual immersing of the confessors. This, of itself, is not so amazing (1 Corinthians 1:14–16); however, it establishes a principal of agency recognized in Scripture, *i.e.*, what one condones or authorizes is correctly attributed to them (cf. 1 Corinthians 12:13; Matthew 8:6; Luke 7:3; Acts 2:23, 36; John 18:31).
2. "Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph." Jacob bought a parcel of land and built an altar (Genesis 33:19). He bequeathed the

land to the descendants of Joseph (Genesis 48:22). It was here that Joseph was buried (Genesis 50:25; Exodus 13:19; Joshua 24:32).

- a. *“Now, Jacob’s well was there.”* There is no record in the Old Testament of Jacob having dug a well. However, Abraham and Isaac dug and re-dug many wells (Genesis 21:30; 26:15–23). Which would have become his by inheritance. There is no reason to doubt that Jacob gave the well to them, as it would have been his to give, as the woman claimed (John 4:12).
 - b. *“Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.”* It was noon when they arrived at the well near Sychar. Here is another subtle but obvious evidence of the humanity of Jesus (John 1:14; cf. Isaiah 40:28; Psalms 50:12; 121:3–4; Acts 17:25).
 - c. *“There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. (For his disciples were gone away unto the city to buy meat.)”* Now the scene is set for the dialogue. A tired, hungry and thirsty Jesus sitting on the edge of the well asking water of a supposed cultural and religious enemy, the Samaritan woman.
3. *“Then saith the woman of Samaria unto him, how is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.”* The woman immediately perceives and states the case (Jesus was obviously a Jewish man by His unique appearance, cf. Numbers 15:38–39; Leviticus 19:27–28). Her perception, based on prior experience and general observation, is that a truly observant Jew would have nothing to do with a Samaritan, especially a Samaritan woman (cf. Luke 7:39; John 8:48). This enmity with the Samaritans was a longstanding one which had evolved from a reasonable and rational separation into an irrational hatred (2 Kings 17:29–41; cf. Proverbs 25:21; Exodus 23:4; Leviticus 19:18; Luke 10:27ff.).
- a. *“Jesus answered and said unto her, if thou knewest the gift of God, and who it is that saith to thee, Give me to drink...”* *“Gift of God”* signifies not God as a gift, but the gift which God has given. It is generally thought that Jesus is referring to Himself as the gift (John 3:16; 2 Corinthians 9:15; Romans 5:8; 1 John 4:9). However, it may refer to the opportunity then afforded her of seeking salvation (cf. 1 Timothy 1:12–16; 1 Corinthians 15:10).
 - b. *“Thou wouldest have asked of him, and he would have given thee living water...”* Water being essential to life, Jesus chooses it as a metaphor for the means to eternal life. The term *“living water”* was used by the Jews denote springs, fountains, or running streams as opposed to stagnant water (cf. Genesis 26:19; Song 4:15; Numbers 19:17). It became a metaphor of the salvation which God alone could provide (Psalms 36:9; Isaiah 12:13; Jeremiah 2:13, 17:13; Zechariah 14:8). Now, Jesus uses it to refer to the Truth of the Gospel which reveals salvation for all who believe in Jesus, the Messiah, the Son of God who gave Himself for the sins of the world (John 3:16; 1:49).
 - c. *“Art thou greater than our father Jacob...”* The woman’s observations and her query suggest that she perceives Jesus is making some claim to unique greatness. However, that she is still at a carnal level is evident from Jesus’ response: *“Whosoever drinketh of this water shall thirst again...”* She understands that Jesus is offering her “water” from a better source, but has not perceived the spiritual and eternal aspects of “the gift of God: *“Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.”* Jesus offers her the truth concerning Himself as the Saviour of the world; she at this point is only concerned about not having to make daily trips to the well.

4. Jesus is not willing to give up after the first attempt. He challenges her to open her heart to spiritual realities by a probing personal request: *“Go, call thy husband, and come hither.”* Herein Jesus reveals Himself to be more than an ordinary man through the conversation that follows.
- a. *“I have no husband.”* In this reply the woman reveals nothing about herself other than she is unmarried. She may have been single, widowed or divorced, even an adulteress. She deflects the request and avoids, she thinks, the embarrassing topic of her marital status.
 - b. *“Thou hast well said, I have no husband...”* Jesus, knowing all things (John 16:30; 21:17), attributes to the woman a candor that was unintended: *“For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.”* There is nothing that is hidden to the eyes of God (Job 34:21; Psalms 33:13–14, 90:8, 139:11–12; Proverbs 15:11; Hebrews 4:13). Jesus now clearly establishes Himself as more than a traveling Jew, with the woman saying: *“Sir I perceive that Thou art a prophet.”*
5. Understanding she speaks with a teacher from God, she asks the most probing and thoughtful question that comes to her mind: *“Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.”*
- a. The woman, now open to spiritual realities, Jesus goes beyond her original inquiry to the truly important question of the day: *“Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.”* Jesus speaks to the new Kingdom and the new covenant which would include not only the Jews, but the Samaritans and the nations also. The worship of God would not be confined to one city, one temple and one nation, but God would be praised and worshipped in all the earth *“every kindred, and tongue, and people, and nation.”*
 - b. In verse 22, Jesus presents a contrast between the present and the future realities: *“Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth...”* Jesus affirms that (1) the Samaritans are in error regarding the worship of God, (2) the Jews have been the special objects of God’s grace in accomplishing His eternal purpose, and, as far as the covenant of Moses and the prophets are concerned, they have been following the will of God, (3) there is yet a fulfillment of the promises and covenants of Israel that will bring the world to a new spiritual reality which cannot be realized in the institutions of the Law.
 - c. Jesus announces this reality to this Samaritan woman, implying that she can participate in this new and coming spiritual reality: *“For the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth.”* God is not seeking Gentiles or Jews, He is seeking the *“spiritual.”* Those who are His through the covenant the Messiah would make with all those who believe.
6. The woman is coming deeper into the conversation and beginning to comprehend what Jesus is offering. She says, *“I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things.”* This golden spiritual age of righteousness could only exist when the Messiah comes. The Samaritan woman’s knowledge of Messiah might be fragmented, but she was not without some knowledge of Him. Moses had spoken of Him (Genesis 3:1–15, 49:10; Deuteronomy 18:15–19) and the prophets whom Jehovah directed to Israel (Hosea 3:5; Amos 9:11–15; Micah 4:1–2). She knew and understood that the Messiah would reunite the Kingdom and reign in righteousness.

- a. *"I that speak unto thee am he."* Jesus identifies Himself as the Messiah. He had told her *"all things that ever I did."* And, that was sufficient to convince her that He could tell her all things that mattered concerning salvation.
 - b. *"The woman then left her waterpot and went her way into the city."* The natural reaction to finding the Messiah is to tell others. She obviously was excited by her discovery as she left her waterpot (remember how concerned she had been before about it) and ran into the city.
 - c. *"Then they went out of the city and came unto him."* Her story must have been very convincing considering her reputation.
7. *"And upon this came his disciples, and marveled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?"* What do we make of this? Jesus' behavior is outside the expected norm. She was a woman. She was a Samaritan. She was an absolute stranger. She was of questionable reputation.
- a. *"Yet no man said, What seekest thou? or, Why talkest thou with her?"* While this is still early in the ministry of Jesus, the unexpected is already the expected. Jesus did not engage people according to the accepted rules of discourse (Matthew 7:29, 12:37; Mark 4:2, 6:20; Luke 4:22; John 7:46). He did not parrot the party line, He taught the truth. He did not speak to be heard, He taught to be understood and impart understanding. Neither, did He regard knowledge of the truth a secret commodity but a gift to be shared with all.
 - b. *"Master eat..."* Now, the disciples give Jesus a teaching opportunity. Just as the Samaritan woman before them, the disciples are locked in the literal, the moment.
 - c. *"I have meat to eat that ye know not of."* Jesus does not speak of literal food but of his appetite for righteousness saying, *"My meat is to do the will of him that sent me, and to finish his work."* Jesus will later encourage men to have the same appetite when He says, *"Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you."* (John 7:27).
 - d. *"Lift up your eyes and look on the fields; for they are white already to harvest."* Jesus is referring to the preparation of Israel for the Kingdom. This is the work begun by John the Baptist, continued by the Christ and completed by the Apostles. The expression "white unto harvest" describes the condition then present, not necessarily any thereafter. Nowhere else in the New Testament, can we read of anything like what happened at Pentecost (cf. Matthew 9:36–38; Luke 10:1–2).
 - e. *"He that reapeth receiveth wages, and gathereth fruit unto life eternal..."* Jesus recognizes that both the sower and the reaper are essential to gathering a harvest, each labors. The prophets had labored, John had labored and even Jesus, without the realization of the harvest (Luke 10:24). The apostles had gone unto other men's labors (John 4:38; cf. 2 Corinthians 10:15). Furthermore, the reaper will be rewarded, his efforts are not diminished or forgotten (1 Thessalonians 1:3; Hebrews 6:10; Revelation 14:13). The *"laborers are few,"* all hands are required (Matthew 20:6–7).
 - f. *"Ye are entered into their labours."* How do we relate what Jesus says to the disciples to the context, this woman at the well in Samaria? Jesus is making the Twelve aware of the greater significance of their work. At this point Jesus is emphasizing the "lost sheep of the house of Israel" (Matthew 10:6; 15:24); yet, He indicates here and elsewhere that the Samaritans and the nations are

included in His redemptive mission (John 10:16; Luke 9:51–56; Acts 8:14). Jesus would send them out on a mission with a broader scope (Mark 16:15–16; Matthew 28:18–20; Acts 1:8).

8. *“And many of the Samaritans of that city believed on him for the saying of the woman...many more believed because of his own word...”* John is careful to show throughout his Gospel the many degrees of faith that exist. We should not expect men to be easily swayed. Faith is based upon evidence. John is presenting evidence sufficient to persuade any that are open to truth (John 20:29–31, 3:15–16, 5:24, 21:24–25; 1 Peter 1:8–9). We must be willing to reason with men and compel them by the evidence of Scripture to believe.

H. The Nobleman of Capernaum (4:43–54)

1. *“Now after two days he departed thence and went into Galilee.”* Jesus is moving northward returning from Jerusalem and the feast to Galilee (John 2:23, 3:22, 4:3–4).
 - a. *“For Jesus himself testified, that a prophet hath no honour in his own country.”* This proverb is quoted in Matthew 13:57 and the parallels (Mark 6:4; Luke 4:24) respecting Nazareth (Luke 4:16). Jesus returns to Galilee, but not to Nazareth for the reason stated. This is a general rule which ought to be respected. Those who know us best (or at least think they do) are often the most severe critiques. Jesus was “the carpenter” and “the carpenter’s son.” He was not regarded as a Rabbi or a man of learning. Thus, Nazareth was a city hindered by prejudice (Luke 4:22–29). This section is evidently parallel in time with Jesus moving to Capernaum (Matthew 4:12,13; 9:1).
 - b. However, *“the Galileans received him, having seen all the things that he did at Jerusalem at the feast.”* Here again, John puts the emphasis on the evidence. Jesus had performed miracles in Nazareth (Mark 6:4–6), but they were not regarded as such due to the prejudice of the citizens against Him. However, what Jesus did in Jerusalem, where there was at this time a general openness to Him and His teaching, was broadly scrutinized and could not be denied (cf. John 2:23, 3:2, 6:2; 7:31; 9:16; 11:47; 12:37). Thus, the Galileans who had seen Him during the feast, and heard Him teaching and may have been baptized of Him or John, became His disciples (John 4:1–3, cf. 1:12).
 - c. *“Jesus came again into Cana of Galilee, where he made the water wine”* (John 2:1–11).
2. *“And there was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.”* The fame of Jesus as a result of the miracles he worked in Judea has spread now throughout Galilee. A nobleman, that is, someone connected to King Herod (Bock & Herrick, *Jesus in Context*, 212–213) came to Jesus to bid He come to Capernaum and heal his son. This man, though of station, did not resist humbling himself on behalf of his child. An example of a father’s love.
 - a. *“Then said Jesus unto him, except ye see signs and wonders, ye will not believe.”* These words were not directed at the nobleman only but to the Jews in general (Mark 9:19; Matthew 17:7; Luke 9:41; cf. 1 Corinthians 1:22). Jesus had just visited Samaria and been received by them of Sychar, this based solely on the single experience with the woman at the well. However, these had witnessed numerous miracles already, yet they required more in order to believe (Matthew 12:39, 16:1–12; Mark 8:12–21). Jesus is lamenting the weakness of their faith in comparison to their carnal and sinful appetites (Matthew 14:31; 21:21).

- b. *"Sir, come down ere my child die."* While manifesting faith that Jesus can heal, the nobleman still restricts the power of God with doubt. Jesus challenges him to grow his faith, *"Go thy way; thy son liveth."* In faith, the man turned back to Capernaum. What a long walk that must have been.
 - c. *"Yesterday at the seventh hour the fever left him."* The man's servants met him somewhere along the return route joyfully informing him, *"Thy son liveth!"* The nobleman inquired concerning the time the child recovered to learn it was at the moment Jesus spoke the words.
3. *"This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee."* Not the second miracle (John 2:23, 3:1-2; 4:45), but the second miracle in Cana of Galilee. Jesus returned from Judea to Cana (4:46) where he had initiated His miraculous works and continued doing what He had begun.

IV. The Period of Controversy (5:1-6:59)

A. The Impotent Man (5:1-18)

- 1. *"After this there was a feast of the Jews; and Jesus went up to Jerusalem."* The oldest tradition supports that this was the second Feast of the Passover of the Ministry of Christ (*cf.* John 4:35).
- 2. *"Bethesda"* means "house of mercy." The pool has been located in Jerusalem by archeologists in the Muslim Quarter of Jerusalem (see map). It was near the "sheep gate" (Nehemiah 3:1; 12:39) and surrounded by five colonnades or porches.
 - a. *"In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. (For an angel went down at a certain season into the pool and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.)"* Some commentators view the attribution of healing powers to the waters of Bethesda to be of Greek and pagan origin; hence, the work of Christ is viewed as a statement against it. It is to be noted that there are some older manuscripts which do not contain verses 5:3b-4; therefore, the ASV and others leave it out. Verse four is obviously provided as a parenthetical explanation of the facts presented in verse 7. It is not untenable that God should allow some such miracle as this to occur, but it is a circumstance difficult to explain. (Foster in his *Harmony* makes a case for the miracles at Bethesda not being genuine.) Regardless, what Jesus does is not based upon the validity of any angelic activity, or actual miracle that had occurred, but just the opposite.
 - b. *"A certain man was there, which had an infirmity thirty and eight years."* Just always full of compassion, found the one man who was arguably the most pitiable among that great multitude of impotent folk. The man was not only impotent, but friendless and hopeless.
 - c. Jesus asked him, *"Wilt thou be made whole?"* The man was there at the pool. He was making what effort he could when the occasion to enter the pool came. Yet, he could not get into the pool first. The despair in his voice must have been evident.
 - d. *"Jesus saith unto him, Rise, take up thy bed, and walk."* The healing did not occur predicated upon any faith the man possessed that Jesus was the Christ. This man *"wist not who it was"* that had made him whole. These facts put the lie to the explanations for the failures of modern faith healers.
 - e. *"And immediately the man was made whole, and took up his bed, and walked."* While it is true that some of the miracles of Jesus are "a parable of redemption" (Johnson, 86). It is not always the

case. The healing of the paralytic born of four, the raising of the widow's son and Lazarus, the restoration of Peter's mother are just a few examples wherein Jesus healed immediately and unconditionally. This, too, is such a case.

