

## INTRODUCTION TO JOHN

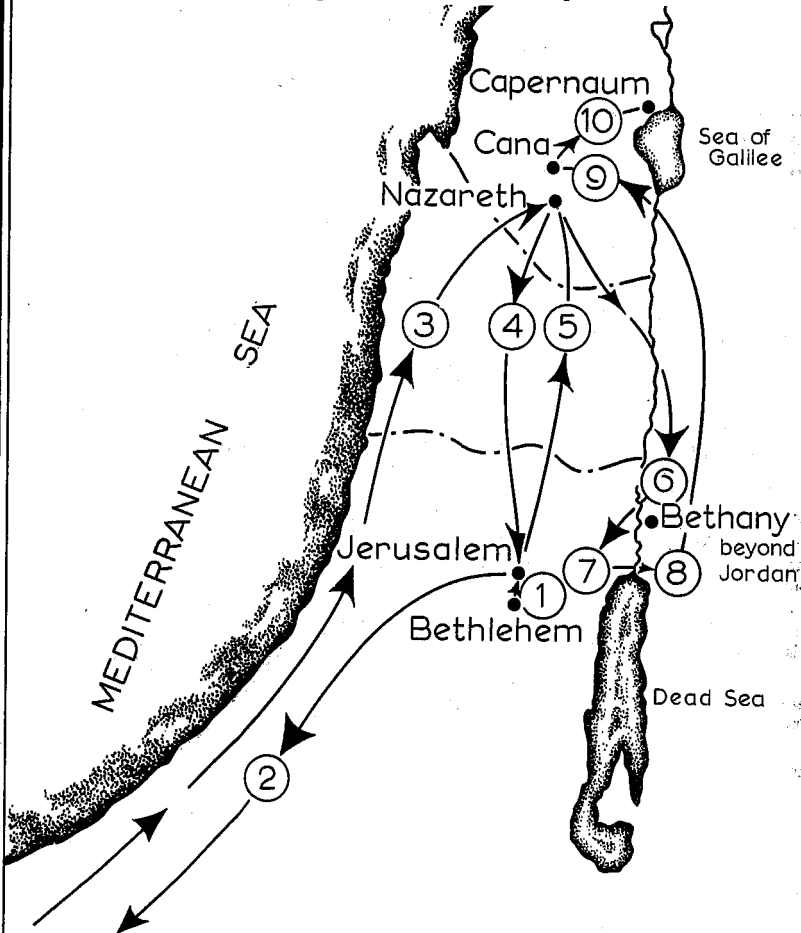
John was the son of Zebedee and Salome; brother of James; in early life a fisherman on Lake Galilee. He was an apostle of Christ, one of the Twelve, and also one of the *inner circle* [along with Peter and James]. He was an "ordinary man of no education" (*Acts 4:13*), which means he did not have a "theological education" in the rabbinical schools. Yet we can be sure he had the kind of education all respectable Jewish families gave their children. Every synagogue was a school in which children were taught to read and write, and were given fundamentals not greatly different from the basic skills today. The children of the ordinary Jewish people were better educated than those of any other country in the world.

John was a disciple of John the Baptist when Jesus found him. We see him next at Lake Galilee when Jesus gives the official call to be an apostle. Along with Peter and James, he was a constant companion with Jesus. These three, only, see the raising of Jairus' daughter; see the glory of the Transfiguration; and witness the anguish of the garden. John and Peter follow Jesus after the arrest, and John goes right into the house of Caiaphas; to the trial before Pilate; and to the cross. When news of the Resurrection came, John and Peter were the first to reach the grave. Jesus placed his human mother in John's care. John alone of the Twelve lived beyond the *destruction of Jerusalem* [all the others were dead before it happened]. From that event, he lived in Ephesus, and died about 100 A.D. It was probably in the last ten years of his life that he wrote the Gospel of John; 1,2,3 John; and Revelation.

John writes to show Jesus as the WORD [Eternal Logos] who comes to earth in human form. He shows the special personality and mission of the Savior. He opens up and explains the doctrine of THE HELPER - the Holy Spirit. John explains the purpose of his Gospel in these words: "*These have been written that you may believe that Jesus is the Messiah, the Son of God, and that through this faith you may have life in his name*" (*John 20:31*).

### MAP NO. 1—PERIOD OF PREPARATION

1. Bethlehem/Jerusalem—Birth & Presentation in Temple, *Luke 2*
2. Egypt—Flight from Herod, *Luke 2*
3. Nazareth—Returns to spend boyhood, *Matthew 2*
4. Jerusalem—Taken to Passover at age 12, *Luke 2*
5. Nazareth—Returns home until about 30, *Luke 2*
6. Bethany beyond Jordan—baptized by John the Baptist, *Matthew 3; Mark 1; Luke 3*
7. Wilderness of Judea—Temptations, *Matthew 4; Mark 1; Luke 4*
8. Bethany beyond Jordan—obtains first disciples, *John 1*
9. Cana of Galilee—Wedding feast, first miracle, *John 2*
10. Capernaum—moves headquarters with family and disciples, *John 2:12*



# THE GOSPEL ACCORDING TO JOHN

## The Word of Life

**1** Before the world was created, the Word already existed; he was with God, and he was the same as God. **2** From the very beginning, the Word was with God. **3** Through him God made all things; not one thing in all creation was made without him. **4** The Word was the source of life, and this life brought light to men. **5** The light shines in the darkness, and the darkness has never put it out.

**6** God sent his messenger, a man named John, **7** who came to tell people about the light. He came to tell them, so that all should hear the message and believe. **8** He himself was not the

## The Word Became Flesh

**1** In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning.

Through him all things were made; without him nothing was made that has been made. In him was life, and that life was the light of men. The light shines in the darkness, but the darkness has not understood it.

There came a man who was sent from God; his name was John. He came as a witness to testify concerning that light, so that through him all men might believe. He himself was not the light: He came only as a

1-3. **Before the world was created.** The brief time from the Virgin Birth in Bethlehem to the Ascension from the Mount of Olives must be understood in its relationship to the **WHOLE** of the Son of God. Read what Paul says in *1 Tim. 3:16; Col. 1:15-20*. John shows us, that: (1) the One who appeared in human form as Jesus the Christ **EXISTED** before the world was created; (2) that he was *with God* **FACE TO FACE** before the world was created; (3) that he was **DIVINE - the same as God**; (4) that he was the Word [**LOGOS**]; (5) that through him **ALL** creation was done. Some secrets of the *divine nature* of the Word, and the exact relationship between Father, Son, and Holy Spirit, must wait for Eternity to unfold. But this much is clear: God *creates* through the Word, and God *speaks* to man through the Word. When that Word became a human being and lived among us, we recognize him as Jesus the Christ. [On the wording of *John 1:1* Seth Wilson writes: "THE TEV TRANSLATION DOES NOT MISREPRESENT WHAT JOHN ACTUALLY WROTE! The Bible teaches that Jesus, the Son of God, is so much the same as God that it is right to call him God; but it is not wrong to say he is the same as God, because he is the same deity with a distinct identity." Compare *Heb. 1:1-3; Phil. 2:6-11; John 8:58*.

4. **The Word was the source of life.** Compare *John 5:26; 11:25*. The *power* which creates life and supports all Creation is in the Word (*Heb. 1:3*). **And this life brought light to men.** That *life* reveals God to us in human terms that we can understand. Compare *Matt. 4:14-17*.

5. **And the darkness has never put it out.** His light drives away the darkness of ignorance and error. **The darkness cannot extinguish the light!**

6. **God sent his messenger.** The "advance man" is now introduced. This is John the Baptist. He was appointed to this mission, even before his birth.

7. **Who came to tell people about the light.** John came to lead a "spiritual renewal." But his chief purpose was to point people to Jesus. See *verse 30*.

8. **He himself was not the light.** John was not "The Man," but only the "advance man." [Some were teaching that John the Baptist was the Messiah.] John the apostle, makes it very plain!

light; he came to tell about the light. <sup>9</sup>This was the real light, the light that comes into the world and shines on all men.

<sup>10</sup>The Word, then, was in the world. God made the world through him, yet the world did not know him. <sup>11</sup>He came to his own country, but his own people did not receive him. <sup>12</sup>Some, however, did receive him and believed in him; so he gave them the right to become God's children. <sup>13</sup>They did not become God's children by natural means, by being born as the children of a human father; God himself was their Father.

<sup>14</sup>The Word became a human being and lived among us. We saw his glory, full of grace and truth. This was the glory which he received as the Father's only Son.

<sup>15</sup>John told about him. He cried out, "This is the one I was talking about when I said, 'He comes after me, but he is greater than I am, because he existed before I was born.'"

<sup>16</sup>Out of the fulness of his grace he has blessed

witness to the light. The true <sup>9</sup> light that gives light to every man was coming into the world.

He was in the world, and <sup>10</sup> though the world was made through him, the world did not recognize him. He came <sup>11</sup> to that which was his own, but his own did not receive him. Yet to all who received <sup>12</sup> him, to those who believed in his name, he gave the right to become children of God—children born not of <sup>13</sup> natural descent, nor of human decision or a husband's will, but born of God.

The Word became flesh <sup>14</sup> and lived for a while among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth.

John testifies concerning <sup>15</sup> him. He cries out, saying, "This was he of whom I said, 'He who comes after me has surpassed me because he was before me.'" From the fullness of his <sup>16</sup> grace we have all received one blessing after another.

9. **This was the real light.** See *John 12:46*. God's final message to the world is through the Son (*Heb. 1:1-2*).

10-11. **God made the world through him.** See *Col. 1:16*. He was: in the world; God made the world through him; the world did not know him. **He came to his own country.** When he became a human being, he took Jewish citizenship (see *Gal. 4:4*). The "world" is the whole human race. His "country" is the Jewish Nation.

12. **Some, however, did receive him.** Many of the Jewish people did accept him as Messiah (see *Acts 21:20*). **So he gave them the right.** Compare *John 6:44-45*. **To become God's children.** Everyone who believes is given the "right to become," but he must *reach out through faith to seize the sacrifice of Christ* (see notes on *Acts 2:38*).

13. **They did not become God's children by natural means.** Before the Cross, the Jews were God's children, by natural means. After the Cross, the New Birth (*John 3:5*, *Titus 3:5*) *initiates* people into *spiritual Israel*.

14. **The Word became a human being.** The Word [Eternal Logos] took a body of flesh. One who denies this, is an Enemy of Christ [anti-Christ] (see *1 John 4:2-3*). **We saw his glory.** See *Luke 9:32*; *John 2:11*. **As the Father's only Son.** See note on *John 3:16*.

15. **John told about him.** John *identified* Jesus as the Messiah! See *verses 33-34*.

16. **Out of the fulness of his grace.** See *Col. 1:19*. His "grace and truth" bless all who *belong* to him. **Giving us one blessing after another.** He is a "stream of water, flowing ever deeper!"

us all, giving us one blessing after another. <sup>17</sup>God gave the Law through Moses; but grace and truth came through Jesus Christ. <sup>18</sup>No one has ever seen God. The only One, who is the same as God and is at the Father's side, he has made him known.

### John the Baptist's Message

(Also *Matt. 3.1-12; Mark 1.1-8; Luke 3.1-18*)

<sup>19</sup>The Jewish authorities in Jerusalem sent priests and Levites to John, to ask him, "Who are you?"

<sup>20</sup>John did not refuse to answer, but spoke out openly and clearly. This is what he said, "I am not the Messiah."

<sup>21</sup>"Who are you, then?" they asked. "Are you Elijah?"

"No, I am not," John answered.

"Are you the Prophet?" they asked.

"No," he replied.

<sup>22</sup>"Tell us who you are," they said. "We have to take an answer back to those who sent us. What do you say about yourself?"

For the law was given <sup>17</sup> through Moses; grace and truth came through Jesus Christ. No man has ever <sup>18</sup> seen God, but God the only Son, who is at the Father's side, has made him known.

### John the Baptist Denies Being the Christ

Now this was John's testi- <sup>19</sup> mony when the Jews of Jerusalem sent priests and Levites to ask him who he was. He did not fail to confess, <sup>20</sup> but confessed freely, "I am not the Christ."

They asked him, "Then <sup>21</sup> who are you? Are you Elijah?"

He said, "I am not."

"Are you the Prophet?"

He answered, "No."

Finally they said, "Who <sup>22</sup> are you? Give us an answer to take back to those who sent us. What do you say about yourself?"

17. God gave the Law through Moses. The Law is contrasted with "grace and truth." Compare *Heb. 12:18-24; Rom. 8:1-4*. See also *verse 14*.

18. No one has ever seen God. See *1 Tim. 6:16*. Flesh and blood cannot look upon the Living God. The only One. See note on *John 3:16*. He has made him known. The Old Testament painted only a partial picture of God. In Jesus the Son we see the complete picture of God! See *John 17:26*.

19. The Jewish authorities in Jerusalem. Our writer now skips the childhood of Jesus, and most of John the Baptist's work. He jumps to the time that Jesus, about thirty years old, begins his public career. A Council of seventy-two, called the Sanhedrin, ruled Israel. The term "Jew" often is speaking of this ruling Council. John the Baptist is asked *officially*: "Who are you?"

20. John did not refuse to answer. He made no attempt to conceal his mission. I am not the Messiah. [The terms "Christ" and "Messiah" mean the same thing in the Bible. Perhaps because "Christ" has come to be used as a personal name for Jesus, the TEV often prefers "Messiah" as a translation of CHRISTOS.] John made it plain that he was not the Messiah they looked for.

21. Are you Elijah? The Jews expected Elijah to come before the Messiah. See notes on *Matt. 16:14; 17:10*. Are you the Prophet? Moses had predicted the coming of the Prophet (*Deut. 18:15*).

22. Tell us who you are. "If you are not the Messiah, not Elijah, not the Prophet, who are you?"

<sup>23</sup>John answered, "This is what I am:  
"The voice of one who shouts in the  
desert:

Make a straight path for the Lord to  
travel!" "

(This is what the prophet Isaiah had said.)

<sup>24</sup>The messengers had been sent by the Phari-  
sees. <sup>25</sup>They asked John, "If you are not the  
Messiah, nor Elijah, nor the Prophet, why do you  
baptize?"

<sup>26</sup>John answered, "I baptize with water; among  
you stands the one you do not know. <sup>27</sup>He is  
coming after me, but I am not good enough to  
untie his sandals."

<sup>28</sup>All this happened in Bethany, on the east  
side of the Jordan River, where John was bap-  
tizing.

### The Lamb of God

<sup>29</sup>The next day John saw Jesus coming to him,  
and said, "Here is the Lamb of God, who takes  
away the sin of the world! <sup>30</sup>This is the one I  
was talking about when I said, 'A man is coming  
after me, but he is greater than I am, because he

John replied in the words <sup>23</sup>  
of Isaiah the prophet, "I am  
the voice of one calling in  
the desert, 'Make straight  
the way for the Lord.' "

Now some Pharisees who <sup>24</sup>  
had been sent questioned <sup>25</sup>  
him, "Why then do you bap-  
tize if you are not the Christ,  
nor Elijah, nor the Pro-  
phet?"

"I baptize with water," <sup>26</sup>  
John replied, "but among  
you stands one you do not  
know. He is the one who <sup>27</sup>  
comes after me, the thongs  
of whose sandals I am not  
worthy to untie."

This all happened at <sup>28</sup>  
Bethany on the other side of  
the Jordan, where John was  
baptizing.

### Jesus the Lamb of God

The next day John saw <sup>29</sup>  
Jesus coming toward him  
and said, "Look, the Lamb  
of God, who takes away the  
sin of the world! This is the <sup>30</sup>  
one I meant when I said, 'A  
man who comes after me has  
surpassed me because he

23. **The voice of one who shouts in the desert.** See note on *Matt. 3:3*. He was to get things ready for Jesus to carry out his mission.

24. **The messengers had been sent by the Pharisees.** See notes on *Matt. 3:7*.

25. **Why do you baptize?** The fact that they are mystified shows they were unfamiliar with the rite of baptism. If John were the Messiah, or Elijah, or the Prophet, they could understand why he would introduce a new religious rite. But if he is none of these, why does he do this? [Josephus, the Jewish historian, makes no mention about "Gentiles converted to Judaism" being baptized (immersed) to make them Jews.]

26-27. **I baptize with water.** John's baptism was water baptism. See notes on *Matt. 3:11*.

28. **All this happened in Bethany.** On the east bank of the Jordan River.

29. **The next day John saw Jesus.** John [*the apostle*] omits all of Jesus' personal life up to this point. Jesus is now thirty years old, and walked from Galilee to the Jordan River area where John the Baptist is doing his work (about 60 or 70 miles distance). This conversation was after Jesus' baptism (*verse 33*), and probably after the Temptation. **Here is the Lamb of God.** A lamb was the common "SIN OFFERING" (see *Lev. 4:32*). What John says points to Jesus as the "SIN OFFERING" for the whole world. Compare the language in *Isa. 53:7*. **The sin of the world.** Both Jews and Gentiles!

30. **This is the one I was talking about.** See *verses 26-27*. **Because he existed before I was born.** As a human being, John was six months older than Jesus. But Jesus was the Word (*verses 1-3*).

existed before I was born.' <sup>31</sup>I did not know who he would be, but I came baptizing with water in order to make him known to Israel."

<sup>32</sup>This is the testimony that John gave: "I saw the Spirit come down like a dove from heaven and stay on him. <sup>33</sup>I still did not know him, but God, who sent me to baptize with water, said to me, 'You will see the Spirit come down and stay on a man; he is the one who baptizes with the Holy Spirit.' <sup>34</sup>I have seen it," said John, "and I tell you that he is the Son of God."

### The First Disciples of Jesus

<sup>35</sup>The next day John was there again with two of his disciples, <sup>36</sup>when he saw Jesus walking by. "Here is the Lamb of God!" he said.

<sup>37</sup>The two disciples heard him say this and went with Jesus. <sup>38</sup>Jesus turned, saw them following him, and asked, "What are you looking for?"

They answered, "Where do you live, Rabbi?" (This word, translated, means "Teacher.")

<sup>39</sup>"Come and see," he answered. So they went with him and saw where he lived, and spent the rest of that day with him. (It was about four o'clock in the afternoon.)

was before me.' I myself did <sup>31</sup> not know him, but the reason I came baptizing with water was that he might be revealed to Israel."

Then John gave this testi- <sup>32</sup> mony: "I saw the Spirit come down from heaven as a dove and remain on him. <sup>33</sup> I would not have known him, except that the one who sent me to baptize with water told me, 'The man on whom you see the Spirit come down and remain is he who will baptize with the Holy Spirit.' I have seen and <sup>34</sup> testify that this is the Son of God."

### Jesus' First Disciples

The next day John was <sup>35</sup> there again with two of his disciples. When he saw Jesus <sup>36</sup> passing by, he said, "Look, the Lamb of God!"

When the two disciples <sup>37</sup> heard him say this, they followed Jesus. Turning <sup>38</sup> around, Jesus saw them following and asked, "What do you want?"

They said, "Rabbi" (which means, Teacher), "where are you staying?"

"Come," he replied, "and <sup>39</sup> you will see."

So they went and saw where he was staying, and spent that day with him. It was about the tenth hour.

31. I did not know who he would be. This means John did not know Jesus would be the Messiah, until the Holy Spirit clearly identified him. [Jesus and John were relatives (Luke 1:36).]

32-34. I saw the Spirit come down like a dove. John declares what he saw with his own eyes! See notes on Matt. 3:16. God had told John what the sign would be to identify the Messiah. John says that he did see it!

35. The next day John was there again. In verses 19-28 we read of the visit of the priests and Levites. Verses 29-34 are "the next day." This then, is the third day after the messengers from the Sanhedrin had come, and probably the second day after Jesus had come back from the Temptation. With two of his disciples. One of these was Andrew (verse 40) and the other was certainly John, the writer of this Gospel.

36. Here is the Lamb of God! The day before, John had cited Jesus as the "Lamb of God, who takes away the sin of the world!" Now he personally directs his own disciples to Jesus.

37. And went with Jesus. John had pointed out the source of life. Christianity is following Jesus!

38. Where do you live, Rabbi? Their question implies their interest in Jesus. It may be they only wished to know where to find him in the future.

39. Come and see. This is an invitation, or perhaps a call. (Compare verse 43.)

<sup>40</sup>One of the two who heard John, and went with Jesus, was Andrew, Simon Peter's brother. <sup>41</sup>At once Andrew found his brother Simon and told him, "We have found the Messiah." (This word means "Christ.") <sup>42</sup>Then he took Simon to Jesus.

Jesus looked at him and said, "You are Simon, the son of John. Your name will be Cephas." (This is the same as Peter, and means "Rock.")

**Jesus Calls Philip and Nathanael**

<sup>43</sup>The next day Jesus decided to go to Galilee. He found Philip and said to him, "Come with me!" <sup>44</sup>(Philip was from Bethsaida, the town where Andrew and Peter lived.) <sup>45</sup>Philip found Nathanael and told him, "We have found the one of whom Moses wrote in the book of the Law, and of whom the prophets also wrote. He is Jesus, the son of Joseph, from Nazareth."

<sup>46</sup>"Can anything good come from Nazareth?" Nathanael asked.

"Come and see," answered Philip.

Andrew, Simon Peter's brother, was one of the two who heard what John had said and who had followed Jesus. The first thing Andrew did was to find his brother Simon and tell him, "We have found the Messiah" (that is, the Christ).

Then he brought Simon to Jesus, who looked at him and said, "You are Simon, the son of John. You will be called Cephas" (which, when translated, is Peter).

**Jesus Calls Phillip and Nathanael**

The next day Jesus decided to leave for Galilee. Finding Philip, he said to him, "Follow me."

Philip, like Andrew and Peter, was from the town of Bethsaida. Philip found Nathanael and told him, "We have found the one Moses wrote about in the Law, and about whom the prophets also wrote—Jesus of Nazareth, the son of Joseph."

"Nazareth! Can anything good come from there?" Nathanael asked.

"Come and see," said Philip.

40-41. One of the two who heard John. Andrew was one of the first two disciples of Christ. At once Andrew found his brother Simon. Simon Peter. This is the true Christian spirit. Messiah. See note on verse 20.

42. Your name will be Cephas. A Hebrew word meaning "rock." Peter is the Greek form.

43. He found Phillip and said to him. [The Phillip in Acts 6:5 is a different person.] This Philip is only a name in the other Gospels. John tells us more about him (John 6:5; 12:21; 14:8).

45. Phillip found Nathanael. He is identified as being from Cana in Galilee (John 21:2). He is named in only these two places, but he is certainly the Bartholomew who was one of the Twelve. We have found the one. Moses predicted the Prophet (Deut. 18:15). They evidently mean, the Messiah. [The Jews thought the Prophet might be a second Moses, or a second Elijah, or perhaps the Messiah. But they tended to view the Messiah as a king, and the Prophet as a separate person. Christians see Jesus as both King and Prophet.]

46. Can anything good come from Nazareth? Nazareth was a "hick town." The fact that the enemies of Jesus called him the Nazarene shows there was some disgrace connected with the name. Come and see. "Find out for yourself!" The strongest proof that Jesus is the Messiah is Jesus himself!



<sup>47</sup>When Jesus saw Nathanael coming to him, he said about him, "Here is a real Israelite; there is nothing false in him!"

<sup>48</sup>Nathanael asked him, "How do you know me?"

Jesus answered, "I saw you when you were under the fig tree, before Philip called you."

<sup>49</sup>"Teacher," answered Nathanael, "you are the Son of God! You are the King of Israel!"

<sup>50</sup>Jesus said, "Do you believe just because I told you I saw you when you were under the fig tree? You will see much greater things than this!" <sup>51</sup>And he said to them, "I tell you the truth: you will see heaven open and God's angels going up and coming down on the Son of Man."

### The Wedding at Cana

**2** Two days later there was a wedding in the town of Cana, in Galilee. Jesus' mother was there, <sup>2</sup>and Jesus and his disciples had also been

When Jesus saw Na- <sup>47</sup>  
thanael approaching, he  
said of him, "Here is a true  
Israelite, in whom there is  
nothing false."

"How do you know me?" <sup>48</sup>  
Nathanael asked.

Jesus answered, "I saw  
you while you were still  
under the fig tree before  
Philip called you."

Then Nathanael declared, <sup>49</sup>  
"Rabbi, you are the Son of  
God; you are the King of  
Israel."

Jesus said, "You believe <sup>50</sup>  
because I told you I saw you  
under the fig tree. You shall  
see greater things than  
that." He then added, "I tell <sup>51</sup>  
you the truth, you shall all  
see heaven open, and the  
angels of God ascending and  
descending on the Son of  
Man."

### Jesus Changes Water to Wine

**2** On the third day a wedding took place at Cana in Galilee. Jesus' mother was there, and Jesus and his <sup>2</sup>  
disciples had also been in-

**47. There is nothing false in him.** Quite a contrast to the formalism and hypocrisy of that time. This also shows that the statement of Nathanael in *verse 46* was not based on jealousy (Cana and Nazareth were rival towns, about twelve miles apart).

**48. How do you know me?** Nathanael had never met Jesus before this. **When you were under the fig tree.** Johnson believes that Nathanael had some unusual experience under the fig tree, of which we are told nothing, and that he saw in what Jesus said, supernatural knowledge that both startled him and caused him to believe.

**49. You are the Son of God! You are the King of Israel!** This is the first recorded *uninspired* declaration of Jesus' divinity, but he could not have understood what he was saying at that time. If he had, a "human being" could have instructed Peter (see notes on *Matt. 16:17*).

**50-51. You will see heaven open.** This language is based on "*Jacob's ladder*," (*Gen. 28:12*). Here Jesus makes himself that ladder, and communication between earth and heaven takes place through him. **Son of Man.** See *John 9:35*.

**1. Two days later.** [Two days later = the third day.] This is two days later, measured from the calling of Philip (*John 1:43*). The "days" mentioned in the first two chapters of John make a week, and may form a contrast to the last week of Christ's public ministry (*John 12:1*). **A wedding in the town of Cana.** About twelve miles north of Nazareth in Galilee. **Jesus' mother was there.** John seems to never call the human mother of Jesus by name. Since Joseph is never mentioned after Jesus began his public ministry, he is thought to have died before this time. The way Mary "takes over," suggests she was related to the family.

**2. Jesus and his disciples had also been invited.** Jesus now had disciples with him: John, Andrew, Peter, Philip, Nathanael.

invited to the wedding. <sup>3</sup>When all the wine had been drunk, Jesus' mother said to him, "They are out of wine."

"You must not tell me what to do, woman," Jesus replied. "My time has not yet come."

<sup>4</sup>Jesus' mother then told the servants, "Do whatever he tells you."

<sup>5</sup>The Jews have religious rules about washing, and for this purpose six stone water jars were there, each one large enough to hold between twenty and thirty gallons. <sup>6</sup>Jesus said to the servants, "Fill these jars with water." They filled them to the brim, <sup>7</sup>and then he told them, "Now draw some water out and take it to the man in charge of the feast." They took it to him, <sup>8</sup>and he tasted the water, which had turned into wine. He did not know where this wine had come from (but the servants who had drawn out the water knew);

invited to the wedding. When the wine was gone, Jesus' mother said to him, "They have no more wine." 3

"Why do you involve me?" Jesus replied, "My time has not yet come." 4

His mother said to the servants, "Do whatever he tells you." 5

Nearby stood six stone water jars, the kind used by the Jews for ceremonial washing, each holding from twenty to thirty gallons. 6

Jesus said to the servants, "Fill the jars with water"; so they filled them to the brim. 7

Then he told them, "Now draw some out and take it to the master of the banquet." 8

They did so, and the master of the banquet tasted the water that had been turned into wine. He did not realize where it had come from, though the servants who had drawn the water knew. Then he called the bridegroom 9

3. **They are out of wine.** This would be a great disgrace in the East, at such a celebration. The fact that she says this shows both that she must have been related to the family [or at least a very close friend]; and that she expected Jesus to do something about it. [Wine = οἶνος.]

4. **You must not tell me what to do, woman.** This sounds harsh and rude in our language, but "woman" is a term of gentle respect (*John 19:26*), even though Jesus is mildly scolding his human mother here. There is also a hint in this that his *mission* would require him to follow a different route than she might wish. **My time has not yet come.** It seems that what Mary has asked, meant she wanted him to declare himself the Messiah right then and there! He rebukes her request. Only one *sign* or declaration will be given, and that is the miracle of the prophet Jonah (*Matt. 12:39-40*).

5. **Do whatever he tells you.** She seems to understand that he will do something about the shortage of wine.

6. **Six stone water jars were there.** On the "religious rules," see note on *Matt. 15:2; Mark 7:4*.

8. **Now draw some water out.** Note Jesus made between 120 and 180 gallons of wine [οἶνος]. *Agustine* says: "He that hath made wine that day in those six waterpots does the same every year in the vines. For as what the servants put in the waterpots was changed into wine by the operation of the Lord, just so what the clouds pour forth is changed into wine by the operation of the same law." [This is not our *commercial wine* which has added alcohol.]

9. **And he tasted the water, which had turned into wine.** The man in charge of the feast would be similar to our "toastmaster."

so he called the bridegroom <sup>10</sup>and said to him, "Everyone else serves the best wine first, and after the guests have drunk a lot he serves the ordinary wine. But you have kept the best wine until now.!"

<sup>11</sup>Jesus performed this first of his mighty works in Cana of Galilee; there he revealed his glory, and his disciples believed in him.

<sup>12</sup>After this, Jesus and his mother, brothers, and disciples went to Capernaum, and stayed there a few days.

### Jesus Goes to the Temple

(Also *Matt. 21.12-13; Mark 11.15-17; Luke 19.45-46*)

<sup>13</sup>It was almost time for the Jewish Feast of Passover, so Jesus went to Jerusalem. <sup>14</sup>In the temple he found men selling cattle, sheep, and pigeons, and also the moneychangers sitting at

aside and said, "Everyone <sup>10</sup>brings out the choice wine first and then the cheaper wine after the guests have had too much to drink; but you have saved the best till now.!"

This, the first of his miraculous signs, Jesus performed in Cana of Galilee. He thus revealed his glory, and his disciples put their faith in him.

### Jesus Clears the Temple

After this he went down <sup>12</sup>to Capernaum with his mother and brothers and his disciples. Here they stayed for a few days.

When it was almost time <sup>13</sup>for the Jewish Passover, Jesus went up to Jerusalem. In the temple court he found <sup>14</sup>men selling cattle, sheep and doves, and others sitting at tables exchanging money.

10. **Everyone else serves the best wine first.** Notice that even though they have already drunk up all the wine in the house, he immediately tastes the superiority of the wine Jesus made. [Scholars have argued long and loud over the wine Jesus made here. It may have been a kind of "grape-cider." The Bible strongly condemns drunkenness (*Prov. 20:1; 23:29-35; Eph. 5:18*). Yet the same Bible speaks of wine as one of God's blessings on the human family (*Psalms 104:15; Isa. 55:1; 1 Tim. 5:23*). It is obvious there were different kinds of wine in the first century.]

<sup>11</sup> **Jesus performed this first of his mighty works in Cana of Galilee.** We think of Jesus as a "man of sorrows" [which is true, up to a point], but we see him perform his first miracle in the happy and festive atmosphere of a *wedding-feast!* **And his disciples believed in him.** That is, their faith was made stronger by seeing this.

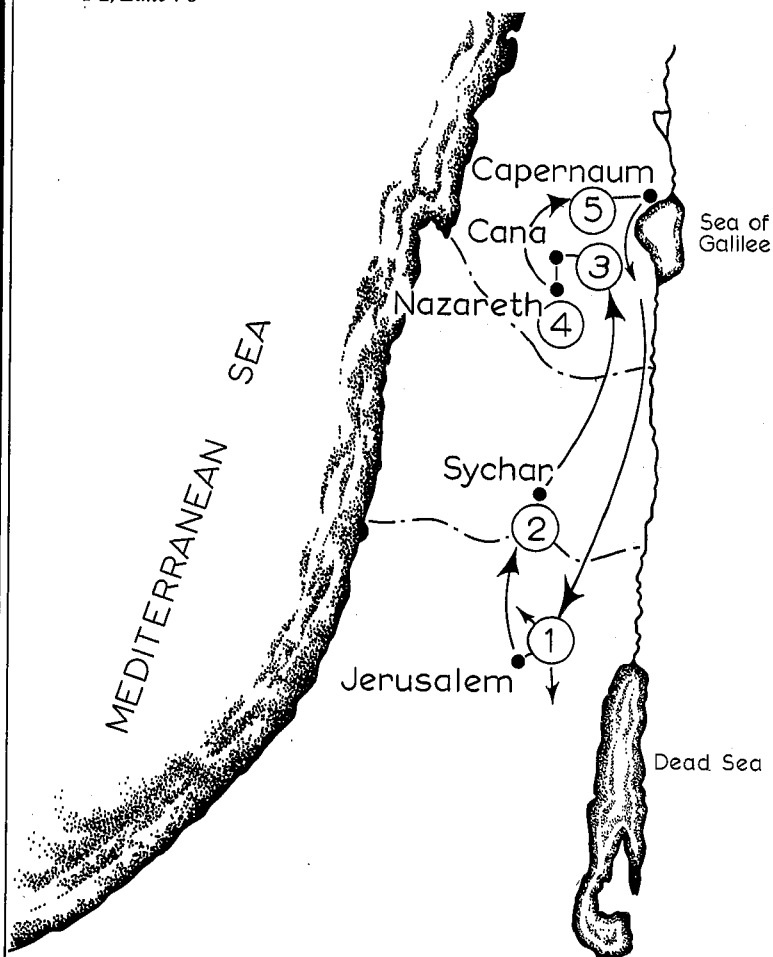
12. **Jesus and his mother, brothers.** The natural meaning of this is that these were his brothers in the flesh, sons of Mary. His sisters in the flesh are mentioned in *Matt. 13:55-56; Mark 6:3*. No hint is given in the Bible of the *dogma* of "Mary's perpetual virginity." See note on *Luke 11:27-28*. **Went to Capernaum.** Cana was in the hills; Capernaum down on the shore of Lake Galilee.

13. **It was almost time.** This will be Jesus' first Passover since he began his public ministry. Only John tells us about this first purifying of the temple. See notes on *Matt. 21:12-13*.

14. **In the temple.** This would be in the Court of the Gentiles. **He found men selling.** It was not proper for them to be selling animals for sacrifice inside the temple. [The selling of animals for sacrifice was all right in itself, and was a needed service for the great crowds of people who came to worship in the temple. But the priests had made a monopoly of it, and brought all the noise, confusion, and smell right into the temple.] Compare *Mark 11:15-19*. **The moneychangers.** The priests would not take the Greek and Roman coins that were used by everyone. They made the people exchange their money for official Jewish coins, at unreasonable prices. Just this alone was making the priests something like *three million dollars* a year [in 1974 dollars].

### MAP NO. 2—FIRST YEAR OF MINISTRY

1. Jerusalem—Passover, cleanses Temple, talks with Nicodemus, works many miracles, *John 2 & 3*
2. Sychar—about 9 mos. later, talks with woman at well, *John 4*
3. Cana of Galilee—Heals nobleman's son sick at Capernaum, *John 4*
4. Nazareth—Preaches in synagogue, first rejection there, *Luke 4*
5. Capernaum—2nd call of fishermen, preaching tour, heals man let down through roof, call of Matthew, controversy about eating and fasting, *Matthew 4-8-9; Mark 1-2; Luke 4-5*



their tables. <sup>15</sup>He made a whip from cords and drove all the animals out of the temple, both the sheep and the cattle; he overturned the tables of the moneychangers and scattered their coins; <sup>16</sup>and he ordered the men who sold the pigeons, "Take them out of here! Do not make my Father's house a market place!" <sup>17</sup>His disciples remembered that the scripture says, "My devotion to your house, God, burns in me like a fire."

<sup>18</sup>The Jewish authorities came back at him with a question, "What miracle can you perform to show us that you have the right to do this?"

<sup>19</sup>Jesus answered, "Tear down this house of God and in three days I will build it again."

<sup>20</sup>"You are going to build it again in three days?" they asked him. "It has taken forty-six years to build this temple!"

<sup>21</sup>But the temple Jesus spoke of was his body.

<sup>22</sup>So when he was raised from death, his disciples remembered that he said this; and they believed the scripture and what Jesus had said.

### Jesus Knows All Men

<sup>23</sup>While Jesus was in Jerusalem during the Passover Feast, many believed in him as they

So he made a whip out of 15  
cords, and drove all from the  
temple area, both sheep and  
cattle; he scattered the coins  
of the money-changers and  
overturned their tables. To 16  
those who sold doves, he  
said, "Get these out of here!  
How dare you turn my  
Father's house into a  
market!"

His disciples remembered 17  
that it is written: "Zeal for  
your house will consume  
me."

Then the Jews demanded 18  
of him, "What miraculous  
sign can you show us to  
prove your authority to do  
all this?"

Jesus answered them, 19  
"Destroy this temple, and  
I will raise it again in three  
days."

The Jews replied, "It has 20  
taken forty-six years to build  
this temple, and you are  
going to raise it in three  
days?" But the temple he 21  
had spoken of was his body.  
After he was raised from the 22  
dead, his disciples recalled  
what he had said. Then they  
believed the Scripture and  
the words that Jesus had  
spoken.

Now while he was in Jeru- 23  
salem at the Passover Feast,  
many people saw the mira-  
culous signs he was doing

15. **He made a whip from cords.** Notice he used it on the animals. The whip was mostly *symbolic*. This is the first time he demonstrated his *authority*.

16. **Do not make my Father's house a market place!** God no longer lives in temples made by men (*Acts 17:24*). It is a sin to use religion as a money making scheme (*1 Tim. 6:5*). [But "the worker deserves his wages" (*1 Tim. 5:17-18*).]

17. **My devotion to your house, God.** Quoted from *Psalms 69:9*.

18. **What miracle can you perform?** To do what Jesus had just done required some authority. They are asking him to prove this authority by performing some miracle that would impress them.

19-22. **Tear down this house of God.** He speaks of the miracle of Jonah (see note on *verse 4*). The "house of God" is his own human body. Even his disciples didn't understand this, until after he raised from death. **It has taken forty-six years.** Solomon had built the first temple, which had been destroyed. After Captivity, a new temple had been built. Herod the Great had torn it down and started construction of this present temple forty-six years before this, and it was not yet completed. When Jesus was on trial before the Council, what he had said was brought up as evidence against him.

23. **Many believed in him.** These "mighty works" are mentioned again in *John 3:4*, but nothing else is known of them.

say the mighty works he did. <sup>24</sup>But Jesus did not trust himself to them, because he knew all men well. <sup>25</sup>There was no need for anyone to tell him about men, because he knew what was in their hearts.

### Jesus and Nicodemus

**3** There was a man named Nicodemus, a leader of the Jews, who belonged to the party of the Pharisees. <sup>2</sup>One night he went to Jesus and said to him, "We know, Rabbi, that you are a teacher sent by God. No one could do the mighty works you are doing unless God were with him."

<sup>3</sup>Jesus answered, "I tell you the truth: no one can see the Kingdom of God unless he is born again."

<sup>4</sup>"How can a grown man be born again?" Nicodemus asked. "He certainly cannot enter his mother's womb and be born a second time!"

and trusted in his name. But <sup>24</sup> Jesus would not trust himself to them, for he knew all men. He did not need man's <sup>25</sup> testimony about man, for he knew what was in a man.

#### Jesus Teaches Nicodemus

**3** Now there was a man of the Pharisees named Nicodemus, a member of the Jewish ruling council. He came to Jesus at night and said, "Rabbi, we know you are a teacher who has come from God. For no one could perform the miraculous signs you are doing if God were not with him." <sup>2</sup>

In reply Jesus declared, "I tell you the truth, unless a man is born again, he cannot see the kingdom of God." <sup>3</sup>

"But," said Nicodemus, <sup>4</sup> "how can a man be born when he is old? Surely he cannot enter a second time into his mother's womb to be born!"

**24. But Jesus did not trust himself to them.** He knew only too well what their real character was, and what some of them would do to him.

**1. There was a man named Nicodemus.** Only John tells us about this man. He was a Pharisee; a teacher of the Law [rabbi]; a member of the Council [Sanhedrin]. He and Joseph of Arimathea, both members of the Council, believed the claims of Jesus (*verse 2*). He protested against condemning Jesus without a hearing (*John 7:51*); and he helped Joseph bury the body of Jesus (*John 19:38-39*).

**2. One night he went to Jesus.** He did this at night, either because of the hostility toward Jesus [of the Council], or to have a more personal interview with Christ. **That you are a teacher sent by God.** The Council knew that Jesus had not been to their theological schools; and the miracles he was performing identified him clearly as a *prophet*. He wanted information, and Jesus gave it to him in the conversation which follows.

**3. Unless he is born again.** Jesus answers the thoughts of Nicodemus. "Again" is the proper translation, as can be seen from *verse 4*. *Luther* says on this: "My doctrine is not of doing, and of leaving undone, but of being and becoming; so that it is not a new work to be done, but the being new created - not the living otherwise, but the being new-born." Nicodemus would think that all who were Abraham's descendants would be citizens of the Kingdom. What Jesus says to him is in contrast to his Jewish heritage. The teaching that a man can bury his old life of sin, to begin a new life of hope, is predicted by the Old Testament (*Isa. 1:18; Jer. 31:33; Ezek. 11:19; 36:26*), and clearly taught in the New Testament (*Rom. 6:8; 8:3; 12:2; 2 Cor. 5:17; Gal. 6:15-16*).

**4. How can a grown man be born again?** Nicodemus states the literal meaning of Jesus' words, to ask for an explanation. If Jesus meant this literally, he sees himself forever barred from the Kingdom.

"I tell you the truth," replied Jesus, "that no one can enter the Kingdom of God unless he is born of water and the Spirit. 'A man is born physically of human parents, but he is born spiritually of the Spirit. 'Do not be surprised because I tell you, 'You must all be born again.' 'The wind blows wherever it wishes; you hear the sound it makes, but you do not know where it comes from or where it is going. It is the same way with everyone who is born of the Spirit.'"

"How can this be?" asked Nicodemus.

<sup>10</sup>Jesus answered, "You are a great teacher of Israel, and you don't know this? <sup>11</sup>I tell you the truth; we speak of what we know, and tell what we have seen, yet none of you is willing to accept

Jesus answered, "I tell you the truth, unless a man is born of water and the Spirit, he cannot enter the kingdom of God. Flesh gives birth to flesh, but the Spirit gives birth to spirit. You should not be surprised at my saying, 'You must be born again.' The wind blows wherever it pleases. You may hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit." 5  
6  
7

"How can this be?" Nicodemus asked. 9

"You are a teacher of Israel," said Jesus, "and do you not understand these things? I tell you the truth, we speak of what we know, and we testify to what we have seen, but still you people do not accept our 10  
11

5. **Unless he is born of water and the Spirit.** Whatever Jesus means here, all will agree; that: (1) no one can enter the Kingdom of God without being born again; (2) only being born of water and the Spirit makes it possible. All will agree that the birth of the Spirit points to a spiritual *change*. The majority of scholars see in *water* the rite of Christian baptism. See *Eph. 5:26; Heb. 10:22*. Alford (Greek Testament) says: "All attempts to get rid of this have sprung from doctrinal prejudices." We view *Christian baptism* [in contrast to John's baptism] as a *reaching out through faith to seize the sacrifice of Christ and make ourselves part of it*. Compare notes on *Acts 2:38; 1 Pet. 3:21*.

6. **But he is born spiritually of the Spirit.** The new birth has nothing to do with natural birth. It is one who has already been born of natural birth, who is to be born again of water and the Spirit. It is the spirit, not the physical, which is radically transformed in the new birth. [But a physical act can have spiritual results. Look at the Cross!]

7. **Do not be surprised.** Being Abraham's descendant by natural birth, means nothing. **You must all be born again.** No exceptions. [God's act in Christ is the only basis for salvation. All must reach out through faith to seize that act and make themselves part of it.] Being born of water and the Spirit are not two *discrete* acts, but being born of water and being born of the Spirit is the same act (*Titus 3:5*).

8. **The wind blows wherever it wishes.** *Pendleton* says: "I take the passage to mean that the process by which a man is regenerated [born again] by the Spirit of God is no more mysterious than other operations in the natural world, of which operations the blowing of the wind is taken as example." *Lipscomb* says: "These verses have been ever of great difficulty because men try to get out of them what is not in them. Flesh in the mind of Nicodemus is the difficulty Jesus is trying to remove . . . The effort was to show Nicodemus that it was the spiritual part of man, not the fleshly part that is to be born again." [Compare *1 Thess. 5:23; Gal. 4:6; 1 Pet. 1:22-23*.]

9. **How can this be?** His problem is that he had thought he was already in the Kingdom.

10. **And you don't know this?** Nicodemus was one who taught others. The Doctors of the Law were very proud of how much they knew. He could not fail to know the prophecy of a *new covenant* (*Jer. 31:31-33; Heb. 8:7-13*).

11. **We speak of what we know.** Jesus came from God, and he knew *first-hand* the things he spoke about. The prophets told of the coming Kingdom, and even though no one expected what God was doing (*1 Cor. 2:9*), they should have been able to see how the prophecies were coming true in Christ.

our message. <sup>12</sup>You do not believe me when I tell you about the things of this world; how will you ever believe me, then, when I tell you about the things of heaven? <sup>13</sup>And no one has ever gone up to heaven except the Son of Man, who came down from heaven."

<sup>14</sup>As Moses lifted up the bronze snake on a pole in the desert, in the same way the Son of Man must be lifted up, <sup>15</sup>so that everyone who believes in him may have eternal life. <sup>16</sup>For God loved the world so much that he gave his only Son, so that everyone who believes in him may not die but have eternal life. <sup>17</sup>For God did not send his Son into the world to be its Judge, but to be its Savior.

testimony. I have spoken to 12  
you of earthly things and you  
do not believe; how then will  
you believe if I speak of  
heavenly things? No one has  
ever gone into heaven except 13  
the one who came from  
heaven—the Son of Man.  
Just as Moses lifted up the 14  
snake in the desert, so the  
Son of Man must be lifted  
up, that everyone who 15  
believes in him may have  
eternal life.

"For God so loved the 16  
world that he gave his one  
and only Son, that whoever  
believes in him shall not  
perish but have everlasting  
life. For God did not send 17  
his Son into the world to  
condemn the world, but to  
save the world through him.

12. **How will you ever believe me, then?** What he has told Nicodemus and the others, has to do with the Kingdom of God here on earth and their relationship to it. If these things are too hard to understand, how can they believe the things about the eternal world?

13. **Except the Son of Man.** Over eighty times in the Gospels, Jesus calls himself "Son of Man," emphasizing his humanity (compare *Heb. 2:14-15*). The things he was doing declared him to be the Son of God. [The Jews understood the two titles to mean the same thing. See *Luke 22:69-70*] No one else but Jesus himself is COMPETENT to teach these things. [Some ancient authorities add: *who is in heaven.*]

14-15. **In the same way the Son of Man must be lifted up.** *Numbers 21:4-9* tells about Moses and the bronze snake. The bitten Israelites had to *believe* that God would heal those who looked; *turn from sin* and come to the pole; *look up* to be healed. God himself made the salvation available to them, but they had to *act out their faith* to be healed. God still requires us to act out our faith (see note on verse 5).

16. **For God loved the world so much.** Love caused God to act through Jesus to set men free! This verse says: (1) God is love. (2) Instead of hating the world, he loved it. (3) He gave his only Son because of this love. [Note: not to appease *wrath*, but because of *love*. The other religions of the world appease the wrath of an angry god. Christianity is unique in showing the God who acts in history to make it possible to change men.] (4) He came to keep men from dying eternally. **His only Son.** Seth Wilson writes on this: "MONOGENES has been mistakenly treated in English translations for hundreds of years as if it were MONOGNETOS, from GENNAO, which WOULD MEAN 'only one begotten.'" Of the two words, John chose to use the one which means UNIQUE rather than ONLY-BEGOTTEN." TEV makes clear that Jesus is God's unique Son. It correctly translates the Greek word MONOGENES. Compare note on *Heb. 11:17*.

17. **But to be its Savior.** The world was already condemned because of sin, and doomed. Jesus came to make it possible for us to escape from this, and to return to God. See *Rev. 1:5-6*. [When Jesus Comes Again, he will be the Judge at that time. See *Acts 17:31; Matt. 25:31-46*.]



<sup>18</sup>Whoever believes in the Son is not judged; whoever does not believe has already been judged, because he has not believed in God's only Son. <sup>19</sup>This is how the judgment works: the light has come into the world, but men love the darkness rather than the light, because they do evil things. <sup>20</sup>Anyone who does evil things hates the light and will not come to the light, because he does not want his evil deeds to be shown up. <sup>21</sup>But whoever does what is true comes to the light, in order that the light may show that he did his works in obedience to God.

### Jesus and John

<sup>22</sup>After this, Jesus and his disciples went to the province of Judea. He spent some time with them there, and baptized. <sup>23</sup>John also was baptizing in Aenon, not far from Salim, because there was plenty of water there. People were going to him

Whoever believes in him is 18  
not condemned, but who-  
ever does not believe stands  
condemned already because  
he has not believed in the  
name of God's one and only  
Son. This is the verdict: 19  
Light has come into the  
world, but men loved dark-  
ness instead of light because  
their deeds were evil. Every-  
one who does evil hates the  
light, and will not come into  
the light for fear that his  
deeds will be exposed. But 21  
whoever lives by the truth  
comes into the light, so that  
it may be seen plainly that  
what he has done has been  
done through God."

### John the Baptist's Testi- mony About Jesus

After this, Jesus and his 22  
disciples went out into the  
Judean countryside, where  
he spent some time with  
them, and baptized. Now 23  
John also was baptizing at  
Aenon near Salim, because  
there was plenty of water,  
and people were constantly

18. **Whoever believes in the Son.** Belief includes reaching out to seize the sacrifice of Christ. See note on *James 2:19*. "Whoever believes and is baptized will be saved" (*Mark 16:16*). **Whoever does not believe.** He is already lost, and refuses to be saved by Christ. The unbeliever condemns himself. "Whoever does not believe will be condemned" (*Mark 16:16*).

19-20. **This is how the judgment works.** God's judgment is not despotic or senseless. Men *believe* on the basis of their hidden motives and goals. Usually it is not *evidence*, but honesty and love for truth which is required to believe. This world is set up in such a way that all who love *evil* are repelled by Christ and the Cross.

21. **But whoever does what is true.** Those who *LIVE truth LOVE the light* are pleased to come to Jesus. God's call makes no sense, if men and women cannot respond to it (see notes on *Rev. 22:17*).

22. **Went to the province of Judea.** He left Jerusalem and went out into the countryside. **And baptized.** This is the first statement that Jesus baptized disciples. McGarvey says this must have been a continuation of John's baptism, and not into the "three names of God," since the Holy Spirit had not yet been given (*John 7:39*). With the coming of the Spirit on Pentecost, the rite of baptism took on a new meaning (see notes on *Acts 19:1-6*). Note also that Jesus baptized by *proxy* through his disciples [in contrast to John the Baptist]. See *John 4:1-2*.

23. **John also was baptizing in Aenon.** Close to the Jordan, northeast of Samaria, where there were lots of pools which could be used to immerse people. **Because there was plenty of water there.** Baptism of the crowds of people required an open area and plenty of water.

and he was baptizing them. <sup>24</sup>(John had not yet been put in prison.)

<sup>25</sup>Some of John's disciples began arguing with a Jew about the matter of religious washing.

<sup>26</sup>So they went to John and told him, "Teacher, you remember the man who was with you on the other side of the Jordan, the one you spoke about? Well, he is baptizing now, and everyone is going to him!"

<sup>27</sup>John answered, "No one can have anything unless God gives it to him. <sup>28</sup>You yourselves are my witnesses that I said, 'I am not the Messiah, but I have been sent ahead of him.' <sup>29</sup>The bridegroom is the one to whom the bride belongs; the bridegroom's friend stands by and listens, and he is glad when he hears the bridegroom's voice. This is how my own happiness is made complete.

<sup>30</sup>He must become more important, while I become less important."

### He Who Comes from Heaven

<sup>31</sup>He who comes from above is greater than all; he who is from the earth belongs to the earth and speaks about earthly matters. He who

coming to be baptized. (This <sup>24</sup> was before John was put in prison.) An argument developed between some of John's disciples and a certain Jew over the matter of ceremonial washing. They <sup>26</sup> came to John and said to him, "Rabbi, that man who was with you on the other side of the Jordan—the one about whom you testified—well, he is baptizing, and everyone is going to him."

To this John replied, "A <sup>27</sup> man can receive only what is given him from heaven. You <sup>28</sup> yourselves can testify that I said, 'I am not the Christ but am sent ahead of him.' The bride belongs to the <sup>29</sup> bridegroom. The friend who attends the bridegroom waits and listens for him, and is full of joy when he hears the bridegroom's voice. That joy is mine, and it is now complete. He must <sup>30</sup> become greater; I must become less important.

"The one who comes from <sup>31</sup> above is above all; the one who is from the earth belongs to the earth, and speaks as one from the earth. The one who comes

24. (John had not yet been put in prison.) John's Gospel shows that the ministry of Jesus was put into effect and was very successful, before the work of John the Baptist terminated. McGarvey thinks this is further proof that Jesus continued the baptism of John up to the Cross [where it terminated]. See *verse 22*.

25-26. **About the matter of religious washing.** Probably a Pharisee who linked John's baptism with ritual religious washing (see note on *Matt. 15:2*) in his mind. It is clear that Jesus' name came up in the discussion. **And everyone is going to him.** These friends of John felt harshly toward Jesus, because they thought John had made Jesus famous by all that he had said (*John 1:19-34*).

27-29. **John answered.** John is talking about himself. A *man* can take only what he is given. The Son of God takes all he chooses. John was doing all he was supposed to do as "advance man" for the Messiah. **The bridegroom is the one.** John is the "best man," but he does not get the bride. The bride is the church; the bridegroom is Christ. John, the friend, finds his happiness in the union of the Bride and the Bridegroom!

30. **He must become more important.** Jesus was doing a work that no human being could do! John the Baptist was a Jewish prophet, and would not share in the Kingdom of God *on earth* (see *Matt. 11:11* and note there). We are sad to see John "fade out of the picture," yet he did not lose anything God had promised him!

31. **He who comes from above.** The Son of God outranks John and all mankind!

comes from heaven is above all. <sup>32</sup>He tells what he has seen and heard, but no one accepts his message. <sup>33</sup>Whoever accepts his message proves by this that God is true. <sup>34</sup>The one whom God has sent speaks God's words, because God gives him the fulness of his Spirit. <sup>35</sup>The Father loves his Son and has put everything in his power. <sup>36</sup>Whoever believes in the Son has eternal life; whoever disobeys the Son will never have life, but God's wrath will remain on him forever.

### Jesus and the Woman of Samaria

**4** The Pharisees heard that Jesus was winning and baptizing more disciples than John. <sup>2</sup>(Actually, Jesus himself did not baptize anyone; only his disciples did.) <sup>3</sup>When Jesus heard what was being said, he left Judea and went back to Galilee; <sup>4</sup>on his way there he had to go through Samaria.

<sup>5</sup>He came to a town in Samaria named Sychar, which was not far from the field that Jacob had

from heaven is above all. He <sup>32</sup> testifies to what he has seen and heard, but no one accepts his testimony. The <sup>33</sup> man who has accepted it has certified that God is truthful. For the one whom God <sup>34</sup> has sent speaks the words of God; to him God gives the Spirit without limit. The <sup>35</sup> Father loves the Son and has placed everything in his hands. Whoever puts his <sup>36</sup> faith in the Son has eternal life, but whoever rejects the Son will not see that life, for God's wrath remains on him."

### Jesus Talks with a Samaritan Woman

**4** The Pharisees heard that Jesus was gaining and baptizing more disciples than John, although in fact <sup>2</sup> it was not Jesus who baptized, but his disciples. When the Lord learned of <sup>3</sup> this, he left Judea and went back once more to Galilee.

Now he had to go through <sup>4</sup> Samaria. So he came to a <sup>5</sup> town in Samaria called Sychar, near the plot of ground Jacob had given to

**32. But no one accepts his message.** It was no great disappointment to John that so few of his disciples understood what he had said about Jesus. Only a very few believed Jesus himself. [Yet don't overlook *John 4:1; Luke 13:23; Rev. 7:9.*]

**36. Whoever believes in the Son has eternal life.** Both eternal life and eternal death pivot around belief in Christ. See note on *John 1:12. Will remain on him.* The human race is already condemned and God's wrath is already on them. Only those who believe in the Son and obey the truth, can escape that wrath.

**1-2. More disciples than John.** The jealous friends of John (*John 3:26*) may have told the Pharisees about this. (Actually, Jesus himself did not baptize anyone.) Had Jesus done so, those personally baptized by him might have mistakenly claimed some foolish honor (*which is Paul's thought, 1 Cor. 1:14-15*). The disciples did the actual work of baptizing, but Jesus DID IT BY PROXY through them. He still does!

**3. And went back to Galilee.** It was not time yet for open confrontation, and the Pharisees were getting jealous. John the Baptist had been arrested.

**4. He had to go through Samaria.** The hostility between Jews and Samaritans made the Jews usually take a roundabout route across the Jordan, through Perea, to avoid Samaria. But that took about seven days travel time, while the direct route took only three days.

**5. A town in Samaria named Sychar.** Samaria was the area of Palestine where the tribe of Ephraim and half the tribe of Manasseh [the other half was across the Jordan] had lived. When the Ten Tribes were taken to Babylon, the king of Assyria sent foreigners in to occupy the land, and they intermarried

given to his son Joseph. 'Jacob's well was there, and Jesus, tired out by the trip, sat down by the well. It was about noon.

<sup>7</sup>A Samaritan woman came to draw some water, and Jesus said to her, "Give me a drink of water." <sup>8</sup>(His disciples had gone into town to buy food.)

<sup>9</sup>The woman answered, "You are a Jew and I am a Samaritan—how can you ask me for a drink?" (Jews will not use the same dishes that Samaritans use.)

<sup>10</sup>Jesus answered, "If you only knew what God gives, and who it is that is asking you for a drink, you would ask him and he would give you living water."

<sup>11</sup>"Sir," the woman said, "you don't have a bucket and the well is deep. Where would you

his son Joseph. Jacob's well was there, and Jesus, tired as he was from the journey, sat down by the well. It was about the sixth hour. 6

When a Samaritan woman came to draw water, Jesus said to her, "Will you give me a drink?" (His disciples had gone into the town to buy food.) 7 8

The Samaritan woman said to him, "You are a Jew and I am a Samaritan woman. How can you ask me for a drink?" (For Jews do not associate with Samaritans.) 9

Jesus answered her, "If you knew the gift of God and who it is that asks you for a drink, you would have asked him and he would have given you living water." 10

"Sir," the woman said, "you have nothing to draw with and the well is deep. Where can you get this living 11

with those Jews who were left there. When the Two Tribes came back from Babylon, they would not associate with the Samaritans, rejecting them as "half-breeds." The Samaritans used only the first five books of the Bible, and had their own forms of worship and their own temple on Mount Gerizim. Sychar is the "Schechem" of the Old Testament. It is forty miles north of Jerusalem, between Mount Gerizim and Mount Ebal (*Joshua 8:30-35*). Sychar means "town of the grave," the grave of Joseph being only about one hundred yards away. **Not far from the field.** See *Gen. 33:18-20; 48:22; Joshua 24:32*.

6. **Jacob's well was there.** It was some nine feet across, 105 feet deep, and had 15 feet of water in it, when Maundrell visited it in 1697. **Sat down by the well.** There was a raised stone edging around the well, with an arch over the top. Jesus sat on this stone edging, in the shade of the arch. The sun is very hot at noon.

7-8. **A Samaritan woman came.** She had walked out from the city to get water. Women were the water-carriers of the East (*Gen. 24:13-14; Exod. 2:16*), and water was important in this dry land (compare *Matt. 10:42*). **Give me a drink of water.** A rope and a bucket were necessary to reach down to the water in the well.

9. **How can you ask me for a drink?** She is surprised! She can see he is a Jew, and the Jews and Samaritans are hostile to each other. (**Jews will not use the same dishes that Samaritans use.**) This is the literal translation. The Expositor's Greek Testament says: **Sugchrasthal** literally signifies "to use together with," so that the sense here might be that the woman was surprised that Jesus should use the same vessel [bucket] she used."

10. **If you only knew what God gives.** The great gift of God is Christ himself! **He would give you living water.** We see that: (1) Christ asks a favor to give a blessing. (2) The well and the water are symbolic of the thirst of the spirit and the water of life.

11. **Where would you get living water?** She is thinking in material terms. He has no way of getting water from this deep well.

get living water? <sup>12</sup>Our ancestor Jacob gave us this well; he, his sons, and his flocks all drank from it. You don't claim to be greater than Jacob, do you?"

<sup>13</sup>Jesus answered, "Whoever drinks this water will get thirsty again; <sup>14</sup>but whoever drinks the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring which will provide him with living water, and give him eternal life."

<sup>15</sup>"Sir," the woman said, "give me this water! Then I will never be thirsty again, nor will I have to come here and draw water."

<sup>16</sup>"Go call your husband," Jesus told her, "and come back here."

<sup>17</sup>"I don't have a husband," the woman said.

Jesus replied, "You are right when you say you don't have a husband. <sup>18</sup>You have been married to five men, and the man you live with now is not really your husband. You have told me the truth."

<sup>19</sup>"I see you are a prophet, sir," the woman

water? Are you greater than <sup>12</sup>our father Jacob, who gave us the well and drank from it himself, as did also his sons and his flocks and herds?"

Jesus answered, "Every- <sup>13</sup>one who drinks this water will be thirsty again, but <sup>14</sup>whoever drinks the water I give him will never thirst. Indeed, the water I give him will become in him a spring of water welling up to everlasting life."

The woman said to him, <sup>15</sup>"Sir, give me this water so that I won't get thirsty and have to keep coming here to draw water."

He told her, "Go, call <sup>16</sup>your husband and come back."

"I have no husband," she <sup>17</sup>replied.

Jesus said to her, "You are right when you say you have no husband. The fact <sup>18</sup>is, you have had five husbands, and the man you now have is not your husband. What you have just said is quite true."

"Sir," the woman said, "I <sup>19</sup>can see that you are a pro-

12. **You don't claim to be greater than Jacob, do you?** The Samaritans thought of Jacob as their great ancestor. The fact that she says this shows she is beginning to understand this is no ordinary man. She can see Jesus is a Jew, and he is talking with her, a woman!

13. **Will get thirsty again.** She would know this to be true. Nothing material satisfies very long.

14. **Will never be thirsty again.** He speaks as the Son of God. He has the authority to give this living water. **Will become in him a spring.** If you have your own *spring*, you don't need someone else's *well*! Jesus uses these same words in *John 7:37-39* where the Scripture clearly identifies this as the Holy Spirit. Compare notes on *Acts 2:38; 1 Cor. 6:19-20*.

15. **I give me this water!** Is she still thinking in material terms? Yet she must have some understanding of what Jesus offers.

16. **Go call your husband.** Jesus is answering her request. But she must become aware of her sinfulness to understand her real need. This question makes her review her past.

17. **I don't have a husband.** She lives with a man, but has no husband.

18. **You have told me the truth.** Jesus shows her something of who he is, by telling her what she already knows. Under the tolerant laws of divorce, she had been married five times, and had not bothered to marry the sixth man.

19. **I see you are a prophet, sir.** She had felt all along that this was no ordinary man who spoke to her. He has demonstrated supernatural knowledge.

said. <sup>20</sup>“My Samaritan ancestors worshiped God on this mountain, but you Jews say that Jerusalem is the place where we should worship God.”

<sup>21</sup>Jesus said to her, “Believe me, woman, the time will come when men will not worship the Father either on this mountain or in Jerusalem.

<sup>22</sup>You Samaritans do not really know whom you worship; we Jews know whom we worship, because salvation comes from the Jews. <sup>23</sup>But the time is coming, and is already here, when the real worshipers will worship the Father in spirit and in truth. These are the worshipers the Father wants to worship him. <sup>24</sup>God is Spirit, and those who worship him must worship in spirit and in truth.”

<sup>25</sup>The woman said to him, “I know that the Messiah, called Christ, will come. When he comes he will tell us everything.”

phet. Our fathers worshiped 20 on this mountain, but you Jews claim that the place where we must worship is in Jerusalem.”

Jesus declared, “Believe 21 me, woman, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem. 22 You Samaritans worship what you do not know; we worship what we do know, for salvation is from the Jews. Yet a time is coming and has now come when the true worshipers will worship the Father in spirit and truth, for they are the kind of worshipers the Father seeks. God is spirit, and his wor- 23 shippers must worship in spirit and in truth.”

The woman said, “I know 25 that Messiah” (called Christ) “is coming. When he comes, he will explain everything to us.”

20. **But you Jews say that Jerusalem is the place.** She does this partly to turn attention from herself, and partly to solve the “live question” of where to worship God. The Samaritans had their own temple on Mount Gerizim, and she worshiped there because her ancestors had done so. Many now worship God in conflicting “traditional ways,” because that’s the way their ancestors did it.

21. **The time will come.** Jesus announces an important truth: the *place* where you worship means nothing! As Jesus said this, God’s *presence* was in the temple at Jerusalem. But all that would change! See *Acts 17:24; Eph. 2:22*.

22. **We Jews know whom we worship.** The Samaritans used only the first five books of the Bible, and rejected the prophets who would have taught them the truth. So, they worshiped in ignorance. The Jews used the entire Old Testament, and they worshiped in the truth of God. But God’s final revelation had come - Jesus Christ the Son of God!

23. **Will worship the Father in spirit and in truth.** A worship of “ritual and holy places” will not meet the demands of the Father. The “childhood age” is about to terminate, and the Gospel Age is beginning! Spiritual worship can be offered anywhere. But as “faith without actions is useless,” it is just as true that we express our worship through actions. [Material actions can have spiritual results. Remember the Cross. The messianic community expressed their worship through: singing; praying; preaching and Bible study; participating in the Lord’s Supper (the Holy Meal); and contributing money to the Lord’s work.] **The Father wants.** *He must* be worshiped with the heart, in spirit and in truth!

24. **God is Spirit.** Not “a” spirit, but *Spirit!* God is not *material*, therefore needs no temple constructed by human hands.

25. **I know that the Messiah, called Christ, will come.** Does she say this because she is overwhelmed by what he has said; or does she connect his supernormal ability with her understanding of the Messianic promise??? Perhaps both. The Samaritan’s hope of a Messiah was based on Moses’ prediction of “The Prophet” in *Deut. 18:18*.

<sup>26</sup>Jesus answered, "I am he, I who am talking with you."

<sup>27</sup>At that moment Jesus' disciples returned; and they were greatly surprised to find him talking with a woman. But none of them said to her, "What do you want?" or asked him, "Why are you talking with her?"

<sup>28</sup>Then the woman left her water jar, went back to town, and said to the people there, <sup>29</sup>"Come and see the man who told me everything I have ever done. Could he be the Messiah?" <sup>30</sup>So they left the town and went to Jesus.

<sup>31</sup>In the meantime the disciples were begging Jesus, "Teacher, have something to eat!"

<sup>32</sup>But he answered, "I have food to eat that you know nothing about."

<sup>33</sup>So the disciples started asking among themselves, "Could somebody have brought him food?"

<sup>34</sup>"My food," Jesus said to them, "is to obey the will of him who sent me and finish the work

Then Jesus declared, "I 26 who speak to you am he."

#### The Disciples Rejoin Jesus

Just then his disciples re- 27 turned and were surprised to find him talking with a woman. But no one asked, "What do you want?" or "Why are you talking with her?"

Then, leaving her water 28 jar, the woman went back to the town and said to the people, "Come, see a man 29 who told me everything I ever did. Could this be the Christ?" They came out of 30 the town and made their way toward him.

Meanwhile his disciples 31 urged him, "Rabbi, eat something."

But he said to them, "I 32 have food to eat that you know nothing about."

Then his disciples said to 33 each other, "Could someone have brought him food?"

"My food," said Jesus, 34 "is to do the will of him who sent me and to finish his

26. **I am he.** This is the first recorded declaration of Jesus being the Messiah. "I think there is something very beautiful and characteristic of our Lord in his declaring himself to be the Messiah, to this dark-minded and sin-stained woman, whose spiritual nature is just "coming alive" as he teaches her."

27. **Greatly surprised to find him talking with a woman.** The Jews strongly disapproved talking to a woman in public. The teachers of the Law thought of it as disgrace. This explains part of the woman's surprise in *verse 9*.

28. **Then the woman left her water jar.** This shows her sincerity! She has completely forgotten why she had come here!

29-30. **Could he be the Messiah?** This woman skillfully excites their interest! Her question is worded to show she thinks he is the Messiah.

31-32. **I have food to eat that you know nothing about.** "Man cannot live on bread alone." After his baptism and being filled with the Holy Spirit, Jesus went without food forty days during the Temptation. Hunger is forgotten, as he pours out the "water of life" to a thirsty woman.

33. **Could someone have brought him food?** They cannot think of the spiritual food, the bread of life. Long before, Isaiah had spoken about this food and said: "Come, buy, and eat! Come, buy without money and without payment, wine and milk" [*Isa. 55:1b* Zamenhof].

34. **My food.** ["Meat" in old English meant "any kind of solid food."] Jesus says that obeying God and doing his work is "food" to him!

he gave me to do. <sup>35</sup>You have a saying, 'Four more months and then the harvest.' I tell you, take a good look at the fields; the crops are now ripe and ready to be harvested! <sup>36</sup>The man who reaps the harvest is being paid and gathers the crops for eternal life; so that the man who plants and the man who reaps will be glad together. <sup>37</sup>The saying is true, 'One man plants, another man reaps.' <sup>38</sup>I have sent you to reap a harvest in a field where you did not work; others worked there, and you profit from their work."

<sup>39</sup>Many of the Samaritans in that town believed in Jesus because the woman had said, "He told me everything I have ever done." <sup>40</sup>So when the Samaritans came to him they begged him to stay with them; and Jesus stayed there two days.

<sup>41</sup>Many more believed because of his message,

work. Do you not say, 'Four months more and then the harvest'? I tell you, open your eyes and look at the fields! They are ripe for harvest. Even now the reaper <sup>36</sup> draws his wages, even now he harvests the crop for eternal life, so that the sower and the reaper may be glad together. Thus the saying <sup>37</sup> 'One sows and another reaps' is true. I sent you to <sup>38</sup> reap what you have not worked for. Others have done the hard work, and you have reaped the benefits of their labor."

#### Many Samaritans Believe

Many of the Samaritans <sup>39</sup> from that town believed in him because of the woman's testimony, "He told me everything I ever did." So <sup>40</sup> when the Samaritans came to him, they urged him to stay with them, and he stayed two days. And because of <sup>41</sup> his words many more became believers.

35. **You have a saying.** Harvest began about the middle of April in Palestine. This would be in December as he says this. But he quotes a "proverb." **The crops are now ripe!** As they look up, they see the crowd of Samaritans coming, who are *ripe* for the Kingdom.

36. **Is being paid.** Jesus continues the symbolism of the proverb he has quoted. The one who reaps the harvest in the fields is paid for his work, and so will be those who harvest human beings for God (*Matt. 4:19*). **Will be glad together.** Both those who "plant" the Good News and those who "gather men and women" for eternal life can be happy in working for the Lord! Compare Paul's words in *1 Cor. 3:5-9*.

37. **One man plants, another man reaps.** This is also a proverb. The spectacular results in a "Revival" are usually the results of someone who patiently *planted* God's truth.

38. **I have sent you.** Jesus speaks of some point in the past. The disciples had baptized huge crowds (*John 4:1*), so huge that John the Baptist's disciples had said, "everyone is going to him" (*John 3:26*). They were harvesting where John had planted (compare note on *John 3:22*).