- f. "Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee." There are not many things worse than paralysis, or even death, by worldly standards (Hebrews 10:29). However, from a spiritual perspective, being crippled is to be preferred to eternal damnation (Mark 9:43–49; Matthew 5:29; 18:8).
 3. "The same day was the sabbath. The Jews therefore said unto him that was cured, it is the sabbath day: it is not lawful for thee to carry thy bed." This, like every other complaint of the Jews, was a baseless misrepresentation of the Law and what Jesus had done and commanded. Jesus was already having conflict with the Pharisees (John 3:11, 32, 4:1–3). This seems to have been their first attempt had finding something of which to accuse Him (Matthew 12:10; Luke 11:54; John 8:6).
 - a. "He that made me whole, the same said unto me, take up thy bed, and walk." The man has had time to reflect on the miracle, and the questions of the Pharisees compel him to reason about what has happened. Though he knew not Jesus, and the Lord had made no claim based upon the miracle, the man nevertheless understood that Jesus was one with authority, and sufficient authority to be recognized as a proper actor respecting the Law.
 - b. "The man departed, and told the Jews that it was Jesus, which had made him whole." After his second encounter with Jesus wherein He learned the Saviour's identity, the man reported that it was Jesus that had healed him. It was not a case of betrayal, but of genuine desire that these men know and have opportunity to examine his benefactor.
 - c. "Therefore, did the Jews persecute Jesus, and sought to slay Him." From the very beginning their enmity against Jesus was born of the party spirit and jealousy. Jesus was rapidly becoming popular. He was arousing questions and encouraging thought that challenged the party dictates. Jesus was causing "trouble" which they neither desired or intended to properly address.
 - d. Perhaps they had asked Jesus by what authority he was acting (*cf.* Matthew 21:23; Lk 20:1–2), or maliciously attributed His miracle to a demon (John 8:48; *cf.* Matthew 12:24). Whichever, the next words of Jesus explain their anger against Him: "My Father worketh hitherto, and I work." In these words, Jesus compounds His offense: (1) He rejects the authority of the rabbis on the Sabbath (John 7:19); (2) He claims the authority of Heaven in His actions (John 9:4), and (3) He makes Himself equal to God (John 10:30, 33).
- B. Jesus's Response to the Jews on this Occasion (5:19–47)
1. The Claims of Jesus (5:19–29)
 - a. "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." Jesus declares Himself to be a man under authority, a true obedient Son. He claims an intimacy of relationship which none other has had, "what He seeth the Father do." The word *blepo* is used both literally (John 1:29) and figuratively (John 9:39–41). Jesus is using the word with a figurative connotation respecting the revelation and authority which the Father was giving Him (John 5:20–25).
 - b. "What things soever he doeth, these also doeth the Son likewise." Broadly this could be construed as referring to equality in power. However, in the context, Jesus is talking about the redemptive

plan (5:24–29). Jesus is doing what the Father has planned since before the foundation of the world (John 1:29, 36; 1 John 2:2; 3:5; Revelation 1:5; 13:8). Thus, Jesus has in view that of which he wrote in 1 John 4:10–17. The Son was doing the will of the Father (*cf.* John 19:30).

- c. *“As the Father raiseth up the dead...the Son quickeneth whom he will.”* The language here is a little ambiguous, is Jesus intentionally making a play on the words. We know that the Father empowered the prophets to raise the dead in times past (Hebrews 11:35), but this was not a “common” thing. Jesus is talking about His own resurrection from the dead and the inherent accomplishments thereof (John 6:39–40; 1 Corinthians 15:45; Philippians 3:21). The Father has placed all redemptive power and authority in the Son (John 5:22, 27).
- d. *“The hour is coming, and now is, when the dead shall hear the voice of the Son of God...”* These are those who are dead in sins (Ephesians 2:1, 5; Colossians 2:13). The voice they hear is the Gospel (*cf.* John 3:8; 8:43, 47; 10:3, 8, 27; 14:24). Everyone who believes the Gospel is made alive (John 6:63; Romans 6:9–13; 8:11–13). *“The hour is coming, in the which all that are in the graves shall hear his voice...”* These are those who are dead in their graves, the physically dead, righteous and wicked (Acts 24:15). The voice they shall here is His at the final judgment (Matthew 25:31–46).
- e. In these verses Jesus claims the authority of the prophet (John 5:20; Deuteronomy 18:15–18), the Son of man (John 5:27; Daniel 7:13–14), David the King (John 5:22; Ezekiel 37:24; Hosea 3:5), and the Son of God (John 5:23; Zechariah 13:7). Jesus is clearly defining Himself as the Messiah of God.

2. The Five Witnesses to these Claims (5:30–47)

a. Jesus’ Own Testimony (5:30–31)

- (1) *“I can of mine own self do nothing: as I hear, I judge: and my judgment is just...”* Jesus affirms again that He is not an independent actor, that He is one under authority. This affirmation is essential to understanding two things: (a) the complete and real humanity of the Christ, as Messiah Jesus does not claim to be drawing upon inherent divine attributes; (b) the hierarchal nature of the Godhead; the Son is equally God while in subjection to the Father. Jesus does not say anything here that separates him from those whom He came to redeem (Hebrews 2:14–17). In the flesh He is dependent upon the Father (John 1:14; 5:19; 6:38; Philippians 2:6–7), but He and the Father are one, perfectly united in the execution of the redemptive plan.
- (2) *“I seek not mine own will, but the will of the Father which hath sent me.”* Whatever Jesus thought, said or did, it was the Father’s will. Jesus was not a mindless robot, but He was an obedient Son (John 4:34; 5:19; 8:28; 12:49; 14:10). He stood in stark contrast to the Rabbis, priests and teachers of the day (John 5:43–44; 7:28; 10:25; 12:28; 17:6, 26; *cf.* 1 Corinthians 1:15). Whatever honor was accorded the Son was given to the Father because He acted in the name of the Father (John 5:23).
- (3) *“If I bear witness of myself, my witness is not true.”* This is an important apologetic principle. It does not reflect upon Jesus’ truthfulness, credibility or competency (John 8:13–14). Rather, testimony must be corroborated (Deuteronomy 17:6; 19:15; Matthew 18:16; 2 Corinthians 13:1; Hebrews 10:28). Jesus’ word alone, the claim made was insufficient to prove the claim. Jesus understood this and appealed to the greater evidence for proof.

b. The Testimony of the Baptist (5:32–35)

- (1) *“Ye sent unto John, and he bare witness unto the truth.”* The Jews recognized John as a prophet (Matthew 21:26; Mark 6:20; Matthew 14:5). He affirmed that Jesus was the Christ, the Lamb of God that takes away the sins of the world. However, while John’s testimony was the truth it was indirect (John 1:29–34; 3:26–30). Therefore, Jesus said, *“I receive not testimony from man.”* As truthful as John was, he could not bear the testimony of Heaven.
- (2) *“He was a burning and a shining light: and ye were willing for a season to rejoice in his light.”* Just as these were turning against Christ, they had turned against John. Evidently, he was in prison now (John 3:24). His popularity with the ruling classes was weakening because of Herod, and his message had exposed their hypocrisies (Matthew 3:7; Luke 3:7–9).

c. The Testimony of the Miracles (5:36)

- (1) *“The works which the Father hath given me to finish, the same works that I do...”* Jesus is speaking of a progressive list of works, not just this healing of the cripple at Bethesda. John considers the entire scope of Jesus’ miracles as a class of evidence that must be explained in any rebuttal of the apologetic for Jesus of Nazareth (John 20:30–31). Consider: (a) They cannot be denied (John 7:31; 12:17–19); (b) they cannot be attributed to insanity (John 10:20); (c) they cannot be attributed to Satan (John 8:48); (d) they cannot be ignored (John 5:11–12; 9:16).
- (2) What do the miracles say about Jesus? *“The same works that I do, bear witness of me, that the Father hath sent me.”* A fair and impartial consideration of the works which Jesus did of necessity forces the conclusion that the Father sent Him (John 3:2; 10:25; 15:24; 1 John 5:9).

d. The Testimony of the Father (5:37–38)

- (1) *“The Father himself, which hath sent me, hath borne witness of me.”* God bore witness to Jesus at His baptism speaking from heaven (Matthew 3:17; cf. John 1:29–34).
- (2) *“Ye have neither heard his voice at any time, nor seen his shape.”* To what is the Lord referring? Is He making something of His personal knowledge of God on His throne (John 1:14, 18; 6:46; 7:29; Matthew 11:27; Luke 10:22)? Is He referring to their limited knowledge of the Godhead under the Covenant of Sinai (Hebrews 12:18–20)? Or, is Jesus saying their ignorance of the Almighty persists and grows because they have rejected Him whom the Father has sent (John 8:19)?

e. The Testimony of the Scriptures (5:39–47)

- (1) *“Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.”* Jesus told the Rich Man in torment, *“They have Moses and the prophets, let them hear them.”* Jesus is on every page of the Old Testament. The Jew could know Jesus as the Messiah if they would only accept what the Law, Psalms and Prophets said of Him (John 1:45; Luke 24:44).
- (2) *“And ye will not come to me, that ye might have life.”* It was not enough to be a Jew. It was not enough to participate in the Covenant of Moses. It was not enough to keep the traditions of the elders. Israel must come to and trust in their Saviour, the Messiah.
- (3) *“I receive not honour from men.”* Jesus came seeking the honour that comes only from God (John 5:44; 12:43). He came as the humble servant of the Father, offering only the obedience

of faith. They sought “honour one of another” (Matthew 23:5–12), because of this they could not receive the honour that comes from God alone (Romans 2:29; 2 Corinthians 10:18).

- (4) “There is one that accuseth you, even Moses, in whom ye trust.” The Law in which they gloried condemned them (John 9:28–29; Romans 2:1–11). They perverted it by their traditions (Matthew 15:7–9; 23:1ff) and ignored its righteous principles (John 7:19). Had they truly trusted in Moses they would have followed Christ (John 6:44–45).
- (5) “But if ye believe not his writings, how shall ye believe my words?” These Jews were resisting Jesus making application of the Scripture to Himself. Sometimes the language of the Jews indicates their rejection of Jesus on grounds that He did not fulfill prophecy accurately. Other times they reject the concept of incarnation outright. The point being that Jesus’ interpretation of Scripture was not completely out of step with the Rabbis. The point of the text is that a sincere student of the Law and Prophets would reach the conclusion that Jesus of Nazareth is the Christ of God.

C. The Feeding of the Five Thousand (6:1–15)

1. “After these things Jesus went over the sea of Galilee...” After an extensive ministry with the Twelve Jesus carried them apart to seek rest but the multitudes would not allow it (Mark 6:31–34). The place that they chose for their sabbatical was in the deserted regions near Bethsaida (Luke 9:10–12; cf. Matthew 11:21; John 1:44).
2. “They saw his miracles which he did on them that were diseased.” Luke indicates that the Apostles had been working miracles as well and attributes these to Jesus (9:1–7; cf. John 4:2).
3. “And the Passover, a feast of the Jews, was nigh.” This would be near the end of Jesus’ second year of ministry (John 2:13; 5:1).
4. “Whence shall we buy bread, that these may eat?” (cf. 6:6). Jesus is not looking for solutions, He is testing their faith (Matthew 14:16; Luke 9:13). This is very interesting in light of what the parallel texts indicate about the mission which these men had just completed. As much as they have seen and done at this point, they still do not recognize the power of God.
5. “Andrew, Simon Peter’s brother, saith unto him, there is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?” Their solution is woefully inadequate, Andrew even admits it. One may observe that all the attempts of men to “feed” the soul do not meet the need for “food.” Only Jesus can provide (John 6:68).
6. “And Jesus took the loaves; and when he had given thanks, he distributed to the disciples...likewise of the fishes as much as they would.” Here is a miracle of incredible proportions, just as Moses called forth the manna, the quail and the water in the wilderness, Elijah the limitless oil and meal, Elisha the abundant oil in the cruse; Jesus works a miracle that shows both His power, authority, compassion and divine character.
7. “Gather up the fragments that remain, that nothing be lost. Therefore, they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.” This is what remained after 5,000 men had eaten to their fill. Jesus observes the principle of “waste not want not.” We could learn that God’s grace is not a thing to be abused or cheapened (Jude 4). If nothing else, we should marvel at the its abundance (John 1:16; cf. Ephesians 1:7).

8. *"This is of a truth that prophet that should come into the world"* (Deuteronomy 18:15; John 1:21, 25; 4:19; 9:17). This is the intended purpose of the miracle (John 20:30). Jesus will make the connection again in his discourse to the Jews showing Himself to be greater than Moses (John 6:32–33).
9. *"When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone."* The response of the multitudes to Jesus is a demonstration of the shallowness of their faith. They did not see Him as the Saviour of the World, or even properly as the Redeemer of Israel. Their response to Jesus is carnal: *"Ye seek me...because ye did eat of the loaves and were filled."* Jesus could resolve their problems in the flesh, but this was not His purpose (John 4:34). These men had not yet learned what Jesus taught the paralytic; there is something much worse than privation, disease and death (John 5:14).
 - a. Jesus was surely the King of kings (John 18:36–37; Revelation 17:14; 19:16; cf. 1 Timothy 6:15), but these men desired Him to be a king among kings. It seems on at least one other occasion the people would have accepted Jesus as a king, when He entered into Jerusalem riding upon the asses colt (Luke 19:11, 37–40).
 - b. Jesus made it clear that His kingdom was not an earthly, carnal kingdom (John 18:36); despite that fact some misunderstood, and others misrepresented (Luke 23:2; John 6:15; 12:13; 19:12).

D. Jesus Walks Upon the Water (John 6:16–21)

1. *"And when even was now come, his disciples went down unto the sea..."* As observed earlier, Jesus and the Twelve had sailed probably from Capernaum to Bethsaida and gone with Jesus out into the wilderness skirting the eastern shore of the lake (Luke 9:10). After the miracle of feeding the 5,000 Jesus sent the Twelve back to Capernaum while he sent the multitude away (Matthew 14:22).
2. *"And the sea arose by reason of a great wind that blew..."* To cause such a storm was within the Lord's power (Psalms 107:25); yet, there is no reason to believe that He did. The disciples had been watching the weather, waiting for the Master (Matthew 14:23), His delay and the press of the storm made it necessary for them to leave without Him (Matthew 14:22). These sudden storms are reportedly quite common on the Sea of Galilee (Matthew 8:24; cf. <https://christiananswers.net/q-eden/ednk-seaofgalilee.html>). The men had rowed about three to three and a half miles into a headwind as they were coming from the east and headed west toward Capernaum (Matthew 14:24; Mark 6:48). They had begun at dark which would have been during the first watch, and now it is the fourth watch, after 3:00 in the morning.
3. *"They see Jesus walking on the sea and drawing nigh unto the ship: and they were afraid."* Matthew 14:26 and Mark 6:49 indicate that the disciples thought that they had seen a *phantasma*, a specter or an apparition. It is doubtful that the Twelve thought they "had seen a ghost," but perhaps an angel or other heavenly sign (Matthew 1:20; 2:13; 24:27, 30; Mark 16:9; Luke 9:8). Whatever it was; it was that which nature could not explain. There are many of these appearances in the Old Testament record, all of which were occasions of fear and trembling (Hebrews 12:21).
4. *"He saith unto them, it is I; be not afraid."* Jesus comes to His disciples after they have rowed all night. They are tired; they are concerned about the weather; then suddenly, they are frightened by this miraculous sight. But all is well at the sound of His encouraging voice (cf. Mark 6:50). John does not record the fact that Peter asked to walk on the water with Jesus and other details (Matthew 14:28–31). *"Then they willingly received him into the ship: and immediately the ship was at the land whither they*

went." Matthew records that the Twelve worshipped Jesus and confessed that He was the Son of God (14:33). This was the desired effect of the miracle, which Jesus determined was necessary because of the hardness of their hearts respecting the feeding of the 5,000 (Mark 6:51–52). These two miracles demonstrate Jesus' authority over want, over nature, over time, over space, and so much more. Who else could he be but the Son of God (*cf.* John 7:31)?

D. The Discourse on the Bread of Life (6:22–71)

1. Jesus Addresses the Multitude (6:22–40)

- a. "*Rabbi, when camest thou hither?*" The question indicates that they recognized a mystery surrounded Jesus' activities over the past couple days. They should have been open to a reconsideration of their opinion of this Teacher. There is certainly more to Him than meets the eye!
- b. "*Ye seek me, not because ye saw the miracles...*" This multitude has been following Jesus in the wake of a great many miracles which He has worked during this recent sojourn in Galilee (John 6:2; *cf.* Luke 9:1–6, 10–11; Mark 6:1, 7–13, 30–34). This layover in the dessert was intended as a sabbatical, but the people followed, and Jesus taught them. This teaching was having the desired effect and now Jesus is going to lay before them the challenge of the Gospel.
- c. "*Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life...*" Jesus with these words defines the purpose and intent of His ministry. It is not carnal, unto the flesh; it is spiritual unto eternal life. Jesus does not forbid working, but the laying up of treasures upon the earth (Matthew 6:19–21). If a man won't work neither should he eat (2 Thessalonians 3:10). The work of the Kingdom of Heaven requires that we work, earn and provide for ourselves and for those who cannot (Ephesians 4:28).
 - (1) "*Which the Son of man shall give unto you.*" Jesus is the source of eternal life (John 1:4; 3:15–16, 36; 4:14, 36; 5:24–29, 39–40). His death is the ground of our salvation, and faith in Him is the means to it. It is the Gospel that reveals it, that is preached so that men may believe, and which must be believed in order to receive it.
 - (2) "*Him hath God the Father sealed.*" **Sphragizo** means "to stamp with a signet or private mark." John uses it twice, here and earlier in John 3:33. In Matthew 27:66, it signifies the placing of the Roman Governor's seal upon the tomb of Jesus attesting to Rome's authority in the case of Jesus. Paul uses the word in Romans 15:28 of the transfer of the collection to the elders of the Jerusalem church (2 Corinthians 8:21). In 1 Corinthians 1:22 Paul uses it of the proofs of apostolic authority. Here Jesus uses it to refer to the effect of the miracles which He has worked; they are a seal, an attestation, to His claims that He is the Son of God, the Saviour of the world (*cf.* John 5:37; 8:18).
- d. "*Then said they unto him, what shall we do, that we might work the works of God?*" Jesus had just told them to "work" that they might receive the food that is unto everlasting life. This was not lost on these disciples and so they ask the question.
 - (1) "*This is the work of God, that ye believe on him whom he hath sent.*" Jesus again predicates eternal life upon trusting in Him as the Messiah of God, the bread, the true heavenly manna, that provides redemption and reconciliation (*cf.* John 3:15–18; 1 John 3:23).
 - (2) "*They said therefore unto him, what sign shewest thou then, that we may see, and believe there? what*

dost thou work?" This request reveals that of which Jesus had accused them was indeed true (6:26, 31). This is a thinly veiled attempt at getting Jesus to give them what they want, bread. However, Jesus will have none of it.

- (3) *"Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven."* Yet, the Lord is still willing to engage them for salvation's sake. Jesus makes it clear that the bread, manna, which Moses provided is not the kind of bread of which He speaks. Consider: Exodus 16. The Jews ate manna every day for forty years and were still hungry the next day. On some occasions, the manna did not satisfy their hunger (Numbers 21:5). What Jesus was offering was a bread which satisfied all desires (*cf.* John 4:14–15, 6:35).
 - (4) *"That ye also have seen me and believe not."* Jesus did not accede to their request to work a miracle; they had seen sufficient signs (6:2ff.), now it was time to believe. Jesus is asking them to consider the evidence, explain the works He had done, and act in a reasonable and rational way regarding the conclusion.
 - (5) *"This is the will of him that sent me, that everyone which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."* Jesus is talking about mental perception, not visual perception. Those who accept the evidence and receive the Christ (John 1:11–12; 3:33, 4:45) become the inheritors of eternal life at the resurrection of the dead (John 5:28–29; 11:25; 17:2–3).
2. Jesus Addresses "the Jews" (6:41–59)
- a. *"The Jews then murmured at him, because he said, I am the bread which came down from heaven."* The phrase "the Jews" is used by John more than 60 times in this book. In some instances, it is used to refer to the ruling class (John 1:19; 2:18, 20; 3:25; 5:10, 15). At other times it is a national designation (John 2:13; 3:1; 4:9; 5:1). Context will generally bare out who is in view. Here it seems to be the rulers or their representatives (*cf.* John 1:19; 3:25; 5:33; *cf.* Matthew 3:7; Luke 7:29–30).
 - (1) *"I am the bread which came down from heaven."* The persecution against Jesus had begun in Jerusalem after the healing of the cripple on the sabbath at Bethesda when He had claimed *"My Father worketh hitherto, and I work."* In both instances the audience understood Jesus to be claiming to be more than a man; He was claiming to be deity.
 - (2) *"The Jews then murmured at him,"* that is, they grumbled or complained in an accusatory tone (John 6:60–61, *cf.* Matthew 20:11; Luke 5:30; 1 Corinthians 10:10). Remember this is Capernaum, while they had been kinder to Him than His hometown of Nazareth, there were still men there who doubted that Jesus was the Christ (John 6:59; *cf.* Matthew 11:23; Luke 10:15).
 - (3) *"Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that he saith, I came down from heaven?"* As good a human being as Jesus must have been (Matthew. 3:14), it was difficult for his neighbors and kinsmen to accept this claim for divinity (John 7:3–5; 10:20; Mark 3:21; 6:3).
 - b. *"No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day...It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me."* Jesus tells them to not be startled or bewildered by these things, to quit arguing among themselves about it and sincerely search the Scriptures (*cf.* John 5:39). An understanding of the nature of the Messiah, His deity and

humanity can only be achieved through the doctrine of God in the prophets and accepted by faith.

(1) *“Not that any man hath seen the Father, save he which is of God, he hath seen the Father.”* The only one that has seen God, the Father is God, the Son (John 1:18; 5:37; 7:29; 8:19). No man will know the Father as does the Son until the Son confesses us before the Father in the resurrection. The statement is to be joined with verse 44, and when understood further emphasizes that we accept Christ through faith in the teaching and not by a direct encounter with the Father. Jesus is the only man that has seen the Father.

(2) *“Verily, verily, I say unto you, He that believeth on me hath everlasting life.”* Those who have heard and learned of the Father through the prophets, through the Baptist, through the Christ and through the Gospel will inherit eternal life (John 20:30–31).

c. *“I am that bread of life. Your fathers did eat manna in the wilderness and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die.”* They had asked Jesus for manna, which they misunderstood as the “bread of heaven.” Jesus reiterates that the Bread of Heaven produces eternal life. That for which the Jews asked did not (John 6:30–31, 58). All those who had come out of Egypt and eaten of the manna, except Joshua and Caleb, died in the wilderness.

(1) *“I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world.”* Jesus is making it clear (cf. 3:33), He is the Bread of Life which came down from Heaven to die for the sins of the world (John 2:19; 3:16–18; 4:14, 34; 5:20, 25–26, 36).

(2) *“Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.”* They were on the right track. However, Jesus did not mean cannibalism (John 6:52). Yet, they could not perceive that the Son of God must die for their sins (cf. John 3:10; Isaiah 53). Their pride was such an obstacle to their coming to faith (John 5:44; 12:43; Romans 2:29).

(3) *“For My flesh is food indeed, and My blood is drink indeed. He who eats My flesh and drinks My blood abides in Me, and I in him.”* Just as bread and water sustains physical life, the flesh and blood of Jesus on the cross of Calvary gives eternal life. The “eating” and “drinking” of which Jesus speaks is obedient faith (John 6:40, 63, 68; 14:23; 15:10; 1 John 3:24; 4:12–16).

3. Jesus Addresses the Twelve (6:60–71)

a. *“Many therefore of his disciples, when they had heard this, said, this is an hard saying; who can hear it?”* the winnowing process is under way (cf. Matthew 13:10–16). What Jesus is saying to them is altogether disagreeable. These men cannot comprehend any meaning of these words that would be palatable to them. It is at this point they give up attempting to understand or to learn.

b. *“What and if ye shall see the Son of man ascend up where he was before?”* Having just spoken of His death, Jesus now turns to His resurrection and glorification. It is the entire concept of an incarnate Word suffering, dying and rising from the dead in atonement for the sins of the entire world that these Jews found offensive. Therefore, *“from that time many of his disciples went back and walked no more with him.”*

c. *"Then said Jesus unto the twelve, Will ye also go away?"* I do not think we realize the Apostles were imperfect men with imperfect faith. Yet, Jesus understood it (v. 70, cf. Matthew 26:22, 25, 56; Mark 14:19). At this point Jesus was sure of Judas, but the others were also capable of betrayal and a collapse of faith. Peter's answer must have been comforting, *"Lord, to whom shall we go? thou hast the words of eternal life."*

(1) *"The words of eternal life..."* Peter's response indicates that he had understood the Lord earlier (cf. 6:44–45). Peter was not waiting for a direct manifestation of the Spirit. Neither did He already have what the Creeds require for regeneration. If he did, why did Jesus ask this question? If he did not, why did Jesus ask this question?

(2) Peter readily accepted that justification by grace through faith required instruction from the Great Teacher. Therefore, he and the other Apostles chose to remain and be taught of God so that they might have everlasting life (John 6:44–45).

(3) *"We believe and are sure that thou art that Christ, the Son of the living God."* This is one of several times that Peter confesses Jesus openly (cf. Luke 5:8; Matthew 14:33; 16:16; 26:33–35; John 13:36–38).

V. The Period of Conflict (John 7:1–11:54)

1. Jesus in Galilee (John 7:1–13)

a. *"After these things Jesus walked in Galilee; for He did not want to walk in Judea, because the Jews sought to kill Him."* Once Jesus returned to Capernaum from the wilderness of Bethsaida Jesus remained in Galilee for fear of the Jews (John 5:16, 18). There is no record of His attending the Passover (John 6:4) and many commentators assume He did not attend. However, it is mere assumption, to attend would not be a contradiction of John 7:1, but it would be a good indication of the danger He faced. John is the only one to account for the number of Passovers during the ministry of Christ, he alone specifies the feast of Tabernacles and the Feast of the Dedication. It is always from a chronological perspective and not a matter of recording attendance at a certain number of feasts. Jesus had the custom of attending from His youth (Luke 2:41). It is not necessary to conclude He did not attend, when He may have done so in secret (John 7:10).

b. *"Now the Jews' Feast of Tabernacles was at hand."* The events before us occurred about six months after the miracle of feeding the five thousand, the gap corresponds to the events recorded in Mark 7–9.

c. *"For there is no man that doeth anything in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world."* The attitude of Jesus' kinsmen is difficult to gauge. Had they not seen the miracles? Evidently, they had. Were they jealous to the point of encouraging Him to risk His life? Hopefully not. Are these the words of creeping doubt, now that His followers are turning away? John ascribes it to unbelief (7:6), but so many motives lead to such a thing. Their suspicion or doubt seems to have been dispelled after the resurrection (Acts 1:14). Even the intimacy of family association is not a surety of abiding faith. We must rely upon our own, and not another's confidence (cf. Luke 1:1–4).

d. *"Your time is alway ready. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil."* Whatever the grounds for the unbelief, Jesus makes it clear that His reluctance to travel Judea has nothing to do with fear, or disappointment at the attitudes of His former disciples (John 6:60–61, 66).