39-40. **They begged him to stay with them.** It was a strange thing for Samaritans to invite a Jew to stay with them; stranger still for a Jew to do it! This showed their faith, and, his mission was to point men to God.

41. **Many more believed because of his message.** They saw and heard for themselves this unique prophet.



<sup>42</sup>and they told the woman, "We believe now, not because of what you said, but because we ourselves have heard him, and we know that he is really the Savior of the world."

### Jesus Heals an Official's Son

<sup>43</sup>After spending two days there, Jesus left and went to Galilee. "For Jesus himself had said, "A prophet is not respected in his own country."<sup>44</sup>When he arrived in Galilee the people there welcomed him, because they had gone to the Passover Feast in Jerusalem and had seen everything that he had done during the feast.

<sup>46</sup>So Jesus went back to Cana of Galilee, where he had turned the water into wine. There was a government official there whose son in Capernaum was sick. <sup>47</sup>When he heard that Jesus had come from Judea to Galilee, he went to him and asked him to go to Capernaum and heal his son, who was about to die. <sup>48</sup>Jesus said to him, "None of you will ever believe unless you see great and wonderful works."

<sup>49</sup>"Sir," replied the official, "come with me before my child dies."

They said to the woman, <sup>42</sup>"We no longer believe just because of what you said; now we have heard for ourselves, and we know that this man really is the Savior of the world."

### Jesus Heals the Official's Son

After the two days he left <sup>43</sup>for Galilee. (Now Jesus himself had pointed out that a prophet has no honor in his own country.) When he arrived in Galilee, the Galileans welcomed him. They had seen all that he had done in Jerusalem at the Passover Feast, for they also had been there.

Once more he visited <sup>46</sup>Cana in Galilee, where he had turned the water into wine. And there was a certain royal official whose son lay sick at Capernaum. When this man heard that <sup>47</sup>Jesus had arrived in Galilee from Judea, he went to him and begged him to come and heal his son, who was close to death.

"Unless you people see <sup>48</sup>miraculous signs and wonders," Jesus told him, "you will never believe."

The royal official said, <sup>49</sup>"Sir, come down before my child dies."

42. He is really the Savior of the world. Here, many months before Peter's declaration (*Matt. 16:16*), the Samaritans declare Jesus to be the Messiah-Savior of the world! [But it is very unlikely they knew him to be the Son of God as well.]

43-45. And went to Galilee. Completing the trip that had brought him to Sychar in the first place.

46. Whose son in Capernaum was sick. This man is a government official, and could have been Chuza, an officer in Herod's court (*Luke 8:3*), as Johnson thinks.

47. And asked him to go to Capernaum. He believed Jesus could heal his son, but thought he had to be there in person to do it. This official: (1) had some degree of faith; (2) came looking for Jesus; (3) came in person rather than sending a servant; (4) did not think Jesus could heal from a distance.

48. Unless you see great and wonderful works. Samaria had welcomed Jesus as a prophet, without any miracles. The Jews did not welcome him as a prophet who spoke God's truth, but as a miracle-worker.

49. Come with me before my child dies. The father can think of nothing else but the danger to his child's life.

<sup>50</sup>Jesus said to him, "Go, your son will live!"

The man believed Jesus' words and went. <sup>51</sup>On his way home his servants met him with the news. "Your boy is going to live!"

<sup>52</sup>He asked them what time it was when his son got better, and they said, "It was one o'clock yesterday afternoon when the fever left him."

<sup>53</sup>The father remembered, then, that it was at that very hour when Jesus had told him, "Your son will live." So he and all his family believed.

<sup>54</sup>This was the second mighty work that Jesus did after coming from Judea to Galilee.

### The Healing at the Pool

**5** After this, there was a Jewish religious feast, and Jesus went to Jerusalem. <sup>2</sup>There is in Jerusalem, by the Sheep Gate, a pool with five porches; in the Hebrew language it is called Bethzatha. <sup>3</sup>A large crowd of sick people were lying on the porches—the blind, the lame, and the paralyzed. [They were waiting for the water to move, 'because every now and then an angel of the Lord went down into the pool and stirred up the water. The first sick person to go into the pool after the water was stirred up was healed from whatever disease he had.] <sup>5</sup>A man was there who had been sick for thirty-eight years. <sup>6</sup>Jesus saw him lying there, and he knew that the man had been sick for such a long time; so he said to him, "Do you want to get well?"

Jesus replied, "You may go. Your son will live." 50

The man took Jesus at his word and departed. While 51  
he was still on the way, his servants met him with the news that his boy was living. When he inquired as to the 52  
time when his son had gotten better, they said to him, "The fever left him yesterday at the seventh hour."

Then the father realized 53  
that this was the exact time at which Jesus had said to him, "Your son will live." So he and all his household believed.

This was the second miraculous sign that Jesus performed, having come from Judea to Galilee. 54

### The Healing at the Pool

**5** Some time later, Jesus went up to Jerusalem for a feast of the Jews. Now 2  
there is in Jerusalem near the Sheep Gate a pool, which in Aramaic is called Bethesda and which is surrounded by five covered colonnades. Here a great 3  
number of disabled people used to lie—the blind, the lame, the paralyzed. One 5  
who was there had been an invalid for thirty-eight years. When Jesus saw him 6  
lying there and learned that he had been in this condition for a long time, he asked him, "Do you want to get well?"

**50. Go, your son will live!** Jesus speaks as the Son of God. No hesitation; no doubt! And the confidence which Jesus radiates fills the heart of the father. The little spark of faith is turned into a flame!

**52-53. It was one o'clock yesterday.** The boy had been healed at the exact hour Jesus had spoken.

**1. There was a Jewish religious feast.** Probably the second Passover Jesus attended since his public ministry began. The feast is mentioned as the reason for Jesus going to Jerusalem.

**2. A pool with five porches.** The porches were shelters for the sick, who lay jammed together on them.

**3-4. A large crowd of sick people.** Hoping for a miracle. The part in brackets [1] is omitted in most ancient manuscripts, but is found in the Latin Vulgate and was known in the second century. *Verse 7* seems to imply it, and it is in harmony with the Jewish understanding of the work of angels.

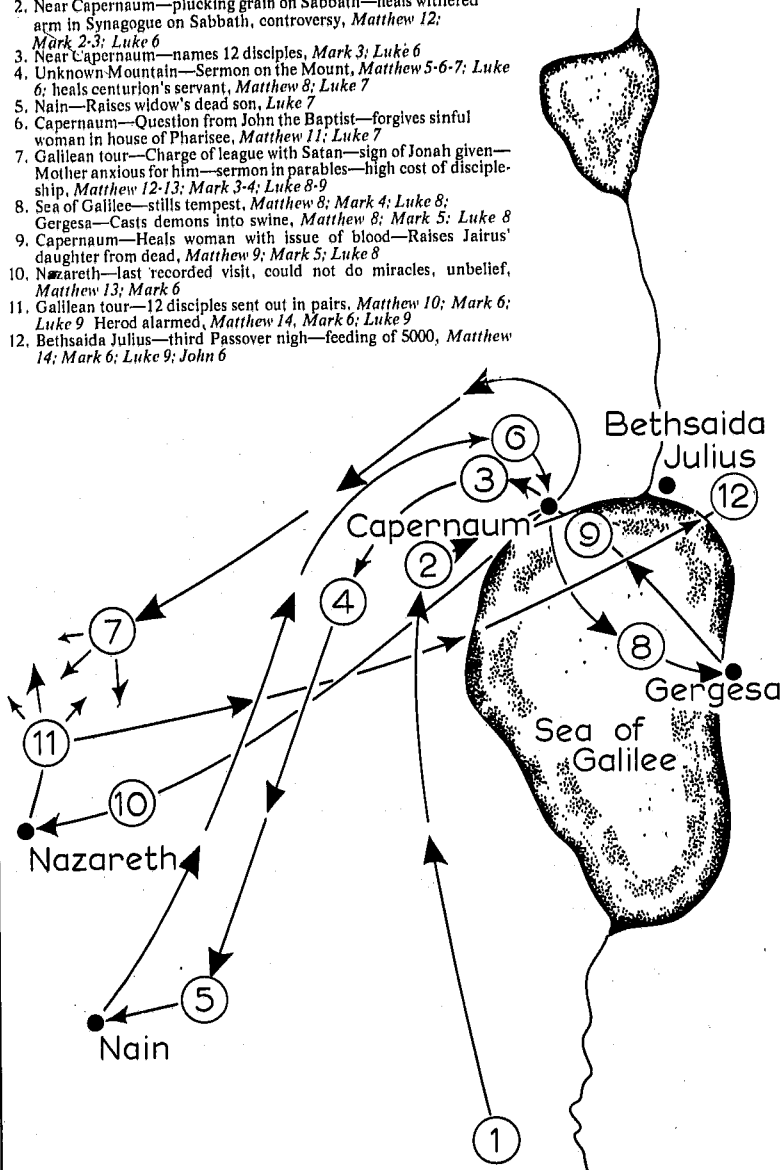
**5. A man was there.** He probably was paralyzed, and had been for thirty-eight years!

**6. Do you want to get well?** He asks this to get the man's attention, and to arouse him to hope.

MAP NO. 3—SECOND YEAR OF MINISTRY

1. Jerusalem—Second Passover, lame man healed at pool, *John 5*
2. Near Capernaum—plucking grain on Sabbath—heals withered arm in Synagogue on Sabbath, controversy, *Matthew 12; Mark 2-3; Luke 6*
3. Near Capernaum—names 12 disciples, *Mark 3; Luke 6*
4. Unknown Mountain—Sermon on the Mount, *Matthew 5-6-7; Luke 6*; heals centurion's servant, *Matthew 8; Luke 7*
5. Nain—Raises widow's dead son, *Luke 7*
6. Capernaum—Question from John the Baptist—forgives sinful woman in house of Pharisee, *Matthew 11; Luke 7*
7. Galilean tour—Charge of league with Satan—sign of Jonah given—Mother anxious for him—sermon in parables—high cost of discipleship, *Matthew 12-13; Mark 3-4; Luke 8-9*
8. Sea of Galilee—stills tempest, *Matthew 8; Mark 4; Luke 8*;  
Gergesa—Casts demons into swine, *Matthew 8; Mark 5; Luke 8*
9. Capernaum—Heals woman with issue of blood—Raises Jairus' daughter from dead, *Matthew 9; Mark 5; Luke 8*
10. Nazareth—last recorded visit, could not do miracles, unbelief, *Matthew 13; Mark 6*
11. Galilean tour—12 disciples sent out in pairs, *Matthew 10; Mark 6; Luke 9* Herod alarmed, *Matthew 14, Mark 6; Luke 9*
12. Bethsaida Julius—third Passover night—feeding of 5000, *Matthew 14; Mark 6; Luke 9; John 6*

Waters of Merom



<sup>7</sup>The sick man answered, "Sir, I don't have anyone here to put me in the pool when the water is stirred up; while I am trying to get in, somebody else gets there first."

<sup>8</sup>Jesus said to him, "Get up, pick up your mat, and walk." <sup>9</sup>Immediately the man got well; he picked up his mat, and walked.

The day this happened was a Sabbath, <sup>10</sup>so the Jewish authorities told the man who had been healed, "This is a Sabbath, and it is against our Law for you to carry your mat."

<sup>11</sup>He answered, "The man who made me well told me, 'Pick up your mat and walk.'"

<sup>12</sup>They asked him, "Who is this man who told you to pick up your mat and walk?"

<sup>13</sup>But the man who had been healed did not know who he was, because there was a crowd in that place and Jesus had slipped out.

<sup>14</sup>Afterward, Jesus found him in the temple and said, "Look, you are well now. Quit your sins, or something worse may happen to you."

<sup>15</sup>Then the man left and told the Jewish authorities that it was Jesus who had healed him.

"Sir," the invalid replied, <sup>7</sup>  
"I have no one to help me into the pool when the water is stirred. While I am trying to get in, someone else goes down ahead of me."

Then Jesus said to him, <sup>8</sup>  
"Get up! Pick up your mat and walk." At once the man was cured; he picked up his mat and walked. <sup>9</sup>

The day on which this took place was a Sabbath, and so the Jews said to the man who had been healed, <sup>10</sup>  
"It is the Sabbath; the law forbids you to carry your mat."

But he replied, "The man <sup>11</sup>  
who made me well said to me, 'Pick up your mat and walk.'"

So they asked him, "Who <sup>12</sup>  
is this fellow who told you to pick it up and walk?"

The man who was healed <sup>13</sup>  
had no idea who it was, for Jesus had slipped away in the crowd.

Later Jesus found him at <sup>14</sup>  
the temple and said to him, "See, you are well again. Stop sinning or something worse may happen to you."  
The man went away and told <sup>15</sup>  
the Jews that it was Jesus who had made him well.

7. **Sir, I don't have anyone.** The man seems hopeless, because he believes only the first one to get into the water would be healed. He could move by himself, but not fast enough.

8. **Get up.** Jesus spoke with authority, as the Son of God.

9. **Immediately the man got well.** When Jesus spoke, the man was instantly healed! *Immediately* the now well man picks up his mat [bed] and walks! This man: (1) heard Christ's word of command; (2) obeys (the act of faith); (3) as he obeys, he is healed. It is Jesus who heals, but the man reaches out through faith to seize the blessing.

10. **So the Jewish authorities told the man.** The man is officially stopped and questioned. The law did say this (*Jer. 17:21*). The Tradition made it even stronger.

11. **The man who made me well told me.** This is the man's defence. He thinks anyone who can heal his sickness ought to be obeyed.

12-13. **Who is this man?** But the man did not know who Jesus was.

14. **Quit your sins.** This implies the man's sickness was caused by his own sins (compare *Mark 2:5-10*).

(1) Jesus sets men free from the wrath of the Law; (2) being set free is a command to repudiate sin.

15. **And told the Jewish authorities.** He knows who Jesus is now, but probably does not think he is doing the wrong thing by telling the authorities who had done this miracle to him.

<sup>16</sup>For this reason they began to persecute Jesus, because he had done this healing on a Sabbath.

<sup>17</sup>Jesus answered them, "My Father works always, and I too must work."

<sup>18</sup>This saying made the Jewish authorities all the more determined to kill him; not only had he broken the Sabbath law, but he had said that God was his own Father, and in this way had made himself equal with God.

**The Authority of the Son**

<sup>19</sup>So Jesus answered them, "I tell you the truth: the Son does nothing on his own; he does only what he sees his Father doing. What the Father does, the Son also does. <sup>20</sup>For the Father loves the Son and shows him all that he himself is doing. He will show him even greater things than this to do, and you will all be amazed. <sup>21</sup>Even as the Father raises the dead and gives them life, in the same way the Son gives life to those he wants to. <sup>22</sup>Nor does the Father himself judge anyone. He has given his Son the full right to judge, <sup>23</sup>so that all will honor the Son in the same way as they honor the Father. Whoever does not honor the Son does not honor the Father who sent him.

**Life Through the Son**

So, because Jesus was 16  
doing these things on the  
Sabbath, the Jews persecut-  
ed him. Jesus said to them, 17  
"My Father is always at his  
work to this very day, and I,  
too, am working." For this 18  
reason the Jews tried all the  
harder to kill him; not only  
was he breaking the Sab-  
bath, but he was even calling  
God his own Father, making  
himself equal with God. 19  
Jesus gave them this answer:  
"I tell you the truth, the  
Son can do nothing by him-  
self; he can do only what he  
sees his Father doing, be-  
cause whatever the Father  
does the Son also does. For 20  
the Father loves the Son and  
shows him all he does. Yes,  
to your amazement he will  
show him even greater  
things than these. For just 21  
as the Father raises the dead  
and gives them life, even so  
the Son gives life to whom he  
is pleased to give it. More- 22  
over, the Father judges no  
one, but has entrusted all  
judgment to the Son, that 23  
all may honor the Son just  
as they honor the Father. He  
who does not honor the Son  
does not honor the Father  
who sent him.

16. For this reason. Jesus had "kicked" their Tradition by healing the man on the Sabbath day.  
17. My Father works always, and I too must work. The basis of the Sabbath recess, was that God had recessed his work of creation on the seventh day. But God had not quit, but continued to do his works of love and mercy. The Sabbath does not suspend benevolence and mercy. The Father's example is our pattern.  
18. This saying made the Jewish authorities. They are horrified! Not only has he "kicked" their Tradition by healing on the Sabbath, but he said God was his own Father! This was blasphemy to them!  
19-21. So Jesus answered them. He answers their charge of blasphemy by showing there is the closest cooperation between the Father and the Son. The Son does nothing on his own. This is said directly about Jesus himself. So close is the Son and the Father, that the Son does only what the Father authorizes him to do. See Col. 1:20 and note. Even as the Father raises the dead. Jesus had just given life to one who was as good as dead for thirty-eight years.  
22-23. So that all will honor the Son. God has placed "judgment" in the hands of Christ. The Son who speaks and acts by the Father's authority is to be honored. Whoever does not honor the Son. To reject Jesus the Son is to reject God the Father! Jesus is the ONLY "means of access" to the Father!

<sup>24</sup>“I tell you the truth: whoever hears my words, and believes in him who sent me, has eternal life. He will not be judged, but has already passed from death to life. <sup>25</sup>I tell you the truth: the time is coming—the time has already come— when the dead will hear the voice of the Son of God, and those who hear it will live. <sup>26</sup>Even as the Father is himself the source of life, in the same way he has made his Son to be the source of life. <sup>27</sup>And he has given the Son the right to judge, because he is the Son of Man. <sup>28</sup>Do not be surprised at this; the time is coming when all the dead in the graves will hear his voice, <sup>29</sup>and they will come out of their graves: those who have done good will rise and live, and those who have done evil will rise and be condemned.”

#### Witnesses to Jesus

<sup>30</sup>“I can do nothing on my own; I judge only as God tells me, so my judgment is right, because I am not trying to do what I want, but only what he who sent me wants.

<sup>31</sup>“If I testify on my own behalf, what I say is not to be accepted as real proof. <sup>32</sup>But there is someone else who testifies on my behalf, and I

“I tell you the truth, <sup>24</sup> whoever hears my word and believes him who sent me has eternal life and will not be condemned; he has crossed over from death to life. I tell you the truth, <sup>25</sup> a time is coming and has now come when the dead will hear the voice of the Son of God and those who hear will live. For as the Father <sup>26</sup> has life in himself, so he has granted the Son to have life in himself. And he has given <sup>27</sup> him authority to judge because he is the Son of Man.

“Do not be amazed at <sup>28</sup> this, for a time is coming when all who are in their graves will hear his voice <sup>29</sup> and come out—those who have done good will rise to live, and those who have done evil will rise to be condemned. By myself I can do <sup>30</sup> nothing; I judge only as I hear, and my judgment is just, for I seek not to please myself but him who sent me.

#### Testimonies About Jesus

“If I testify about myself, <sup>31</sup> my testimony is not valid. There is another who testifies in my favor, and I know that his testimony about me is valid. <sup>32</sup>

24. **Has eternal life.** Hearing Jesus and believing in God through what he says, brings eternal life. Faith is “obediential.” See note on *James 2:19*.

25-27. **When the dead will hear the voice.** The spiritually dead, such as the man in *verse 5*. But this means the resurrection as well, as Jesus says in *verse 28*. **Because he is the Son of Man.** Jesus is THE Son of Man, because: (1) He has had “first-hand experience” with our humanity (*Heb. 4:15-16*). (2) He is the “go-between,” God in human form, Job complained: “*But there is no one to step between us - no one to judge both God and me*” (*Job 9:33*). **THERE IS NOW!**

28-29. **Do not be surprised at this.** That is, at the fact that the Father has given the Son the right to judge. Jesus here points out the **BODILY** raising of all the dead! This was one of the facts of the Good News that was to amaze people. Jesus himself came out of his grave in **BODILY** form. So shall we all (*I Cor. 15:35-58*).

30-31. **I can do nothing on my own.** Jesus makes it clear that both he and the Father are one in intent. His relationship to mankind (*Heb. 2:14-18*) grows out of the *intent* and *plan* of the Father. **If I testify on my own behalf.** That is, if only he testified in his own behalf, it would not be sufficient evidence for proof. This does not mean his testimony would be untrue (*John 8:14*).

32. **But there is someone else.** McGarvey says this is the Father, and cites *John 8:50-54* as a similar section.

know that what he says about me is true. <sup>33</sup>You sent your messengers to John, and he spoke on behalf of the truth. <sup>34</sup>It is not that I must have a man's witness; I say this only in order that you may be saved. <sup>35</sup>John was like a lamp, burning and shining, and you were willing for a while to enjoy his light. <sup>36</sup>But I have a witness on my behalf even greater than the witness that John gave: the works that I do, the works my Father gave me to do, these speak on my behalf and show that the Father has sent me. <sup>37</sup>And the Father, who sent me, also testifies on my behalf. You have never heard his voice, or seen his face, <sup>38</sup>and you do not keep his message in your hearts, because you do not believe in the one whom he sent. <sup>39</sup>You study the Scriptures because you think that in them you will find eternal life. And they themselves speak about me! <sup>40</sup>Yet you are not willing to come to me in order to have life.

<sup>41</sup>"I am not looking for praise from men.

"You have sent to John <sup>33</sup> and he has testified to the truth. Not that I accept hu- <sup>34</sup> man testimony; but I mention it that you may be saved. John was a lamp that <sup>35</sup> burned and gave light, and you chose for a time to enjoy his light.

"I have testimony weight- <sup>36</sup> ier than that of John. For the very work that the Father has given me to finish, and which I am doing, testifies that the Father has sent me. And the Father <sup>37</sup> who sent me has himself testified concerning me. You have never heard his <sup>38</sup> voice nor seen his form, nor does his world dwell in you, for you do not believe the one he sent. You diligently <sup>39</sup> study the Scriptures because you think that by them you possess eternal life. These are the Scriptures that testify about me, yet you refuse <sup>40</sup> to come to me to have life.

"I do not accept praise <sup>41</sup>

33. **You sent your messengers to John.** *John 1:19.* They evidently believed what John said. **And he spoke on behalf of the truth.** John the Baptist had clearly identified Jesus as the Messiah (*John 1:29-36*).

34. **It is not that I must have a man's witness.** John the Baptist was a reliable witness. Yet, as the scripture says: "*God must be true, even though every man is a liar*" (*Rom. 3:4*). The important witness is the Father. **That you may be saved.** He points them to the testimony of John [and of the Father]. If they will believe, they may be saved.

35. **John was like a lamp.** John the Baptist led a great spiritual renewal among the Jewish people. But like children, they listened for a while, but had not taken him seriously.

36-38. **Even greater than.** The miracles which Jesus did through the Father's power [and his other works]; the Father's voice at his baptism; the Father's testimony through the prophets. **You have never heard his voice.** That is, they refused to listen when God spoke. **And you do not keep his message.** The Father has given his testimony through the prophets and through John the Baptist, but they will not believe in the One who was sent by the Father.

39-41. **You study the Scriptures.** They were looking to find eternal life. Compare *Rom. 9:30-33*. **And they themselves speak about me!** The Scriptures gave their witness to Christ. The entire Old Testament pointed forward to "*Someone is coming!*" **I am not looking for praise from men.** He has scolded them, but not because of pride or ambition. He came to be the world's Savior!

<sup>42</sup>But I know you; I know that you have no love for God in your hearts. <sup>43</sup>I have come with my Father's authority, but you have not received me; when someone comes with his own authority, you will receive him. <sup>44</sup>You like to have praise from one another, but you do not try to win praise from the only God; how, then, can you believe? <sup>45</sup>Do not think, however, that I will accuse you to my Father. Moses is the one who will accuse you—Moses, in whom you have hoped. <sup>46</sup>If you had really believed Moses, you would have believed me, because he wrote about me. <sup>47</sup>But since you do not believe what he wrote, how can you believe what I say?"

### Jesus Feeds the Five Thousand

(Also *Matt. 14.13-21; Mark 6.30-44; Luke 9.10-17*)

**6** After this, Jesus went back across Lake Galilee (or, Lake Tiberias). <sup>2</sup>A large crowd followed him, because they had seen his mighty works in healing the sick. <sup>3</sup>Jesus went up a hill and sat down with his disciples. <sup>4</sup>The Passover

from men, but I know you. I <sup>42</sup> know that you do not have God's love in your hearts. I <sup>43</sup> have come in my Father's name, and you do not accept me; but if someone else comes in his own name, you will accept him. How can <sup>44</sup> you believe if you accept praise from one another, yet make no effort to obtain the praise that comes from the only God?

"But do not think I will <sup>45</sup> accuse you before the Father. Your accuser is Moses, on whom your hopes are set. If you believed Moses, you <sup>46</sup> would believe me, for he wrote about me. But since <sup>47</sup> you do not believe what he wrote, how are you going to believe what I say?"

### Jesus Feeds the Five Thousand

**6** Some time after this, Jesus crossed to the far shore of the Sea of Galilee (that is, the Sea of Tiberias), and a great crowd of people <sup>2</sup> followed him because they saw the miraculous signs he had performed on the sick. Then Jesus went up on the <sup>3</sup> hillside and sat down with his disciples. The Jewish <sup>4</sup> Passover Feast was near.

42-43. **But I know you.** This is fact! He could look deep down inside them to see what they really were. **With my Father's authority.** If they had really loved God, they would have believed in Jesus. **When someone comes with his own authority.** They rejected Jesus, who was their only hope. But when *fake messiahs* would come, they would believe them (*Matt. 24:5*).

44. **How, then, can you believe?** Their unbelief grew out of their greed for glory and fame! They wanted a "messiah" who would give them important positions in a political kingdom. Compare *Luke 17:20-21* and notes there.

45-47. **Moses is the one who will accuse you.** They thought they believed Moses, but they didn't! If they disbelieve Moses, whom they honored, how could they believe Christ whom they did not honor? In rejecting Christ, they were also rejecting Moses, since he wrote about Christ.

1. **After this.** Not immediately, but perhaps one year later. John tells us very little of what Jesus did and said in the early years of his public ministry. **Jesus went back across Lake Galilee.** The scene of his ministry has shifted to the lake where he spent a lot of his time. The area along the western shore was heavily populated. John's Gentile readers knew the lake better as Tiberias.

2-13. **A large crowd followed him.** This is the only miracle recorded by all four Gospels. **The Passover Feast** is the third since Jesus' baptism. John the Baptist is dead, and this may be as late as the third year of his public ministry. See the notes on *Matt. 14:13-21*. John shows that it took place near the time for



Feast of the Jews was near. <sup>5</sup>Jesus looked around and saw that a large crowd was coming to him, so he said to Philip, "Where can we buy enough food to feed all these people?" <sup>6</sup>(He said this to test Philip; actually he already knew what he would do.)

<sup>7</sup>Philip answered, "For everyone to have even a little, it would take more than two hundred dollars' worth of bread."

<sup>8</sup>Another one of his disciples, Andrew, Simon Peter's brother, said, <sup>9</sup>"There is a boy here who has five loaves of barley bread and two fish. But what good are they for all these people?"

<sup>10</sup>"Make the people sit down," Jesus told them. (There was a lot of grass there.) So all the people sat down; there were about five thousand men. <sup>11</sup>Jesus took the bread, gave thanks to God, and distributed it to the people who were sitting there. He did the same with the fish, and they all had as much as they wanted. <sup>12</sup>When they were all full, he said to his disciples, "Pick up the pieces left over; let us not waste a bit." <sup>13</sup>So they took them all up, and filled twelve baskets with the pieces left over from the five barley loaves which the people had eaten.

<sup>14</sup>The people there, seeing this mighty work that Jesus had done, said, "Surely this is the Prophet who was to come to the world!" <sup>15</sup>Jesus knew that they were about to come and get him, to make him king by force, so he went off again to the hills by himself.

When Jesus looked up and saw a great crowd coming toward him, he said to Philip, "Where shall we buy bread for these people to eat?" He asked this only to test him, for he already had in mind what he was going to do. Philip answered, "Eight months' wages would not buy enough bread for each one to have a bite!"

Another of his disciples, Andrew, Simon Peter's brother, spoke up, "Here is a boy with five small barley loaves and two small fish, how far will they go among so many?"

Jesus said, "Have the people sit down." There was plenty of grass in that place, and the men sat down, about five thousand of them. Jesus then took the loaves, gave thanks, and distributed to those who were seated as much as they wanted. He did the same with the fish.

When they had all had enough to eat, he said to his disciples, "Gather the pieces that are left over. Let nothing be wasted." So they gathered them and filled twelve baskets with the pieces of the five barley loaves left over by those who had eaten.

After the people saw the miraculous sign that Jesus did, they began to say, "Surely this is the Prophet who is to come into the world." Jesus, knowing that they intended to come and make him king by force, withdrew again into the hills by himself.

Passover, that is, early in the spring, about a year before the crucifixion of Jesus. **Pick up the pieces left over.** God does not allow wastefulness. Nature wastes nothing, but *recycles* everything! The wastefulness of man brings famine. If war, greed, etc., could be eliminated, the earth could support a much larger population.

**14. Surely this is the Prophet.** Moses predicted The Prophet (compare *John 1:21*). The Jews expected this Prophet to declare himself King, and set up a political kingdom which would make Israel great again, as it was in the time of David. In other words, they were saying: "This is the Messiah!"

**15. To make him king by force.** If Jesus had intended to become a political king, this was his opportunity! He frustrates their plans by dismissing his disciples and going off by himself into the hills.

### Jesus Walks on the Water

(Also *Mtt. 14.22-33; Mark 6.45-52*)

<sup>16</sup>When evening came, his disciples went down to the lake, <sup>17</sup>got into the boat, and went back across the lake toward Capernaum. Night came on, and Jesus still had not come to them. <sup>18</sup>By now a strong wind was blowing and stirring up the water. <sup>19</sup>The disciples had rowed about three or four miles when they saw Jesus walking on the water, coming near the boat, and they were terrified. <sup>20</sup>“Don’t be afraid,” Jesus told them, “It is I!” <sup>21</sup>They were willing to take him into the boat; and immediately the boat reached land at the place they were heading for.

### The People Seek Jesus

<sup>22</sup>Next day the crowd which had stayed on the other side of the lake saw that only one boat was left there. They knew that Jesus had not gone in the boat with his disciples, but that they had left without him. <sup>23</sup>Other boats, from Tiberias, came to shore near the place where the crowd had eaten the bread, after the Lord had give thanks. <sup>24</sup>When the crowd saw that Jesus was not there, nor his disciples, they got into boats and went to Capernaum, looking for him.

### Jesus the Bread of Life

<sup>25</sup>When the people found Jesus on the other side of the lake they said to him, “Teacher, when did you get here?”

### Jesus Walks on the Water

When evening came, his 16 disciples went down to the lake, where they got into a 17 boat and set off across the lake for Capernaum. By now it was dark, and Jesus had not yet joined them. A 18 strong wind was blowing and the waters grew rough. When they had rowed three 19 or four miles, they saw Jesus approaching the boat, walking on the water; and they were terrified. But he said to 20 them, “It is I; don’t be afraid.” Then they were 21 willing to take him into the boat, and immediately the boat reached the shore where they were heading.

The next day the crowd 22 that had stayed on the opposite shore of the lake realized that only one boat had been there, and that Jesus had not entered it with his disciples, but that they had gone away alone. Then some 23 boats from Tiberias landed near the place where the people had eaten the bread after the Lord had given thanks. Once the crowd 24 realized that neither Jesus nor his disciples were there, they got into the boats and went to Capernaum in search of Jesus.

### Jesus the Bread of Life

When they found him on 25 the other side of the lake, they asked him, “Rabbi, when did you get here?”

16-21. **When evening came.** For notes on this storm on the lake, See *Matt. 14:22-33*. **It is I!** This is the message of the Good News. *Don't be afraid, It is I!* Christ brings the peace that the world does not have and cannot give.

22. **Next day the crowd.** This is the day following the feeding of the Five Thousand and the storm at night on the lake. They had stayed because there were no other boats, and, they had seen that Jesus had not gone in the boat with his disciples.

23. **Other boats, from Tiberias.** Tiberias was the largest city on the lake. It was built by Herod, and named for Emperor Tiberias. Herod Antipas used it as the capital of Galilee.

24. **And went to Capernaum, looking for him.** They knew Jesus made this town his home.

25. **Teacher, when did you get here?** They knew he had not gone with his disciples. This is the Sabbath day, and this conversation takes place in the synagogue at Capernaum (see *verse 59*).

<sup>26</sup>Jesus answered, "I tell you the truth: you are looking for me because you ate the bread and had all you wanted, not because you understood my works of power. <sup>27</sup>Do not work for food that spoils; instead, work for the food that lasts for eternal life. This food the Son of Man will give you, because God, the Father, has put his mark of approval on him."

<sup>28</sup>So they asked him, "What can we do in order to do God's works?"

<sup>29</sup>Jesus answered, "This is the work God wants you to do: believe in the one he sent."

<sup>30</sup>They replied, "What sign of power will you perform so that we may see it and believe you? What will you do? <sup>31</sup>Our ancestors ate manna in the desert, just as the scripture says, 'He gave them bread from heaven to eat.'"

<sup>32</sup>"I tell you the truth," Jesus said, "What Moses gave you was not the bread from heaven; it is my Father who gives you the real bread from

Jesus answered, "I tell 26  
you the truth, you are look-  
ing for me, not because you  
saw miraculous signs but  
because you ate the loaves  
and had your fill. Do not 27  
work for food that spoils,  
but for food that endures to  
eternal life, which the Son of  
Man will give you. On him  
God the Father has placed  
his seal of approval."

Then they asked him, 28  
"What must we do to do the  
work of God?"

Jesus answered, "The 29  
work of God is this: to be-  
lieve in the one whom he has  
sent."

So they asked him, 30  
"What miraculous sign then  
will you give that we may see  
it and believe you? What  
will you do? Our forefathers 31  
ate the manna in the desert;  
as it is written: 'He gave  
them bread from heaven to  
eat.'"

Jesus said to them, "I tell 32  
you the truth, it is not Moses  
who has given you the bread  
from heaven, but it is  
my Father who gives you the

26. **Because you ate the bread.** They have no high spiritual motives. Most people are more interested in their stomach than in their spirit. This is especially true of those who see religion as a way to get rich (1 Tim. 6:3-5).

27. **Do not work for the food that spoils.** "The world and everything in it that men desire is passing away; but he who does what God wants lives forever" (1 John 2:17). Material needs are important (Matt. 6:11), but we must put our spirit first in priority (Matt. 6:25-34). **Has put his mark of approval on him.** Legal documents must be stamped with an official seal. God made it plain that he authorized the work Jesus was doing! The miracles were one mark of approval.

28. **In order to do God's works.** Jesus had told them: "Work for the food that lasts for eternal life." They ask how to go about doing this.

29. **This is the work God wants you to do.** Faith is a work. God's works are those things which God authorizes and requires to be done by men. These people are startled to hear that to please God requires that they first believe in Jesus.

30. **What sign of power will you perform?** These are the people who were just fed by a miracle! He mentioned God's mark of approval. Now they ask some special sign that only God can give, as a condition of believing in him. But they demand a miracle while refusing to believe the one already done!

31. **Our ancestors ate manna in the desert.** Jesus may have fed a few thousands, but they say their ancestors were fed by a miracle in the desert for forty years! Lipscomb thinks they expected Jesus to feed them miraculously the rest of their lives, as a miracle to get them to believe.

32. **What Moses gave you was not the bread from heaven.** The manna was not the true spiritual bread from God. **It is my Father.** God gives the true spiritual bread which feeds his people in the desert which is this world, as they travel to that heavenly "Canaan."

heaven. <sup>33</sup>For the bread that God gives is he who comes down from heaven and gives life to the world."

<sup>34</sup>"Sir," they asked him, "give us this bread always."

<sup>35</sup>"I am the bread of life," Jesus told them. "He who comes to me will never be hungry; he who believes in me will never be thirsty. <sup>36</sup>Now, I told you that you have seen me but will not believe. <sup>37</sup>Everyone whom my Father gives me will come to me. I will never turn away anyone who comes to me, <sup>38</sup>because I have come down from heaven to do the will of him who sent me, not my own will. <sup>39</sup>He who sent me wants me to do this: that I should not lose any of all those he has given me, but that I should raise them all to life on the last day. <sup>40</sup>For what my Father wants is this: that all who see the Son and believe in him should have eternal life; and I will raise them to life on the last day."

true bread from heaven. For <sup>33</sup>the bread of God is he who comes down from heaven and gives life to the world."

"Sir," they said, "from <sup>34</sup>now on give us this bread."

Then Jesus declared, "I <sup>35</sup>am the bread of life. He who comes to me will never go hungry, and he who believes in me will never be thirsty. But as I told you, you have <sup>36</sup>seen me and still you do not believe. All that the Father <sup>37</sup>gives me will come to me, whoever comes to me I will never drive away. For I have <sup>38</sup>come down from heaven not to do my will but to do the will of him who sent me. And this is the will of him <sup>39</sup>who sent me, that I shall lose none of all that he has given me, but raise them up at the last day. For my <sup>40</sup>Father's will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise him up at the last day."

33. **Is he who comes down.** The true bread: (1) comes down from heaven; (2) gives life to the spirit; (3) is for the entire world. Jesus is that *bread*, and he alone can give life to mankind.

34. **Give us this bread always.** Compare the woman at the well, and what Jesus said to her there (*John 4:10-15*). They "half believe," but do not understand what it is all about.

35. **I am the bread of life.** Jesus himself is the spiritual bread. He gives spiritual and eternal life to those who come to him. He who *comes, believes*: we must reach out to seize this Jesus and become part of him! See *verse 53*.

36. **But will not believe.** The fact they had asked for a "sign of power" is proof they do not believe. Jesus had shown himself to them in his teaching, his actions, and his miracles. But they did not believe, and so could not receive this *life*.

37. **Everyone whom my Father gives me.** The Bible shows us that a certain type of person responds to the Good News. People who will respond are called "my people" by God before they confess him (*Acts 18:9-11*). God's salvation must be understood in this way. Jesus followed a *predetermined set of actions* to induce men to come to him. Those who do not respond, are not the Father's people. Everyone who does respond will be accepted; no one will be turned away! *Lipscomb says*: "God has called and predestinated to eternal life all willing to receive him."

39. **Because I have come.** Jesus came from heaven to earth, to *lead* men and women to eternal life. Jesus came to be the world's Savior.

39-40. **For what my Father wants is this.** God intends that everyone who sees the Son and believes in him, should have eternal life. (1) There is no "secret decree" of "election." People "sort themselves out" on the basis of believing in Christ. (2) Eternal life comes to all who reach out through faith to seize the sacrifice of Christ and make themselves part of it. (See notes on *Acts 2:38; Gal. 3:27; Rom. 6:3:11*.) (3) Christ has shown us *life*. He is the "*resurrection and the life*."

<sup>41</sup>The Jews started grumbling about him, because he said, "I am the bread that came down from heaven." <sup>42</sup>So they said, "This man is Jesus the son of Joseph, isn't he? We know his father and mother. How, then, does he now say he came down from heaven?"

<sup>43</sup>Jesus answered, "Stop grumbling among yourselves. <sup>44</sup>No one can come to me unless the Father who sent me draws him to me; and I will raise him to life on the last day. <sup>45</sup>The prophets wrote, 'All men will be taught by God.' Everyone who hears the Father and learns from him comes to me. <sup>46</sup>This does not mean that anyone has seen the Father; he who is from God is the only one who has seen the Father. <sup>47</sup>I tell you the truth: he who believes has eternal life. <sup>48</sup>I am the bread of life. <sup>49</sup>Your ancestors ate the manna in the desert, but they died. <sup>50</sup>But the bread that comes down from heaven is such that whoever eats it will not die. <sup>51</sup>I am the living bread that came down from heaven. If anyone eats this bread he will live forever. The bread that I will give him is my flesh, which I give so that the world may live."

At this the Jews began to <sup>41</sup> murmur against him because he said, "I am the bread that came down from heaven." They said, "Is this <sup>42</sup> not Jesus, the son of Joseph, whose father and mother we know? How can we now say, 'I came down from heaven?'"

"Stop murmuring among <sup>43</sup> yourselves." Jesus answered. "No one can come <sup>44</sup> to me unless the Father who sent me draws him, and I will raise him up at the last day. It is written in the Pro- <sup>45</sup> phets: 'They will all be taught by God.' Everyone who listens to the Father and learns from him comes <sup>46</sup> to me. No one has seen the Father except the one who is from God; only he has seen <sup>47</sup> the Father. I tell you the truth, he who believes has <sup>48</sup> everlasting life. I am the bread of life.

Your forefathers ate the <sup>49</sup> manna in the desert, yet they died.

But here is the bread that <sup>50</sup> comes down from heaven, which a man may eat and not die. I am the living <sup>51</sup> bread that came down from heaven. If a man eats of this bread, he will live forever. This bread is my flesh, which I will give for the life of the world."

41-42. **This man is Jesus the son of Joseph.** Joseph was his *legal* father. They knew (or thought they knew) his earthly origin. His claims seemed impossible to them.

44. **Draws him to me.** Two things are required to come to Christ; the human desire; the divine drawing. Man has the choice to refuse, or to come (see *John 5:40; Matt. 23:37; Rev. 22:17*). [Lazarus, in the grave, had not such freedom of choice. He could neither *refuse* nor *come*.]

45. **All men will be taught by God.** The Good News is the *drawing power* of God (*Rom. 1:16-17*). *All men* will be taught by God, therefore *all men* are called by God! The Law and the Prophets had pointed these people to the Messiah (*Gal. 3:24*), but they had refused God's teaching and rejected God's call. **Everyone who hears the Father.** To "hear" is to "learn." It is the *truth* learned from the Good News that makes people willing to come.

46. **This does not mean.** They are *drawn* by hearing the word, not by seeing God. **He who is from God.** Only Jesus has seen the Father, and only Jesus can be our "go-between" [mediator] with the Father.

50. **Whoever eats it will not die.** The miraculous manna was no different from other food. Jesus is supernatural food; he gives eternal life!

51. **Which I give so that the world may live.** See *John 2:21; Heb. 10:20*.

<sup>52</sup>This started an angry argument among the Jews. "How can this man give us his flesh to eat?" they asked.

<sup>53</sup>Jesus said to them, "I tell you the truth: if you do not eat the flesh of the Son of Man and drink his blood you will not have life in yourselves. <sup>54</sup>Whoever eats my flesh and drinks my blood has eternal life, and I will raise him to life on the last day. <sup>55</sup>For my flesh is the real food, my blood is the real drink. <sup>56</sup>Whoever eats my flesh and drinks my blood lives in me and I live in him. <sup>57</sup>The living Father sent me, and because of him I live also. In the same way, whoever eats me will live because of me. <sup>58</sup>This, then, is the bread that came down from heaven; it is not like the bread that your ancestors ate, but then died. The one who eats this bread will live forever."

<sup>59</sup>Jesus said this as he taught in the synagogue in Capernaum.

### The Words of Eternal Life

<sup>60</sup>Many of his disciples heard this and said, "This teaching is too hard. Who can listen to this?"

Then the Jews began to <sup>52</sup> argue sharply among themselves, "How can this man give us his flesh to eat?"

Jesus said to them, "I tell <sup>53</sup> you the truth, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Whoever <sup>54</sup> eats my flesh and drinks my blood has eternal life, and I raise him up at the last day.

For my flesh is real food <sup>55</sup> and my blood is real drink.

Whoever eats my flesh <sup>56</sup> and drinks my blood remains in me, and I in him.

Just as the living Father sent <sup>57</sup> me and I live because of the Father, so the one who feeds on me will live because of me. This is the bread that <sup>58</sup> came down from heaven. Our forefathers ate manna and died, but he who feeds on this bread will live forever." He said this while <sup>59</sup> teaching in the synagogue in Capernaum.

### Many Disciples Desert Jesus

On hearing it, many of his <sup>60</sup> disciples said, "This is a hard teaching. Who can accept it?"

53-56. **If you do not eat the flesh.** Verse 63 shows us these words are symbolic. The very thought of drinking blood was offensive to the Jews, who were forbidden to taste blood (*Gen. 9:4; Lev. 17:10-14*); and this was reaffirmed for Christians (*Acts 15:20*). To "eat the flesh and drink the blood" of the Son of God, is to "reach out through faith to seize the sacrifice of Christ and make yourself part of it." See note on *Acts 2:38*. No reference to the Lord's Supper [Holy Meal] is here intended! Origen, Basil, Zwingle, Calvin, Luther, Melancthon, et. al., are agreed on this. The *flesh* and *blood* of Jesus symbolize the same *fact* which the Lord's Supper [Holy Meal] symbolizes - union with God! Jesus is implying in these words that his death is necessary to the world's life. *McGarvey* says: "It was difficult to bring home to their carnal minds so spiritual a thought, and therefore Jesus clothed it in carnal metaphors and made it as plain as possible. Christians today, being more spiritually minded, and more used to spiritual language, are somewhat confused by the carnal dress in which Jesus clothed his thought."

57. **The living Father sent me.** The Father, who is the source of life, sends life to the believer through the Son. "Perfect life" comes through our union with Christ (*Rom. 8:1-4*).

58. **This, then, is the bread.** This is the comparison between himself and the manna. He may have pointed to himself as he said this.

59. **As he taught in the synagogue.** This was the synagogue built by the Roman officer. See note on *Matt. 8:5*. "Pots of manna" were sculptured on the inner walls.

60-62. **This teaching is too hard.** About eating and drinking his flesh and blood. They wanted the

<sup>61</sup>Without being told, Jesus knew that his disciples were grumbling about this; so he said to them, "Does this make you want to give up?" <sup>62</sup>Suppose, then, that you should see the Son of Man go back up to the place where he was before? <sup>63</sup>What gives life is God's Spirit; man's power is of no use at all. The words I have spoken to you are Spirit and life. <sup>64</sup>Yet some of you do not believe." (Jesus knew from the very beginning who were the ones that would not believe, and which one would betray him.) <sup>65</sup>And he added, "This is the very reason I told you that no one can come to me unless the Father makes it possible for him to do so."

<sup>66</sup>Because of this, many of his followers turned back and would not go with him any more. <sup>67</sup>So Jesus said to the twelve disciples, "And you—would you like to leave also?"

<sup>68</sup>Simon Peter answered him, "Lord, to whom would we go? You have the words that give eternal life. <sup>69</sup>And now we believe and know that you are the Holy One from God."

<sup>70</sup>Jesus answered them, "Did I not choose the

Aware that his disciples <sup>61</sup> were grumbling about this, Jesus said to them, "Does this offend you? What if you <sup>62</sup> see the Son of Man ascend to where he was before! The <sup>63</sup> Spirit gives life; the flesh counts for nothing. The words I have spoken to you are spirit and they are life. Yet there are some of you <sup>64</sup> who do not believe." For Jesus had known from the beginning which of them did not believe and who would betray him. He went on to say, "This is why I told you <sup>65</sup> that no one can come to me unless the Father has enabled him."

From this time many of <sup>66</sup> his disciples turned back and no longer followed him. "Do you want to leave <sup>67</sup> too?" Jesus asked the Twelve.

Simon Peter answered <sup>68</sup> him, "Lord, to whom shall we go? You have the words of eternal life. We believe <sup>69</sup> and know that you are the Holy One of God."

Then Jesus replied, <sup>70</sup> "Have I not chosen you, the Twelve? Yet one of you is a

glory of raising an army to fight the Romans. Even as Jesus got ready to go up to heaven, the disciples still thought in terms of a political kingdom (*Acts 1:6*). But just ten days later, at Pentecost, they abandoned the earthly idea and saw Jesus "raised to the right side of God" (*Acts 2:32-36*).

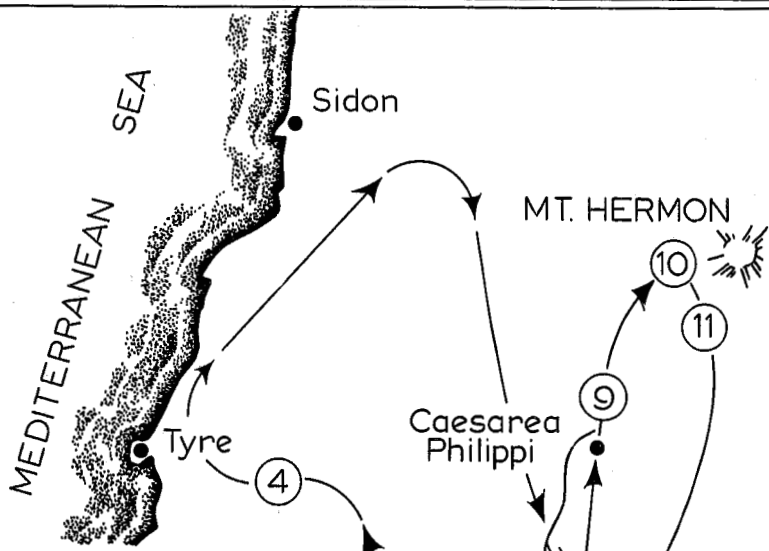
**63. What gives life is God's Spirit.** The fact that they were Abraham's descendants meant nothing. His actual flesh and blood in them would also mean nothing. If they had stood at the Cross and let the blood drop on them, it would still have meant nothing. Because men and women "eat" Jesus by faith. His words are Spirit and life. The power of God's act in Jesus to set men free operates through faith in the Son of God.

**64-65. This is the very reason.** It is correct to say that the Holy Spirit gives or produces faith through hearing and believing the gospel (*Gal. 3:2*). See notes on *verse 44-45*.

**66-67. Many of his followers turned back.** They were offended by the things which he said [in this chapter]. It costs you something to follow Jesus. Not all are willing to pay the price. God lets us choose!

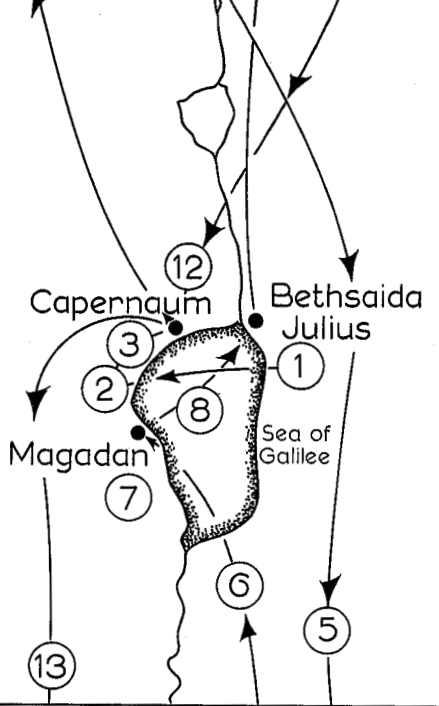
**68-69. Lord, to whom would we go?** No one else could give eternal life. Peter understood this. Eternal life is worth paying any price to follow Jesus! **You are the Holy One from God.** Peter's declaration here is much the same as *Matt. 16:16*.

**70-71. Yet one of you is a devil.** Devil means "one who falsely accuses; one who is malicious." The shadow of sadness still hovers over Jesus. [Notice the progression in this chapter. In *verse 33* he announces the "bread that God gives." In *verses 48 & 50* he says that he is the bread of life [himself]. In *verses 51-56* he shows that life comes ONLY through eating and drinking his flesh and blood. *Verse 63* shows that this is done by feeding on his life and his words SPIRITUALLY.]



**MAP NO. 4—LATER GALILEAN  
MINISTRY THIRD YEAR**

1. Bethsaida Julius—walks on water of Sea—stills tempest, *Matthew 14; Mark 6; John 6*
2. Plain of Genesaret—many miracles, *Matthew 14; Mark 6*
3. Capernaum—Sermon on Bread of Life—questions on washings, *Matthew 15; Mark 7; John 6*
4. Phoenicia—Retires—heals Syro-Phoenician woman's daughter, *Matthew 15; Mark 7*
5. Decapolis—preaches and heals, *Matthew 15; Mark 7*
6. Near Sea of Galilee—feeding of 4000, *Matthew 15; Mark 8*
7. Magadan—Jews demand sign—no sign given but of Jonah, *Matthew 15; Mark 8*
8. Crossing Sea—warns against leaven of Jewish leaders, *Matthew 16; Mark 8*
9. Caesarea Philippi—Jesus's identity. Peter's confession. Jesus predicts His death, *Matthew 16; Mark 8; Luke 9*
10. High Mountain (Hermon?)—The Transfiguration, *Matthew 17; Mark 9; Luke 9*
11. Heals epileptic boy, *Matthew 17; Mark 9; Luke 9*
12. Capernaum—Peter & temple tax, *Matthew 17; Discussion as to who is greatest, Matthew 18; Mark 9; Luke 9; Unknown miracle worker, Mark 9; Luke 9; Discussion of stumbling blocks, forgiveness; Matthew 18; Mark 9; Advice of His brethren, John 7*
13. Samaria—on way to Feast of Tabernacles Samaritans reject Jesus—Sons of Thunder would call down fire from heaven, *Luke 9*





twelve of you? Yet one of you is a devil!" <sup>71</sup>He was talking about Judas, the son of Simon Iscariot. For Judas, even though he was one of the twelve disciples, was going to betray him.

devil!" (He meant Judas, the 71 son of Simon Iscariot, who, though one of the Twelve, was later to betray him.)

### Jesus and His Brothers

**7** After this, Jesus traveled in Galilee; he did not want to travel to Judea, because the Jewish authorities there were wanting to kill him. <sup>2</sup>The Jewish Feast of Tabernacles was near, <sup>3</sup>so Jesus' brothers said to him, "Leave this place and go to Judea, so that your disciples will see the works you are doing. <sup>4</sup>No one hides what he is doing if he wants to be well known. Since you are doing these things, let the whole world know about you!" <sup>5</sup>(Not even his brothers believed in him.)

<sup>6</sup>Jesus said to them, "The right time for me has not yet come. Any time is right for you. <sup>7</sup>The world cannot hate you, but it hates me, because I keep telling it that its ways are bad.

### Jesus Goes to the Feast of Tabernacles

**7** After this, Jesus went around in Galilee, purposely staying away from Judea because the Jews there were waiting to take his life. But when the Jewish Feast of Tabernacles was near, Jesus' brothers said to him, "You ought to leave here and go to Judea, so that your disciples may see the miracles you do. No one who wants to become a public figure acts in secret. Since you are doing these things, show yourself to the world." For even his own brothers did not believe in him.

Therefore Jesus told them, "The right time for me has not yet come; for you any time is right. The world cannot hate you, but it hates me because I testify

1. **After this, Jesus traveled in Galilee.** After the events of the last chapter. About six months time passed between the feeding of the Five Thousand and the Feast of Tabernacles.

2. **The Jewish Feast of Tabernacles.** One of the three feasts all Jews were expected to attend. It celebrated the time the Jews lived in tents during their travels through the wilderness. It lasted for a week, and came about October 6th.

3. **So Jesus' brothers said to him.** It takes nothing away from the character of Mary the human mother of Jesus, for her to be a wife to Joseph and bear him children. See *John 2:12*. Alford (Greek Testament) finds strong evidence that these were really and literally brothers [half-brothers] of Jesus, and cites *Psalms 69:8* ("I am like a stranger to my brothers, like a foreigner to my family"). **Leave this place and go to Judea.** It had been some time since Jesus was at Jerusalem. These brothers of his thought he ought to demonstrate whatever powers he had to the crowds at Jerusalem for the feast.

4. **No one hides what he is doing.** He was so different from their idea of the Messiah that they could not understand him.

5. **(Not even his brothers believed in him.)** This verse destroys the theory that the "brothers" of Jesus were the sons of Alphaeus, therefore cousins to Jesus. The sons of Alphaeus had long been apostles, while these "brothers" were still unbelievers. Compare note on *Mark 3:21*.

6. **The right time for me has not yet come.** Passover was still six months in the future, and he could not yet fulfill Gods purpose by dying in Jerusalem. His brothers had no such mission, and they could go there at any time.

7. **But it hates me.** The world has always hated those who expose its sins. But the world cannot hate itself, and does not hate those who live its life (See *1 Pet. 4:3-5*).

<sup>8</sup>You go to on to the feast. I am not going to this feast, because the right time has not come for me.” <sup>9</sup>He said this, and then stayed on in Galilee.

### Jesus at the Feast of Tabernacles

<sup>10</sup>After his brothers went to the feast, Jesus also went; however, he did not go openly, but went secretly. <sup>11</sup>The Jewish authorities were looking for him at the feast. “Where is he?” they asked.

<sup>12</sup>There was much whispering about him in the crowd. “He is a good man,” some people said, “No,” others said, “he fools the people.”

<sup>13</sup>But no one talked about him openly, because they were afraid of the Jewish authorities.

<sup>14</sup>The feast was nearly half over when Jesus went to the temple and began teaching. <sup>15</sup>The Jewish authorities, greatly surprised, said, “How does this man know so much when he has never been to school?”

<sup>16</sup>Jesus answered, “What I teach is not my teaching, but comes from God, who sent me. <sup>17</sup>Whoever is willing to do what God wants will know whether what I teach comes from God or

that what it does is evil. You 8  
go to the Feast. I am not yet  
going up to this Feast, be-  
cause for me the right time  
has not yet come.” Having 9  
said this, he stayed in  
Galilee.

However, after his broth- 10  
ers had left for the Feast, he  
went also, not publicly, but  
in secret. Now at the Feast 11  
the Jews were watching for  
him and asking, “Where is  
that man?”

Among the crowds there 12  
was widespread whispering  
about him. Some said, “He  
is a good man.”

Others replied, “No, he 13  
deceives the people.” But no  
one would say anything pub-  
licly about him for fear of  
the Jews.

### Jesus Teaches at the Feast

Not until halfway through 14  
the Feast did Jesus go up to  
the temple court and begin  
to teach. The Jews were a- 15  
mazed and asked, “How did  
this man get such learning  
without having studied?”

Jesus answered, “My 16  
teaching is not my own. It  
comes from him who sent  
me. If a man chooses to do 17  
God’s will, he will find out

8. **I am not going to this feast.** That is, he is not going just now. He did go after the crowds were already there.

10. **But went secretly.** After everyone else was already there, Jesus left Galilee and went to the feast at Jerusalem. But he did not make a display of himself as his brothers wanted him to do. Six months later in the Triumphant Entry, he did as they would have wanted him to do.

11-13. **The Jewish authorities were looking for him.** The authorities hated Jesus even more because he was popular with the people. See *Matt. 10:34*. People “sort themselves out” by their belief or unbelief in Jesus.

14. **The feast was nearly half over.** The feast lasted eight days. Jesus “came out of hiding” and began to teach openly in the temple. What he did was *unexpected* by the authorities.

15. **How does this man know so much?** They knew he had not attended their theological schools. But it was plain he knew what he was talking about.

16. **What I teach is not my teaching.** This answers the question of *verse 15*. His knowledge was from the Father who sent him.

17. **Whoever is willing to do.** The basic reason why the Jewish authorities would not accept the teaching of Jesus as *divine*, was that they did not want to do God’s *will*. Most unbelief originates in the heart, not the head. The great German poet, Heine, was an unbeliever until aged and tortured with chronic disease. Then he said: “I have discarded my proud philosophy and learned to trust in the consolations of religion.” He had no more evidence than before, but his heart had changed.

whether I speak on my own authority. <sup>18</sup>A person who speaks on his own is trying to gain glory for himself. He who wants glory for the one who sent him, however, is honest and there is nothing false in him. <sup>19</sup>Moses gave you the Law, did he not? But not one of you obeys the Law. Why are you trying to kill me?"

<sup>20</sup>The crowd answered, "You have a demon in you! Who is trying to kill you?"

<sup>21</sup>Jesus answered, "I did one great work and you were all surprised. <sup>22</sup>Because Moses ordered you to circumcise your sons (although it was not Moses but your ancestors who started it), you will circumcise a boy on the Sabbath. <sup>23</sup>If a boy is circumcised on the Sabbath so that Moses' Law will not be broken, why are you angry with me because I made a man completely well on the Sabbath? <sup>24</sup>Stop judging by external standards, and judge by true standards."

**Is He the Messiah?**

<sup>25</sup>Some of the people of Jerusalem said, "Isn't

whether my teaching comes from God or whether I speak on my own. He who speaks on his own does so to gain honor for himself, but he who works for the honor of the one who sent him is a man of truth; there is nothing false about him. Has not Moses given you the law? Yet not one of you keeps the law. Why are you trying to kill me?"

"You are demon-<sup>20</sup> possessed," the crowd answered. "Who is trying to kill you?"

Jesus said to them, "I did <sup>21</sup>one miracle, and you are all astonished. Yet, because <sup>22</sup>Moses gave you circumcision (though actually it did not come from Moses, but from the patriarchs), you circumcise a child on the Sabbath. Now if a child can <sup>23</sup>be circumcised on the Sabbath so that the law of Moses may not be broken, why are you angry with me for healing the whole man on the Sabbath? Stop judging by <sup>24</sup>mere appearances, and make a right judgment."

**Is Jesus the Christ?**

At that point some of the <sup>25</sup>people of Jerusalem began to ask, "Isn't this the man

18. **For the one who sent him.** Christianity is extrinsic [something external, not part of self] in its outlook, because it teaches people to honor God. They do not look within themselves for strength, but raise their eyes to God's act in Jesus Christ. They do not try to get glory for themselves, but they try to bring honor to God by the life they live and the words which they speak.

19. **Moses gave you the Law.** They ignored the Law, yet wanted to kill him on a charge of breaking the Law. The fact they are trying to kill him, is proof they do not obey the Law.

20. **The crowd answered.** Did they know the authorities were trying to kill Jesus? Johnson thinks they did not. They say Jesus is possessed by a demon to have such ideas.

21. **I did one great work.** The healing of the man at the pool, eighteen months before this (*John 5:18*). This was the source of their hatred.

22-24. **You will circumcise a boy on the Sabbath.** His reasoning goes like this: "You are angry with me because I healed a man on the Sabbath; yet you yourself violate the Sabbath to circumcise a boy when the eighth day falls on the Sabbath. You say because circumcision came from Abraham, it has priority over the Sabbath. The law of love and mercy is older yet; why be angry if it is obeyed on the Sabbath?" **External standards.** They went by how things looked, not by how they really were.

25-29. **Some of the people of Jerusalem said.** The visitors did not know this, but some of the local residents did. **Can it be that the authorities really know?** Had the authorities changed their minds? **Why didn't they seize him? No one will know where he is from.** The Jews believed that when the

this the man they are trying to kill? <sup>26</sup>Look! He is talking in public, and nobody says anything against him! Can it be that the authorities really know that he is the Messiah? <sup>27</sup>But when the Messiah comes, no one will know where he is from. And we all know where this man comes from."

<sup>28</sup>As Jesus taught in the temple he said in a loud voice, "Do you really know me, and know where I am from? But I have not come on my own. He who sent me, however, is true. You do not know him, <sup>29</sup>but I know him, because I come from him and he sent me."

<sup>30</sup>Then they tried to arrest him, but no one laid a hand on him, because his hour had not yet come. <sup>31</sup>But many in the crowd believed in him, and said, "When the Messiah comes, will he do more mighty works than this man has done?"

### Guards Are Sent to Arrest Jesus

<sup>32</sup>The Pharisees heard the crowd whispering these things about him, so they and the chief priests sent some guards to arrest Jesus. <sup>33</sup>Jesus said, "I shall be with you a little while longer, and then I shall go away to him who sent me. <sup>34</sup>You will look for me, but you will not find me, because where I shall be you cannot go."

<sup>35</sup>The Jewish authorities said among themselves. "Where is he about to go so that we shall not find him? Will he go to the Greek cities where the Jews live, and teach the Greeks?

they are trying to kill? Here <sup>26</sup> he is, speaking publicly, and they are not saying a word to him. Have the authorities really concluded that he is the Christ?

But we know where this <sup>27</sup> man is from; when the Christ comes, no one will know where he is from."

Then Jesus, still teaching <sup>28</sup> in the temple court, cried out, "Yes, you know me, and you know where I am from. I am not here on my own, but he who sent me is true. You do not know him, but I know him because I <sup>29</sup> am from him and he sent me."

At this they tried to seize <sup>30</sup> him, but no one laid a hand on him, because his time had not yet come. Still, <sup>31</sup> many in the crowd put their faith in him. They said, "When the Christ comes, will he do more miraculous signs than this man?"

The Pharisees heard the <sup>32</sup> crowd whispering such things about him. Then the chief priests and the Pharisees sent temple guards to arrest him.

Jesus said, "I am with you <sup>33</sup> for only a short time, and then I go to the one who sent me. You will look for me, <sup>34</sup> you will not find me; and where I am, you cannot come."

The Jews said to one an- <sup>35</sup> other, "Where does this man intend to go that we cannot find him? Will he go where our people live scattered among the Greeks,

Messiah came, no one would know his origin, and they thought they knew Jesus' origin. **Do you really know me?** They knew his earthly origin, but they refused to know his supernatural origin. He was God, the Eternal Logos, come in human form! They did not know God; how could they know whom God had sent?

**30. Then they tried to arrest him.** Johnson thinks this was the action of the citizens of Jerusalem, rather than an official act by the authorities.

**31. But many in the crowd believed in him.** They believed he was a teacher sent by God, and that he might be the Messiah. Compare *John 3:1-2*.

**33-36. I shall be with you a little while longer.** He predicts his death and his return to heaven. **Because where I shall be you cannot go.** They cannot go with him, either on earth, or after death, if they die in

<sup>36</sup>He says, 'You will look for me but you will not find me,' and, 'You cannot go where I shall be.' What does he mean?"

### Streams of Living Water

<sup>37</sup>The last day of the feast was the most important. On that day Jesus stood up and said in a loud voice, "Whoever is thirsty should come to me and drink. <sup>38</sup>As the scripture says, 'Whoever believes in me, streams of living water will pour out from his heart.' " <sup>39</sup>Jesus said this about the Spirit, which those who believed in him were going to receive. At that time the Spirit had not yet been given, because Jesus had not been raised to glory.

### Division among the People

<sup>40</sup>Many of the people in the crowd heard him say this and said, "This man is really the Prophet!"

<sup>41</sup>Others said, "He is the Messiah!"

But others said, "The Messiah will not come

teach the Greeks? What did <sup>36</sup>he mean when he said, 'you will look for me, but you will not find me,' and 'Where I am, you cannot come'?"

On the last and greatest <sup>37</sup>day of the Feast, Jesus stood and said in a loud voice, "If a man is thirsty, let him come to me and drink. Whoever believes in me, as <sup>38</sup>the Scripture has said, streams of living water will flow from within him."

By this he meant the <sup>39</sup>Spirit, whom those who believed in him were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified.

On hearing his words, <sup>40</sup>some of the people said, "surely this man is the Prophet."

Others said, "He is the <sup>41</sup>Christ."

Still others asked, "How can the Christ come from

their sins (*John 8:21-24*). What he said is clear to us, because we look back in time.

**37. Whoever is thirsty should come to me and drink.** Jewish writers tell us that each of the first seven days, there was a jubilant procession to the pool of Siloam, from which water was brought in a gold jar, to be poured out on the altar in the temple. This honored the water which Moses brought from the rock in the wilderness, which was symbolic of Christ himself (*1 Cor. 10:4*).

**38. Whoever believes in me.** "Come," "believes," all point to *faith* as the *means* which brings us to Christ. See note on *Acts 2:38*. [The exact wording of this quotation is not found, but gives the "spirit" of *Isa. 58:11; Psalm 36:8-9*. Compare *John 4:14*.] **Will pour out from his heart.** Verse 39 gives the inspired interpretation of this.

**39. Jesus said this about the Spirit.** This makes *Acts chapter two* the best explanation of this section of verses. The fountain of living water which *each* Christian has, is the Holy Spirit (*Eph. 2:22; 1 Cor. 6:19-20*). [The one indispensable condition of receiving the Holy Spirit is perfect obedience to God's Law. Christ has fulfilled that condition *for us* (*Rom. 8:4*). The sacrifice of Christ which makes us God's friends (the atonement) fulfilled *every condition* for God to pour out his Spirit upon all men. Therefore, Christ has *qualified* everyone for the Holy Spirit as a gift. But we must reach out through faith to seize his sacrifice and make ourselves part of it. See *John 3:3-8* and notes.] **The Spirit had not yet been given.** First, Jesus had to die, be raised from death, and go back to the Father. Then, as he sits at the right side of the Father, he sent the Spirit to his disciples on the day of Pentecost. This was the official beginning of the preaching of the Good News.

**40-44. Others said.** Who is he??? On their thinking, compare the questions they asked John the Baptist (*John 1:19-25*). They thought he was a native of Galilee. **Will be born in Bethlehem.** See notes on *Matt. 2:5-6*.

from Galilee! <sup>42</sup>The scripture says that the Messiah will be a descendant of David, and will be born in Bethlehem, the town where David lived." <sup>43</sup>So there was a division in the crowd because of him. <sup>44</sup>Some wanted to arrest him, but no one laid a hand on him.

### The Unbelief of the Jewish Authorities

<sup>45</sup>The guards went back to the chief priest and Pharisees, who asked them, "Why did you not bring him?"

<sup>46</sup>The guards answered, "Nobody has ever talked the way this man does!"

<sup>47</sup>"Did he fool you, too?" the Pharisees asked them. <sup>48</sup>"Have you ever known one of the authorities or one Pharisee to believe in him? <sup>49</sup>This crowd does not know the Law of Moses, so they are under God's curse!"

<sup>50</sup>Nicodemus was one of them; he was the one who had gone to see Jesus before. He said to them, <sup>51</sup>"According to our Law we cannot condemn a man before hearing him and finding out what he has done."

<sup>52</sup>"Well," they answered, "are you also from Galilee? Study the Scriptures and you will learn that no prophet ever comes from Galilee."

Galilee? Does not the Scripture say that the Christ will come from David's family and from Bethlehem, the town where David lived?" Thus the people were divided because of Jesus. Some wanted to seize him, but no one laid a hand on him.

### Unbelief of the Jewish Leaders

Finally the temple guards went back to the chief priests and Pharisees, who asked them, "Why didn't you bring him in?"

"No one ever spoke the way this man does," the guards declared.

You mean he has deceived you also?" the Pharisees retorted. "Has any of the rulers or of the Pharisees put his trust in him? No! But this mob that knows nothing of the law—there is a curse on them."

Nicodemus, who had gone to Jesus earlier and who was one of their own number, asked, "Does our law condemn a man without first hearing him to find out what he is doing?"

They replied, "Are you from Galilee, too? Look into it, and you will find that a prophet does not come out of Galilee."

[Then they all left, each to his own home.

45. **The guards went back.** They had been sent to arrest Jesus (*verse 32*).

46. **Nobody has ever talked the way this man does!** McGarvey thinks the Council was in session, expecting them to bring in Jesus. The guards had not carried out their orders, and this is the only reason they can give.