- (1) *"Your time is always ready."* The time of the false disciple and self-seeker whose view of things is only temporal and carnal is "always ready," i.e., at all times ready (John 6:15, 26, 60).
- (2) *"My time is not yet come..."* Jesus contrasts "my time" with "your time." Jesus was on His own schedule following a divine plan. At least 15 times the English word "time" occurs; yet, only three times does it translate *kairos*, meaning a proper time (5:4, 7:6,8). The word most often used by John is *hora* (John 2:24; 4:21, 23; 5:25; 7:30; 8:20; 12:23, 27; 13:1; 17:1). Jesus is saying that the masses that followed their carnal desires concerning Him were always ready for Him to "give a sign" or "restore again the Kingdom to Israel." However, His time was "not yet," He waited for the "fullness of time" (Galatians 4:4).
- (3) *"The world cannot hate you; but me it hateth, because I testify of it."* Whatever their motives or failures of understanding, their sentiments were in line with those of the carnal. Therefore, the world did not hate them (John 15:18–19; 1 John 3:12–13). Yet, the world did hate Jesus because His doctrine exposed their wickedness (John 3:16–19; 1:4, 9–11; 8:12; cf. Ephesians 5:13).
- e. *"Then the Jews sought him at the feast, and said, where is he?"* The multitudes were looking for Him and the debates about him continued (cf. John 7:43; 9:16; 10:19). These debates angered the Jewish leadership (John 7:32) because free exchange of ideas, honest contemplation of Scripture and the reasoned application thereof leads men to believe (Proverbs 27:17; 25:9; Matthew 18:15; Leviticus 19:17; James 5:20; Nehemiah 8:8; Hosea 4:6; Amos 8:11). Those without the truth, fear the truth.
- f. *"Howbeit no man spake openly of him for fear of the Jews."* The word was out that discussions about Jesus were forbidden. Violations resulted in expulsion from the synagogue (John 9:22; 12:42; 19:38).
2. Jesus in Judea at the Feast of Tabernacles (John 7:14–10:42)
- a. In the Temple the First Day (7:14–53)
- (1) *"My doctrine is not mine, but his that sent me."* Jesus did not claim any authority as a rabbi or teacher (cf. John 5:43–44; 7:28–29, 33; 12:49; 14:24; 1 Corinthians 1:15). Jesus claimed to be sent (John 4:34; 5:24, 30, 36–37; 8:26, 42; 11:42; 12:44–45; 13:20; 15:21; 20:21), He was the Apostle from Heaven (Hebrews 3:1).
- (2) "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Better as, "If anyone is willing to do His will, he will know of the teaching, whether it is of God or whether I speak from Myself." (NASV). The greatest impediment to understanding the Word of God is a genuine desire to do the will of God. Jesus here assumes that His Gospel is understandable, doable and capable of being distinguished from doctrines of human origin.
- (a) "He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him." A true teacher come from God honors God by correctly teaching the Law and not seeking honor for Himself or His party. Whatever authority Jesus claimed as a teacher inhered in His faithfulness to the word. This is true of any teacher (Galatians 1:9–11). Rabbis always taught in the name of another, this fact alone distinguished Jesus from all the rest as a teacher.
- (b) *"The people answered and said, thou hast a devil: who goeth about to kill thee?"* It is interesting that they immediately run past the charge at issue, you do not keep the law, which was proven in the reality of the conspiracy to put Him to death (Deuteronomy 17:5–7) and charge Him

- with insanity for thinking someone was trying to kill Him (John 7:1; cf. 5:16, 18).
- (3) *"I have done one work, and ye all marvel."* However, Jesus is not distracted. He lays out the issue concerning the Sabbath and His claim to be the Son of God (John 5:10–18).
- (a) *"Ye on the sabbath day circumcise a man."* Jesus is showing that they understand that the prohibition from work on the Sabbath was not a universal prohibition of all activity. Specifically, that the law could not be construed in such a way as to prohibit necessary and required activity.
- (b) *"Are ye angry at me, because I have made a man every whit whole on the sabbath day?"* Obviously what Jesus did was authorized by the Law, it was approved of God (else explain the miracle), and the man did nothing (carry his bed) that the Law prohibited. Jesus is arguing from the principle that one ought not to condemn in another what he allows for himself. If it is right to cut-off the flesh on the Sabbath, it certainly must be right to restore the flesh whole on the same day. That being the case, it goes without further need of proof that the one doing such a thing is truthful and approve of God.
- (c) *"Judge not according to the appearance but judge righteous judgment."* Here is a statement of the Law of rationality, before a conclusion may be reached one must have all the facts in the case. Accepting the fallacy of a partial truth is a dangerous thing. This text is the corollary to Matthew 7:1).
- (4) *"Do the rulers know indeed that this is the very Christ?"* Jesus put the Jewish leaders to silence. Their inability to answer the argument left some wondering that Jesus may be the Messiah. Yet, some still stumbled at the fact they knew Him to be the carpenter from Nazareth (Matthew 13:55; Mark 6:3; Luke 4:22).
- (a) Jesus again calls them to the evidence: *"Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not."* Jesus is forcing the question: *"Can the Father do what I have claimed or not?"* (cf. Luke 1:37).
- (b) *"They sought to take him: but no man laid hands on him, because his hour was not yet come."* The Jewish leaders and their ignorant dupes in the crowd would have arrested Jesus then, but His hour was not yet come, it wasn't the fullness of time.
- (c) *"And many of the people believed on him."* The evidence considered has the desired effect, the honest seekers are convinced and believe. Jesus cannot be an imposter; the miracles preclude that conclusion. Jesus must be who He claims to be. As difficult as it is to accept, this carpenter must be the Christ.
- (d) *"The Pharisees and the chief priests sent officers to take him."* The positive response of the people accelerates the plans of the officials and an arrest attempt is ordered. They want this discussion stopped.
- (5) *"Then said Jesus unto them, yet a little while am I with you, and then I go unto him that sent me."* Their effort to arrest Him elicits a cryptic but not incomprehensible response from Jesus concerning His death. Jesus knows that the hour of His glorification approaches (John 13:33; 16:16).
- (a) *"Ye shall seek me and shall not find me: and where I am, thither ye cannot come."* Jesus will be blunter in His next exchange with these unbelieving Jews (John 8:20–24). Jesus is going to the Father (John 14:12, 28; 16:16–17, 28).

- (b) *"Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?"* Not an altogether unreasonable conclusion, but shallow and indicating that many still do not comprehend how Jesus will end at the hand of the Jews.
- (c) Others, struggle with the words saying, *"What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?"* They understand that Jesus is not merely threatening to leave the country, but still they are unsure (cf. John 8:24).
- 6." In the last day, that great day of the feast, Jesus stood and cried, saying, if any man thirst, let him come unto me, and drink." Some think the eighth day of the feast others the end of the day, each of which according to tradition was attended by remarkable ceremonies. Of these JFB state: "The generally joyous character of this feast broke out on this day into loud jubilation, particularly at the solemn moment when the priest, as was done on every day of this festival, brought forth, in golden vessels, water from the stream of Siloah, which flowed under the temple-mountain, and solemnly poured it upon the altar. Then the words of Isaiah 12:3 were sung, with joy shall ye draw water out of the wells of Salvation, and thus the symbolical reference of this act, intimated in Joh 7:39, was expressed." (See also Guy N. Woods and consider: Zechariah 14:8; Isaiah 58:11; Psalms 36:8–9).
- (a) *"He that believeth on me, as the scripture hath said..."* Those who drink are those who received and obeyed the teaching of Jesus. Jesus speaks of spiritual thirst, just as he had earlier. This thirst is the hungering and thirsting after righteousness which characterizes every disciple of Christ (John 6:35; cf. Revelation 7:16; Matthew 5:6; Isaiah 49:10). A thirst which is satisfied only by Himself as the Messiah (John 4:10, 14). This water produces life and ever flows to satisfaction within the believer.
- (b) *"Out of his belly shall flow rivers of living water..."* We must distinguish between the water and it's outflowing from these believers. Jesus was offering Himself and His Gospel at that very moment, but promising that some believers would themselves become a conduit of this water.
- (c) *"But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified."* Not the water, but the outflowing of this water through believers. What Christ speaks here of figuratively, He speaks plainly of on the Mount of the Ascension in Mark 16:15–20. On Pentecost following Christ's ascension unto glory the Spirit came upon the Apostles and they in turn bestowed the Spirit through the laying their hands upon certain believers (Mark 16:19; John 12:16, 23, 28; 13:31; 14:26; 20:17; Acts 1:4–11; 2:1–4; 8:15–18). This is not a universal or eternal promise as we see it is circumscribed by other passages which limit it.
- (7) *"There was a division among the people because of him."* The debate continues, some are coming to see Jesus as the Messiah: others are still hindered by ignorance and prejudice as their arguments indicate.
- (a) *"Shall Christ come out of Galilee?" "The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles"* (Matthew 4:6; Isaiah 9:1–2).
- (b) *"Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?" "And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of*

- thee shall come a Governor, that shall rule my people Israel" (Matthew 5:1–8; Micah 5:2).
- (8) *"And some of them would have taken him; but no man laid hands on him."* A reiteration of the earlier intent of the leaders (7:30) as their complaint against the officers picks up in v. 45.
- (a) *"Why have ye not brought him?"* It is interesting to note that they did not justify their lack of compliance on the people, or the disciples or even Jesus. Their justification was that they marveled at His words.
- (b) *"Never man spake like this man."* This is not commentary upon His oratory, but the content of His discourse. Jesus spoke with authority (Matthew 7:29). Jesus spoke to be understood (Mark 12:37). Jesus spoke wisdom (Mark 6:2). Jesus spoke words that went to the hearts of men (Luke 4:22).
- (c) *"Are ye also deceived? Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed."* The arrogance and pride contained in this sentence is overwhelming. "Only the ignorant and unlearned would possibly believe anything this fellow says. Shut up, listen to us and do what we tell you to do." The last place a remark like this should be found is in the mouth of a religious teacher. This is influence and rule by intimidation and insult.
- (d) *"Nicodemus saith unto them...Doth our law judge any man, before it hear him, and know what he doeth?"* (John 3:2). Whether or not Nicodemus believes at this point matters not, without the character displayed here he never would have come to faith (Deuteronomy 1:17; 17:8; 19:15; Luke 23:22). All any believer should ask for is a fair hearing. However, Satan is always doing what he can to shut the mouths of truth speakers: threats, intimidation, lies, assassination. These are common weapons in his arsenal of truth suppression.
- (e) *"Art thou also of Galilee?"* As usual, those in error respond with personal attacks and misrepresentation of the facts, all of which is encouraged by ignorance and prejudice. Jesus was not of Galilee (Luke 1:23, 31, 33, 38) and did not claim to be of Galilee (Luke 1:32, 69; 2:11), but the prophets did mention that the Light of the Messiah would arise in Galilee which it did (Isaiah 9:1–2; Matthew 4:15).
- b. Jesus in the Temple the Second Day (8:1–59)
- (1) The Woman taken in Adultery (8:1–11)
- (a) *"Jesus went unto the mount of Olives. And early in the morning he came again into the temple, and all the people came unto him; and he sat down and taught them."* Jesus evidently spent the night in Gethsemane which was his custom when visiting Jerusalem (John 18:2; Luke 21:37; 22:39). Jesus remained in Jerusalem after the feast to teach in the Temple (7:37). As usual, the multitudes thronged to hear Him teach.
- (b) *"The scribes and Pharisees brought unto him a woman taken in adultery."* There are several possibilities to be considered as the facts unfold: (1) the woman was actually taken in adultery, and the man not taken (*cf.* Leviticus 20:10); (2) the woman was not an adulteress (*cf.* Deuteronomy 19:18–19); (3) the guilty man was among those that brought her to Jesus (Deuteronomy 22:22; 25:1); (4) it was a false accusation against her to simply ensnare Jesus (John 8:6; 18:31).
- (c) *"Jesus stooped down, and with his finger wrote on the ground, as though he heard them not."* It is

pure speculation what Jesus wrote. Whatever was written had some effect upon those involved in this plot to entangle Jesus in controversy. Jesus' strategy was intended to foil their plot as they had not thought what to do, if Jesus did not answer.

- (d) Once they were well agitated, and Jesus knew they had nothing else to say, He responded, *"He that is without sin among you, let him first cast a stone at her."* This was what the Law required (Deuteronomy 17:7). Regardless of what scenario is accepted, Jesus's answer dealt with them all. They were in violation of every possible precept of justice in the matter. Jesus knew it, as did they (*cf.* Romans 2:1).
- (e) *"Woman, where are those thine accusers?"* They had all left and that without announcing any judgment upon the woman. Their embarrassment obvious. Those with the duty to accuse and condemn not having done so, Jesus refuses express an opinion on the case. This is not to construed as justification or leniency. There was no ground upon which He could religiously or morally act.
- (f) *"Go, and sin no more."* Jesus maintains righteousness. Just as He had with the cripple at Bethesda (John 5:14), so now with this woman, Jesus implores her to "sin no more." This does not mean she was an adulteress, though she may have been, Jesus is trying to influence her to eternal life. This whole episode is questioned as being worthy of inclusion in Scripture. However, the event is a backdrop to the next exchange with the Jews concerning Jesus' identity and character.

(2) Jesus Discourse on "I am the Light of the World" (8:12–59)

- (a) *"I am the light of the world: he that followeth me shall not walk in darkness but shall have the light of life."* Jesus has and will make this affirmation more than once (John 1:9; 3:19; 9:5; 12:46). This is the witness which John the Baptizer witnessed of Jesus (1:4–9). Just as there is no physical life without light (Genesis 1:3–5); there is no spiritual life without the Light, Christ (1:9). If one follows the Light, he does not and cannot walk in "darkness" which is sin (John 3:19–21; *cf.* 1 John 1:5–10; John 12:35–36).

[1] *"Thou bearest record of thyself; thy record is not true."* This is a typical reaction from a recalcitrant opponent. These Jews are unwilling to even consider the claims of Jesus. Thus, cleverly, they employ an *ad hominin* argument in order to dismiss it out of hand (Matthew 5:31).

[2] *"Yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go."* Their argument does not prove the falsity of Jesus' claim. Now, Jesus does not abandon the rules of evidence. Just that they have not answered Him or proven Him to a liar. At this point, the debate is still a draw. Still, they have an obligation to offer something in rebuttal. Jesus furthers the argument by attesting that He of all persons should know His own origin. They do not. Jesus is not arguing from their ignorance, but from their unwillingness to consider the evidence which He is about to re-introduce.

[3] *"Ye judge after the flesh; I judge no man."* How were these Jews "judging according to the flesh"? They judged according to tradition (Matthew 12:7; 15:2); they judged respecting persons (Deuteronomy 16:19; Acts 15:9; Romans 2:1–11); they judged according to

appearance (John 7:24); they pre-judged (John 7:51); they circumvented righteousness (Amos 5:7; Habakkuk 1:4); they upheld the wicked in favor of the righteous (Lamentations 3:34–35; Deuteronomy 16:18–20). Whereas, Jesus judged no man *after the flesh* (John 5:27–30; 7:24; 8:16, 26; 12:47–48).

[4] *“It is also written in your law, that the testimony of two men is true”* (Deuteronomy 17:6: 19:15). In that they had not proven Jesus to be a liar, He now needs only one other witness, so He calls the Father to be His witness (John 5:37).

[5] *“Where is thy Father?”* They continue to resist Jesus’ words, He has already said “the Father” (5:36–37; 6:27–29, 41–42; 7:28–29). Jesus makes it clear that any man that truly knows God, that is, he is acquainted with Him and His promises as revealed in His Word. Such a man would recognize the Christ.

(b) *“I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come...Ye are from beneath; I am from above: ye are of this world; I am not of this world...I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.”* Here Jesus speaks of His death, their unbelief in Him as the Incarnate Word and their condemnation in sin (John 5:28–29; 7:34).

[1] *“Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning.”* Jesus’ language is clearly not making sense to them though they are hearing Him and what He is saying is not complex (8:18–19, 22). They must open their minds and seek an explanation of the miracles and His teaching. Who had Jesus made Himself out to be from the beginning? He is: (a) the one preferred before John (1:26); (2) the Lamb of God (1:29); (3) He who will arise in three days; (4) He that came down from heaven (3:13); (5) the water of everlasting life (4:14); (6) the Son of God (5:17, 23); (7) the Bread of Life (6:35); (8) He whom the Father hath sent (7:28–29).

[2] *“I have many things to say and to judge of you...”* Jesus, as the Messiah, came to speak to their needs; however, their obstinance was hindering His objective (John 3:15–21). If they would listen and open their hearts the truth of Heaven would be made known to them. But, *“they understood not that he spake to them of the Father.”*

(c) *“When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.”* Jesus only acted in a way that was in harmony with His role as the Suffering Servant of Jehovah. He came under the authority of the Father who sent Him. Here is a clear declaration of Himself as the Prophet, the Servant and the Son. All of this would be apparent to them when “you have lifted up the Son of Man.” Another clear allusion to His death at their hands by crucifixion. Sadly, then it would be too late.

[1] *“And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him”* (John 4:34; 5:30; 6:38; 8:16; 14:10–11).

[2] *“As he spake these words, many believed on him.”* Insipient faith, which will soon be tested by further instruction (*cf.* Mark 4:5–6, 16–17).

(d) *“Then said Jesus to those Jews which believed on him, if ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free.”* Jesus attacks the

pride of Israel. Like Nicodemus, many Jews regarded their physical connection with Abraham to be the basis for their acceptance with Jehovah. However, Jesus predicates their justification on the grounds of faith in Him as the I am (John 8:21, 24), as revealed in the Gospel. This faith was a continuing, abiding faith unto righteous (John 3:15–21).

[1] *“We be Abraham’s seed, and were never in bondage to any man...”* This was simply a false statement. The descendants of Abraham were persecuted and in bondage throughout their history, notably in Egypt, Assyria and Babylon. Since the restoration, they been an occupied nation for the most part; governed by Persia, the Greeks and then presently the Romans.

[2] *“Verily, verily, I say unto you, whosoever committeth sin is the servant of sin.”* However, Jesus did not have a national captivity, or economic servitude in mind. They were the servants of sin (cf. Romans 6:16–23). They were doing the bidding of their father the Devil (8:44). *“And the servant abideth not in the house for ever: but the Son abideth ever.”* Strong language indeed, Jesus charges them with being servants and not sons of Abraham as they had claimed (8:33). Jesus acknowledges their physical descent, but denies they have any real kinship with Abraham. This is the same argument Paul s making in Romans 4 and Galatians 3. *“If ye were Abraham’s children, ye would do the works of Abraham”* (Genesis 15:6).

True Children of Abraham	Children of the Devil
Free indeed (John 8:35, 36)	In bondage (John 8:32, 33)
Do the works of Abraham (John 8:39)	Commits sin/deeds/lust/lies (John 8:34, 41, 44)
Heareth God’s words (John 8:47)	My word has no place in you (John 8:37)
Abraham did not (John 8:40; Genesis 15:6)	You seek to kill me (John 8:40)
Love Christ whom God sent (John 8:42)	Dishonour Christ (John 8:49)
Keeps the sayings of Christ (John 8:51)	Ye therefore hear them not (John 8:47)

[3] The Jews made several arguments to rebut Jesus’ words, all of which failed logically and factually.

The Jews’ Defense	Jesus’ Rebuttal
Abraham is our Father (John 8:39)	Abraham is but he isn’t (John 8:37, 39–40)
We are not born of fornication (John 8:41)	If God were your Father (8:42, cf. Malachi 1:6)
Thou art a Samaritan (John 8:48)	
Thou hast a devil (John 8:48)	I honour my Father (John 8:46, 49, 55)

Abraham is dead (John 8:52–53, 57)	Abraham saw my day (John 8:56)
You are only 50 years old (John 8:57)	Before Abraham was, I am (John 8:58)

[4] “Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.” Once again, Jesus affirms that He is The Incarnate Word from before the beginning, and once again they take up stones to stone Him. When Jesus says, “Why do ye not understand my speech? even because ye cannot hear my word;” He does not mean that they cannot comprehend, He means that they will not believe.

c. Jesus in the Temple the Third Day (9:1–10:21)

(1) The miracle of healing the man born blind (9:1–12)

- (a) “As Jesus passed by, he saw a man which was blind from his birth.”
- (b) *“His disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?”* This is the same assumption that men had made since the days of Job (36:11, *et.al.*). A similar question was posed to Jesus by the disciples in Luke 13. Jesus’ answer, *“Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.”* That is, neither this man or his parents sinned that he should be born blind. Jesus does not answer the question as to why he was born blind (a question not answered in Job, 40:8). Rather, he focuses our attention upon God’s mercy toward this suffering man.
- (c) “I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world.” This miracle would be another occasion proving that Jesus was indeed the source of eternal life.
- (d) “When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay...Go, wash in the pool of Siloam...He went his way therefore, and washed, and came seeing.” The facts of the procedure in regard to the miracle. In this case, there are some conditions to be met on the part of the beneficiary. Seemingly, what Jesus does and requires has no purpose which He shares, other than they are what He required. The blind man accepted what Jesus said and went to the pool to wash (9:11).
- (e) *“The neighbours therefore, and they which before had seen him that he was blind...”* There was some debate among the crowd upon his return, but it was generally accepted that he had been healed.
- (f) *“Therefore said they unto him, How were thine eyes opened? He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.”* The man reiterates the facts in the case (John 9:6–7).

(2) The investigation into the miracle (John 9:13–34)

- (a) The restatement of the facts to the Pharisees (9:13–15)
- (b) A division between the Pharisees concerning the character of Jesus (9:16)

- (c) The testimony of the man born blind (9:17)
 - (d) The testimony of the man's parents (9:18–23)
 - (e) The man is contradicted by the Pharisees, Jesus charged a sinner, the man answers the charge (9:24–33).
 - (f) The Pharisees charge that the man born blind was born a sinner, and cast him out of the synagogue (9:34)
- (3) Jesus finds the man in the Temple and confronts the Jews (9:35–41)
- (a) *“Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, who is he, Lord, that I might believe on him?”* The man born blind has already confessed Jesus to be a prophet on the grounds of the miracle. Like Nicodemus, he understands that Jesus is a teacher come from God (John 3:2; 5:36; 10:38; 14:11). Therefore, Jesus is credible as a prophet to this man. Until now Jesus has made no claim before this man.
 - (b) *“He answered and said, who is he, Lord, that I might believe on him? And Jesus said unto him, thou hast both seen him, and it is he that talketh with thee.”* The man born blind believes Jesus is a prophet, at this point, he does not believe He is the Messiah because he has worked the miracle. Once Jesus makes the claim, he accepts the truth because of the works sake.
 - (c) *“And he said, Lord, I believe. And he worshipped him.”* Another believer.
 - (d) *“And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.”*

Who is blind?	
They which see not... (Luke 1:79)	They which see... (cf. Matthew 23:16)
Might see... (cf. Acts 26:18)	Might be made blind... (Matthew 15:14)
“Are we <i>blind</i> also?” (Pharisees who overheard Jesus)	
If you were blind... (John 8:12; 12:46)	We say, we see... (Romans 2:19)
You should have no sin... (John 3:20–21)	Therefore, your sin remaineth...

- (4) The Parable of the Good Shepherd (10:1–21)
- (a) *“Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep.”* Having just identified the Pharisees as blind leaders, Jesus teaches the Parable of the Good Shepherd (Ezekiel 34:1–6; Jeremiah 31:1–6; Micah 7:14; Zechariah 11:4–11).

The Good Shepherd/Jesus	Thieves & Robbers	Hireling
Enters by the door	Some other way	
Porter openeth & sheep hear	Stranger	
Goes before/Sheep follow	Sheep will not follow/flee	
The door/Go in & out (Saved/Pasture/Life)	Do not come not by the door Stolen/Killed/Destroyed	
Gives life for the sheep		Flees from danger

Sheep are His		Sheep not his own
		Sheep scattered
		Sheep not cared for
Know & am known		

- (b) *“As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.”* This affirmation may seem strange at first glance (Jesus had been talking about knowing the sheep, and being known of them, John 10:14). However, Jesus’ qualification to lay down His life, the explanation for His ownership of the sheep, is His intimate fellowship with the Father (Zechariah 10:1–12). He is the Son of God freely giving Himself for humanity (John 3:16).
- (c) *“And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd.”* Jesus expands His flock to include the Gentiles as well, His atonement was for all (Romans 3:23; 5:18).
- (d) *“Therefore, doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.”* The death of Jesus was a free will offering (cf. John 2:19). Nevertheless, it was that which the Father authorized. There was nothing about the servanthood of Jesus that was a matter of independent exercise (John 4:34; 6:38; 15:10; 17:4; 19:30). *“I do always those things that please him”* (John 8:29).
- (e) *“There was a division therefore again among the Jews for these sayings.”* The same debates arose among the people as some came to faith and others resisted the evidence. Some said was crazy or possessed, others recognized that crazy men don’t teach as did Jesus and they certainly do not open the eyes of those born blind (John 9:6–7; 32–33; cf. Exodus 4:11; Psalms 146:8).

3. Jesus in Judea at the Feast of dedication (10:22–42)

a. The Jews ask: “Are You the Christ?” (10:22–24)

- (1) *“And it was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon’s porch.”* It is now six months later, Jesus has returned to Jerusalem for one of the post-captivity celebratory feasts, the Feast of Dedication. This feast is known today among modern Jews as the Feast of Lights or Hanukah. It originated with the Maccabees and commemorated the cleansing and dedication of the Temple after the desecration of Antiochus Epiphanes (<https://www.gotquestions.org/Feast-of-Dedication.html>). Jesus was walking and teaching in Solomon’s Porch which would afford more cover at this time of year (<https://www.gotquestions.org/Solomon-Porch.html>).
- (2) *“Then came the Jews round about him, and said unto him, how long dost thou make us to doubt? If thou be the Christ, tell us plainly.”* This is the same group of Jews who have continually hounded Jesus seeking an excuse to take Him. Jesus has not been evasive in answering their questions. Remember the public nature of the setting, the large multitudes in a celebratory, patriotic mood. These men are seeking to invoke a controversy, catch Jesus in a provocative statement that could be used against Him.

- (a) *"I told you, and ye believed not."* He began telling them 18 months prior when he healed the cripple at Bethesda. Then again when he restored the site of the man born blind. On each occasion Jesus had declared Himself to be "one with the Father," "sent by the Father," and "working with the Father." They had even taken up stones to stone Him.
- (b) *"The works that I do in my Father's name, they bear witness of me."* This is the same as he had said before. Jesus keeps pointing them back to the miracles (cf. John 3:2; 5:36; 7:21; 9:31–33).

b. Jesus answers them (10:25–30)

- (1) *"But ye believe not, because ye are not of my sheep."* If they were Jesus' sheep, they would recognize His voice and follow Him (10:4, 14). They did not believe (John 3:16).
- (2) *"My sheep hear my voice, and I know them, and they follow me."* Jesus did not know these Jews (cf. Matthew 7:23).
- (3) *"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."* There is nothing that men may do that will cause Jesus to cease to love His sheep and redeem them (Romans 8:31–39; John 6:37–40, 44, 54). [See: Woods, 219–220 for an excellent discussion of the application of this verse to the Calvinistic doctrines concerning apostasy.]
- (4) *"I and my Father are one."* Once again, Jesus confesses His Deity.

c. The Jews threaten to stone Jesus (10:31–39)

- (1) *"Then the Jews took up stones again to stone him."* As they done before, in their rage they take up stones to stone Him (John 5:18; 7:1, 19–20, 25; 8:37, 40, 59).
- (2) *"Many good works have I shewed you from my Father; for which of those works do ye stone me?"* Jesus is challenging them again on the basis of the miracles.
- (3) *"For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God."* Forget the miracles, forget the Sabbath, the charge is blasphemy (John 19:7; 5:18; Matthew 26:65; cf. Leviticus 24:16).
- (4) *"Jesus answered them, Is it not written in your law, I said, Ye are gods?"* (Psalm 82:1, 6; Exodus 22:28). The Scriptures refer to those who are God's representative as "gods". Moses was "god" unto Aaron (Exodus 4:16). Moses is called "a god" to Pharaoh (Exodus 7:1). (Psalms 82:1–8). The Psalmist calls the judges of Israel "gods" (Psalms 82:1–8). These were men of evil purpose who were corrupting their office and perverting justice. Jesus is making essentially and *ad hominin* argument against the Jews by showing that the Law does not support their definition of "blasphemy". The principle invoke is reasoning from the lesser to the greater; if these men could be called gods, then certainly He could be called the Son of God. It is a point He will further demonstrate.
- (4) *"Say ye of him, whom the Father hath sanctified, and sent into the world, thou blasphemest; because I said, I am the Son of God?"* Jesus is still insisting they consider the evidence that He has presented, namely the miracles. How had the Father "sanctified," that is, set apart His Son? (John 5:36–37).
- (5) *"If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him"* (John 20:30–31; 3:2; 5:17–18, 36–38; 7:28–29, 33–34; 8:18–19, 28–30; 9:35–36).

d. Jesus retire to Aenon (10:40–42)

- (1) *“Therefore, they sought again to take him: but he escaped out of their hand, And went away again beyond Jordan into the place where John at first baptized; and there he abode”* (John 1:28).
 - (2) *“And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.”* John had said; (1) He is greater, (2) He is before me, (3) He is the Lamb of God, (4) He is the Christ. John had also said that he, John, was not the Christ. A fact clearly demonstrated by the contrast in their works (John 1:6–9, 15, 19–36; 3:23–36).
 - (3) *“And many believed on him there”* (John 1:12–13, 17; 3:14–21; 4:41–42).
4. Jesus Retires to Bethany and then Ephraim (11:1–54)
- a. Jesus receives word that Lazarus is sick (11:1–16)
 - (1) Mary & Martha send word to Jesus that Lazarus is sick (*cf.* Luke 10:38–39; John 12:1–9).
 - (2) Jesus says the “sickness is not unto death” (John 11:4, 16; *cf.* 9:3)
 - (3) Jesus tarried two days after receiving the message (*cf.* John 11:17). Lazarus dies.
 - (4) Jesus decides, over the protestations of the Twelve, to go to Bethany (John 11:7–11)
 - (a) *“Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him.”* These words are in response to the concerns of the Twelve for Jesus’ safety, and their own. Jesus is indicating that He is running out of time and must do what He can in the remaining few weeks to “finish His work” (John 4:34; 17:4; 19:30). This simile in intent is much like one spoken earlier (John 9:4). Jesus knows that He will not be taken until his hour is come (John 7:30; 8:20; 12:30; 13:1; 16:32; 17:1).
 - (b) *“Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.”* The Twelve thought Jesus spoke literally (John 11:12–13). But, *“Jesus spake of [Lazarus] death.”* Jesus is using sleep as a metaphor for death. However, it is much more than a euphemism for death based on appearance. The righteous dead are said to be at rest (Revelation 14:13). But, we know, as well, those who sleep rise up to another day. The promise of Jesus to those who believe is eternal life, resurrection at the last day (1 Thessalonians 4:13–16; *cf.* John 5:28–30; 6:39–40, 44, 54; 11:24).
 - (5) Jesus departs, and the Twelve go with Him (*cf.* 11:15–16).
 - b. Jesus goes to the household of Lazarus in Bethany (11:17–37)
 - (1) They walk to Bethany and learn Lazarus had already been dead four days.
 - (2) Martha meets Jesus in the way (John 11:20–27)
 - (a) *“Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.”* These are bold words of faith, Martha not only believed Jesus could have cured Lazarus, but that He could do what He willed even then (*cf.* John 4:47; Luke 7:12; 8:49–55). Jesus responded, *“Thy brother shall rise again.”* John 11:39 would seem to indicate that while her faith was great her expectations of what the Lord could and would do did not match the full intent of His words here.
 - (b) Martha continues indicating her faith, *“I know that he shall rise again in the resurrection at the last day.”* She had paid attention to what Jesus had said, and she was convinced there would be a resurrection of the righteous unto eternal life (John 5:28–29).
 - (c) Jesus test her yet further, *“Jesus said unto her, I am the resurrection, and the life: he that believeth*

in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?" Jesus makes Himself the source of eternal life, and belief in Him as the Christ the grounds upon which it is received. Martha makes the good confession, *"Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world."*

(d) This conversation pauses with Martha having declared a faith which even death could not quell.