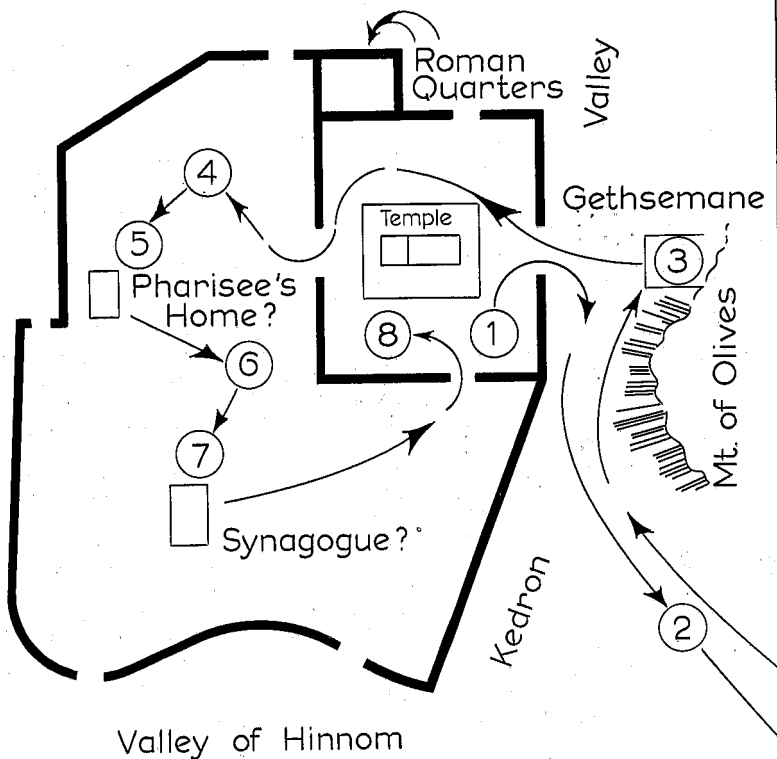
47-48. **Did he fool you, too?** The Jewish authorities think Jesus is a deceiver. **Have you ever known one?** What they believe, is made the standard. [At least two of the Council did believe: Nicodemus and Joseph of Arimathea.]

49. **This crowd does not know the Law of Moses!** Their reasoning was: "it is only these ignorant people who believe in this Jesus. They are easily fooled, and they are cursed by God anyway."

50-52. **According to our Law.** The Law required justice. Nicodemus uses it to try to help Jesus. **No prophet ever comes from Galilee.** Their anger makes them tell a lie. Jonah, Elijah, and Nahum were all from Galilee.

**MAP NO. 5—THIRD YEAR, LATER JUDEAN MINISTRY (about 3 months)**

1. Temple; Feast of Tabernacles; Sermons on Light of World; Freedom; Abraham's Children; Man born blind healed; Good Shepherd; 70 sent out to evangelize, *John 7-8-9-10 & Luke 10*
2. Bethany; Jesus, Mary & Martha, *Luke 10*
3. Place of Prayer; Discourse on Prayer, *Luke 11*
4. Place unknown; charged with being in league with Satan, *Luke 11*
5. Dining in Pharisee's home; denounces Pharisaism, *Luke 11*
6. Before multitudes of 1000's; Great evangelistic appeals on Hypocrisy, Anxiety, Covetousness, *Luke 12-13*
7. In a Synagogue; heals woman bowed double; controversy over healing on the Sabbath, *Luke 13*
8. Feast of Dedication (December); Jews seek to kill Jesus, *John 10*



### The Woman Caught in Adultery

**8** [Then everyone went home, but Jesus went to the Mount of Olives. <sup>2</sup>Early the next morning he went back to the temple. The whole crowd gathered around him, and he sat down and began to teach them. <sup>3</sup>The teachers of the Law and the Pharisees brought in a woman who had been caught committing adultery, and made her stand before them all. "Teacher," they said to Jesus, "this woman was caught in the very act of committing adultery. <sup>5</sup>In our Law Moses gave a commandment that such a woman must be stoned to death. Now, what do you say?" <sup>6</sup>They said this to trap him, so they could accuse him. But Jesus bent over and wrote on the ground with his finger. <sup>7</sup>As they stood there asking him questions, he straightened up and said to them, "Whichever one of you has committed no sin may throw the first stone at her." <sup>8</sup>Then he bent

### The Woman Caught in Adultery

**8** But Jesus went to the Mount of Olives. At dawn he appeared again in the temple court, where all the people gathered around him, and he sat down to teach them. The teachers of the law and the Pharisees brought in a woman caught in adultery. They made her stand before the group and said to Jesus, "Teacher, this woman was caught in the act of adultery. In the law Moses commanded us to stone such women. Now what do you say?" They were using this question as a trap, in order to have a basis for accusing him.

But Jesus bent down and started to write on the ground with his finger. When they kept on questioning him, he straightened up and said to them, "If any one of you is without sin, let him begin stoning her." Again he stooped down and wrote on the ground.

1. **Then everyone went home.** [This section about the Woman Caught in Adultery is omitted by most ancient manuscripts, and some that contain it place it in chapter 21. However, it is in both the Old Latin and the Vulgate; and is accepted as authentic.] After the conversation with the Jewish Authorities in chapter 7. **Jesus went to the Mount of Olives.** He often spent the night there.

2-3. **Brought in a woman.** They expect to trap him and make him incriminate himself. [This is like the question of paying taxes, *Matt. 22:17*.]

4-5. **Teacher.** They call him this, but they do not mean it. **This woman was caught in the very act.** These men were acting as private individuals, and came to Jesus claiming to be so shocked by this woman's conduct, that they wanted to revive the long-abandoned practice of death by stoning.

6. **They said this to trap him.** With cold-blooded impudence, they actually use her guilt to try to destroy Jesus. **But Jesus bent over and wrote.** As though he understood what they were trying to do, but would not accept their question. [This is the only time Jesus is described as writing.]

7. **As they stood there.** Do they think he is embarrassed? Do they think he has no answer? As they see him tracing figures on the ground, they "*close in*" for the *kill*, but Jesus is only giving them "enough rope to hang themselves!" **Whichever one of you has committed no sin.** What hope is there for the world, when the religious and righteous become even more detestable than the sin they intend to punish! There must be more to this than we are told. He does not declare the woman either guilty or innocent, but with a few words, it is the men on trial here, and not the woman. [Some think Jesus wrote words on the ground, which showed the men he knew their hidden secrets. But we are not told this. Perhaps *2 Pet. 2:14* describes their character. It could be they have *used* this woman themselves.]

8. **Then he bent over again.** By this, he dismisses them.



over again and wrote on the ground. <sup>9</sup>When they heard this they all left, one by one, the older ones first. Jesus was left alone, with the woman still standing there. <sup>10</sup>He straightened up and said to her, "Where are they, woman? Is there no one left to condemn you?"

<sup>11</sup>"No one, sir," she answered.

"Well, then," Jesus said, "I do not condemn you either. Go, but do not sin again."]

### Jesus the Light of the World

<sup>12</sup>Jesus spoke to them again, "I am the light of the world. Whoever follows me will have the light of life and will never walk in the darkness."

<sup>13</sup>The Pharisees said to him, "Now you are testifying on your own behalf; what you say proves nothing."

<sup>14</sup>"No," Jesus answered, "even if I do testify on my own behalf, what I say is true, because I know where I came from and where I am going. You do not know where I came from or where I am going. <sup>15</sup>You make judgments in a purely human

At this, those who heard <sup>9</sup> began to go away one at a time, the older ones first, until only Jesus was left, with the woman still standing there. Jesus straightened <sup>10</sup> up and asked her, "Woman, where are they? Has no one condemned you?"

"No one, sir," she said. <sup>11</sup> "Then neither do I condemn you," Jesus declared. "Go now and leave your life of sin."]\*

### The Validity of Jesus' Testimony

When Jesus spoke again <sup>12</sup> to the people, he said, "I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life."

The Pharisees challenged <sup>13</sup> him, "Here you are, appearing as your own witness; your testimony is not valid."

Jesus answered, "Even if I <sup>14</sup> testify on my own behalf, my testimony is valid, for I know where I came from and where I am going. But you have no idea where I come from or where I am going. You judge by human <sup>15</sup> standards; I pass judgment

9. **When they heard this, they all left.** They do not argue with Jesus, because they cannot! They said too much about the woman's guilt, and they know it was they themselves who tried to evade the Law. Compare this with *verse 46*.

10. **Is there no one left to condemn you?** The "case" is withdrawn. No one is left to prove her guilty. [Compare *Rom. 8:33-35*.]

11. **I do not condemn you either.** Jesus gives her "grace." Even though she is guilty, he does not condemn her, but sets her free! **Go, but do not sin again.** One who is forgiven, must give up sin! He gives mercy, but does not *overlook* sin.

12. **I am the light of the world.** See notes on *Matt. 5:14; John 1:7-10*.

13-14. **What I say is true.** The Pharisees argued against this. If someone claimed to be from God, his own claim proved nothing. But Jesus did speak the truth, because he was the Truth! And there was other evidence which proved his claim (*verse 18*).

15. **You make judgments.** They judged by purely human standards. **I pass judgment on no one.** Jesus knows the complete truth about himself. Also, he allows the lives and consciences of men to show just what they are.

\* The most reliable early MSS omit *John 7:53-8:11*.

way; I pass judgment on no one. <sup>16</sup>But if I were to pass judgment, my judging would be true, because I am not alone in this; the Father who sent me is with me. <sup>17</sup>It is written in your Law that when two witnesses agree, what they say is true. <sup>18</sup>I testify on my own behalf, and the Father who sent me also testifies on my behalf."

<sup>19</sup>"Where is your father?" they asked him.

"You know neither me nor my Father," Jesus answered. "If you knew me you would know my Father also."

<sup>20</sup>Jesus said all this as he taught in the temple, in the room where the offering boxes were placed. And no one arrested him, because his hour had not come.

### You Cannot Go Where I Am Going

<sup>21</sup>Jesus said to them again, "I will go away; you will look for me, but you will die in your sins. You cannot go where I am going."

<sup>22</sup>So the Jewish authorities said, "He says, 'You cannot go where I am going.' Does this mean that he will kill himself?"

on no one. But if I do judge, <sup>16</sup> my decisions are right, because I am not alone. I stand with the Father who sent me.

In your own Law it is <sup>17</sup> written that the testimony of two men is valid. I am one <sup>18</sup> who testifies for myself; my other witness is the one who sent me—the Father."

Then they asked him, <sup>19</sup> "Where is your father?"

"You do not know me or my Father," Jesus replied. "If you knew me, you would know my Father also." He <sup>20</sup> spoke these words while teaching in the temple area near the place where the offerings were put. Yet no one seized him, because his time had not yet come.

Once more Jesus said to <sup>21</sup> them, "I am going away, and you will look for me, and you will die in your sin. Where I go, you cannot come."

This made the Jews ask, <sup>22</sup> "Will he kill himself?" Is that why he says, 'Where I go, you cannot come?'"

16. **But if I were to pass judgment.** He came to be the world's Savior (*John 3:17*). But he is qualified to "judge," since he uses the Father's rules to measure by.

17. **It is written in your Law.** Notice he does not say, "our Law." The Law required *two* witnesses (*Deut. 19:15*).

18. **And the Father who sent me.** Here were the two witnesses. The Father gave his testimony by: the prophets; the mighty works that Jesus did; the Voice at Jesus' baptism; John the Baptist.

19. **Where is your father?** They challenge him to produce this unseen witness. They thought in terms of a human father (*verse 27*). **You know neither me nor my Father.** Those who reject Christ show that they are ignorant of the Father. If they believed in Jesus as the Messiah, they would have known who his Father was. See *John 14:6-10*.

20. **As he taught in the temple.** In the Women's Court. See notes on *Mark 12:41-44*. This was near where the Council met, but they did not arrest him.

21. **You cannot go where I am going.** Jesus will return to the Father, but they will be unable to follow, because they will die in their sins through *unbelief*. Compare *John 7:33-36*.

22. **That he will kill himself?** They are making fun of him. The Jews believed the darkest area of the "world of the dead" was reserved for suicides.

<sup>23</sup>Jesus answered, "You come from here below, but I come from above. You come from this world, but I do not come from this world. <sup>24</sup>That is why I told you that you will die in your sins. And you will die in your sins if you do not believe that 'I Am Who I Am'."

<sup>25</sup>"Who are you?" they asked him.

Jesus answered, "What I have told you from the very beginning. <sup>26</sup>There are many things I have to say and judge about you. The one who sent me, however, is true, and I tell the world only what I have heard from him."

<sup>27</sup>They did not understand that he was talking to them about the Father. <sup>28</sup>So Jesus said to them, "When you lift up the Son of Man you will know that 'I Am Who I Am'; then you will know that I do nothing on my own, but say only what the Father has taught me. <sup>29</sup>And he who sent me is with me; he has not left me alone, because I always do what pleases him."

<sup>30</sup>Many who heard Jesus say these things believed in him.

But he continued, "You <sup>23</sup> are from below; I am from above. You are of this world; I am not of this world. I told you that you <sup>24</sup> would die in your sins; if you do not believe that I am the one I claim to be, you will indeed die in your sins." "Who are you, anyway?" <sup>25</sup> they asked.

"Just what I have been claiming all along," Jesus replied. "I have much to say <sup>26</sup> in judgment of you. But he who sent me is reliable, and what I have heard from him I tell the world."

They did not understand <sup>27</sup> that he was telling them about his Father. So Jesus <sup>28</sup> said, "When you have lifted up the Son of Man, then you will know who I am and that I do nothing on my own but speak just what the Father has taught me.

The one who sent me is <sup>29</sup> with me; he has not left me alone, for I always do what pleases him." Even as he <sup>30</sup> spoke, many put their faith in him.

23-24. **But I come from above.** Jesus had showed *their* sins to be the basis of separation, but they believed they could go anywhere he could go, unless he went to *some place* for self-murder. In response to this, Jesus tells them he is from heaven, and will return there after his death. They are part of this world that is taking men to their death (*Rom. 7:24*), and can only escape by believing in him! **I AM WHO I AM.** They would understand by this that Jesus is claiming to be God. This is the language of *Exod. 3:14* [The Septuagint has *HO ON*. *ON* is nom. sing. masc. part. pres. *ΕΙΜΙ*. Jesus says he is *ΕΓΩ ΕΙΜΙ*, which identifies him as *HO ON*.]

25. **Who are you?** This is not a question, but a challenge! Jesus answers it by referring them to what he has already said.

26-27. **They did not understand.** Their minds were so filled with this world, that they had no interest in spiritual things. They would not believe that *their* God was *his* Father.

28. **When you lift up the Son of Man.** Lifting him up on the Cross would break down unbelief. Many things would happen to show that he was the Son of God. Fifty days after his raising from death, three thousand would be convinced and obey the Truth (*Acts 2:36-39*). **I AM WHO I AM.** See note on *verse 24*.

29. **He has not left me alone.** The Father was with him and in him. He was [and is] "the brightness of God's glory."

30. **Many who heard Jesus.** That he was a teacher sent from God.

### Free Men and Slaves

<sup>31</sup>So Jesus said to the Jews who believed in him, "If you obey my teaching you are really my disciples; <sup>32</sup>you will know the truth, and the truth will make you free."

<sup>33</sup>"We are the descendants of Abraham," they answered, "and we have never been anybody's slaves. What do you mean, then, by saying, 'You will be free'?"

<sup>34</sup>Jesus said to them, "I tell you the truth: everyone who sins is a slave of sin. <sup>35</sup>A slave does not belong to the family always, but a son belongs there forever. <sup>36</sup>If the Son makes you free, then you will be really free. <sup>37</sup>I know you are Abraham's descendants. Yet you are trying to kill me, because you will not accept my teaching. <sup>38</sup>I talk about what my Father has shown me, but you do what your father has told you."

### The Children of Abraham

To the Jews who had believed him, Jesus said, "If you hold to my teaching, you are really my disciples. Then you will know the truth, and the truth will set you free."

They answered him, "We are Abraham's descendants and have never been slaves of anyone. How can you say that we shall be set free?"

Jesus replies, "I tell you the truth, everyone who sins is a slave to sin. Now a slave has no permanent place in the family, but a son belongs to it forever. So if the Son sets you free, you will be free indeed. I know you are Abraham's descendants. Yet you are ready to kill me, because you have no room for my word. I am telling you what I have seen in the Father's presence, and you do what you have heard from your father."

31. **If you obey my teaching.** Following Jesus is an "either/or" proposition. The *test* of being a disciple of Jesus, is in obeying his teaching. "The Jews" would include some of the Jewish authorities, and they did believe he was a teacher sent from God. Yet as he teaches them further about the fact that he is the Messiah, they fail the test (*verse 59*).

32. **And the truth will make you free.** The *truth* is that God has acted in history through Jesus Christ. Those who believe this will reach out through faith to seize the sacrifice of Christ and make themselves part of it. But faith is built on truth, and without truth, there can be no faith. God's truth frees us from sin and death.

33. **We are the descendants of Abraham.** Their faith was in their ancestor, not in God. See note on *Matt. 3:9*. **We have never been anybody's slaves.** The Jews had been held as slaves over six hundred years to Babylon, Persia, Macedonia, and Rome.

34. **Everyone who sins is a slave of sin.** Christ does not argue with them, but states a fact. The one who makes a *НАВГГ* of sin is a slave to Satan. [See *Rom. 7:9-24*.]

35. **But a son belongs there forever.** A slave has no legal claim on the family. The son is a permanent member of the family. The Jews, as slaves of sin, would soon be turned out of the Lord's household. *Matt. 23:37-39*.

36. **If the Son makes you free.** See *Gal. 4:19-31*.

37. **I know you are Abraham's descendants.** He implies they did not have the same attitude that Abraham had. Since they were Abraham's descendants, they should have acted as he did, and believed God.

38. **I talk about.** He was the Father's Son! In "spirit," they followed the Devil as their father.

<sup>39</sup>They answered him, "Our father is Abraham."

"If you really were Abraham's children," Jesus replied, "you would do the same works that he did. <sup>40</sup>All I have ever done is to tell you the truth I heard from God. Yet you are trying to kill me. Abraham did nothing like this! <sup>41</sup>You are doing what your father did."

"God himself is the only Father we have," they answered. "We are his true sons."

<sup>42</sup>Jesus said to them, "If God really were your father, you would love me, because I came from God and now I am here, I did not come on my own, but he sent me. <sup>43</sup>Why do you not understand what I say? It is because you cannot bear to listen to my message. <sup>44</sup>You are the children of your father, the Devil, and you want to follow your father's desires. From the very beginning he was a murderer. He has never been on the side of truth, because there is no truth in him. When he tells a lie he is only doing what is natural to him, because he is a liar and the father of all lies.

<sup>45</sup>I tell the truth, and that is why you do not

"Abraham is our father," <sup>39</sup> they answered.

"If you were Abraham's children," said Jesus, "then you would do the things Abraham did. As it is, you are determined to kill me, a man who has told you the truth that I heard from God. Abraham did not do such things. You are doing the things your own father does." <sup>40</sup> <sup>41</sup>

"We are not illegitimate children," they protested. "The only Father we have is God himself."

#### The Children of the Devil

Jesus said to them, "If <sup>42</sup> God were your Father, you would love me, for I came from God and now am here. I have not come on my own; but he sent me. Why is my <sup>43</sup> language not clear to you? Because you are unable to hear what I say.

You belong to your <sup>44</sup> father, the devil, and you want to carry out your father's desire. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies. Yet because I <sup>45</sup> tell the truth, you do not be-

39-40. If you really were Abraham's children. The things which they did, disproved their claim to be the children of Abraham. The true "blood-line" is spiritual (Gal. 3:26-29).

41. You are only doing what your father did. They were *spiritually* the Devil's children. We are his true sons. They claim to be true sons of the living God. [Some versions translate this: "We were not born of fornication." This is misleading, because it sounds to us like an insult. It is rather their claim to be *legitimate* children of God.]

42. If God really were your father. The fact they hated the Son proved they were not God's children. Jesus bears down hard on them, because he wishes to save them from God's wrath. It isn't "make-believe," but a very serious matter! Only Jesus CAN save them (Acts 4:12).

43. Why do you not understand what I say? Minds filled with ideas from the Devil, find it hard to understand the ideas from God, no matter how plainly they are expressed.

44. You are the children. By their hate and their desire to kill Jesus (John 7:25), they show they are spiritual children of the Devil. From the very beginning he was a murderer. He was once "in truth," but rebelled (2 Pet. 2:4; Jude 6). He "murdered" the human race, by introducing sin into the world (Gen. 3). Those who are trying to kill Jesus, have this same "spirit."

45. I tell the truth. If he told them a lie, they would believe it, because they hate the truth. Compare John 5:43.

believe me. <sup>46</sup>Which one of you can prove that I am guilty of sin? If I tell the truth, then why do you not believe me? <sup>47</sup>He who comes from God listens to God's words. You, however, are not from God, and this is why you will not listen."

### Jesus and Abraham

<sup>48</sup>The Jews replied to Jesus, "Were we not right in saying that you are a Samaritan and have a demon in you?"

<sup>49</sup>"I have no demon," Jesus answered. "I honor my Father, but you dishonor me. <sup>50</sup>I am not seeking honor for myself. There is one who is seeking it and who judges in my favor. <sup>51</sup>I tell you the truth: whoever obeys my message will never die."

<sup>52</sup>The Jews said to him, "Now we know for sure that you have a demon! Abraham died, and the prophets died, yet you say, 'Whoever obeys my message will never die.' <sup>53</sup>Our father Abraham died; you do not claim to be greater than Abraham, do you? And the prophets also died. Who do you think you are?"

lieve me! Can any of you prove me guilty of sin? If I am telling the truth, why don't you believe me?

He who belongs to God <sup>47</sup> hears what God says. The reason you do not hear is that you do not belong to God."

### The Claims of Jesus About Himself

The Jews answered him, <sup>48</sup> "Aren't we right in saying that you are a Samaritan and demon-possessed?"

"I am not possessed by a <sup>49</sup> demon," said Jesus, "but I honor my Father and you dishonor me. I am not seeking glory for myself; but there is one who seeks it, and he is the judge.

I tell you the truth, if a <sup>51</sup> man keeps my word, he will never see death."

At this the Jews exclaimed, <sup>52</sup> "Now we know that you are demon-possessed! Abraham died and so did the prophets, yet you say that if a man keeps your word, he will never taste death. Are you greater than <sup>53</sup> our father Abraham? He died, and so did the prophets. Who do you think you are?"

46. **Which one of you can prove?** Compare notes on *verses 7-9*. He points to his sinless life as proof there is nothing false in his words. They all knew he was a "holy man" (*John 3:2*).

47. **You, however, are not from God.** See notes on *John 3:19-21*.

48. **Were we not right?** This is an insult! Samaritans were hated (see notes on *John 4:5-9*). Demon (see notes on *Matt. 4:24; 8:29-32*).

49. **I honor my Father.** He ignores the charge he is a Samaritan. He shows he could not have a demon, because he honors the Father. They dishonored him by their charges. Compare notes on *Matt. 12:24-34*.

50. **I am not seeking honor for myself.** He was not sent to honor himself, but to do what God wanted him to do. He does not need to defend himself (*John 5:32*).

51. **Will never die.** The real death is spiritual death. Death of the body is not "real," in the sense that it is a *door* that leads to the Eternal World, where the believer finds the "Feast in Heaven." Notice it is **WHOEVER** - Jew or Gentile - obeys Christ's message.

52-53. **Now we know for sure.** They think this is proof of their charge against him. God had given his word to Abraham and the prophets, yet they had all died. How can Jesus claim his words will prevent death??? Compare *John 4:12*.

<sup>54</sup>Jesus answered, "If I were to honor myself, my own honor would be worth nothing. The one who honors me is my Father—the very one you say is your God. <sup>55</sup>You have never known him, but I know him. If I were to say that I do not know him, I would be a liar, like you. But I do know him, and I obey his word. <sup>56</sup>Your father Abraham rejoiced that he was to see my day; he saw it and was glad."

<sup>57</sup>The Jews said to him, "You are not even fifty years old—and you have seen Abraham?"

<sup>58</sup>"I tell you the truth," Jesus replied. "Before Abraham was born, 'I Am'."

<sup>59</sup>They picked up stones to throw at him; but Jesus hid himself and left the temple.

### Jesus Heals a Man Born Blind

**9** As Jesus walked along he saw a man who had been born blind. <sup>2</sup>His disciples asked him, "Teacher, whose sin was it that caused him to be born blind? His own or his parents' sin?"

Jesus replied, "If I glorify 54 myself, my glory means nothing. My Father, whom you claim as your God, is the one who glorifies me. 55 Though you do not know him, I know him. If I said I did not, I would be a liar like you, but I do know him and keep his word. Your 56 father Abraham rejoiced at the thought of seeing my day; he saw it and was glad."

"You are not yet fifty 57 years old," the Jews said to him, "and you have seen Abraham!"

"I tell you the truth," 58 Jesus answered, "before Abraham was born, I am!" At this, they picked up 59 stones to stone him, but Jesus hid himself, slipping away from the temple grounds.

### Jesus Heals a Man Born Blind

**9** As he went along, he saw a man blind from birth. His disciples asked 2 him, "Rabbi, who sinned, this man or his parents, that he was born blind?"

54. **The one who honors me is my Father.** They had just asked: "Who do you think you are?" The Father will answer this by raising Jesus from death. This is the real proof, and the basis for our hope (1 Cor. 15:20).

55. **You have never known him.** "This very one you say is your God." They should have "known" God from the Scriptures, but they did not. Jesus **KNEW** God personally!

56. **Your father Abraham.** God made the promise to Abraham (Gen. 12:3; 18:18; Gal. 3:16). By faith, he looked forward to God's act in Christ to set men free. **My day.** This refers to the First Coming of Christ to be the world's Savior. See John 3:16, 25-27, and notes there.

57. **You are not even fifty years old?** Fifty years old was the "prime of life," and anyone under that was "young" (1 Tim. 4:12; Timothy was about thirty-five). They know it has been 2,000 years since Abraham was alive, and ask how he could have seen him.

58. **Before Abraham was born, 'I AM.'** This is an *official declaration*. "I Was" would have shown priority, "I AM" shows *timeless existence!* This identifies him with the "I AM" of the Old Testament. See notes on verse 24.

59. **They picked up stones to throw at him.** To them, what he just said was blasphemy. It would have been - if he was *only* human. But he was the Logos (John 1:1-3)! He hid himself, because it was not yet the right time for him to die. His death would be to fulfill God's purpose (Luke 9:31).

1. **He saw a man who had been born blind.** Blindness was a *disaster* in that society. One who was born blind would be thought more difficult to heal than one who went blind in later years.

2. **Whose sin was it?** They think all such trouble as this, comes as a "judgment" for sin. It is true that we bring many things on ourselves. But read what Jesus said in Luke 13:1-5.

<sup>3</sup>Jesus answered, "His blindness has nothing to do with his sins or his parents' sins. He is blind so that God's power might be seen at work in him. <sup>4</sup>We must keep on doing the works of him who sent me, as long as it is day; the night is coming, when no one can work. <sup>5</sup>While I am in the world I am the light for the world."

<sup>6</sup>After he said this, Jesus spat on the ground and made some mud with the spittle; he rubbed the mud on the man's eyes, <sup>7</sup>and told him, "Go wash your face in the Pool of Siloam." (This name means "Sent.") So the man went, washed his face, and came back seeing.

<sup>8</sup>His neighbors, then, and the people who had seen him begging before this, asked, "Isn't this the man who used to sit and beg?"

<sup>9</sup>Some said, "He is the one," but others said, "No he isn't, he just looks like him."

So the man himself said, "I am the man."

<sup>10</sup>"How were your eyes opened?" they asked him.

<sup>11</sup>He answered, "The man named Jesus made some mud, rubbed it on my eyes, and told me, 'Go to Siloam and wash your face.' So I went, and as soon as I washed I could see."

<sup>12</sup>"Where is he?" they asked.

"I do not know," he answered.

"Neither this man nor his parents sinned," said Jesus, <sup>3</sup>  
<sup>4</sup>but this happened so that the work of God might be displayed in his life. As long as it is day, we must do the work of him who sent me. Night is coming, when no one can work. While I am in the world, I am the light of the world."

Having said this, he spit <sup>6</sup>  
<sup>7</sup>on the ground, made some mud with saliva, and put it on the man's eyes. "Go," he told him, "wash in the pool of Siloam" (this word means Sent). So the man went and washed, and came home seeing.

His neighbors and those <sup>8</sup>  
<sup>9</sup>who had formerly seen him begging asked, "Isn't this the same man who used to sit and beg?" Some claimed that he was.

Others said, "No, he only looks like him."

But he himself insisted, "I am the man."

"How then were your eyes <sup>10</sup>  
<sup>11</sup>opened?" they demanded.

He replied, "The man <sup>11</sup>  
<sup>12</sup>they call Jesus made some mud and put it on my eyes. He told me to go to Siloam and wash. So I went and washed, and then I could see."

"Where is this man?" <sup>12</sup>  
<sup>13</sup>they asked him.

"I don't know," he said.

3. **Jesus answered.** He states that neither this man's sins nor his parent's sins have anything to do with his blindness. Pain and trouble is part of the *curse* placed on this world (*Gen. 3:16-19; Rom. 8:20-21*). This man's blindness was part of the Decree by which God rules the Universe. Such men as Job, Paul, Christ himself, and all the martyrs, show us that the one who suffers is not always a "sinner." Pain and trouble are also part of God's Plan to bless us (*Acts 14:22; 1 Thess. 3:3; Rev. 7:14-17*). This man's healing would help to show the power of God.

4. **The night is coming.** All work stops when darkness comes. Jesus had a mission to fulfill during the "day" of his human life. That "day" would terminate with his death. So will ours!

5. **I am the light for the world.** He opens the blind eyes of both body and spirit! We see Truth, because he gives us light!

6-7. **Go wash your face.** Christ requires an *act of faith*. The man must *reach out through faith to seize the promise*. When he does this, he can see! [The pool is dug in the rock: 53 feet long, 18 feet wide, 19 feet deep, fed by a spring.]



### The Pharisees Investigate the Healing

<sup>13</sup>Then they took the man who had been blind to the Pharisees. <sup>14</sup>The day that Jesus made the mud and opened the man's eyes was a Sabbath. <sup>15</sup>The Pharisees, then, asked the man again how he had received his sight. He told them, "He put some mud on my eyes, I washed my face, and now I can see."

<sup>16</sup>Some of the Pharisees said, "The man who did this cannot be from God, because he does not obey the Sabbath law."

Others, however, said, "How could a man who is a sinner do such mighty works as these?" And there was a division among them.

<sup>17</sup>So the Pharisees asked the man once more, "You say he opened your eyes—well, what do you say about him?"

"He is a prophet," he answered.

<sup>18</sup>The Jewish authorities, however, were not willing to believe that he had been blind and could now see, until they called the man's parents <sup>19</sup>and asked them, "Is this your son? You say that he was born blind; well, how is it that he can see now?"

<sup>20</sup>His parents answered, "We know that he is our son, and we know that he was born blind.

<sup>21</sup>But we do not know how it is that he is now able to see, nor do we know who opened his eyes. Ask him; he is old enough, and he can answer

### The Pharisees Investigate the Healing

They brought the man 13 who had been blind to the Pharisees. Now the day on 14 which Jesus had made the mud and opened the man's eyes was a Sabbath. There- 15 fore the Pharisees also asked him how he had received his sight. "He put mud on my eyes," the man replied, "and I washed, and now I see."

Some of the Pharisees 16 said, "This man is not from God, for he does not keep the Sabbath."

But others asked, "How can a sinner do such miraculous signs?" So they were divided.

Finally they turned again 17 to the blind man, "What have you to say about him? It was your eyes he opened."

The man replied, "He is a prophet."

The Jews still did not believe 18 that he had been blind and had received his sight until they sent for the man's parents. "Is this your son?" 19 they asked. "Is this the one you say was born blind? How is it that now he can see?"

"We know he is our son," 20 the parents answered, "and we know he was born blind. But how he can see now, or 21 who opened his eyes, we don't know. Ask him. He is of age; he will speak for

13. **To the Pharisees.** This is such an amazing thing, that they take him to the religious authorities.

14. **Was a Sabbath.** That is, Saturday. Compare *John 5:16-17* and notes.

15-16. **Because he does not obey the Sabbath law.** Not the Law, but their Tradition. See note on *Matt. 15:2*.

17. **He is a prophet.** He is a "man named Jesus" in *verse 11*; a "prophet" here; and in *verse 38* the formerly blind man declares his faith in Jesus as Lord!

for himself!" <sup>22</sup>His parents said this because they were afraid of the Jewish authorities, who had already agreed that anyone who professed that Jesus was the Messiah would be put out of the synagogue. <sup>23</sup>That is why his parents said, "He is old enough; ask him!"

<sup>24</sup>A second time they called back the man who had been born blind and said to him, "Promise before God that you will tell the truth! We know that this man is a sinner."

<sup>25</sup>"I do not know if he is a sinner or not," the man replied. "One thing I do know: I was blind, and now I see."

<sup>26</sup>"What did he do to you?" they asked. "How did he open your eyes?"

<sup>27</sup>"I have already told you," he answered, "and you would not listen. Why do you want to hear it again? Maybe you, too, would like to be his disciples?"

<sup>28</sup>They insulted him and said, "You are that fellow's disciple; we are Moses' disciples. <sup>29</sup>We know that God spoke to Moses; as for that fellow, we do not even know where he comes from!"

<sup>30</sup>The man answered, "What a strange thing this is! You do not know where he comes from, but he opened my eyes! <sup>31</sup>We know that God does not listen to sinners; he does listen to people who respect him and do what he wants them to do. <sup>32</sup>Since the beginning of the world it has never been heard of that someone opened the

himself." His parents said <sup>22</sup> this because they were afraid of the Jews, for already the Jews had decided that anyone who acknowledged that Jesus was the Christ would be put out of the synagogue. That was why his parents <sup>23</sup> said, "He is of age; ask him."

A second time they summoned the man who had been blind. "Give glory to God," they said. "We know this man is a sinner." <sup>24</sup>

He replied, "Whether he <sup>25</sup> is a sinner or not, I don't know. I do know one thing: I was blind but now I see!"

Then they asked him, <sup>26</sup> "What did he do to you? How did he open your eyes?"

He answered, "I have told <sup>27</sup> you already and you did not listen. Why do you want to hear it again? Do you want to become his disciples, too?"

Then they hurled insults <sup>28</sup> at him and said, "You are this fellow's disciple! We are disciples of Moses! We know that God spoke to Moses, but as for this fellow, we don't even know where he comes from." <sup>29</sup>

The man answered, "Now <sup>30</sup> that is remarkable! You don't know where he comes from, yet he opened my eyes. We know that God does <sup>31</sup> not listen to sinners. He listens to the godly man who does his will. Nobody has <sup>32</sup> ever heard of opening the

22. Because they were afraid. They believed what their son had told them, but they say nothing that will cause them trouble with the authorities. The synagogue was the center of Jewish life. To be expelled made you an outcast who had few rights in the community.

24. We know that this man is a sinner. Because he healed on the Sabbath day.

30. What a strange thing this is! That a man who can open blind eyes would be unknown to the defenders of the faith! It is also strange that a man who was a blind beggar just a few hours before would "teach" the teachers of the Law.

31. We know that God does not listen to sinners. The Old Testament Scriptures say this (Prov. 15:29; Isa. 1:15; Micah 3:4; compare James 5:16-17).

eyes of a man born blind; <sup>33</sup>unless this man came from God, he would not be able to do a thing."

<sup>34</sup>They answered back, "You were born and raised in sin—and you are trying to teach us?" And they threw him out of the synagogue.

### Spiritual Blindness

<sup>35</sup>Jesus heard that they had thrown him out. He found him and said, "Do you believe in the Son of Man?"

<sup>36</sup>The man answered, "Tell me who he is, sir, so I can believe in him!"

<sup>37</sup>Jesus said to him, "You have already seen him, and he is the one who is talking with you now."

<sup>38</sup>"I believe, Lord!" the man said, and knelt down before Jesus.

<sup>39</sup>Jesus said, "I came to this world to judge, so that the blind should see, and those who see should become blind."

<sup>40</sup>Some Pharisees, who were there with him, heard him say this and asked him, "You don't mean that we are blind, too?"

<sup>41</sup>Jesus answered, "If you were blind, then you would not be guilty; but since you say, 'We can see,' this means that you are still guilty."

eyes of a man born blind. If <sup>33</sup>this man were not from God, he could do nothing."

To this they replied, "You <sup>34</sup>were steeped in sin at birth; how dare you lecture us!" And they threw him out.

### Spiritual Blindness

Jesus heard that they had <sup>35</sup>thrown him out, and when he found him, he said, "Do you believe in the Son of Man?"

"Who is he, sir?" the man <sup>36</sup>asked. "Tell me so that I may believe in him."

Jesus said, "You have <sup>37</sup>now seen him; in fact, he is the one speaking with you."

Then the man said, <sup>38</sup>"Lord, I believe," and he worshiped him.

Jesus said, "For judgment <sup>39</sup>I have come into this world, so that the blind will see and those who see will turn out to be blind."

Some Pharisees who were <sup>40</sup>with him heard him say this and asked, "What? Are we blind too?"

Jesus said, "If you were <sup>41</sup>blind, you would not be guilty of sin; but now that you claim you can see, your guilt remains."

34. **You were born and raised in sin?** This is the Jewish answer [their answer] to question in *verse 2*. If they can't dispute what he says, they can expel him, and they do!

35. **Do you believe in the Son of Man?** The man is *cut off* from all that comes through Moses. Jesus offers him all that comes through the Messiah! [**Son of Man:** this title is used more than 80 times in the New Testament, and it is Jesus who calls himself this (except *Acts 7:56; Rev. 1:13*). On the meaning of this title, see *Luke 22:69-70; John 5:27* and notes there. The Latin Vulgate has "Son of God" here.]

36-38. **Tell me who he is, sir.** The way he asks this shows he thinks *knowing* the Son of Man is such a privilege that he has no right to hope for it. **I believe, Lord!** The man had lost the world, but found the Messiah! He *acts out his faith* by kneeling down before Jesus.

39. **I came to this world to judge.** Not as a "judge on the bench," but to force people to "sort themselves out." Compare notes on *Matt. 11:25; John 6:37*. Those who "become blind," refuse to see Truth.

40-41. **You don't mean that we are blind too?** They knew this was what he had implied. **If you were blind.** That is, "If you were aware of your spiritual blindness and tried to see, you would either find *light*, or not be held responsible for failing to try." They could *see* if they would *open their eyes*, therefore they were still guilty.

### The Parable of the Sheepfold

**10** "I tell you the truth: the man who does not enter the sheepfold by the door, but climbs in some other way, is a thief and a robber. <sup>2</sup>The man who goes in by the door is the shepherd of the sheep. <sup>3</sup>The gate-keeper opens the gate for him; the sheep hear his voice as he calls his own sheep by name, and he leads them out. <sup>4</sup>When he has brought them out, he goes ahead of them, and the sheep follow him, because they know his voice. <sup>5</sup>They will not follow someone else; instead, they will run away from him, because they do not know his voice."

<sup>6</sup>Jesus told them this parable, but they did not understand what he was telling them.

### Jesus the Good Shepherd

<sup>7</sup>So Jesus said again, "I tell you the truth: I

### The Shepherd and His Flock

**10** "I tell you the truth, the man who does not enter the sheep pen by the gate, but climbs in by some other way, is a thief and a robber. The man who enters by the gate is the shepherd of his sheep. The watchman opens the gate for him, and the sheep listen to his voice. He calls his own sheep by name and leads them out. When he has brought out all his own, he goes on ahead of them, and his sheep follow him because they know his voice. But they will never follow a stranger; in fact, they will run away from him because they do not recognize a stranger's voice." Jesus used this figure of speech, but they did not understand what he was telling them.

<sup>7</sup>Therefore Jesus said again, "I tell you the truth, I am the gate for the sheep.

1. **By the door.** The sheepfold is a symbol of the Kingdom/church [see note on Matt. 16:18], and Christ is the one door into it. A sheepfold was a roofless enclosure with walls made of loose stone or thornbushes, with only one door opening into it. The sheep are led into the sheepfold at night, to protect them.

2. **Who goes in by the door.** The door is for the shepherd and the sheep. One who climbs over the wall is a thief and a robber.

3. **The gatekeeper opens the gate for him.** The shepherd led the sheep into the sheepfold through the door, and the gatekeeper fastened the door from the inside and stayed with the sheep all night as a "night-watchman." [Some make this "gatekeeper" symbolize God.] In the morning, the shepherd comes to get his sheep, the gatekeeper opens the gate [door], and the shepherd calls his sheep to come. [More than one flock of sheep were sometimes kept together in a sheepfold, and each knew the voice of their own shepherd and would come only at his call.] **And he leads them out.** Shepherds "make pets" of their sheep, giving them names as we do our dogs, etc. When they are called by name, they come playfully. The shepherd calls his sheep by name, and leads them out into the hills and meadows, where they eat the green grass.

4-5. **They will not follow someone else.** Jesus is saying that the Pharisees are thieves and robbers who have seized control of the sheepfold. The people ran away from them, because they did not recognize their voice (see note on Matt. 9:36). [The Jewish authorities fulfilled the prophecies about the false shepherds (Ezek. 34:1-6; Jer. 33:1-6; Zech. 11:4-11). Jesus fulfilled the prophecies of the True Shepherd (Psalm 23; 77:20; 80:1; 95:7; Jer. 31:10; Ezek. 34:31; Micah 7:14; Isa. 43:11).]

6. **But they did not understand.** Because the idea of *loving care* was so *alien* to them.

7. **I am the door for the sheep.** He is the **ONE DOOR** for all, both sheep and shepherds.

am the door for the sheep. <sup>8</sup>All others who came before me are thieves and robbers; but the sheep did not listen to them. <sup>9</sup>I am the door. Whoever comes in by me will be saved; he will come in and go out, and find pasture. <sup>10</sup>The thief comes only in order to steal, kill, and destroy. I have come in order that they might have life, life in all its fulness.

<sup>11</sup>“I am the good shepherd. The good shepherd is willing to die for the sheep. <sup>12</sup>The hired man, who is not a shepherd and does not own the sheep, leaves them and runs away when he sees a wolf coming; so the wolf snatches the sheep and scatters them. <sup>13</sup>The hired man runs away because he is only a hired man and does not care for the sheep. <sup>14-15</sup>I am the good shepherd. As the Father knows me and I know the Father, in the same way I know my sheep and they know me. And I am willing to die for them. <sup>16</sup>There are other sheep that belong to me that are not in this sheepfold. I must bring them, too; they will listen to my voice, and they will become one flock with one shepherd.

All who ever came before me <sup>8</sup> were thieves and robbers, but the sheep did not listen to them. I am the gate; who- <sup>9</sup> ever enters through me will be saved. He will come in and go out, and find pas- <sup>10</sup> ture. The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full.

“I am the good shepherd. <sup>11</sup> The good shepherd lays down his life for the sheep. The hired hand is not the <sup>12</sup> shepherd who owns the sheep. So when he sees the wolf coming, he abandons the sheep and runs away. Then the wolf attacks the flock and scatters it. The <sup>13</sup> man runs away because he is a hired hand and cares nothing for the sheep.

“I am the good shepherd; <sup>14</sup> I know my sheep and my sheep know me—just as the <sup>15</sup> Father knows me and I know the Father—and I lay down my life for the sheep. <sup>16</sup> I have other sheep that are not of this flock. I must bring them also. They too will listen to my voice, and there shall be one flock and

8. **All others who came before me.** The false messiahs of the past. They could not fulfill the prophecies about the Messiah. Rather than coming in through the *door*, they climbed over the wall!

9. **Whoever comes in by me will be saved.** The “door” allows the sheep to enter, and therefore is symbolic of *coming in* to protection and shelter; and *going out* to freedom and life. [Christ is *at the same time* the door, the shepherd and the pasture. He is the bread of life and the water of life.]

10. **The thief comes.** All who refuse to come in through the door, have a *bad purpose* in mind. **I have come.** Jesus came to be the Life-giver! He promises *life in all its fulness* in this world and in the world to come! Compare *Psalms 23; Phil. 4:4-9*.

11. **I am the good shepherd.** This title is applied to Jehovah in *Psalms 23; Ezek. 34:11-12*. The shepherd often had to defend his flock from enemies. He is willing to die for his sheep!

12. **The hired man.** Both a shepherd and a hired man take care of sheep for a profit. The difference is in attitude!

13. **And does not care for the sheep.** When danger threatens, he is willing to sacrifice the sheep to try to save himself! Compare note on *Matt. 10:39*.

14-16. **There are other sheep.** The Gentiles. People “sort themselves out” by responding to Christ’s *call* which comes through the Gospel. See note on *John 6:37*.

<sup>17</sup>"The Father loves me because I am willing to give up my life, in order that I may receive it back again. <sup>18</sup>No one takes my life away from me. I give it up of my own free will. I have the right to give it, and I have the right to take it back. This is what my Father has commanded me to do."

<sup>19</sup>Again there was a division among the Jews because of these words. <sup>20</sup>Many of them were saying, "He has a demon! He is crazy! Why do you listen to him?"

<sup>21</sup>But others were saying, "A man with a demon could not talk like this! How could a demon open the eyes of blind men?"

### Jesus Rejected by the Jews

<sup>22</sup>The time came to celebrate the Feast of Dedication in Jerusalem; it was winter. <sup>23</sup>Jesus was walking in Solomon's Porch in the temple, <sup>24</sup>when the Jews gathered around him and said, "How long are you going to keep us in suspense? Tell us the plain truth: are you the Messiah?"

<sup>25</sup>Jesus answered, "I have already told you, but you would not believe me. The works I do by my Father's authority speak on my behalf; <sup>26</sup>but you will not believe because you are not my

one shepherd. The reason <sup>17</sup> my Father loves me is that I lay down my life—only to take it up again. No one <sup>18</sup> takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again. This command I received from my Father."

At these words the Jews <sup>19</sup> were again divided. Many of <sup>20</sup> them said, "He is demon-possessed and raving mad. Why listen to him?"

But others said, "These <sup>21</sup> are not the sayings of a man possessed by a demon. How can a demon open the eyes of the blind?"

### The Unbelief of the Jews

Then came the Feast of <sup>22</sup> Dedication at Jerusalem. It was winter, and Jesus was in <sup>23</sup> the temple area walking in Solomon's Colonnade. The <sup>24</sup> Jews gathered around him, saying, "How long will you keep us in suspense? If you are the Christ, tell us plainly."

Jesus answered, "I did tell <sup>25</sup> you, but you do not believe. The miracles I do in my Father's name speak for me, but you do not believe be- <sup>26</sup> cause you do not belong to

17-18. **I give it up of my own free will.** This destroys the idea that Jesus came to set up a political kingdom, but was *frustrated* by being crucified. Jesus *gave himself* for man of his own free will! This does not take away the guilt of those who murdered him (*Acts 2:36*). God chose this way to rescue man from sin and make them his friends (*Luke 9:31; Col. 1:20*). This is the basis of the Good News (*1 Cor. 1:18-25; 15:1-4*). He gave his life on the Cross; he took it back when he raised from death. [In these first 18 verses; Christ first is the door, through whom the true shepherds must enter. Then he is the good shepherd, whose praises both David and Isaiah sung, who gives his life for his sheep.]

19. **Again there was a division.** See notes on *Matt. 10:34-39*.

22. **The Feast of Dedication.** Two months have passed. This feast celebrated the restoration and rededication of the Temple by the Jewish patriot Judas Maccabeus in 165 B.C. It lasted eight days, and began about December 10th.

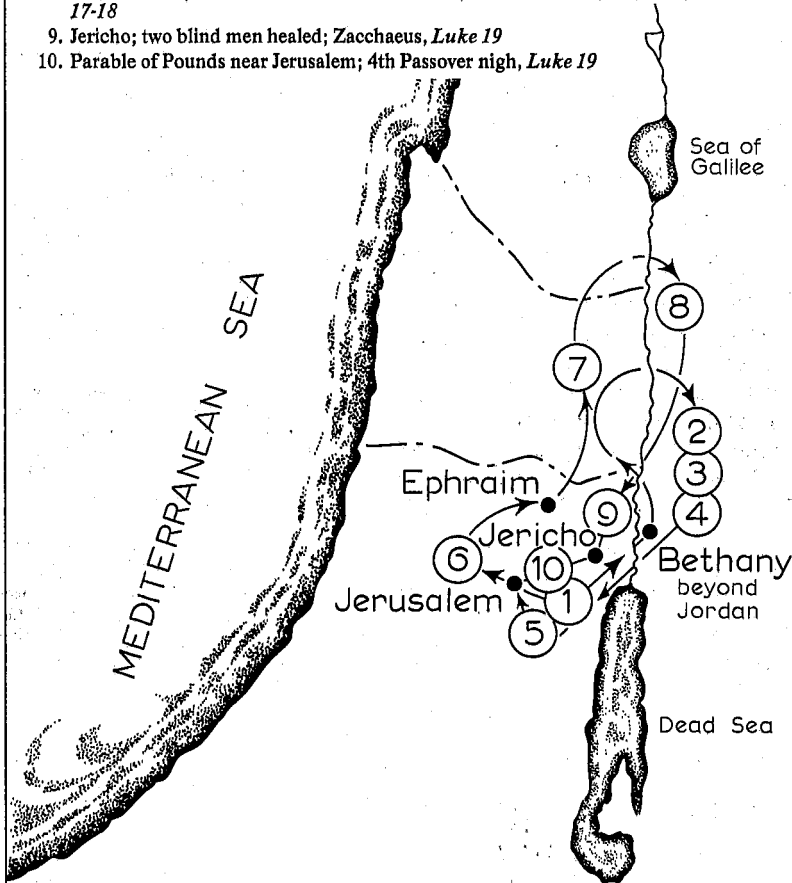
23-24. **When the Jews gathered around him.** The Jewish authorities. They do not ask this for information, but to try to incriminate him.

25. **I have already told you.** See *John 5:19; 8:36, 56, 58; 9:39*.

26. **But you will not believe.** There is plenty of evidence to make them believe! Failure to be Christ's sheep was the evidence, not the cause, of their unbelief.

**MAP NO. 6—THIRD YEAR, LATER PEREAN MINISTRY (about 3 months)**

1. Feast of Dedication, Jerusalem; attempts to kill Jesus; retires to Bethabara (place of His baptism), *John 10*
2. Perea; journey through cities and villages; few saved, *John 10*
3. Home of a Pharisee; rules for feasting, *Luke 14*
4. Place unknown; parables of lost sheep; lost coin; lost son; Lazarus and rich man; Lawyer's question, *Luke 15 & 16*
5. Receives call to come to Bethany; raises Lazarus; Jews seek to kill both, *John 11*
6. Retirement to Ephraim with 12 disciples, *John 11*
7. Journey through borders of Samaria; Galilee, Perea; heals ten lepers, *Luke 17*
8. Sermon on time of Kingdom; teaching on Divorce; little children; Pharisee and publican; rich young ruler; parable of laborers in vineyard; plainest prediction of crucifixion; James & John seek chief honors, *Matthew 19-20, Mark 10, Luke 17-18*
9. Jericho; two blind men healed; Zacchaeus, *Luke 19*
10. Parable of Pounds near Jerusalem; 4th Passover night, *Luke 19*



sheep. <sup>27</sup>My sheep listen to my voice; I know them, and they follow me. <sup>28</sup>I give them eternal life, and they shall never die; and no one can snatch them away from me. <sup>29</sup>What my Father has given me is greater than all, and no one can snatch them away from the Father's care. <sup>30</sup>The Father and I are one."

<sup>31</sup>Then the Jews once more picked up stones to throw at him. <sup>32</sup>Jesus said to them, "I have done many good works before you which the Father gave me to do; for which one of these do you want to stone me?"

<sup>33</sup>The Jews answered back, "We do not want to stone you because of any good works, but because of the way in which you insult God! You are only a man, but you are trying to make yourself God!"

<sup>34</sup>Jesus answered, "It is written in your own Law that God said, 'You are gods.' <sup>35</sup>We know that what the scripture says is true forever; and God called them gods, those people to whom his message was given. <sup>36</sup>As for me, the Father chose me and sent me into the world. How, then, can you say that I insult God because I said that I am the Son of God? <sup>37</sup>Do not believe me, then,

my flock. My sheep listen to <sup>27</sup> my voice; I know them, and they follow me. I give them <sup>28</sup> eternal life, and they shall never perish; no one can snatch them out of my hand. My Father, who has given <sup>29</sup> them to me, is greater than all; no one can snatch them out of my Father's hand. I <sup>30</sup> and the Father are one."

Again the Jews picked up <sup>31</sup> stones to stone him, but <sup>32</sup> Jesus said to them, "I have shown you many great miracles from the Father. For which of these do you stone me?"

"We are not stoning you <sup>33</sup> for any of these," replied the Jews, "but for blasphemy, because you, a mere man, claim to be God."

Jesus answered them, "Is <sup>34</sup> it not written in your Law, 'I have said you are gods'? If he called them 'gods,' to whom the word of God came—and the Scripture cannot be broken—what about the <sup>35</sup> one whom the Father set apart as his very own and sent into the world? Why then do you accuse me of blasphemy because I said, 'I am God's Son'? Do not believe me unless <sup>36</sup> I do what my Father

27-28. **I give them eternal life.** Not just eternal existence, but eternal happiness! All will live forever, but not all will share God's promise (see *John 5:28-29* and notes).

29. **And no one can snatch them away.** That is, those sheep who hear his voice and follow him. So long as they remain under his grace, they are safe, (see *Rom. 8:33-39; Heb. 6:4-6; 2 Pet. 1:10*).

30-31. **The Father and I are one.** Jesus declares a UNITY exists between he and the Father [and the Holy Spirit], without limitations or restrictions. **Picked up stones.** [Herod had rebuilt the temple, but it was not yet finished. There would be plenty of stones lying around.] See note on *John 8:59*.

33. **But because of the way.** Because he said: "The Father and I are one." Jesus declared that his good works proved his calm; they declared he was only a man, nothing more.

34-36. **It is written in your own Law.** *Psalms 82:6*. [Note Jesus includes the Psalms in the Law.] **You are gods.** Their own judges [rulers] had been called "gods" in the Scriptures. This was because God's message [commission] was given to them. **The Father chose me and sent me.** If the purely human judges can be called "gods," Jesus has a much better right to be called "God." [Sanctify = to chose, set apart.]

37-38. **But if I do them.** "Actions speak louder than words."



if I am not doing my Father's works. <sup>38</sup>But if I do them, even though you do not believe me, you should at least believe my works, in order that you may know once and for all that the Father is in me, and I am in the Father."

<sup>39</sup>Once more they tried to arrest him, but he slipped out of their hands.

<sup>40</sup>Jesus went back again across the Jordan River to the place where John had been baptizing, and stayed there. <sup>41</sup>Many people came to him. "John did no mighty works," they said, "but everything he said about this man was true." <sup>42</sup>And many people there believed in him.

**The Death of Lazarus**

**11** A man named Lazarus, who lived in Bethany, became sick. Bethany was the town where Mary and her sister Martha lived. <sup>2</sup>(This Mary was the one who poured the perfume on the Lord's feet and wiped them with her hair; it was her brother Lazarus who was sick.) <sup>3</sup>The sisters sent Jesus a message, "Lord, your dear friend is sick."

<sup>4</sup>When Jesus heard it he said, "The final result of this sickness will not be the death of Lazarus; this has happened to bring glory to God, and will be the means by which the Son of God will receive glory."

does. But if I do it, even <sup>38</sup> though you do not believe me, believe the evidence of the miracles, that you may learn and understand that the Father is in me, and I in the Father." Again they <sup>39</sup> tried to seize him, but he escaped their grasp.

Then Jesus went back a- <sup>40</sup> cross the Jordan to the place where John had been baptizing in the early days. Here he stayed and many people <sup>41</sup> came to him. They said, "Though John never performed a miraculous sign, all that John said about this man was true." And in that <sup>42</sup> place many believed in Jesus.

**The Death of Lazarus**

**11** Now a man named Lazarus was sick. He was from Bethany, the village of Mary and her sister Martha. This Mary, whose <sup>2</sup> brother Lazarus now lay sick, was the same one who poured perfume on the Lord and wiped his feet with her hair. So the sisters sent word <sup>3</sup> to Jesus, "Lord, the one you love is sick."

When he heard this, Jesus <sup>4</sup> said, "This sickness will not end in death. No, it is for God's glory so that God's Son may be glorified

39. Once more they tried to arrest him. Their "violence" is cooled down by the quiet words of Jesus, and they drop their stones. But they still reject him and intend to arrest him.

40-42. Jesus went back again. See John 1:28. Jesus had spent nearly three months in Jerusalem in a stormy ministry. Twice they attempted to "mob" him (John 8:59; 10:31). Twice they attempted to arrest him (John 7:32; 10:39). His time to die would not come for about three months, the time for the next Passover. The other Gospels tell something of Jesus' work across the Jordan.

1. A man named Lazarus. The other Gospels mention Mary and Martha, but not their brother Lazarus. Bethany was on the eastern slope of the Mount of Olives, about two miles east of Jerusalem.

2. (This Mary.) John clearly identifies which Mary he means. Remember he writes as a historian. He tells about the anointing in John 12:1-8. [Five Marys stand out in the New Testament: those from Nazareth, Magdala, Bethany; the mother of John Mark, and the wife of Clopas.]

3. The sisters sent Jesus a message. Jesus is across the Jordan. They expect Jesus' love for his dear friend will bring him to their home. They believe Jesus can heal their brother.

4. Will not be the death. As we look backward from our point in time, we see he spoke about God being glorified through the raising of this man from death.

<sup>5</sup>Jesus loved Martha and her sister, and Lazarus. <sup>6</sup>When he received the news that Lazarus was sick, he stayed where he was for two more days. <sup>7</sup>Then he said to the disciples, "Let us go back to Judea."

<sup>8</sup>"Teacher," the disciples answered, "just a short time ago the Jews wanted to stone you; and you plan to go back there?"

<sup>9</sup>Jesus said, "A day has twelve hours, has it not? So if a man walks in broad daylight he does not stumble, because he sees the light of this world. <sup>10</sup>But if he walks during the night he stumbles, because there is no light in him."  
<sup>11</sup>Jesus said this, and then added, "Our friend Lazarus has fallen asleep, but I will go wake him up."

<sup>12</sup>The disciples answered, "If he is asleep, Lord, he will get well."

<sup>13</sup>But Jesus meant that Lazarus had died; they thought he meant natural sleep. <sup>14</sup>So Jesus told them plainly, "Lazarus is dead; <sup>15</sup>but for your sake I am glad that I was not with him, so you will believe. Let us go to him."

<sup>16</sup>Thomas (called the Twin) said to his fellow disciples, "Let us all go along with the Teacher, so that we may die with him!"

through it." Jesus loved 5  
Martha and her sister and  
Lazarus. Yet when he heard 6  
that Lazarus was sick, he  
stayed where he was two  
more days.

Then he said to his disci- 7  
ples, "Let us go back to  
Judea."

"But Rabbi," they said, a 8  
short while ago the Jews  
tried to stone you, and yet  
you are going back there?"

Jesus answered, "Are 9  
there not twelve hours of  
daylight? A man who walks  
by day will not stumble, for  
he sees by this world's light.  
It is when he walks by night 10  
that he stumbles, for he has  
no light."

After he had said this, he  
went on to tell them, "Our  
friend Lazarus has fallen a-  
sleep; but I am going there  
to wake him up."

His disciples replied, 12  
"Lord, if he sleeps, he will  
get better." Jesus had been 13  
speaking of his death, but  
his disciples thought he  
meant natural sleep.

So then he told them 14  
plainly. "Lazarus is dead,  
yet for your sake so that you 15  
may believe, I am glad I was  
not there. But let us go to  
him."

Then Thomas, called 16  
Didymus, said to the rest of  
the disciples, "Let us also  
go, that we may die with  
him."

5-6. **Jesus loved.** AGAPE = divine love. In *verses 3 & 36* it is PHILOS = friendship, brotherly love. For two more days. Both to finish what he was doing there, and to allow enough time for things to be ready for the miracle he will do. Love is mentioned to show he was not indifferent to his friend's sickness and death. And this is not to bring selfish fame to Jesus, but to honor God and to show Jesus as the Messiah (*verse 4*).

8. **And you plan to go back there?** They think only of the danger to Jesus.

9-10. **A day has twelve hours.** He is walking in the light of day, because he knows what he is doing. See notes on *John 7:6; 9:4*.

11-16. **Our friend Lazarus has fallen asleep.** Jesus called death "sleep" more than once, because it is only temporary. Compare *Matt. 9:24* and note. **So that we may die with him.** The Jewish authorities were so hostile that they expect this to end in death.

### Jesus the Resurrection and the Life

<sup>17</sup>When Jesus arrived, he found that Lazarus had been buried four days before. <sup>18</sup>Bethany was less than two miles from Jerusalem, <sup>19</sup>and many Jews had come to see Martha and Mary to comfort them about their brother's death.

<sup>20</sup>When Martha heard that Jesus was coming she went out to meet him; but Mary stayed at home. <sup>21</sup>Martha said to Jesus, "If you had been here, Lord, my brother would not have died! <sup>22</sup>But I know that even now God will give you whatever you ask of him."

<sup>23</sup>"Your brother will rise to life," Jesus told her.

<sup>24</sup>"I know," she replied, "that he will rise to life on the last day."

<sup>25</sup>Jesus said to her, "I am the resurrection and the life. Whoever believes in me will live, even though he dies; <sup>26</sup>and whoever lives and believes in me will never die. Do you believe this?"

<sup>27</sup>"Yes, Lord!" she answered. "I do believe that you are the Messiah, the Son of God, who was to come into the world."

### Jesus Comforts the Sisters

On his arrival, Jesus <sup>17</sup> found that Lazarus had already been in the tomb for four days. Bethany was less <sup>18</sup> than two miles from Jerusalem, and many Jews had <sup>19</sup> come to Martha and Mary to comfort them in the loss of their brother. When <sup>20</sup> Martha heard that Jesus was coming, she went out to meet him, but Mary stayed at home.

"Lord," Martha said to <sup>21</sup> Jesus, "if you had been here, my brother would not have died. But I know that even <sup>22</sup> now God will give you whatever you ask."

Jesus said to her, "Your <sup>23</sup> brother will rise again."

Martha answered, "I <sup>24</sup> know he will rise again in the resurrection at the last day."

Jesus said to her, "I am <sup>25</sup> the resurrection and the life. He who believes in me will live, even though he dies; and whoever lives and <sup>26</sup> believes in me will never die. Do you believe this?"

"Yes, Lord," she told <sup>27</sup> him, "I believe that you are the Christ, the Son of God, who was to come into the world."

19. **And many Jews had come.** Since John uses "Jews" to mean Jewish authorities, it shows us that the family of Lazarus ranked high. These came to sit and talk with the family. [Death was "mourned" as long as thirty days time. See note on *Matt. 9:23*.]

21. **If you had been here, Lord.** She believed Jesus could have prevented the death of her brother, but even she does not expect Jesus to raise him from death.

23. **Your brother will rise to life.** But she thinks Jesus speaks about the final Resurrection.

25. **I am the resurrection and the life.** If Christ were only a "good man," he could not have said this! He declares he has power over death and the grave! He demonstrates this in the miracle, but especially in his own raising from death. Compare *Matt. 27:52-53* and notes.

26. **And whoever lives and believes.** Death will be a *graduation* to a better world (2 *Pet. 3:13*).

27. **I do believe.** This declaration of her faith is the only **CREED** of the Kingdom/church which Jesus built. Compare *Matt. 16:16* and note there.

### Jesus Weeps

<sup>28</sup>After Martha said this she went back and called her sister Mary privately. "The Teacher is here," she told her, "and is asking for you."

<sup>29</sup>When Mary heard this she got up and hurried out to meet him. <sup>30</sup>(Jesus had not arrived in the village yet, but was still in the place where Martha had met him.) <sup>31</sup>The Jews who were in the house with Mary comforting her followed her when they saw her get up and hurry out. They thought that she was going to the grave, to weep there.

<sup>32</sup>When Mary arrived where Jesus was and saw him, she fell at his feet. "Lord," she said, "if you had been here, my brother would not have died!"

<sup>33</sup>Jesus saw her weeping, and the Jews who had come with her weeping also; his heart was touched, and he was deeply moved. <sup>34</sup>"Where have you buried him?" he asked them.

"Come and see, Lord," they answered.

<sup>35</sup>Jesus wept. <sup>36</sup>So the Jews said, "See how much he loved him!"

<sup>37</sup>But some of them said, "He opened the blind man's eyes, didn't he? Could he not have kept Lazarus from dying?"

And after she had said <sup>28</sup> this, she went back and called her sister Mary aside. "The Teacher is here," she said, "and is asking for you." When Mary heard <sup>29</sup> this, she got up quickly and went to him. Now Jesus had <sup>30</sup> not yet entered the village, but was still at the place where Martha had met him. When the Jews who had <sup>31</sup> been with Mary in the house, comforting her, noticed how quickly she got up and went out, they followed her, supposing she was going to the tomb to mourn there.

When Mary reached the <sup>32</sup> place where Jesus was and saw him, she fell at his feet and said, "Lord, if you had been here, my brother would not have died."

When Jesus saw her <sup>33</sup> weeping, and the Jews who had come along with her also weeping, he was deeply moved and troubled. "Where have you laid him?" <sup>34</sup> he asked.

"Come and see, Lord," they replied.

Jesus wept. <sup>35</sup>

Then the Jews said, "See <sup>36</sup> how he loved him!"

But some of them said, <sup>37</sup> "Could not he who opened eyes of the blind man have kept this man from dying?"

28-30. **And called her sister Mary privately.** So that she could speak with Jesus as her sister had done.

31. **That she was going to the grave.** That would be the custom. Note the Jews follow her.

33-34. **His heart was touched and he was deeply moved.** His sympathy with the weeping sister and the wailing crowd causes this deep emotion. [The Expositor's Greek Testament says: "To refer His strong feeling to His indignation at the "hypocritical" lamentations of the crowd is a groundless and unjust fancy contradicted by His own "weeping" (verse 35) and by the remark of the Jews (verse 36)."]

35. **Jesus wept.** This is the shortest verse in the Bible. Here, as a friend, his quiet tears are shed with the two sisters. See *Heb. 4:15*.

36-37. **See how much he loved him!** Some of the Jews see evidence of his love in the tears. Others, as they remember his mighty works, ask why he did not save Lazarus from death.

### Lazarus Brought to Life

<sup>38</sup>Deeply moved once more, Jesus went to the tomb, which was a cave with a stone placed at the entrance. <sup>39</sup>"Take the stone away!" Jesus ordered.

Martha, the dead man's sister, answered, "There will be a bad smell, Lord. He has been buried four days!"

<sup>40</sup>Jesus said to her, "Didn't I tell you that you would see God's glory if you believed?" <sup>41</sup>They took the stone away. Jesus looked up and said, "I thank you, Father, that you listen to me. <sup>42</sup>I know that you always listen to me, but I say this because of the people here, so they will believe that you sent me." <sup>43</sup>After he had said this he called out in a loud voice, "Lazarus, come out!" <sup>44</sup>The dead man came out, his hands and feet wrapped in grave cloths, and a cloth around his face. "Untie him," Jesus told them, "and let him go."

### The Plot against Jesus

(Also *Matt. 26.1-5; Mark 14.1-2; Luke 22.1-2*)

<sup>45</sup>Many of the Jews who had come to visit Mary

### Jesus Raises Lazarus from the Dead

Jesus, once more deeply <sup>38</sup> moved, came to the tomb. It was a cave with a stone laid across the entrance. "Take <sup>39</sup> away the stone," he said.

"But, Lord," said Martha, the sister of the dead man, "by this time there is a bad odor, for he has been there four days."

Then Jesus said, "Did I <sup>40</sup> tell you that if you believed, you would see the glory of God?"

So they took away the <sup>41</sup> stone. Then Jesus looked up and said, "Father, I thank you that you have heard me. I knew that you always hear <sup>42</sup> me, but I said this for the benefit of the people standing here, that they may believe that you sent me."

When he had said this, <sup>43</sup> Jesus called in a loud voice, "Lazarus, come out!" The <sup>44</sup> dead man came out, his hands and feet wrapped with strips of linen, and a cloth around his face.

Jesus said to them, "Take off the grave clothes and let him go."

### The Plot to Kill Jesus

Therefore many of the <sup>45</sup> Jews who had come to visit Mary and had seen what Jesus did, put their faith in

38. Jesus went to the tomb. [Tomb: compare note on *Matt. 27:60*]

39-40. **Take the stone away!** It would take more than one person to move the heavy stone. Martha's words show how little she expected a resurrection.

41-42. **Jesus looked up and said.** He looked up at the sky. His purpose was always to honor God and to show that the Father had sent him (compare *verse 4*). **I thank you, Father.** No incantation, no frenzied prayer! Just a few quiet words of thanks, as if Lazarus were already raised to life. **I know that you always listen to me.** Even in Gethsemane, when the "cup" was not taken from him.

43. **Lazarus, come out!** Lazarus *dead*, had neither the ability to come nor to refuse to come. But at the shout of command, Lazarus is dead no more!

44. **The dead man came out.** This is the third time Jesus invades the world of the dead to rescue someone. This time no one could doubt that a dead man had been raised to life! It is part of the miracle that Lazarus came out tied up hand and foot, and John puts special emphasis on this fact.

45-46. **Many of the Jews.** They were convinced by this demonstration of divine power. **But some returned to the Pharisees.** This is a hostile action, since John separates them from those who believed.

saw what Jesus did, and believed in him. <sup>46</sup>But some of them returned to the Pharisees and told them what Jesus had done. <sup>47</sup>So the Pharisees and the chief priests met with the Council and said, "What shall we do? All the mighty works this man is doing! <sup>48</sup>If we let him go on in this way everyone will believe in him, and the Roman authorities will take action and destroy the temple and our whole nation!"

<sup>49</sup>One of them, named Caiaphas, who was High Priest that year, said, "You do not know a thing! <sup>50</sup>Don't you realize that it is better for you to have one man die for the people, instead of the whole nation being destroyed?" <sup>51</sup>Actually, he did not say this of his own accord; rather, as he was High Priest that year, he was prophesying that Jesus was going to die for the Jewish people, <sup>52</sup>and not only for them, but also to bring together into one body all the scattered children of God.

<sup>53</sup>From that day on the Jewish authorities made plans to kill Jesus. <sup>54</sup>So Jesus did not travel openly in Judea, but left and went to a place near the desert, to a town named Ephraim, where he stayed with the disciples.

him. But some of them went <sup>46</sup> to the Pharisees and told them what Jesus had done. Then the chief priests and <sup>47</sup> the Pharisees called a meeting of the Sanhedrin.

"What are we accomplishing?" they asked. "Here is this man performing, many miraculous signs. If we let <sup>48</sup> him go on like this, everyone will put their trust in him, and then the Romans will come and take away both our place and our nation."

Then one of them, named <sup>49</sup> Caiaphas, who was high priest that year, spoke up, "You know nothing at all! You do not realize that it is better for you that one man <sup>50</sup> die for the people than that the whole nation perish."

He did not say this on his <sup>51</sup> own, but as high priest that year he prophesied that Jesus would die for the Jewish nation, and not only for that nation but also for the scattered children of God, to bring them together and make them one. So from that <sup>52</sup> day on they plotted to take his life.

Therefore Jesus no longer <sup>53</sup> moved about publicly among

47. **Met with the Council.** They do not deny the miracles which Jesus has done, but they think they must do something to stop him.

48. **And the Roman authorities will take action.** Perhaps they expect Jesus to use his popularity to proclaim himself King, and raise an army to fight against Rome. A generation later, the Jewish authorities themselves rebelled against Rome and just what they are afraid of, happened (see note on *Matt. 24:21*). But it happened because they rejected Christ!

49. **One of them, named Caiaphas.** John intends to call attention to this fact. Caiaphas was high priest from A.D. 18 to 36. **You do not know a thing!** That is, you do not understand what this crisis makes necessary.

50. **To have one man die for the people.** He is saying it will be better to have one man die [to kill him], rather than have the Romans destroy the whole nation for making Jesus their King.

51-52. **He did not say this of his own accord.** God was speaking through him, even though he did not know it. [The Expositor's Greek Testament says: "In the irony of events he unconsciously used his high-priestly office to lead forward that one sacrifice which was for ever to take away sin and so make all further priestly office superfluous."]

53. **From that day on.** The official decree was that Jesus would die.

54. **So Jesus did not travel openly.** He would die at Passover time, just as the passover lamb was being killed. **Ephraim.** Sixteen miles northeast of Jerusalem, on the edge of the desert.