(3) Martha brings Mary to the tomb of Lazarus (11:28–37).

(a) Mary meets the Lord with tears and says, *"Lord, if thou hadst been here, my brother had not died."* Again, not words of compliant, but a confession of faith and grief. Granted her confession is not as strong and bold as Martha's.

(b) *"When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, and said, Where have ye laid him? They said unto him, Lord, come and see. Jesus wept. Then said the Jews, Behold how he loved him!"* Does Jesus care? Oh, yes! He cares. His heart is touched by our grief. Jesus groaned and was angry, not with the sisters, not with the Jews, though some were His enemies (11:46), but with death itself. Angry with its effects, its cause and its necessity. All of which He came to overthrow (Hebrews 2:9–18; 1 Corinthians 15:20–26).

(c) *"And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?"* Here is the query of the mourners. It is a reasonable question. And, one which Jesus is about to answer with actions beyond their expectations.

c. Jesus raises Lazarus from the dead (11:38–44)

(1) The grave described (11:38; cf. John 19:38–42).

(2) Jesus commands that the stone be rolled away. Martha objects, by which we are informed that Lazarus' body should have been in the beginning stages of decomposition (John 11:38–39).

(3) Jesus bolsters Martha's faith by reminding her of what He had promised before (11:23). Here is the test, do you really believe that God will do whatever I ask, even this?

(4) The stone is removed, and Jesus prays (John 11:41).

(a) *"And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me."* Jesus prays a prayer of thanksgiving. It is not a request. Jesus knew that God heard His prayers (John 8:16; 16:32).

(b) *"And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me."* Some question whether our prayers may be instructive to others. Jesus seemed to think that they could and should be.

(5) *"[Jesus] cried with a loud voice, Lazarus, come forth"* (cf. 1 Thessalonians 4:16).

(6) *"And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go"* (cf. John 19:39; 20:6–8).

d. The reactions of the Jews who saw the miracle (John 11:45–46):

(1) *"Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him."* Just further verification the claims of Jesus through the miracles which He wrought (John 20:30–31). This was the purpose of all of Christ's miracles, and this one in particular (John 11:4).

- (2) *“But some of them went their ways to the Pharisees and told them what things Jesus had done”* (cf. John 12:9–11). It’s hard to imagine that they could have anything to say other than how wonderful and marvelous the things they had seen were. However, as the narrative continues, it is apparent that these Jews would seek to kill Jesus on account of these miracles.
- e. The Jews take counsel to kill Jesus (11:47–54).
- (1) The Jews express concern over the miracles which Jesus worked, particularly this one involving Lazarus (John 11:47–48; cf. Acts 4:16).
 - (2) Caiaphas announces that Jesus must die *“for the people”* (John 11:49–52).
 - (a) *“Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.”* It was politically expedient that the rulers assassinate Jesus in order to preserve themselves and their status over the nation (cf. John 19:12–13). Herein is their motive and the basis of their jealousy (Luke 19:11, 37–40; Mark 15:10; Matthew 27:18). Caiaphas was not offering Jesus as propitiation for the nation’s sins; he was making Him a political scapegoat for their own personal gain.
 - (b) *“This spake he not of himself; but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.* Certainly, Caiaphas had no intention of speaking favorably of Jesus, or offering any endorsement of His claims. However, the Spirit guided him to choose his words in such a way as that John, by the Spirit’s guidance could reveal their true intent. What is evident here is that Jesus was *“delivered by the determinate counsel and foreknowledge of God”* (Acts 2:23). They killed Him, but God raised Him and that according to His eternal purpose (Ephesians 1:3–10).
 - (3) The conspiracy is set (John 11:54).
 - (4) Jesus retires to the wilderness of Ephraim (cf. 2 Samuel 13:23; 2 Chronicles 13:19).
 - (5) The Fourth and Final Passover approaches (John 2:13; 5:1; 6:4).
 - (6) The Jewish Leaders guarantee the conspiracy of death by threats and intimidation (John 11:57).

VI. The Period of Crisis (John 11:55–12:36a)

1. Six days before Passover (12:1–11)
 - a. *“Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.”* The container held about 12 ounces according to our measure. It was an ointment made of pure *nard*, a plant not native to Judea (<https://www.gotquestions.org/spikenard-in-the-Bible.html>). It was very aromatic and expensive. This particular bottle was appraised at 300 denarii which is about a year’s wages.
 - b. *“Why was not this ointment sold for three hundred pence, and given to the poor?”* There is always someone who will criticize another’s good deeds. Judas feigns concern for the poor when, in reality, he is a covetous man (cf. John 13:29).
 - c. *“Let her alone: against the day of my burying hath she kept this.”* Jesus appreciated the gift and attributed it to her desire to express not only her gratitude but her love of the Saviour. By this time, they have all heard Jesus express Himself on His approaching demise. They were probably aware of the conspiracy to some degree. Remember, flowers are for the living. The time to give someone a gift is when it can be appreciated and enjoyed.

- d. *“Much people of the Jews therefore knew that he was there.”* Jesus was a celebrity of sorts, and so was Lazarus. There is a natural curiosity that people have which draws them to persons whom they do not know that are unique, popular or infamous. Jesus was entertainment for them, but men have come to see Jesus for lesser reasons and gone away believing.
- e. *“But the chief priests consulted that they might put Lazarus also to death.”* Lazarus is a liability because of his friendship with Jesus. Evidently, this family was one of some influence in the area (John 11:19). The miraculous resurrection of one so well-known and liked was drawing attention to Jesus (John 11:45; 12:18). *“Because that by reason of him many of the Jews went away and believed on Jesus.”*
2. *“On the next day”* (12:12–36)
- a. On the way from Bethany to Jerusalem (12:12–19)
- (1) *“On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him.”* The display on this occasion was a demonstration of the multitude’s conviction that Jesus was indeed the Messiah. The spreading of palm branches and placing of their garments under Jesus as a cushion symbolized their desire to see him elevated as their King (2 Kings 9:13; Leviticus 23:40; Nehemiah 8:15; Song 7:7; Revelation 7:9). They recite Psalm 118:25–26 which is understood to refer to the Messiah (Psalm 118:22; cf. Matthew 21:42; Acts 4:11; 1 Peter 2:4, 7–8). However, these demonstrations do not portray a settled conviction regarding the truth about the nature of the Kingdom of Messiah (John 18:36–37) else their demeanor would not have changed so rapidly (Matthew 27:19–23; Mark 15:11–14; Luke 23:23).
- (2) *“And Jesus, when he had found a young ass, sat thereon; as it is written, Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass’s colt.”* This is a quotation of Zechariah 9:9. This is an inspired commentary on the passage. In the original context the prophet announces the destruction of Israel’s enemies who opposed the rebuilding of the Temple. These judgments took place during the conquests of Alexander. However, God would preserve His house unto the coming of the Messiah as described in verse 9. The Gospel would be preached, Jerusalem, and the nations would be subdued unto the Messiah and become the flock of His people (9:10–17).
- (3) *“These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.”* What happens here is remembered or recalled after Jesus is glorified (John 7:39; 14:26; cf. 12:38–42).
- (4) *“The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record. For this cause the people also met him, for that they heard that he had done this miracle.”* The raising of Lazarus from the dead was a great miracle. Jesus was coming from Bethany probably with Lazarus, Mary and Martha as well as the friends and neighbors who had witnessed the miracle. No wonder the multitude was excited.
- (5) The response of the Pharisees who were threatening excommunication and soliciting for informers were at this moment frustrated at the ineffectiveness of their opposition to Jesus: *“The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.”*
- b. Certain Greeks desire to meet Jesus (12:20–26)

- (1) *"And there were certain Greeks among them that came up to worship at the feast."* Hellenistic Jews of the Dispersion (cf. Acts 2:9–11).
 - (2) *"The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: and again, Andrew and Philip tell Jesus."* It is interesting to see how the circles of friendship worked in the group dynamic of the Twelve.
 - (3) *"And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."* Jesus uses their inquiry after Him to address a call to discipleship. The Lord may have in view His own death as the preeminent example of "hating one's own life" (Matthew 10:39; 16:25; Luke 17:33). But the figure seems to fit the idea of wanting to be Jesus' disciple (cf. Luke 9:23–25, 57–62; Matthew 8:19–22). Fruit bearing cannot be accomplished without a total commitment to Christ (cf. John 15:1–10).
 - (4) *"If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour."* One must follow Christ in order to serve Christ, such service will be rewarded of the Father with eternal life (cf. Matthew 25:40).
- c. The voice from Heaven, yet a third time (12:27–36)
- (1) *"Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour."* This prayer is very much like what the Lord prayed in the Garden (Matthew 26:36–44). While Jesus naturally and rationally desired to avoid the pain and suffering which was coming upon Him (cf. Luke 24:6–7; Matthew 16:21; 17:23; 20:17); He did not shrink from His responsibility when the hour as full (John 18:4; Matthew 26:45b–46).
 - (2) *"Father glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again."* Jesus desired to glorify the Father in His death (John 13:31–32; 14:13; 15:8; 17:4). Furthermore, He desired to be glorified of the Father which itself would give glory to God (John 17:6–22). Jesus would receive this glory of the Father in His resurrection, ascension and reign over His Kingdom (John 7:39; 13:31–32; Hebrews 5:5; Matthew 19:28; Acts 3:13).
 - (3) *"This voice came not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out (Colossians 2:15; 2 Corinthians 2:14–16). And I, if I be lifted up from the earth, will draw all men unto me (John 3:14; 6:43–47; 8:28). This he said, signifying what death he should die"* (John 18:31–32; Matthew 20:19).
 - (4) *"The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?"* The Messiah would abide forever (Psalms 89:36; Isaiah 9:6; Ezekiel 37:25); however, crucifixion was the means of His ascending to the throne of His Father David. The Jews found the idea of the death of their Messiah repugnant (John 6:60, 66; Matthew 11:6; 13:57; cf. Isaiah 53). The question, "Who is," suggests that the Jews may have thought that the Son of Man and the Messiah were two different individuals.
 - (5) *"Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you..."* Jesus in the miracles has provided more than enough evidence to establish Himself as the Light of the World, now He urges them to walk in that Light. The questions these Jews had would not be answered by turning away from Jesus, they must

continue to follow Him, listen to Him and learn the truth. They were fast running out of opportunity to be saved (Romans 10:1–13; 11:11–15).

d. Jesus retires from Jerusalem until His hour is come (12:36b–50).

- (1) *“These things spake Jesus, and departed, and did hide himself from them. But though he had done so many miracles before them, yet they believed not on him.”* This is the end of Jesus’ public ministry. He evidently withdraws to Bethany or the Garden until it is time for the Passover (*cf.* Matthew 26:1–2; Luke 21:37–38). Yet, all that Jesus had done was insufficient for many to believe. Jesus’ ministry ends with the same reaction to the Messiah as the Jews gave to Isaiah’s preaching of the Messiah (Isaiah 6:8–13; 7:1–9:7).
- (2) *“That the saying of Esaias the prophet might be fulfilled, which he spake, Lord...”* He came to His own and His own received Him not. Jesus sought the lost sheep of the house of Israel (Matthew 10:6). He sought to gather the nation to Himself like a hen gathers her chicks (Matthew 23:37), but they would not!
- (3) *“They could not believe.”* Not because it was predestined, but because their pride, prejudice and willful ignorance prevented their understanding. They blinded their own eyes, they stopped their own ears, and they hardened their own hearts against the truth (John 6:44–45).
- (4) *“These things said Esaias, when he saw his glory, and spake of him.”* John identifies by inspiration the one whom Isaiah saw as the Messiah (John 12:37, 41). [See: Double Fulfillment, A False Hermeneutic]
- (5) *“Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: For they loved the praise of men more than the praise of God.”* Here were some that believed but they would not confess Christ (Matthew 10:32; Mark 8:38; Romans 10:9–10; 1 Timothy 6:12–13; 2 Timothy 2:12). Their motive was their desire to have the approval of men above the approval of God (John 7:13; 9:22; *cf.* Matthew 10:28; Luke 12:4; Hebrews 13:6). Perhaps some of these repented and were among the great number of priests that believed (Acts 6:7). If that is the case, then the saying of Jesus above is exemplified in them (John 12:35).
- (6) *“Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness.”* These are the last words of the public ministry of Christ, as far as John’s record is concerned. This the great theme of Light vs. Darkness has continued through the book. Jesus is the Light, He is the Truth, He is Eternal Life.
- (7) *“And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.”* Jesus came to seek and to save that which was lost (Luke 19:10). Men were condemned already in their sins. This was the judgment of the Law (John 1:17; 5:45–46; 7:19). Jesus came to bring them Light and Life (John 5:25–27). *“He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day... And I know that his commandment is life everlasting...”*

VII. The Period of Conference (John 13:1–17:26)

1. In the Upper Room (John 13:1–38)

a. The Last Supper (13:1–18; *cf.* Matthew 26:17–35; Mark 14:10–26; Luke 22:1–39)

- (1) Jesus gets up from the paschal meal, girds Himself with a towel and washes the Apostles feet (13:1–5).
 - (a) Judas had already yielded to the temptation to betray (John 13:2; cf. Matthew 26:21–25)
 - (b) The Twelve had disputed about who should be greatest (cf. Luke 22:24)
 - (c) Jesus announces that one will betray Him (cf. Mark 14:17–21)
 - (2) Jesus washes Peter’s feet (13:6–11)
 - (a) Peter resists (13:6)
 - (b) Jesus explains that Peter will understand later (cf. 13:12, 14, 35; see: 1 Peter 1:22; 3:8; 4:8; 2 Peter 1:4–10).
 - (c) *“Lord, not my feet only, but also my hands and my head”* (John 13:5; 1 Corinthians 6:11; Ephesians 5:26; Titus 3:5; Hebrews 10:22). Peter does not want to be cut off from the Saviour (1 Peter 1:3–5).
 - (d) *“He that is washed needeth not save to wash his feet but is clean every whit: and ye are clean, but not all.”* Good grooming requires only a little maintenance. But those that are unclean must wash (cf. Leviticus 22:6; Numbers 19:17–20). Judas had become the son of perdition (John 6:64, 70; 13:18; 17:12; 18:9; Acts 1:20). He was fallen and unclean.
 - (3) Jesus returns to the table to explain what He has done (13:12–20)
 - (a) *“Know ye what I have done to you... If I then, your Lord and Master, have washed your feet; ye also ought to wash one another’s feet.”* Jesus not instituting an ordinance of foot washing, rather He is establishing the principle of servanthood (John 13:16–17). It may require washing feet (hospitality, 1 Peter 4:9; Romans 12:13; 1 Timothy 3:2; Titus 1:8). It may require much more (Galatians 5:13–14; Romans 13:8–10; Colossians 3:14; 1 Timothy 1:5; James 2:8).
 - (b) *“If I then, your Lord and Master, have washed your feet; ye also ought to wash one another’s feet. For I have given you an example, that ye should do as I have done to you.”* The servant is not above His Master, everyone that is perfect shall be as His Master (John 13:16; 15:20; Luke 6:40; Matthew 10:24–25). This principle has a wide range of applications, this is just one. Jesus served, suffered and ultimately died in the service of His disciples. Likewise; they are to do the same for one another (Matthew 25:40).
 - (c) *“If ye know these things, happy are ye if ye do them.”* True joy is found in the service of Jesus and His disciples. It is a wonderful thing in life to be content in that (Galatians 5:13–14; Romans 12:10; 1 Peter 1:22; 3:8; et.al.).
- b. The dismissal of the betrayer (13:18–30)
- (1) Jesus prophesies concerning Judas (13:18–21)
 - (a) *“I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.”* Jesus returns to His betrayal and quotes Psalm 41:9. This is an example of OT passage being applied for principle and not for prediction (cf. 41:4).
 - (b) *“Now I tell you before it come, that, when it is come to pass, ye may believe that I am he.”* Jesus makes the prediction as sign so that the Twelve could have evidence that Jesus was indeed the Messiah, the “I am”. This would apply to Judas equally as it did to the others. At this moment, Jesus is still holding out opportunity for Judas to repent.

- (c) *“Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.”* Jesus intimates the great commission (Matthew 10:40; 28:18–20; Luke 10:16). These words, when viewed in relation to what Judas does, are a powerful indication of his unbelief. He could not be an Apostle and not truly believe that Jesus was the “I am”.
- (d) *“When Jesus had thus said, he was troubled in spirit...”* It was not a matter of indifference to Jesus that Judas was about to betray Him to be crucified. Therefore, He *“testified, and said, Verily, verily, I say unto you, that one of you shall betray me”* (John 12:27; Matthew 26:21; Mark 14:18; Luke 22:21). How this must have weighed on the heart of Jesus.
- (2) The Twelve begin to question, “Who is it?”
- (a) *“Then the disciples looked one on another, doubting of whom he spake. Now there was leaning on Jesus’ bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Jesus’ breast saith unto him, Lord, who is it?”* I think most would regard the possibility of a traitor in the midst with some surprise and doubt. The parallels indicate some even asked, “Is it I, Lord?” (Matthew 26:22, 25; Mark 14:19).
- (b) *“He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.”* Jesus is referring to taking some bread and dipping in the “pot liquor” of the bitter herbs served with the Passover meal (Exodus 12:8; Numbers 9:11). This was a tradition at such a table and would have been meaningless apart from what Jesus says about it. Peter and John having been nearby and hearing what Jesus said would certainly have been impressed in their memory about the evening later.
- (c) *“That thou doest, do quickly.”* Satan entered Judas, that is he yielded to the devil and made up his mind to deliver Jesus. The words of Jesus indicate that the Lord knows His hour is come. He does not wish to prolong it.
- (d) *“Now no man at the table knew for what intent he spake this unto him.”* This confirms that the exchange between Judas and the Lord, as well as, John and the Lord was not publicly announced; it was table conversation and not understood. Also, the fact that they were concerned about whether Jesus spoke of them distracted their minds from the actual application of the Saviour’s words.
- (e) *“Judas had the bag”* (cf. John 12:6). We should be concerned that hidden sin becomes progressive and may well take over our lives. Isn’t it alarming that greed for a few dollars can lead to betrayal, murder, and suicide? All of that for less than a month’s wages.
- c. Jesus prepares the remaining Apostles for His Glorification (13:31–38)
- (1) *“Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.”* Jesus is referring to His death (John 12:23; 14:13). The foundation of glorification is the obedience of faith (1 Peter 4:8–11; John 12:28; 21:19; Acts 13:48; Romans 1:21; 15:5–9; 1 Corinthians 6:18–20; 2 Corinthians 9:13; 2 Thessalonians 3:1; 1 Peter 2:12; 4:16). We glorify God when we keep His word, obey His commands, love the brethren and preach the Gospel. These are then glorified by God.

- (2) *"Yet a little while I am with you..."* The hour is at hand, death is imminent, I am going to the Father (John 16:10). Jesus did not mean the Twelve could not go to heaven (John 13:36), but that their place was here upon the earth to complete the Gospel plan by revealing the mystery (John 7:34; 8:22). He will explain this more as the night wears on.
- (3) *"A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another."* How is it new? Did the Law not require love? (Leviticus 19:18). *"As I have loved you"* The newness of this command is in the example of Jesus and the grounds for it in His death (John 3:16; 1 John 3:16; 4:7–12).
- (4) *"Lord, why cannot I follow thee now? I will lay down my life for thy sake."* Peter sensing the foreboding in Jesus' mood perceives Jesus is once again speaking about death (Matthew 16:21–28; 20:17–19; Mark 8:31; 9:31; 10:33; *et.al.*). More than once the Twelve have pledged their lives to Jesus (Matthew 20:22; 26:33–35; John 11:16; Mark 14:31; Luke 22:33).
- (5) *"Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, the cock shall not crow, till thou hast denied me thrice"* Jesus challenges Peter's affirmation. The Lord knows that Peter will in fact deny him three times before the night is over (Matthew 26:33–35; Mark 14:29–31; Luke 22:33–24). Not only this but all of the disciples will flee when Jesus is arrested (Matthew 26:35, 56).

2. On the way to the Mt. of Olives (14:1–16:33)

a. "Let not your heart be troubled." (14:1–31)

(1) Thomas' Question (14:1–7)

- (a) *"Let not your heart be troubled: ye believe in God, believe also in me."* While it is true that Jesus cares and we are to be anxious for nothing (1 Peter 5:7; Philippians 4:6), such application misses the immediate point. Jesus is clearly referring to His passion, ascension and ultimate glorification which will take Him away from the Twelve (*cf.* 14:27; 16:22–23). Jesus refers to the time when they will no longer be with the Bridegroom (*cf.* John 3:29; Matthew 9:14–15, *et.al.*). In order to overcome these fears, Jesus urges the Twelve to have the same faith in Him as the Son of God as they have in the Father who is God (John 6:29; 11:27, 40; 16:30; 20:31).
- (b) *"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."* Mansions (KJV), rooms (RSV), dwelling places (NASV) and homes (Amp.), any of these suggest an abundant and resplendent, abiding place. The idea is that there are more than enough accommodations for the saints in the heavenly home. This is just one of many texts that strikes at the heart of the false doctrine of limited atonement. The figure is one of oriental hospitality (*cf.* Philemon 22). Jesus was leaving, but they would be together again in his Father's house in Heaven (13:33, 36). Some suggest that these "rooms" are in the Church, not Heaven. However, this is not the case and it is easily shown. [1] It was not be necessary to leave the earth to prepare the church (John 17:43; 19:30). [2] The disciples entered the church on the earth, not heaven where Jesus went (John 13:33, 36; 17:14–17; *cf.* Acts 2:47). [3] Furthermore, Jesus did not need to return or "come again" in order to receive the Twelve or any disciple into His fellowship in the church (John 17:21–23; *cf.* Matthew 28:20). [4] The Twelve knew Jesus was going to Heaven to be with the Father (John 14:12, 28; 16:10; 20:17; Mark 16:19, 28), and they knew the way there (John 1:51; 3:15–18; 5:39; 6:54,

68; 14:6; 17:2–3). [5] Membership in the church is not eternal life; it is not seeing Jesus (John 17:24); it is not being with Jesus (Philippians 1:23).

(c) *“Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him and have seen him.”* The answer to Thomas’ question states the following: [1] there is no fellowship with God apart from Jesus Christ (Acts 4:12–13; Colossians 2:3, 9); [2] the Twelve knew Christ; therefore, they knew the Father and would continue to know the Father; [3] necessarily, their knowing Christ and the Father was antecedent, but essential, to their being with Jesus subsequently in Heaven (2 Corinthians 6:2).

(2) Philip’s Question (14:8–21)

(a) *“Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?”* Philip is perplexed. When did Jesus show us the Father? Perhaps Peter, Andrew, James and John saw more than we realized when they were on the Mount of Transfiguration (*cf.* Mark 9:2–10). Jesus corrects the misconception of what was said in v. 7. They have seen the character of the Father in Jesus. They have understood the nature of Godhead as they presently can only as God manifested in the flesh. They have perceived the power of God as the Spirit has worked through in the miracles. But, so long as they are in the flesh, *“no man has seen God at any time”* (John 1:18, 6:46; 1 John 4:12; 1 Timothy 6:16).

(b) *“Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.”* Jesus affirms that He and the Father are in fellowship and communion. They are not the same person, neither is one physically present in the other. Philip could not actually see the Father, but he had actually seen the Christ. Jesus has in view an understanding of deity that transcends mere sight. The real issue is whether or not the man Jesus was also God: [1] in character, [2] in works, [3] in nature (John 5:18; 7:28–29; 8:55–59; 10:30–33).

(c) *“Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.”* The promise here should be understood in the context of the whole book, especially these chapters. This not a general promise to all believers in all times. Rather, it is a limited promise in the scope of John 7:38–39 which is understood in the context of the what was promised in connection to men once the Christ was glorified (Mark 16:15–20; Acts 2:1–47; 8:17–18; *et.al.*).

(d) *“And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.”* To ask in the name of Christ is to ask according to His authority and revealed will. This is not an unconditional promise of an affirmative response to any and all prayer uttered in connection to the name Jesus (*cf.* James 4:3; 1 John 3:22; 5:14). The authority He is granting is in connection with the work of the Spirit (14:16) which would be given after His ascension. It is a limited promise, here circumscribed by obedient faith.

(e) *“And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither*

knoweth him: but ye know him; for he dwelleth with you and shall be in you." Another Comforter, that is, another one like Jesus, who is not Jesus (Galatians 1:7). The Lord is promising the Twelve everything needed to complete the task He has given in the Gospel age, this will continue to be evident in the coming verses. The Spirit will abide "forever" until the completion of the task, just as Jesus would be with them until the end of the ages (Matthew 28:20; cf. John 14:18). The world cannot "receive," that is seize or take the Holy Spirit. The world had taken Jesus from them, but the world could not take the Spirit away from them.

- (f) *"He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."* Jesus is speaking of the nature of their relationship once He has been resurrected. Things were going to change. Though Jesus was leaving, He would be with the Twelve through the Spirit by revelation. He would be with them because they continued in His word and would be transformed by its power. And, He would be with them because they would continue to love Him even as He loved them.
- (g) *"Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you."* Jesus is referring to His passion. The next day He would be crucified, the world would see Him no more alive. However, the disciples would behold Jesus after He was raised for 40 days (Acts 1:3; John 20:19–31; 1 Corinthians 15:4–10). On account of His resurrection, they would have eternal life (John 11:25–26; *et.al.*). As John concludes the book in 20:31, *"believing ye might have life through His name."* The resurrection would irrefutably demonstrate that Jesus was "in" the Father (Acts 2:22–24; Romans 1:4), and if they believed, they would be "in" Jesus and Jesus would be "in" them (more on this in chapter 17).

(3) Thaddeus' Question (14:22–31)

- (a) *"Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?"* Thaddeus is confused about seeing the Lord, and the world not seeing the Lord, about the Spirit coming, but none being able to seize Him. Perhaps, he is still pondering an earthly Kingdom (Acts 1:6). He may be overwhelmed by the idea of resurrection from the dead and ascension into heaven. If He resurrected why not manifest Himself to the whole world?
- (b) *"If a man loves me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."* Jesus answer gives some clue into what was on Thaddeus' mind. The rule of Christ was to be in the hearts and lives of men who yield to Him in faith. Their role in the scheme of redemption was to provide the needed revelation to explain the meaning of what Jesus had done. In order for that to occur they must loveth the Christ, submit to His will for them specifically and speak the words which the Father would give them through the Spirit.
- (c) *"These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."* Verse 11–18 are the core of the teaching in this section. Verse 26 is a recapitulation of the promise for a Comforter to aid them in their work after Jesus is gone. If we lose sight of the nature of this discourse, its

recipients and purpose we will never perceive what Jesus is saying in these verses.

- (d) *"Let not your heart be troubled, neither let it be afraid."* This whole section is intended to be a source of consolation and comfort for facing the near departure of the Lord. Jesus wants them to have [1] peace, to find [2] joy, to have [3] faith.
- (e) *"The prince of this world cometh, and hath nothing in me."* Jesus speaks victoriously. Satan is cast down, beaten and his power overthrown (John 12:31; 16:11; Colossians 2:15). In dying Jesus will destroy the power of sin. In being raised He will destroy the power of death (Hebrews 2:14–15; 1 Corinthians 15:54–58).
- (f) *"But that the world may know that I love the Father; and as the Father gave me commandment, even so I do."* Again, Jesus is referring to His passion. (Philippians 2:5–10; John 10:16–17).

b. "I am the True Vine" (15:1–27)

(1) The allegory stated (15:1–10)

- (a) *"I am the true vine, and my Father is the husbandman."* The primary lesson in the preceding exhortation to the Apostles was the necessity of loving God, which they expressed in keeping His commandments as given to them by the Comforter, the Spirit of Truth. When the Apostles were faithfully discharging their duty through the Spirit, the Spirit was in them, they were in Christ, and Christ was in the Father. Jesus now represents this reality through the allegory of the vine and the branches.
- (b) *"Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."* Jesus is speaking to the Twelve, they are the branches which bear fruit. This fruit is the keeping of the words of Christ as expressed in the previous chapter (14:23, 26). The fruit bearing which the Apostles were to do is directly tied to their ministry of the Gospel (14:25–26). In the process of their faithful discharge of these duties they bear fruit, over the "seasons" they are purged, cut back, pruned. What does this mean?
- (c) *"Now ye are clean through the word which I have spoken unto you."* Having lost the Son of Perdition, those that remain of the Twelve are "clean" (13:7–11). They are clean and shall remain clean by the completed revelation (cf. Ephesians 5:26).
- (d) *"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."* This is the fellowship of love above. The Apostles abide in the vine as long as they keep the words of Christ (14:21, 23). Any departure from the teaching of the Spirit will result in failure. This is the only way to bring forth fruit.
- (e) *"If a man abides not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."* Judas was cast forth as a branch and went to his own place (Acts 1:25). They must not rebel against the Spirit (cf. Acts 15; Galatians 1:6–9).
- (f) *"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."* A restatement of 14:14–16, it is expressed again in 15:16 and 16:23. This I believe includes the miraculous works which they as the Apostles did (e.g. Acts 4:23–32).
- (g) *"Herein is my Father glorified, that ye bear much fruit; so, shall ye be my disciples."* God would be

glorified by their fruit-bearing as it would complete the redemptive plan, reveal the Gospel and bring men into the eternal Kingdom of salvation in Christ Jesus.