<sup>55</sup>The Jewish Feast of Passover was near, and many people went up from the country to Jerusalem, to perform the ceremony of purification before the feast. <sup>56</sup>They were looking for Jesus, and as they gathered in the temple they asked one another, "What do you think? Surely he will not come to the feast, will he?" <sup>57</sup>The chief priests and the Pharisees had given orders that if anyone knew where Jesus was he must report it, so they could arrest him.

### Jesus Anointed at Bethany

(Also *Matt. 26.6-13; Mark 14.3-9*)

**12** Six days before Passover, Jesus went to Bethany, where Lazarus lived, the man Jesus had raised from death. <sup>2</sup>They prepared a dinner for him there, and Martha helped serve it, while Lazarus sat at the table with Jesus. <sup>3</sup>Then Mary took a whole pint of a very expensive perfume made of pure nard, poured it on Jesus' feet, and wiped them with her hair. The sweet smell of the perfume filled the whole

the Jews. Instead he withdrew to a region near the desert, to a village called Ephraim, where he stayed with his disciples.

When it was almost time for the Jewish Passover, many went up from the country to Jerusalem for their ceremonial cleansing before the Passover. They kept looking for Jesus, and as they stood in the temple area they asked one another, "What do you think? Isn't he coming to the Feast at all?" But the chief priests and Pharisees had given orders that if anyone found out where Jesus was, he should report it so that they might arrest him.

### Jesus Anointed at Bethany

**12** Six days before the Passover, Jesus arrived at Bethany, where Lazarus lived, whom Jesus had raised from the dead. Here a dinner was given in Jesus' honor. Martha served, while Lazarus was among those reclining at the table with him. Then Mary took about a pint of pure nard, an expensive perfume; she poured it on Jesus' feet and wiped his feet with her hair. And the house was filled with the fragrance of the perfume.

**55. Passover was near.** It was just a few weeks before Passover when he had gone to Ephraim. The ceremony of purification. See *2 Chron. 30:17; John 18:28; Exod. 19:10-11*. This may have included shaving the whole head and washing their clothes, plus other ritual which lasted as much as a week.

**56. They were looking for Jesus.** Jesus was in the thoughts of everyone just now!

**57. The chief priests and the Pharisees.** The Council [Sanhedrin]. The hostility that began three years before this, had come to its climax!

**1. Six days before the Passover.** The other Gospels tell us that Jesus went from Ephraim across the Jordan and came back through Jericho with the large crowd of Galileans who came to Jerusalem for Passover. This dinner at Bethany would be on Saturday [the Sabbath], six days before he would die on Friday.

**2-9. They prepared a dinner for him.** For notes on this dinner and the anointing, see *Matt. 26:6-16*. **For the day of my burial.** Before the week ended, he would be in the grave. It was the custom to anoint bodies for burial. **A large crowd of the Jews.** People from Jerusalem.

house. 'One of Jesus' disciples, Judas Iscariot—the one who was going to betray him—said, "Why wasn't this perfume sold for three hundred dollars and the money given to the poor?" 'He said this, not because he cared for the poor, but because he was a thief; he carried the money bag and would help himself from it.

<sup>7</sup>But Jesus said, "Leave her alone! Let her keep what she has for the day of my burial. <sup>8</sup>You will always have poor people with you, but I will not be with you always."

**The Plot against Lazarus**

<sup>9</sup>A large crowd of the Jews heard that Jesus was in Bethany, so they went there; they went, not only because of Jesus, but also to see Lazarus, whom Jesus had raised from death. <sup>10</sup>So the chief priests made plans to kill Lazarus too; <sup>11</sup>because on his account many Jews were leaving their leaders and believing in Jesus.

**The Triumphant Entry into Jerusalem**

(Also Matt 21.1-11; Mark 11.1-11; Luke 19.28-40)

<sup>12</sup>The next day the large crowd that had come to the Passover Feast heard that Jesus was coming to Jerusalem. <sup>13</sup>So they took branches of palm trees and went out to meet him, shouting, "Praise God! God bless him who comes in the name of the Lord! God bless the King of Israel!"

<sup>14</sup>Jesus found a donkey and sat on it, just as the scripture says,

<sup>15</sup>"Do not be afraid, city of Zion! Here comes your king, riding on a young donkey."

But one of his disciples, Judas Iscariot, who was later to betray him, objected, "Why wasn't this perfume sold and the money given to the poor? It was worth a year's wages." He did not say this because he cared about the poor but because he was a thief; as keeper of the money bag, he used to help himself to what was put into it.

"Leave her alone," Jesus replied. "It was meant that she should save this perfume for the day of my burial. You will always have the poor among you, but you will not always have me."

Meanwhile a large crowd of Jews found out that Jesus was there and came, not only because of him but also to see Lazarus, whom he had raised from the dead. So the chief priests made plans to kill Lazarus as well, for on account of him many of the Jews were going over to Jesus and putting their faith in him.

**The Triumphant Entry**

The next day the great crowd that had come for the Feast heard that Jesus was on his way to Jerusalem. They took palm branches and went out to meet him, shouting,

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

Jesus found a young donkey and sat upon it, as Scripture says,

"Do not be afraid, O Zion! see, your king is coming, seated on a donkey's colt."

10-11. So the chief priests made plans to kill Lazarus too. Lazarus was living proof of the divine power of Jesus.

12-15. The next day. McGarvey says this would be Sunday, April 2, 30 A.D. [by the corrected calendar]. For notes on the Triumphant Entry, see *Matt. 21:1-11*.



<sup>16</sup>His disciples did not understand this at the time; but when Jesus had been raised to glory they remembered that the scripture said this about him, and that they had done this for him.

<sup>17</sup>The crowd that had been with Jesus when he called Lazarus out of the grave and raised him from death had reported what had happened. <sup>18</sup>That was why the crowd met him—because they heard that he had done this mighty work. <sup>19</sup>The Pharisees then said to each other, “You see, we are not succeeding at all! Look, the whole world is following him!”

### Some Greeks Seek Jesus

<sup>20</sup>Some Greeks were among those who went to Jerusalem to worship during the feast. <sup>21</sup>They came to Philip (he was from Bethsaida, in Galilee) and said, “Sir, we want to see Jesus.”

<sup>22</sup>Philip went and told Andrew, and the two of them went and told Jesus. <sup>23</sup>Jesus answered them, “The hour has now come for the Son of Man to be given great glory. <sup>24</sup>I tell you the truth: a grain of wheat remains no more than a single grain unless it is dropped into the ground and dies. If it does die, then it produces many grains.

At first his disciples did <sup>16</sup> not understand all this. Only after Jesus was glorified did they realize that these things had been written about him and that they had done these things to him.

Now the crowd that was <sup>17</sup> with him had continued to spread the word that he had called Lazarus from the tomb, raising him from the dead. Many people, because <sup>18</sup> they had heard that he had given this miraculous sign, went out to meet him. So the <sup>19</sup> Pharisees said to one another, “See, this is getting us nowhere. Look how the whole world has gone after him!”

### Jesus Predicts His Death

Now there were some <sup>20</sup> Greeks among those who went up to worship at the Feast. They came to Philip, <sup>21</sup> who was from Bethsaida in Galilee, with a request. “Sir,” they said, “we would like to see Jesus.” Philip <sup>22</sup> went to tell Andrew; Andrew and Philip in turn told Jesus. Jesus replied, “The hour <sup>23</sup> has come for the Son of Man to be glorified. I tell you the <sup>24</sup> truth, unless a kernel of wheat falls to the ground

17-18. **That was why the crowd met him.** John explains both the crowd and their attitude as they meet Jesus in the Triumphant Entry.

19. **Look, the whole world is following him.** At this point, Jesus could have proclaimed himself King, and the people would have followed him! But see *John 6:15* and note there. The whole city was in an uproar (*Matt. 21:10-11*).

20. **Some Greeks.** These are Gentiles who have converted to Judaism. [Not Greek-speaking Jews, as in *Acts 6:1*.] They had come to worship in Passover.

21. **Sir, we want to see Jesus.** They want an interview with the one whom all Jerusalem is talking about! [Philip probably spoke the Greek language.]

22. **Philip went and told Andrew.** They were close friends.

23. **Jesus answered them.** He speaks to the two disciples, but likely the Greeks were there also and heard his answer. **The hour has now come.** When he is *lifted up*, he will draw all men, Greeks, Gentiles, as well as Jews, to himself. See *verse 32*; and compare note on *John 8:28*.

24. **If it does die.** A grain of wheat may be preserved for centuries in a storage bin, but is useless there. When it is dropped into the ground, it *dies*, but in the process, it produces many grains. It is a paradox that the *death* of Christ is the source of *life* to the whole world! There is also a lesson here for those who follow him.

<sup>25</sup>Whoever loves his own life will lose it; whoever hates his own life in this world will keep it for life eternal. <sup>26</sup>Whoever wants to serve me must follow me, so that my servant will be with me where I am. My Father will honor him who serves me."

### Jesus Speaks about His Death

<sup>27</sup>"Now my heart is troubled—and what shall I say? Shall I say, 'Father, do not let this hour come upon me'? But that is why I came, to go through this hour of suffering. <sup>28</sup>Father, bring glory to your name!"

Then a voice spoke from heaven, "I have brought glory to it, and I will do so again."

<sup>29</sup>The crowd standing there heard the voice and said, "It thundered!"

Others said, "An angel spoke to him!"

<sup>30</sup>But Jesus said to them, "It was not for my

and dies, it remains only a single seed. But if it dies, it produces many seeds. The man who loves his life will lose it, while the man who hates his life in this world will keep it for eternal life. Whoever serves me must follow me; and where I am, my servant also will be. My Father will honor the one who serves me.

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

Then a voice came from heaven, "I have glorified it, and will glorify it again." The crowd that was there and heard it said it had thundered; others said an angel had spoken to him.

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

25. **Whoever loves his own life will lose it.** Christ gave his life and was given great glory. The grain of wheat dies, and lives a hundred grains. Those who hate [*love less, see note on Luke 14:26*] their own lives for Jesus' sake, will live eternally [and reproduce many new Christians].

26. **Whoever wants to serve me.** This is his direct answer to the Greeks. To serve Jesus is to give yourself to him as a living sacrifice (*Rom. 12:1-2*), adopt his methods and goals, and follow him even to the point of death! God will honor those who do this.

27. **Now my heart is troubled.** The best explanation of this is the account of Gethsemane (*Matt. 26:38-46* and notes there). **Shall I say?** His whole life on earth has been preparation for this hour. His death will fulfill God's purpose (*Luke 9:31*). Without his death, he would be a seed preserved but not planted, *fruitless!*

28. **Father, bring glory to your name!** In Gethsemane, an angel came to help him (*Luke 22:43*); here it is God who speaks. Three times God spoke from heaven during Christ's life: *first*, as Jesus is buried in baptism, symbolic of his own burial in the grave; *second*, at Transfiguration, when Moses and Elijah talk with him about his death; *third*, as his heart is troubled as he views the death he must die, and he honors God (compare *verses 23-24*). **And I will do so again.** What Jesus has said means this: "Father, complete the demonstration of Your holiness and love, which you are making through me; complete it even at the cost of my agony (compare *Heb. 5:7-8*)." God's answer is that he has brought glory to his name through Christ already, and that he will complete this visible demonstration, by the Cross, the Resurrection, the Ascension, Pentecost, and the victory of the messianic community!

29. **An angel spoke to him.** All heard the sound of the voice, but could not identify it. They knew only that it was something supernatural!

30. **But for yours.** The Expositor's Greek Testament says: "It was of immense importance that the disciples, and the people generally, should understand that the sudden transition from the throne offered by the triumphal acclamation of the previous day to the cross, was not a defeat but a fulfillment of the Divine purpose." The fact that the voice spoke would give them courage in the days to come.

sake that this voice spoke, but for yours. <sup>31</sup>Now is the time for the world to be judged; now the ruler of this world will be overthrown. <sup>32</sup>When I am lifted up from the earth, I will draw all men to me." <sup>33</sup>(In saying this he indicated the kind of death he was going to suffer.)

<sup>34</sup>The crowd answered back, "Our Law tells us that the Messiah will live forever. How, then, can you say that the Son of Man must be lifted up? Who is this Son of Man?"

<sup>35</sup>Jesus answered, "The light will be among you a little longer. Continue on your way while you have the light, so the darkness will not come upon you; because the one who walks in the dark does not know where he is going. <sup>36</sup>Believe in the light, then, while you have it, so that you will be the people of the light."

### The Unbelief of the Jews

After Jesus said this he went off and hid himself from them. <sup>37</sup>Even though he had done all these mighty works before their very eyes they

mine. Now is the time for <sup>31</sup> judgment on this world; now the prince of this world will be driven out. But I, when I <sup>32</sup> am lifted up from the earth, will draw all men to myself." He said this to show the kind <sup>33</sup> of death he was going to die.

The crowd spoke up, "We <sup>34</sup> have heard from the Law that the Christ will remain forever, so how can you say, 'The Son of Man must be lifted up?' Who is this 'Son of Man?'"

Then Jesus told them, <sup>35</sup> "You are going to have the light just a little while longer. Walk while you have the light, before darkness overtakes you. The man who walks in the dark does not know where he is going. Put <sup>36</sup> your trust in the light while you have it, so that you may become sons of light." When he had finished speaking, Jesus left and hid himself from them.

### The Jews Continue in Their Unbelief

Even after Jesus had done <sup>37</sup> all these miraculous signs in their presence, they still would not believe in him.

31. Now is the time for the world to be judged. The Cross became his throne, and he received the Crown! See *Phil. 2:5-11*. Now the ruler of this world. It must be frustrating to be the Devil! He never can win, and the Cross turned out to be his greatest defeat! See *Heb. 2:14-15; 1 John 3:8; Rev. 5:9-10*.

32. When I am lifted up. Lifted up: *first*, to the Cross; *second*, from the grave; *third*, to heaven and the Throne. See notes on *John 6:37; 1 Cor. 1:23-25*.

34. That the Messiah will live forever. They do not see how his death will fit in with their idea of an eternal king. Who is this Son of Man? They begin to think that perhaps "Son of Man" is not the same as "Messiah." Two distinct lines of prophecy in the Old Testament spoke of a Messiah who would be KING, and a Messiah who would SUFFER. They ignored the part about "suffering," because it did not fit in with what they wanted to believe.

35. The light will be. This is their only answer. Use the opportunity you now have, before it is taken away from you.

36. Believe in the light. To be "people of the light" is to find life in the truth of Jesus.

37. They did not believe in him. Mighty works do not produce faith in one whose heart is wicked and bitter.

did not believe in him, <sup>38</sup>so that what the prophet Isaiah had said might come true,

“Lord, who believed the message we told?  
To whom did the Lord show his  
power?”

<sup>39</sup>For this reason they were not able to believe, because Isaiah also said,

<sup>40</sup>“God has blinded their eyes,  
and closed their minds,  
so that their eyes would not see,  
and their minds would not understand,  
and they would not turn to me, says God,  
for me to heal them.”

<sup>41</sup>Isaiah said this because he saw Jesus’ glory, and spoke about him.

<sup>42</sup>Even then, many Jewish authorities believed in Jesus; but because of the Pharisees they did not talk about it openly, so as not to be put out of the synagogue. <sup>43</sup>They loved the approval of men rather than the approval of God.

### Judgment by Jesus’ Word

<sup>44</sup>Jesus said in a loud voice, “Whoever believes in me, believes not only in me but also in him who sent me. <sup>45</sup>Whoever sees me, also sees him who sent me. <sup>46</sup>I have come into the world as light, that everyone who believes in me should not remain in darkness. <sup>47</sup>Whoever hears my message and does not obey it, I will not judge him. I came, not to judge the world, but to

This was to fulfill the word <sup>38</sup> of Isaiah the prophet:

“Lord, who has believed our message,  
and to whom has the  
arm of the Lord  
been revealed?”

For this reason they could <sup>39</sup> not believe, because, as Isaiah says elsewhere:

“He has blinded their eyes <sup>40</sup>  
and deadened their  
hearts,  
so they can neither see  
with their eyes,  
nor understand with  
their hearts,  
nor turn—and I would  
heal them.”

Isaiah said this because he <sup>41</sup> saw Jesus’ glory, and spoke about him.

Yet at the same time <sup>42</sup> many even among the leaders believed in him. But because of the Pharisees they would not confess their faith for fear they would be put out of the synagogue; for they loved praise from men more than praise from God.

Then Jesus cried out, <sup>44</sup> “When a man believes in me, he does not believe in me only, but in the one who sent me. When he looks at me, he sees the one who sent me. I have come into the <sup>45</sup> world as a light, so that no one who believes in me should stay in darkness. <sup>46</sup>

“As for the person who <sup>47</sup> hears my words but does not keep them, I do not judge him. For I did not come to judge the world, but to save

38. What the prophet Isaiah had said. God’s law is that those who refuse to see will not be allowed to see (compare 2 Thess. 2:10-12).

42. Many Jewish authorities believed in Jesus. We know two of the Council who did: Nicodemus and Joseph of Arimathea. Did not talk about it openly. Those who did would be expelled (John 9:22)! 47-48. I will not judge him. The word which he has spoken will measure everyone! God sent the Son into the world to be the world’s Savior. God acted in history through Jesus. Because this is true, we may be changed (2 Cor. 5:17) from enemies into friends of God. He is the source of Eternal Life, and the Father offers this to all through him!!!

save it. <sup>48</sup>Whoever rejects me and does not accept my message, has one who will judge him. The word I have spoken will be his judge on the last day! <sup>49</sup>Yes, because I have not spoken on my own, but the Father who sent me has commanded me what I must say and speak. <sup>50</sup>And I know that his command brings eternal life. What I say, then, is what the Father has told me to say."

### Jesus Washes His Disciples' Feet

**13** It was now the day before the Feast of Passover. Jesus knew that his hour had come for him to leave this world and go to the Father. He had always loved those who were his own in the world, and he loved them to the very end.

<sup>2</sup>Jesus and his disciples were at supper. The Devil had already decided that Judas, the son of Simon Iscariot, would betray Jesus. <sup>3</sup>Jesus knew that the Father had given him complete power; he knew that he had come from God and was going to God. <sup>4</sup>So Jesus rose from the table, took off his outer garment, and tied a towel around

it. There is a judge for the one who rejects me and does not accept my words; that very word which I spoke will condemn him at the last day. For I did not speak of my own accord, but the Father who sent me commanded me what to say and how to say it. I know that his command leads to eternal life. So whatever I say is just what the Father has told me to say."

### Jesus Washes His Disciples' Feet

**13** It was just before the Passover Feast. Jesus knew that the time had come for him to leave this world and go to the Father. Having loved his own who were in the world, he now showed them the full extent of his love.

The evening meal was <sup>2</sup> being served, and the devil had already prompted Judas Iscariot, son of Simon, to betray Jesus. Jesus knew <sup>3</sup> that the Father had put all things under his power, and that he had come from God and was returning to God, so he got up from the <sup>4</sup> meal, took off his outer clothing, and wrapped a towel around his waist.

1. **It was now the day before.** McGarvey says this is Thursday, April 6, 30 A.D. [by the corrected calendar]. This was to be the last night of Jesus' life. *Jesus knew that his hour had come.* This introduces the remaining part of John's Gospel. John emphasizes the LOVE which motivated Christ.

2. **Were at supper.** The supper has just been served, and they are ready to begin eating. The Expositor's Greek Testament says: "Feet-washing, pleasant and customary before a meal, would have been disagreeable and out of place in the course of it." Jesus rose from the table, washed the feet, then sat down again to the supper. [Supper = feast, banquet, main meal.] **The Devil had already decided.** But Judas had volunteered for the job.

3. **Complete power.** John mentions this to point out that Jesus fully knew who and what he was, as he washes their feet.

4-5. **So Jesus rose from the table.** No word of explanation! Something is unusual here! This is not some new *rite*, but a deep spiritual lesson. (1) The disciples expected the immediate creation of the Kingdom. That is, they thought Jesus would declare himself King, and they would be high ranking government officials. Each wanted to be the most important (see *Luke 22:24-30*). (2) They had removed their sandals, and sat at the table with dry and dusty feet. But no one of them would volunteer to wash their feet, because in their self-pride, each thought he was *better* than the other. (3) While they sit, full

his waist. <sup>5</sup>Then he poured some water into a washbasin and began to wash the disciples' feet and dry them with the towel around his waist. <sup>6</sup>He came to Simon Peter, who said to him, "Are you going to wash my feet, Lord?"

<sup>7</sup>Jesus answered him, "You do not know now what I am doing, but you will know later."

<sup>8</sup>Peter declared, "You will never, at any time, wash my feet!"

"If I do not wash your feet," Jesus answered, "you will no longer be my disciple."

<sup>9</sup>Simon Peter answered, "Lord, do not wash only my feet, then! Wash my hands and head, too!"

<sup>10</sup>Jesus said, "Whoever has taken a bath is completely clean and does not have to wash himself, except for his feet. All of you are clean—all except one." <sup>11</sup>(Jesus already knew who was going to betray him; that is why he said, "All of you, except one, are clean.")

<sup>12</sup>After he had washed their feet, Jesus put his outer garment back on and returned to his place at the table. "Do you understand what I have just done to you?" he asked. <sup>13</sup>"You call me Teacher and Lord, and it is right that you do so,

After that, he poured water <sup>5</sup> into a basin and began to wash his disciples' feet, drying them with the towel that was wrapped around him.

He came to Simon Peter, <sup>6</sup> who said to him, "Lord, are you going to wash my feet?"

Jesus replied, <sup>7</sup> "You do not realize now what I am doing, but later you will understand."

"No," said Peter, <sup>8</sup> "you shall never wash my feet." Jesus answered, "Unless I wash you, you have no part with me."

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

Jesus answered, <sup>10</sup> "A person who has had a bath needs only to wash his feet; his whole body is clean. And you are clean, though not every one of you." For he <sup>11</sup> knew who was going to betray him, and that was why he said not every one was clean.

When he had finished <sup>12</sup> washing their feet, he put on his clothes and returned to his place. "Do you understand what I have done for you?" he asked them. "You <sup>13</sup> call me 'Teacher' and 'Lord,' and rightly so, for

of pride and envy, obsessed with their desire to be *number one*: Jesus, the Son of God, their Lord, gets up and does for them what they will not do for each other. Jesus *acted out* what he had already told them: "*The leader must be like the servant.*" [Remember that they are already *ritually pure* (John 11:55).]

6. **Are you going to wash my feet, Lord?** You??? The others sit in amazed silence!

8. **You will never!** He cannot allow his Lord to do such a thing! **If I do not.** This implies a deeper spiritual meaning. Compare *Rev. 1:5-6*.

10. **Whoever has taken a bath.** Compare note on *John 11:55*. They had all made themselves *ritually clean*. Except for his feet. Their feet were dusty from walking. [Johnson sees in this: "He who is once cleansed by the blood of Christ only needs, after this, to come to Christ for partial cleansing; for the forgiveness of the special sins that make him unclean." Compare *1 John 1:7-10*.]

12. **Do you understand?** Jesus had used an ordinary thing, a custom, to teach them. He asks this question to point out the fact that they must look for some unusual meaning in what he has just done.

13-14. **You call me Teacher and Lord.** The disciple should not be ashamed to do what his Lord has done. **Should wash each other's feet.** "*Be eager to show respect for one another*" (*Rom. 12:10*).

because I am. <sup>14</sup>I am your Lord and Teacher, and I have just washed your feet. You, then, should wash each other's feet. <sup>15</sup>I have set an example for you, so that you will do just what I have done for you. <sup>16</sup>I tell you the truth: no slave is greater than his master; no messenger is greater than the one who sent him. <sup>17</sup>Now you know this truth; how happy you will be if you put it into practice!

<sup>18</sup>"I am not talking about all of you; I know those I have chosen. But the scripture must come true that says, 'The man who ate my food turned against me.' <sup>19</sup>I tell you this now before it happens, so that when it does happen you will believe that 'I Am Who I Am.' <sup>20</sup>I tell you the truth: whoever receives anyone I send, receives me also; and whoever receives me, receives him who sent me."

### Jesus Predicts His Betrayal

(Also *Matt. 26:20-25; Mark 14:17-21; Luke 22:21-23*)

<sup>21</sup>After Jesus said this, he was deeply troubled, and declared openly, "I tell you the truth: one of you is going to betray me."

<sup>22</sup>The disciples looked at one another, completely puzzled about whom he meant. <sup>23</sup>One of the disciples, whom Jesus loved, was sitting next to Jesus. <sup>24</sup>Simon Peter motioned to him and said, "Ask him who it is that he is talking about."

that is what I am. Now that 14 I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. I have set you 15 an example that you should do as I have done for you. I 16 tell you the truth, no servant is greater than his master, nor is a messenger greater than the one who sent him. Once you know these things, 17 you will be blessed if you do them.

### Jesus Predicts His Betrayal

"I am not referring to all 18 of you; I know those I have chosen. But this is to fulfill the scripture: 'He who shares my bread has lifted up his heel against me.'

"I am telling you now 19 before it happens, so that when it does happen you will believe that I am He. I tell 20 you the truth, whoever accepts anyone I send accepts me; and whoever accepts me accepts the one who sent me."

After he had said this, 21 Jesus was deeply troubled and testified, "I tell you the truth, one of you is going to betray me."

His disciples stared at one 22 another, at a loss to know which of them he meant. One of them, the disciple 23 whom Jesus loved, was reclining next to him. Simon 24 Peter motioned to this disciple and said, "Ask him which one he means."

15. I have set an example for you. Not a rite, but an example! They are to be eager to show respect to each other, in a humble, loving spirit. To be the *greatest*, forget yourself and serve others!

17. If you put it into practice! That is, if you understand the lesson I have acted out for you, and will always show this *spirit* in your conduct.

18. I am not talking about all of you. One is a traitor! He does not share in the blessing of *verse 17*.

19. Before it happens. That is, do not let this traitor's action destroy your faith in me. I Am Who I Am. See note on *John 8:58*.

21-28. He was deeply troubled. Because one of his friends was a traitor. See *Psalms 41:9*, which is considered a prophecy of this. On this prediction, see notes on *Matt. 26:20-25*. One of the disciples. This is John himself. Whom Jesus loved. John, not Peter, was the closest friend to Jesus. Who is it, Lord?

<sup>25</sup>So that disciple moved closer to Jesus' side and asked, "Who is it, Lord?"

<sup>26</sup>Jesus answered, "I will dip the bread in the sauce and give it to him; he is the man." So he took a piece of bread, dipped it, and gave it to Judas, the son of Simon Iscariot. <sup>27</sup>As soon as Judas took the bread, Satan went into him. Jesus said to him, "Hurry and do what you must!" <sup>28</sup>None of those at the table understood why Jesus said this to him. <sup>29</sup>Since Judas was in charge of the money bag, some of the disciples thought that Jesus had told him to go and buy what they needed for the feast, or else that he had told him to give something to the poor.

<sup>30</sup>Judas accepted the bread and went out at once. It was night.

### The New Commandment

<sup>31</sup>After Judas had left, Jesus said, "Now the Son of Man's glory is revealed; now God's glory is revealed through him. <sup>32</sup>And if God's glory is revealed through him, then God will reveal the glory of the Son of Man in himself, and he will do so at once. <sup>33</sup>My children, I shall not be with you very much longer. You will look for me; but I tell you now what I told the Jews, 'You cannot go where I am going.' <sup>34</sup>A new commandment I give you: love one another. As I have loved you, so you must love one another.

Leaning back against 25  
Jesus, he asked him, "Lord,  
who is it?"

Jesus answered, "It is the 26  
one to whom I will give this  
piece of bread when I have  
dipped it in the dish."  
Then, dipping the piece of  
bread, he gave it to Judas  
Iscariot, son of Simon. As 27  
soon as Judas took the  
bread, Satan entered into  
him.

"What you are about to  
do, do quickly," Jesus told  
him, but no one at the meal 28  
understood why Jesus said  
this to him. Since Judas had 29  
charge of the money, some  
thought Jesus was telling  
him to buy what was needed  
for the Feast, or to give  
something to the poor. As 30  
soon as Judas had taken the  
bread, he went out. And it  
was night.

### Jesus Predicts Peter's Denial

When he was gone, Jesus 31  
said, "Now is the Son of  
Man glorified and God is  
glorified in him. If God is 32  
glorified in him, then God  
will glorify the Son in him-  
self, and will glorify him at  
once.

"My children, I will be 33  
with you only a little longer.  
You will look for me, and  
just as I told the Jews, so I  
tell you now: Where I am  
going, you cannot come.

"A new commandment I 34  
give you: Love one another.  
As I have loved you, so you

No one knew the identity of the traitor. **I will dip.** When John saw Jesus dip the piece of bread in the sauce of bitter herbs [horseradish is commonly used], and give it to Judas, he knew who it was. **Hurry up and do what you must.** These events must come to their climax. Even John does not understand why Jesus says this [at that moment].

**30. And went out at once.** Matthew gives this order of events: (1) the Passover supper; (2) Judas revealed; (3) the Lord's Supper. John does not tell us about the Lord's Supper, but simply mentions Judas going out.

**31. Now the Son of Man's glory is revealed.** His mission on earth is almost complete. God would be glorified in the events of the Cross.

**34. A new commandment.** *So you must love one another.* This is *new* because the love of Christ's friends for Christ's sake was [and is] a new thing in the world. It is new in *kind*, rather than *degree*. It is the *kind* of love which Christ has for his people.



<sup>35</sup>If you have love for one another, then all will know that you are my disciples."

### Jesus Predicts Peter's Denial

(Also *Matt. 16.31-35; Mark 14.27-31; Luke 22.31-34*)

<sup>36</sup>"Where are you going, Lord?" Simon Peter asked him.

"You cannot follow me now where I am going," answered Jesus; "but later you will follow me."

<sup>37</sup>"Lord, why can't I follow you now?" asked Peter. "I am ready to die for you!"

<sup>38</sup>Jesus answered, "Are you really ready to die for me? I tell you the truth: before the rooster crows you will say three times that you do not know me."

### Jesus the Way to the Father

**14** "Do not be worried and upset," Jesus told them. "Believe in God, and believe also in me. <sup>2</sup>There are many rooms in my Father's house, and I am going to prepare a place for you. I would not tell you this if it were not so. <sup>3</sup>And after I go and prepare a place for you. I will come back and take you to myself, so that

must love one another. All <sup>35</sup> men will know that you are my disciples if you love one another."

Simon Peter asked him, <sup>36</sup> "Lord, where are you going?"

Jesus replied, "Where I am going, you cannot follow now, but you will follow later."

Peter asked, "Lord, why <sup>37</sup> can't I follow you now? I will lay down my life for you."

Then Jesus answered, <sup>38</sup> "Will you really lay down your life for me? I tell you the truth, before the rooster crows, you will disown me three times?"

### Jesus Comforts His Disciples

**14** "Do not let your hearts be troubled. Trust in God; trust also in me. There are many rooms <sup>2</sup> in my Father's house; otherwise, I would have told you. I am going there to prepare a place for you. And if I go <sup>3</sup> and prepare a place for you, I will come back and take you to be with me that you also may be where I am.

35. Then all will know. Love [AGAPE] will identify those who are in fact his disciples! In the early centuries, unbelievers would say: "See how those Christians love one another!"

36-38. Simon Peter asked him. For notes on Peter's denial of Christ, see *Matt. 26:31-35*.

1. Do not be worried and upset. He knows what will happen to him this night, and that he will die on the Cross the next day. But Jesus does not ask for help, he gives it! And believe also in me. They were confused by the thought of his death. He asks them to believe in him as they believe in God.

2. There are many rooms. [Mansion = a room or apartment in a large building.] He is going home to his Father's house, which has enough rooms for every one of the saved. And I am going to prepare a place for you. He will not leave them "orphans." This time of sorrow and sadness is only a step toward a much better home than earth can give. If it were not so. He speaks the truth to them! His very purpose in leaving them, is to prepare for them to be with him in Eternity. [The preparation is the Cross including the ascension to sit at the Father's right side. Compare *Matt. 25:34; Col. 1:20; Rev. 1:5-6; 5:9-10*.]

3. I will come back. He speaks here of his Second Coming, when the dead are raised to life, and all who belong to Christ will be taken to the "Wedding Feast in Heaven." Compare *1 Thess. 4:17*.

you will be where I am. 'You know how to get to the place where I am going.'

<sup>5</sup>Thomas said to him, "Lord, we do not know where you are going; how can we know the way to get there?"

<sup>6</sup>Jesus answered him, "I am the way, the truth, and the life; no one goes to the Father except by me. 'Now that you have known me,' he said to them, "you will know my Father also; and from now on you do know him, and you have seen him."

<sup>8</sup>Philip said to him, "Lord, show us the Father; that is all we need."

<sup>9</sup>Jesus answered, "For a long time I have been with you all; yet you do not know me, Philip? Whoever has seen me has seen the Father. Why, then, do you say, 'Show us the Father'? <sup>10</sup>Do you not believe, Philip, that I am in the Father and the Father is in me? The words that I have spoken to you," Jesus said to his disciples, "do not come from me. The Father, who remains in me, does his own works. <sup>11</sup>Believe me that I am in the Father and the Father is in me. If not, believe because of these works. <sup>12</sup>I tell you the truth: whoever believes in me will do the works I do—yes, he will do even greater ones, because I

You know the way to the place where I am going." 4

#### Jesus the Way to the Father

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

Jesus answered, "I am the way—and the truth and the life. No one comes to the Father except through me. If you really knew me, you would know my Father as well. From now on, you do know him and have seen him." 6 7

Philip said, "Lord, show us the Father and that will be enough for us." 8

Jesus answered, "Don't you know me, Philip, even after I have been among you such a long time? Anyone who has seen me has seen the Father. How can you say, 'Show us the Father'? Don't you believe that I am in the Father, and that the Father is in me? The words I say to you are not just my own. Rather, it is the Father, living in me, who is doing his work. Believe me when I say that I am in the Father and the Father is in me; or at least believe on the evidence of the miracles themselves. I tell you the truth, anyone who has faith in me will do what I have been doing. He will do even greater things than these, because I am going to the Father." 9 10 11 12

4-6. **Thomas said to him.** "Lord, we expected you to be our King in Jerusalem. We do not understand." **I am the way, the truth, and the life.** No one can come to God; either in heaven or on earth, except through Jesus Christ the Son of God! Compare *Eph. 1:21-23; Acts 4:12*.

7. **You will know my Father also.** To see Jesus is to see the Father. Jesus had been leading them to the Father. Now they are to deliberately come to the Father.

8. **Show us the Father.** Philip wants something visible, so he can know God in the same way he knows people.

9. **Whoever has seen me.** Jesus himself is the "SOMETHING VISIBLE!"

10. **Do you not believe?** Jesus is God in human form! See *Col. 1:15; 2:9*.

11-12. **Will do even greater ones.** Not greater miracles, but to bring about moral and spiritual revolution in this world. See note on *1 Thess. 1:9*.

am going to the Father. <sup>13</sup>And I will do whatever you ask for in my name, so that the Father's glory will be shown through the Son. <sup>14</sup>If you ask me for anything in my name, I will do it."

### The Promise of the Holy Spirit

<sup>15</sup>"If you love me, you will obey my commandments. <sup>16</sup>I will ask the Father, and he will give you another Helper, The Spirit of truth, to stay with you forever. <sup>17</sup>The world cannot receive him, because it cannot see him or know him. But you know him, because he remains with you and lives in you.

<sup>18</sup>"I will not leave you alone; I will come back to you. <sup>19</sup>In a little while the world will see me no more, but you will see me; and because I live, you also will live. <sup>20</sup>When that day comes, you will know that I am in my Father, and that you are in me, just as I am in you.

<sup>21</sup>"Whoever accepts my commandments and obeys them, he is the one who loves me. My Father will love him who loves me; I too will love him and reveal myself to him."

And I will do whatever <sup>13</sup> you ask in my name, so that the Son may bring glory to to the Father. You may ask <sup>14</sup> me for anything in my name, and I will do it. If you <sup>15</sup> love me, you will do what I command.