(2) The purpose of the allegory explained (15:11–17)

- (a) *“These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.”* Accepting and following what Christ now urges upon them is essential to their joy and happiness as the Apostles of Christ.
- (b) *“This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you.”* The key to their success was the love of Christ. That is, they were to love like Christ. They must love each other, even as Christ had loved them. No more squabbling over greatness, positions of authority and power. Keep His commandments and love one another.
- (c) *“Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.”* This does not describe the relationship of the believer to Christ in general, but it does describe this special relationship of the Twelve to Christ considering the mission into which they were about enter (14:26; 17:26). Jesus had trained them, tested them and, now, he sends them into this great work. They are His friends, not slaves. They have His trust.
- (d) *“Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.”* These men were “ordained” (Acts 13:47; 1 Timothy 1:12; 2:7; 2 Timothy 1:11; Hebrews 1:2), that is, set or placed in this role as Apostles. Again, these words harken back to 14:13 (Matthew 21:21–22; John 16:23–24; 1 John 3:22–24). Jesus is not speaking generally of all disciples.
- (e) *“These things I command you, that ye love one another.”* Again, Jesus is enjoining the love which He demonstrated while He was among them. The unending love of the Father, the keeping of His commandments, the sacrifice of Himself for His friends (1 John 3:11, 23; 4:7, 11–12).

(3) The allegory applied to the reality of their mission (15:18–27)

- (a) *“If the world hates you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, the servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.”* Herein is the practical application of the vine allegory. As a disciple, you are not of the world you are a citizen of Heaven. Judas loved the world, he was covetous, he was a thief, he became traitor for money. Thus, he was an unfruitful branch and he will be cast forth (John 17:12). You, my disciples, on the other hand will be tested, tried and called upon to suffer (cf. John 13:16; Matthew 10:24–42; Luke 6:40), as you persevere you will be “purged” (cf. 1 Peter 1:3–9).
- (b) *“But all these things will they do unto you for my name’s sake, because they know not him that sent me.”* They do not know or love the “Husbandman” (John 5:37–38; 7:28–29; 8:47; 14:17), neither do they love me, the true vine (Psalm 80:8–19; Isaiah 5:1–7; Jeremiah 2:20–25). They

do not have My word abiding in them; therefore, they will hate you and reject you (John 5:24; 8:55; 17:14; 18:37; 1 John 4:5–6).

(c) *“If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.”* Some misinterpret this and conclude that revealing the Gospel is what makes men sinners (John 3:17; 5:45; 12:47; 1 John 4:14). Such a view causes Jesus to be a “minister of sin” and the Gospel a harbinger of death. It puts a premium on ignorance and nullifies grace. Rather, Jesus speaks to their stubborn prejudice and the hardening influence of their unbelief. His ministry has proven the words of the prophet Isaiah and the Psalmist (Isaiah 6:8–10; 53:1; Psalms 69:4).

(d) *“But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning.”* These verses reinforce the primary application of the allegory to the Twelve. It was they who were to have the Comforter come to them (14:16–17). And, they were the ones whom Jesus chose to be His witnesses (Luke 24:48; Acts 1:8; 2:32; 3:15; 5:32; 10:39, 41; 13:31). Here Jesus establishes them as joint witnesses of the Truth. Every Apostle speaking by the Spirit confirming his words with signs following establishes an irrefutable testimony (Mark 16:17–20).

c. “Now I go My way” (16:1–33)

(1) Jesus broadens His application (16:1–6)

(a) *“These things have I spoken unto you, that ye should not be offended.”* Jesus is seeking to prepare them for the persecutions they will experience. This is not new information, but it is probably the first time they have seriously considered the implications. Jesus says they will be [1] excommunicated, [2] betrayed, and [3] martyred.

(b) *“Because they have not known the Father, nor me.”* Jesus is preparing them for the incredible unbelief they will face not only from the Jews, but also the Gentiles.

(c) *“But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.”* They are definitely entering that time when the Bridegroom is no longer with them. I am leaving.

(d) *“I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart.”* Indicating that they are now concerned about themselves, this will have bearing upon Jesus’ words in 16:31–33. It is beginning to soak in that things are about to change.

(2) Jesus seeks to dispel the Apostles’ gloom (16:7–16)

(a) *“It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.”* Jesus’ departure is an advancement in God’s plan. It moves themselves and believers that much closer to the full revelation of God’s plan and purpose in redemption.

(b) *“And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no*

more; Of judgment, because the prince of this world is judged." The Spirit has a threefold mission which He is to accomplish through the Apostles. [1] Conviction of sin (John 3:16–21); [2] Conviction of righteousness (John 3:14; Romans 1:4; Acts 2:36–40; 26:18); [3] Conviction of judgment (John 12:31; Colossians 2:15; Hebrews 2:14).

(c) *"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come."* Jesus promises a full and complete revelation, along with a full and complete understanding through the ministry of the Holy Spirit, the Comforter, the Spirit of Truth.

(d) *"He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you."* Jesus claims His regal authority (cf. John 7:39); He rules and reigns as the Son of God, the Messiah (Daniel 7:13–14; Matthew 11:27; John 3:35; 13:3; 17:10).

(e) *"A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father."* In a matter of a few hours Jesus would be crucified and buried in Joseph's tomb. However, after three days and three nights, Jesus would be raised and seen of them again for 40 days, after which He would ascend to the right hand of the Father in Heaven and send to them the Comforter.

(3) Jesus addresses the Apostles' confusion on the Resurrection (16:17–28)

(a) *"Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith."* Once again, they are confused and do not understand Jesus' meaning.

(b) *"Now Jesus knew that they were desirous to ask him... Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy."* Jesus returns to the earlier theme of "do not let your heart be troubled." It will be sorrowful, traumatic, faith challenging and self-revealing, but it will end in incredible joy.

(c) *"And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full."* Not the specific day of the resurrection, but the "day" of the Kingdom, the Regeneration (Matthew 19:28), the time when Jesus sits on the throne of His glory. Jesus is not so much telling them how to ask or pray, but, rather, explaining why they will have joy. The Kingdom is here.

(d) *"These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: For the Father himself loveth you, because ye have loved me, and have believed that I came out from God."* In the Kingdom they will have full understanding of the mind of Christ (1 Corinthians 2:9ff.). As the Apostles of Christ, they will rule over the Twelve Tribes of Israel, the church, from the thrones of their authority (Matthew 19:28).

(e) *"I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father."* (John 1:9–15; 3:13, 31–36; 13:3)

(4) Jesus questions their faith (16:29–33)

(a) *"Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God."* Jesus had answered their questions without their asking (16:19). Perhaps this further demonstration of His Deity encouraged them bolstering their faith. Thus, they confess, we believe you came from God. However, is that a full declaration of the faith that Jesus sought to cultivate?

(b) *"Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me."* Jesus challenges their confession! He knew they would forsake Him. He knew their faith would be shaken. Yet, these things would not cause the Lord to turn away from His purpose and mission. He still trusted the Father to go with Him through His darkest hour.

(c) *"These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."* Jesus has uttered words of encouragement and consolation, words that would help them once they faced their own sorrows and failures in the hours and days ahead. He spoke to their future suffering, but to the future success and accomplishment that would come out of their own suffering and trials. He had overcome and they would overcome with Him.

3. At the Brook Kidron (17:1–26)

a. Jesus' prayer for Himself (17:1–5)

(1) *"These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee."* Jesus knows and acknowledges that the Father has brought Him to the climax of His ministry. Jesus asks that God that He be glorified. Here he refers to His crucifixion (John 12:23; 13:31–32). Jesus was glorified in His death because in it He was lifted up for all men defeating sin and death (John 3:14; 12:23–24). God was glorified in the death of Jesus because it was not only atonement, but the free will offering of His Son (John 13:31; 17:4).

(2) *"As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."* Jesus received redemptive authority over all flesh when He effectively finished the work of God. God is glorified when men believe on Christ as the Son of God (John 3:16–18). God has given the saved to Jesus in the sense that He has purposed that everyone who believes on Jesus will be saved (Ephesians 1:3–11). Not that only a certain number are appointed to believe, but all who believe are appointed to be saved.

(3) *"I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."* Jesus glorified God through His faithful obedience, sinless life and willing sacrifice of Himself for the sins of mankind. God would glorify Him the resurrection from the dead and ascension to the right hand of God (John 7:39; 12:16, 28; Acts 3:13; Hebrews 5:5; Philippians 2:5–11; 1 Corinthians 15:27–28).

b. Jesus' prayer for the Twelve (17:6–19)

- (1) *"I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me."* Jesus in His person, words and works manifested the Father to the Apostles. They believed Jesus to be the Only Begotten of the Father, believed the teaching of Jesus to be from the Father, and preached the Gospel to the House of Israel. They were certain that Jesus came from God. It remained for them to understand what God would show them through the Spirit. Jesus is not building them up greater than they were, He is according them faith to the level of their ability to know and understand respecting the truth that they had at the moment.
- (2) *"I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them."* The glorification of the Christ was accomplished in part by the faithfulness of the disciples. In this climatic hour Jesus is praying for them because Satan will seek to destroy them.
- (3) *"And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are."* Jesus was leaving, going to the Father, but the Twelve and the few other disciples would be left. Jesus prays that they be kept "through thy name," not the appellative, but all that the name represents. Here the idea is that they be kept through their faith, through the Truth Jesus had shared, through the revelation that would come. Jesus prays for their unity. That is, their single-minded purpose and action guided by that "name". Unity is not identity, Jesus is no more the Father, than Peter was the Christ.
- (4) *"While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world."* Jesus does not pray that the Father take believers, especially the Twelve, out of the world. They have an essential work to do. Just as Jesus came into the world and was not of the world, so the disciples are in the world but been taken out of the world (John 17:6); however, removed from the earth (cf. 1 Corinthians 15:10). What Jesus prays for is their protection from the evil one, the Devil.
- (5) *"Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth."* All disciples are set apart for service unto God by the belief of the truth (2 Thessalonians 2:13). Christ was set apart for our sakes by His death on the cross, which is the grounds of the salvation which the Gospel provides.

c. Jesus' prayer for all who later believe (17:20–26)

- (1) *"Neither pray I for these alone, but for them also which shall believe on me through their word."* Jesus broadens his concern to future generations of Christians. Remember Jesus prayed for you.

- (2) *“That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.”* The unity of believers is an essential identifying characteristic of God’s people. Indwelling, unity and agreement are related to one another; it is clear that Jesus does not refer to a location, but to a relationship that exists through faith and love (John 10:16, 38; 14:11; 17:11, 22–23; Romans 12:5; Galatians 3:28).
- (3) *“And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.”* Jesus has given His people the same glory He has received of the Father. It is not the radiant splendor of the form of God which He laid aside to come to earth (Philippians 2:5–10; cf. John 17:5); but the glory He received in His death for their sins in obedience to God’s will (Hebrews 2:9–11; 1 Thessalonians 2:12; 2 Thessalonians 2:13–14; Revelation 5:6–12). As the redeemed we share in His glory and glorify Him. This is the one thing that binds us together in unity, it is the ground upon which we love one another (1 John 4:7ff.)
- (4) *“Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.”* Jesus now prays for His disciples to share in the ultimate consummation of all things and that they may behold Him in His restored glory (John 17:5; 1:1–2; Philippians 2:6). Jesus prays confidently assured of the love of the Father for Him and those whom He has given the Christ.
- (5) *“O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.”* Jesus summarizes His intent relative to the Twelve that they should have a complete revelation whereby they may know the love of God and declare it to the world (Mark 16:15–20; Matthew 28:18–20; Luke 24:44–48; Acts 1:5–8; John 20:22).

VIII. The Period of Consummation (John 18:1–20:31)

1. The Betrayal (18:1–11)
 - a. Jesus crosses the Kidron in the Garden of Gethsemane (18:1–2)
 - b. Judas leads the authorities to find Jesus at Gethsemane (18:3)
 - c. Jesus steps forward to meet Judas and those with him (18:4–9)
 - d. Peter strikes Malchus with a sword (18:10–11)
2. The Trial before Annas (18:12–27)
 - a. Jesus is led bound to Annas first (18:12–13)
 - b. Peter denies Christ the first time (18:14–18)
 - c. Jesus interrogated by Annas (18:19–23)
 - d. Jesus sent to Caiaphas (18:24)
 - e. Peter denies Christ twice more (18:25–27)
3. The Interview with Pilate (18:28–19:16)
 - a. Jesus is sent from Caiaphas to Pilate (18:28)
 - b. The Jews accuse Jesus to Pilate (18:29–33)
 - c. Pilate interviews Jesus (18:34–38a)
 - d. Pilate scourges Jesus and would release Him (18:28b–19:7)
 - e. Pilate’s second interview with Jesus (19:8–12)

- f. Pilate pronounces the death sentence upon Jesus (19:13–16)
- 4. The Crucifixion (19:17–37)
 - a. The Via Dolorosa (19:17–18)
 - b. Pilate Commands a title be written (19:19–22)
 - c. Jesus is crucified (19:23–24)
 - d. Jesus speaks to Mary & John (19:25–27)
 - e. Jesus dies (19:28–37)
- 5. The Burial (19:38–42)
 - a. Joseph takes the body of Jesus (19:38)
 - b. He and Nicodemus prepare the body for burial (19:39–40)
 - c. Jesus laid to rest in a new tomb near Golgotha (19:41–42)
- 6. The Resurrection (20:1–29)
 - a. Mary arrives at the tomb (20:1)
 - b. Peter & John arrive at the tomb (20:2–10)
 - c. Mary returns to the tomb afterward and sees Jesus (20:11–18)
 - d. The same day Jesus appears to the Eleven sans Thomas (20:19–25)
 - e. Jesus appears to Thomas the next Sunday (20:26–31)

IX. Epilogue (John 21:1–25)

- 1. The second great draught of fishes (21:1–14)
- 2. Jesus restores Peter (21:15–17)
- 3. Jesus announces the manner of Peter's death (21:18–24)
- 4. John's Final Words (21:25)