### Jesus Promises the Holy Spirit

"I will ask the Father, <sup>16</sup> and he will give you another Counselor, the Spirit of <sup>17</sup> truth, to be with you forever. The world cannot accept this Counselor, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you. I will <sup>18</sup> leave you as orphans; I will come to you. Before long, <sup>19</sup> the world will not see me any more, but you will see me. Because I live, you also will live.

On that day you will <sup>20</sup> realize that I am in my Father, and you are in me, and I am in you. Whoever <sup>21</sup> has my commands and obeys them, he is the one who loves me. He who loves me will be loved by my

13-14. **Whatever you ask for in my name.** Everyone who has been united to Christ (*Gal. 3:26-27*) has the authority to use Christ's name in their prayer to the Father! The Holy Spirit is our "prayer-partner" (*Rom. 8:26*). Because of Christ, Christians come BRAVELY to God's throne (*Heb. 4:16*).

15. **If you love me.** Obedience grows out of love!

16. **I will ask the Father.** See notes on Acts 1:4-5. **Another Helper.** Jesus himself is the means by which our sins are forgiven (*1 John 2:2*), and only he is the one who brings God and man together [the "go-between" (mediator)]. *Another* means "a second one of the same kind." Both Jesus and the Holy Spirit plead with God for us [intercede for us], as we see from *Rom. 8:26*; *1 John 2:1*. **To stay with you forever.** Johnson says: "Through this agency he will be with his people "always." Compare *Eph. 2:22*.

17. **The world cannot receive him.** He is the Spirit of truth. The Spirit comes to men in the Word of God, and whoever receives and believes the Good News, receives the Holy Spirit. Compare *John 3:3-6*; *1 Cor. 2:13-14*; *Acts 2:38* and notes there.

18-19. **I will not leave you alone.** [Orphans.] He will ask the Father to send another Helper. **But you will see me.** He uses the present continuous verb which implies a continual seeing. He does not speak of the post-resurrection appearances, which terminated after forty days. They will share his life through the Spirit (*Gal. 4:6-7*).

20. **When that day comes.** "That day" began at Pentecost! They would be jubilant when they came to know the full meaning of God's act in Christ! See *1 Cor. 2:9-10*.

21-23. **Whoever accepts my commandments.** To accept Christ is to accept the obligation which he places on you. (1) You must love Christ. (2) This love will cause you to obey him. (3) God will love you,

<sup>22</sup>Judas (not Judas Iscariot) said, "Lord, how can it be that you will reveal yourself to us and not to the world?"

<sup>23</sup>Jesus answered him, "Whoever loves me will obey my message. My Father will love him, and my Father and I will come to him and live with him. <sup>24</sup>Whoever does not love me does not obey my words. The message you have heard is not mine, but comes from the Father, who sent me.

<sup>25</sup>"I have told you this while I am still with you. <sup>26</sup>The Helper, the Holy Spirit whom the Father will send in my name, will teach you everything, and make you remember all that I have told you.

<sup>27</sup>"Peace I leave with you; my own peace I give you. I do not give it to you as the world does. Do not be worried and upset; do not be afraid. <sup>28</sup>You heard me say to you, 'I am leaving, but I will come back to you.' If you loved me, you would be glad that I am going to the Father, because he is greater than I. <sup>29</sup>I have told you this now, before it all happens, so that when it does happen you will believe. <sup>30</sup>I cannot talk with you much longer, because the ruler of this world

Father, and I too will love him and show myself to him."

Then Judas (not Judas 22 Iscariot) said, "But, Lord, why do you intend to show yourself to us and not to the world?"

Jesus replied, "If anyone 23 loves me, he will obey my teaching. My Father will love him, and he will come to him and make our home with him. He who does not 24 love me will not obey my teaching. These words you hear are not my own; they belong to the Father who sent me.

"All this I have spoken 25 while still with you. But the 26 Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you. Peace I leave with 27 you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid.

"You heard me say, 'I am 28 going away and I am coming back to you.' If you loved me, you would be glad that I am going to the Father, for the Father is greater than I.

I have told you now before 29 it happens, so that when it does happen you will believe. I will not speak with 30 you much longer, for the prince of this world is coming. He has no effect on me,

because you love Christ. (4) Both the Father and the Son will live with you. (5) They will live with you through the Holy Spirit (*Eph. 2:22; Acts 2:38; 1 Cor. 6:19-20*).

**26. Will teach you everything.** This is a special promise to the apostles. Read what Paul said in *1 Cor. 2:10; Eph. 3:4; and 2 Pet. 1:15*. They recorded this *knowledge* in permanent form as the New Testament. It would be incredible to believe they omitted anything of importance in their writings.

**27. Peace I leave with you.** This is his blessing to both they and the messianic community (*Phil. 4:6-7*).

**28. If you loved me.** He gives them a gentle scolding. They do love him, but they are in part *selfish* in their wish to keep him there. **Because he is greater than I.** [*Phil. 2:6-7*.] The point is that the blessings of the Holy Spirit would be sent by the Father *only after* Jesus had returned to heaven.

**30. Because the ruler of this world.** Satan, working through wicked men. See note on *Rev. 13:2*.

is coming. He has no power over me, <sup>31</sup>but the world must know that I love the Father; that is why I do everything as he commands me.

"Come, let us go from this place."

### Jesus the Real Vine

**15** "I am the real vine, and my Father is the gardener. <sup>2</sup>He breaks off every branch in me that does not bear fruit, and prunes every branch that does bear fruit, so that it will be clean and bear more fruit. <sup>3</sup>You have been made clean already by the message I have spoken to you. <sup>4</sup>Remain united to me, and I will remain united to you. A branch cannot bear fruit by itself; it can do so only if it remains in the vine. In the same way you cannot bear fruit unless you remain in me.

<sup>5</sup>"I am the vine, you are the branches. Whoever remains in me, and I in him, will bear much fruit; for you can do nothing without me.

but the world must learn <sup>31</sup> that I love the Father and that I do exactly what my Father has commanded me. Come now; let us leave."

### The Vine and the Branches

**15** "I am the true vine and my Father is the gardener.

He cuts off every branch <sup>2</sup> in me that bears no fruit, while every branch that does bear fruit he trims clean so that it will be even more fruitful. You are already <sup>3</sup> clean because of the word I have spoken to you. Remain <sup>4</sup> in me, and I will remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me.

"I am the vine; you are <sup>5</sup> the branches. If a man remains in me and I in him, he will bear much fruit; apart

**31. But the world must know.** He acted out this love in the Cross! Let us go. Jesus said all these things while they were still in the "upstairs room." *McGarvey* thinks chapters 15-17 contain things which were spoken after they rose from the table and were getting ready to leave, and that *John 18:1* shows them leaving the "upstairs room" and crossing the brook Kidron. The Expositor's Greek Testament thinks this is most probable.

**1. I am the real vine.** They have gotten up from the table, on which was the wine [fruit of the grape vine], and Jesus has said he will never drink it again on this earth. As they are still standing there, Jesus begins this lesson. Christ has been planted by the Father as the Real Vine.

**2. He breaks off every branch in me.** Individual believers are the branches (see *verse 7*). Vines have two kinds of branches: the fruitless, which the gardener cuts off and discards; the fruitful, which he prunes [trims] to make it bear more fruit. Judas had just been cut away from the group.

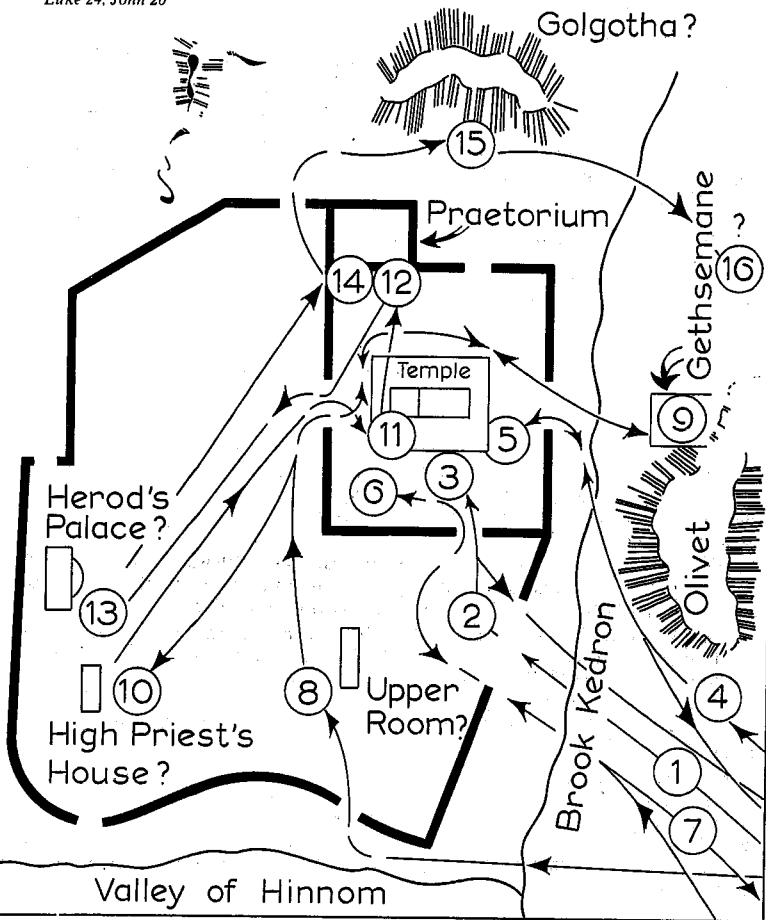
**3. You have been made clean already.** The message [all Jesus had taught them] had made them clean, given them spiritual life, and prepared them to bear fruit. [The message tells us how to reach out to seize Christ's cleansing and saving act.]

**4. Remain united to me.** *Luther* says: "Faith is a living, daring confidence in the grace of God, of such assurance that it would risk a thousand deaths." Faith, then, is expected to be a continuous action. Compare *Phil, 3:12* and note. Unless you remain in me. We are dead branches, without fruit, EXCEPT as we reach out through faith to seize Christ and be united with him!

**5. You are the branches.** He is the Real Vine (*verse 1*). Now he declares that each disciple is a branch on the Real Vine.

MAP NO. 7—LAST WEEK

1. Bethany—Feast, Mary anoints Jesus, *Matthew 26:6-13; Mark 13:3-9; John 12*
2. Jerusalem—Triumphal entry (Sunday) *Matthew 21; Mark 11; Luke 19; John 12*
3. Temple, enters, looks around, says nothing, leaves, *Mark 11:11*
4. Curses fig tree (Monday), *Matthew 21; Mark 11*
5. Temple—cleanses 2nd time (Monday), *Matthew 21; Mark 11; Luke 19*
6. Temple courts?—Great day of discussions (Tuesday)—*Matthew 21-22-23-24-25; Mark 11-12-13-14; Luke 20-21-22*
7. Retirement to Rest?—(Wednesday), Judas plots to betray Jesus, *Matthew 26; Mark 14; Luke 22*
8. Upper Room—(Thursday), 4th Passover, Lord's Supper, *Matthew 26; Mark 14; Luke 22; John 13-14*
9. Gethsemane—(Thursday night), Parting discourses, agony, betrayal and arrest, *John 15-16-17; Matthew 26; Mark 14; Luke 22*
10. Trial before Annas and Caiaphas, *Matthew 26-27; Mark 14-15; Luke 22-23*
11. Trial before Sanhedrin, *John 18*
12. Trial before Pilate
13. Trial before Herod
14. Trial before Pilate (2nd)
15. Golgotha—(Friday, Crucifixion, *Matthew 27; Mark 15; Luke 23; John 19*
16. Garden—(Sunday), Resurrection, appears to Mary, other women, *Matthew 28; Mark 16; Luke 24; John 20*



<sup>6</sup>Whoever does not remain in me is thrown out, like a branch, and dries up; such branches are gathered up and thrown into the fire, where they are burned. <sup>7</sup>If you remain in me, and my words remain in you, then you will ask for anything you wish, and you shall have it. <sup>8</sup>This is how my Father's glory is shown: by your bearing much fruit; and in this way you become my disciples. <sup>9</sup>I love you just as the Father loves me; remain in my love. <sup>10</sup>If you obey my commands, you will remain in my love, just as I have obeyed my Father's commands and remain in his love.

<sup>11</sup>"I have told you this so that my joy may be in you, and that your joy may be complete. <sup>12</sup>My commandment is this: love one another, just as I love you. <sup>13</sup>The greatest love a man can have for his friends is to give his life for them. <sup>14</sup>And you are my friends, if you do what I command you. <sup>15</sup>I do not call you servants any longer, because a servant does not know what his master is doing. Instead, I call you friends, because I have told you everything I heard from my Father.

from me you can do nothing. <sup>6</sup>  
If anyone does not remain in me, he is like a branch that is thrown away and withers; such branches are picked up, thrown into the fire and burned. If you remain in me and my words remain in you, ask whatever you wish, and it will be given you. This is to my Father's glory, that you bear much fruit, showing yourselves to be my disciples. <sup>7</sup> <sup>8</sup>

"As the Father has loved me, so have I loved you. Now remain in my love. If you obey my commands, you will remain in my love, just as I have obeyed my Father's commands and remain in his love. I have told you this so that my joy may be in you and that your joy may be complete. <sup>9</sup> <sup>10</sup> <sup>11</sup>

My command is this: Love each other as I have loved you. <sup>12</sup>

No one has greater love than the one who lays down his life for his friends. You are my friends if you do what I command. I no longer call you servants because a servant does not know his master's business. Instead, I have called you friends, for everything that I learned from my Father I have made known to you. <sup>13</sup> <sup>14</sup> <sup>15</sup>

6. **Is thrown out.** Faith can be lost (*Heb. 6:4-6*), and with it the ability to bear fruit. This whole parable shows us the relationship of Christ to: (1) *The Father* - gardener and vine; (2) *Man* - vine and branches; (3) *actions* - vine, branches and fruit; (4) *negative action* - vine, branches cut away, fire.

7-8. **Then you will ask for anything.** The contingency is "if you remain in me." This implies both possibility and action. **This is how my Father's glory is shown.** This shows the role of "works." See what Jesus said in *Matt. 5:16*.

9-10. **If you obey my commands.** Obeying his commands gives you the right to claim his love. [He loved us in our rebellious condition (*Rom. 5:8*).] We cannot love him and be rebellious at the same time.

11. **So that my joy may be in you.** He says this as he faces the Cross!!! It gives him great joy to obey the Father's commands. They also will find great joy in obeying his commands. So will we!

12-14. **Just as I love you.** All of Christ's commands are contained in this, and grow out of this seed! They may have expected detailed instructions, but instead, his love was to be their guide. **Is to give his life for them.** This is the **EXAMPLE**. **And you are my friends.** All are to obey his commands, not as slaves, but as friends! See *Rom. 8:15*.

15. **Instead, I call you friends.** Compare *James 2:21-24*.

<sup>16</sup>You did not choose me; I chose you, and appointed you to go and bear much fruit, the kind of fruit that endures. And so the Father will give you whatever you ask of him in my name. <sup>17</sup>This, then, is what I command you: love one another."

### The World's Hatred

<sup>18</sup>"If the world hates you, you must remember that it has hated me first. <sup>19</sup>If you belonged to the world, then the world would love you as its own. But I chose you from this world, and you do not belong to it; this is why the world hates you. <sup>20</sup>Remember what I told you: 'No slave is greater than his master.' If they persecuted me, they will persecute you too; if they obeyed my message, they will obey yours too. <sup>21</sup>But they will do all this to you because you are mine; for they do not know him who sent me. <sup>22</sup>They would not have been guilty of sin if I had not come and spoken to them; as it is, they no longer have any excuse for their sin. <sup>23</sup>Whoever hates me hates my Father also. <sup>24</sup>They would not have been guilty of sin if I had not done the works among them that no one else ever did; as it is, they have seen what I did and they hate both me

You did not choose me, but <sup>16</sup>  
I chose you to go and bear  
fruit—fruit that will last.  
Then the Father will give  
you whatever you ask in my  
name.

This is my command: <sup>17</sup>  
Love each other.

### The World Hates the Disciples

"If the world hates you, <sup>18</sup>  
keep in mind that it hated  
me first. If you belonged to <sup>19</sup>  
the world, it would love you  
as its own. As it is, you  
do not belong to the world,  
but I have chosen you out of  
the world. That is why the  
world hates you. Remember <sup>20</sup>  
the words I spoke to you:  
'No servant is greater than  
his master.' If they per-  
secuted me, they will per-  
secute you also. If they  
obeyed my teaching, they  
will obey yours also. They <sup>21</sup>  
will treat you this way be-  
cause of my name, for they  
do not know the one who  
sent me. If I had not come <sup>22</sup>  
and spoken to them, they  
would not be guilty of sin.  
Now, however, they have no  
excuse for their sin.

He who hates me hates <sup>23</sup>  
my Father as well. If I had <sup>24</sup>  
not done among them what  
no one else did, they would  
not be guilty of sin. But now  
they have seen these mir-  
acles, and yet they have  
hated both me and my

16. **You did not choose me; I chose you.** Each of the Eleven [Judas is *cut away*] had been chosen from the group of disciples. The King has chosen his ambassadors! [APOSTLE = one sent, ambassador.]

17. **Love one another.** Love is the mortar which builds living stones into the church of Christ!

18. **If the world hates you.** The world is "natural man," unbelieving, who have Satan as their ruler. <sup>20</sup> **They will persecute you too.** They hated Christ and killed him. You must expect the same treatment.

21. **Because you are mine.** Compare Rev. 1:9. [For my name's sake means because you are mine. A Christian is one who has been bought for God by Christ.]

22. **If I had not come.** Opportunity equals responsibility. Those who reject Christ will die in their sins, because they refuse to escape from them.

23. **Hates my Father also.** It is impossible to love God and hate Christ!!!

24-25. **They hated me for no reason at all.** The "sin of sins" is to reject Jesus. Because he came, he could be rejected. Those who rejected Christ would find no way to escape from the guilt of their rejection.



and my Father. <sup>25</sup>This must be, however, so that what is written in their Law may come true, 'They hated me for no reason at all.'

<sup>26</sup>"The Helper will come—the Spirit of truth, who comes from the Father. I will send him to you from the Father, and he will speak about me. <sup>27</sup>And you, too, will speak about me, because you have been with me from the very beginning.

**16** "I have told you this so that you will not fall away. <sup>2</sup>They will put you out of their synagogues. And the time will come when anyone who kills you will think that by doing this he is serving God. <sup>3</sup>They will do these things to you because they have not known either the Father or me. 'But I have told you this, so that when the time comes for them to do these things, you will remember that I told you.'

**The Work of the Holy Spirit**

"I did not tell you these things at the beginning, because I was with you. <sup>5</sup>But now I am going to him who sent me; yet none of you asks me, 'Where are you going?' <sup>6</sup>And now that I have told you, sadness has filled your hearts. <sup>7</sup>But I tell you the truth: it is better for you that I go away, because if I do not go, the Helper will not come to you. But if I do go away, then I will

Father. But this is to fulfil <sup>25</sup> what is written in their Law: 'They hated me without reason.'

"When the Counselor <sup>26</sup> comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, he will testify about me; but you <sup>27</sup> also must testify, for you have been with me from the beginning."

**16** "All this I have told you so that you will not go astray.

They will put you out of <sup>2</sup> the synagogue; in fact, a time is coming when anyone who kills you will think he is offering a service to God. They will do such things <sup>3</sup> because they have not known the Father or me. I have told <sup>4</sup> you this, so that when the time comes you will remember that I warned you. I did not tell you this at first because I was with you.

**The Work of the Holy Spirit**

"Now I am going to him <sup>5</sup> who sent me, yet none of you even asks me, 'Where are you going?' Because I have <sup>6</sup> said these things, you are filled with grief. But I tell <sup>7</sup> you the truth: it is for your good that I am going away. Unless I go away, the Counselor will not come to you; but if I go, I will send him to

26. **The Helper will come.** The Holy Spirit. See *chapter 14*. He will speak about me. [He will not speak about himself] This is explained in *John 16:13-15*.

27. **And you, too, will speak about me.** As *eyewitnesses*, they would speak about Christ and tell the Good News of what God had done through him. Compare *1 John 1:1-4*; *1 Cor. 2:6-12*.

1. **I have told you this.** The things in *chapters 14 & 15*. The next few days would severely burden their faith, as would the persecutions in the coming years.

2-4. **Because they have not known.** Fanatics believe it is God's will to kill "heretics." If they had *known* [and loved] the Father and the Son, they could not act that way!

5-6. **But now I am going.** To the Father, by the Cross, the Grave, the Resurrection, and the Ascension. **Yet none of you asks me.** They had asked a similar question (*John 13:36; 14:5*): "What will your going mean to us?" Jesus implies they should have asked: "What will your going mean to you?"

7. **Because if I do not go.** The work which the Holy Spirit would do, is based on Christ's death and resurrection. Jesus had to go, so the Helper could come! See *Acts 2:33*.

send him to you. <sup>8</sup>And when he comes he will prove to the people of the world that they are wrong about sin, and about what is right, and about God's judgment. <sup>9</sup>They are wrong about sin, because they do not believe in me; <sup>10</sup>about what is right, because I am going to the Father and you will not see me any more; <sup>11</sup>about judgment, because the ruler of this world has already been judged.

<sup>12</sup>"I have much more to tell you, but now it would be too much for you to bear. <sup>13</sup>But when the Spirit of truth comes, he will lead you into all the truth. He will not speak on his own, but he will speak of what he hears and tell you of things to come. <sup>14</sup>He will give me glory, because he will take what I have to say and tell it to you. <sup>15</sup>All that my Father has is mine; that is why I said that the Spirit will take what I give him and tell it to you."

you. When he comes, he will prove the world wrong about sin and righteousness and judgment; about sin, because men do not believe in me; about righteousness, because I am going to the Father, where you can see me no longer; and about judgment, because the prince of this world now stands condemned.

"I have much more to say to you, more than you can now bear. But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come.

He will bring glory to me by taking from what is mine and making it known to you. All that belongs to the Father is mine. That is why I said the Spirit will take from what is mine and make it known to you.

8. **He will prove.** New ideas are to be *proved* to the human mind by the Spirit. "The Word and the Spirit agree. They cannot be separated. That which the Spirit does He does through the instrument of God's Word." *Eph. 6:17; Heb. 4:12; John 6:63; etc. Acts chapter 2* illustrates this: the Spirit proved: (1) *sin*, in those who had rejected Christ; (2) *what is right*, by showing Jesus raised to God's right side; (3) *God's judgment*, by showing the wrath to come.

9. **Because they do not believe in me.** This is the *sin of sins!* This is the sin which leads to death (*1 John 5:16-17; Matt. 12:31-32* and notes). *Degrees of sin* are meaningless, when compared to this *ultimate sin*. The work of the Spirit is to destroy unbelief through the Word.

10. **Because I am going to the Father.** Jesus was convicted of blasphemy and put to death. He is now alive, raised to God's right side, *proved* to be the Messiah. See *Acts 2:22 & 33*.

11. **Has already been judged.** The *resurrection* of Christ is proof of this. See *Acts 17:31; Heb. 2:14-15; Col. 2:14-15*.

12. **Too much for you to bear.** They could not fully understand, until the Cross was fact. Then, with the aid of the Helper, all the pieces would fall into place.

13. **He will lead you into all truth.** "The life of God is in His Word. Through His Word God communicates His Spirit to men." The Spirit would teach no *new* things, but would help them remember and understand all that Jesus had taught them during the three and a half years of his public ministry. Not until Pentecost could these men abandon their dreams of a political kingdom and conquest!

14-15. **He will give me glory.** Not by taking the Church *beyond* Christ, but by showing the *fulness* of Christ! Guided by the spirit, the apostles lived totally for Christ. **All that my Father has is mine.** Christ on his throne has all authority and power! To say "the Spirit will take what I give him," is to say the Spirit has the unlimited fullness of the Godhead [Father, Son, Holy Spirit] to draw from.

### Sadness and Gladness

<sup>16</sup>“In a little while you will not see me any more; and then a little while later you will see me.”

<sup>17</sup>Some of his disciples said to the others, “What does this mean? He tells us, ‘In a little while you will not see me, and then a little while later you will see me’; and he also says, ‘It is because I am going to the Father.’ <sup>18</sup>What does this ‘a little while’ mean?” they asked. “We do not know what he is talking about!”

<sup>19</sup>Jesus knew that they wanted to ask him, so he said to them, “I said, ‘In a little while you will not see me, and then a little while later you will see me.’ Is this what you are asking about among yourselves? <sup>20</sup>I tell you the truth: you will cry and weep, but the world will be glad; you will be sad, but your sadness will turn into gladness. <sup>21</sup>When a woman is about to give birth to a child she is sad, because her hour of suffering has come; but when the child is born she forgets her suffering, because she is happy that a baby has been born into the world. <sup>22</sup>That is the way it is with you: now you are sad, but I will see you again, and your hearts will be filled with gladness, the kind of gladness that no one can take away from you.

<sup>23</sup>“When that day comes you will not ask me for anything. I tell you the truth: the Father will give you whatever you ask of him in my name.

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

#### The Disciples' Grief Will Turn to Joy

Some of his disciples said <sup>17</sup> to one another, “What does he mean by saying, ‘In a little while you will see me no more,’ and ‘Then after a little while you will see me,’ and ‘Because I am going to the Father?’” They kept <sup>18</sup> asking, “What does he mean by ‘a little while’? We don’t understand what he is saying.”

Jesus saw that they <sup>19</sup> wanted to ask him about this, so he said to them, “Are you asking one another what I meant when I said, ‘In a little while you will see me no more,’ and ‘Then after a little while you will see me’? I tell you the <sup>20</sup> truth, you will weep and mourn while the world rejoices. You will grieve, but your grief will turn to joy. A <sup>21</sup> woman giving birth to a child has pain because her time has come; but when her baby is born she forgets the anguish because of her joy that a child is born into the world. So with you: Now <sup>22</sup> is your time of grief, but I will see you again and you will rejoice, and no one will take away your joy. In that <sup>23</sup> day you will no longer ask me anything. I tell you the truth, my Father will give you whatever you ask in my name.

16-19. **In a little while.** The next day he would die and be buried. For a little while they would not see him. He would rise from death the third day, and they would see him again for a little while. When he went up to his Father, they would [in a spiritual sense] see him “coming on the clouds of heaven.” **20. You will cry and weep.** How sad they were at the Cross and at the Grave. **But your sadness will turn to gladness.** The Lord is raised from death!

21-22. **That is the way it is with you.** Birth involves pain. But the pain is forgotten in the happiness that follows!

23-24. **When that day comes.** After the Kingdom comes on Pentecost. **In my name.** We do not need the name of any human being, “saint,” or angel! We [who are Christians] have the NAME of Jesus!!! See note on *John 14:13-14*.

<sup>24</sup>“Until now you have not asked for anything in my name; ask and you will receive, so that your happiness may be complete.”

### Victory over the World

<sup>25</sup>“I have told you these things by means of parables. But the time will come when I will use parable no more, but I will speak to you in plain words about the Father. <sup>26</sup>When that day comes you will ask him in my name; and I do not say that I will ask him on your behalf, <sup>27</sup>because the Father himself loves you. He loves you because you love me and have believed that I came from God. <sup>28</sup>I did come from the Father and I came into the world; and now I am leaving the world and going to the Father.”

<sup>29</sup>Then his disciples said to him, “Look, you are speaking very plainly now, without using parables. <sup>30</sup>We know now that you know everything; you do not need someone to ask you questions. This makes us believe that you came from God.”

<sup>31</sup>Jesus answered them, “Do you believe now? <sup>32</sup>The time is coming, and is already here, when all of you will be scattered, each one to his own home, and I will be left all alone. But I am not really alone, because the Father is with me. <sup>33</sup>I have told you this so that you will have peace by being united to me. The world will make you suffer. But be brave! I have defeated the world!”

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

“Though I have been speaking figuratively, a time is coming when I will no longer use this kind of language but will tell you plainly about my Father. In that day you will ask in my name. I am not saying that I will ask the Father on your behalf. No, the Father himself loves you because you have loved me and have believed that I came from God.

I came from the Father and entered the world; now I am leaving the world and going back to the Father.”

Then Jesus’ disciples said, “Now you are speaking clearly and without figures of speech. Now we can see that you know all things and that you do not even need to have anyone ask you questions. This makes us believe that you came from God.”

“You believe at last!” Jesus answered. “But a time is coming, and has come, when you will be scattered, each to his own home. You will leave me all alone. Yet I am not alone, for my Father is with me.

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

25. **By means of parables.** Because they were not yet “spiritual.” Compare what Paul says in *1 Cor. 2:14*.

26-28. **When that day comes.** To guard us against the error of thinking we have need of human help, or even angels, he shows us, that if the love the Father has for sons and daughters were the only consideration, there would be no need for him to plead with God for us at all!

29-32. **Do you believe now?** They thought they did, but the next day they would be scattered, and Jesus would stand alone.

33. **I have defeated the world!** We still have battles to fight, but the victory is ALREADY won! CHRIST WON IT! This is the source of peace. Compare *1 John 5:4-5*.

### Jesus Prays for His Disciples

**17** After Jesus finished saying this, he looked up to heaven and said, "Father, the hour has come. Give glory to your Son, that the Son may give glory to you. <sup>2</sup>For you gave him authority over all men, so that he might give eternal life to all those you gave him. <sup>3</sup>And this is eternal life: for men to know you, the only true God, and to know Jesus Christ, whom you sent. <sup>4</sup>I showed your glory on earth; I finished the work you gave me to do. <sup>5</sup>Father! Give me glory in your presence now, the same glory I had with you before the world was made.

<sup>6</sup>"I have made you known to the men you gave me out of the world. They belonged to you, and you gave them to me. They have obeyed your word, <sup>7</sup>and now they know that everything you gave me comes from you. <sup>8</sup>I gave them the message that you gave me, and they received it; they know that it is true that I came from you, and they believe that you sent me.

### Jesus Prays for Himself

**17** After Jesus said this, he looked toward heaven and prayed:

"Father, the time has come. Glorify your Son, that your Son may glorify you. For you granted him authority over all men that he might give eternal life to all those you have given to him. Now this is eternal life: that men may know you, the only true God, and Jesus Christ, whom you have sent. I have brought you glory on earth by completing the work you gave me to do. And now, Father, glorify me in your presence with the glory I had with you before the world began.

### Jesus Prays for His Disciples

"I have revealed you to those whom you gave me out of the world. They were yours; you gave them to me and they have obeyed your word. They know now that everything you have given me comes from you. For I gave them the words you gave me and they accepted them. They knew with certainty that I came from you, and they believed that you

1. **After Jesus finished saying this.** The things in the last few chapters. McGarvey says this is still in the upstairs room. **Father, the hour has come.** [People commonly prayed standing with their arms raised above their head, looking "up" to heaven.] This is the real "Lord's Prayer." He turns his thoughts from the disciples to the Father. Jesus stands "at the foot of the Cross," and with full knowledge of what he must experience, and why he is doing it, he prays these words. This forms the climax to the teaching that begins in *chapter 13*. At its conclusion, they will go to Gethsemane. John alone records these important words for us.

2. **So that he might give eternal life.** McGarvey says: "All humanity was given into his hands that he might give life to that part of it which yielded itself to him in true discipleship."

3. **And this is eternal life.** See *1 John 5:20*. As we actually live "God's life," we *know* him; and the New Testament shows us how to live "God's life."

4. **I showed your glory on earth.** There was no longer any reason for him to stay on earth. He had finished the work leading up to the Cross.

5. **Father! Give me glory.** *Verses 4 & 5* are explained by *Phil. 2:5-11*. This shows the continuity of the historical Christ with the Logos (see *John 8:58*).

6. **I have made you known.** Now he prays for his disciples. The apostles are the ones he especially singles out.

9 "I pray for them, I do not pray for the world, but for the men you gave me, because they belong to you. 10 All I have is yours, and all you have is mine; and my glory is shown through them. 11 And now I am coming to you; I am no longer in the world, but they are in the world. Holy Father! Keep them safe by the power of your name, the name you gave me, so they may be one just as you and I are one. 12 While I was with them I kept them safe by the power of your name, the name you gave me. I protected them, and not one of them was lost, except the man who was bound to be lost—that the scripture might come true. 13 And now I am coming to you, and I say these things in the world so that they might have my joy in their hearts, in all its fullness. 14 I gave them your message and the world hated them, because they do not belong to the world, just as I do not belong to the world. 15 I do not ask you to take them out of the world, but I do ask you to keep them safe from the Evil One. 16 Just as I do not belong to the world, they do not belong to the world. 17 Dedicate them to yourself, by means of the truth; your word is truth. 18 I sent them into the world just as you

sent me. I pray for them. I 9  
am not praying for the  
world, but for those you  
given me, for they are yours.  
All I have is yours, and all  
you have is mine. And glory  
has come to me through  
them. I will remain in the 10  
world no longer, but they  
are still in the world, and I  
am coming to you. Holy  
Father, protect them by the  
power of your name—the  
name you gave me—so that  
they may be one as we are  
one. While I was with them, 11  
I protected them and kept  
them safe by that name you  
gave me. None has been lost  
except the child of hell so  
that Scripture would be ful-  
filled.

"I am coming to you now, 12  
but I say these things while  
I am still in the world, so  
that they may have the full  
measure of my joy within  
them. I have given them 13  
your word and the world has  
hated them, for they are not  
of the world any more than I  
am of the world. My prayer 14  
is not that you take them out  
of the world but that you  
protect them from the evil  
one. They are not of the 15  
world, even as I am not of it.  
Sanctify them by the truth; 16  
your word is truth. As you 17  
sent me into the world, I  
have sent them into the 18

9. **I pray for them.** His prayer from *verse 9 to 19* is for the apostles. **I do not pray for the world.** He sets the world aside for the present, to pray specifically for his apostles. *Luther* says: "To pray for the world, and not to pray for the world, must both be right and good. For soon after He says Himself: 'Neither pray I for those alone, but for them also who shall believe on me'."

10. **And my glory is shown through them.** By their holy lives and the work they would do in his name.

11. **But they are in the world.** "Christ has no hands but our hands, to do his work today." **So they may be one.** See *verse 21*.

12. **Except the man who was bound to be lost.** Judas had made himself fit the prediction (*Psalms 41:9*).

15-16. **To take them out of the world.** The world is blessed by the Christian being in it. The Christian is blessed by the battle to defeat the world and bring it to Christ. See *1 Pet. 1:6-10*.

17-18. **Dedicate them to your self.** [SANCTIFY = to chose, set apart, dedicate, make holy.] Truth is the means; God's word is truth. Compare *1 Pet. 1:22; 2 Thess. 2:13*.

sent me into the world. <sup>19</sup>And for their sake I dedicate myself to you, in order that they, too, may be truly dedicated to you.

<sup>20</sup>“I do not pray only for them, but also for those who believe in me because of their message. <sup>21</sup>I pray that they may all be one. Father! May they be in us, just as you are in me and I am in you. May they be one, so that the world will believe that you sent me. <sup>22</sup>I gave them the same glory you gave me, so that they may be one, just as you and I are one: <sup>23</sup>I in them and you in me, so that they may be completely one, in order that the world may know that you sent me and that you love them as you love me.

<sup>24</sup>“Father! You have given them to me, and I want them to be with me where I am, so that they may see my glory, the glory you gave me; because you loved me before the world was made. <sup>25</sup>Righteous Father! The world does not know you, but I know you, and these know that you sent me. <sup>26</sup>I made you known to them and I will continue to do so, in order that the love you have for me may be in them, and I also may be in them.”

#### Jesus Prays for All Believers

“My prayer is not for them alone. I pray also for those who will believe in me through their message, that <sup>21</sup> all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. I have given <sup>22</sup> them the glory that you gave me, that they may be one as we are one: I in them and <sup>23</sup> you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me.

“Father, I want those you <sup>24</sup> have given me to be with me where I am, and to see my glory, the glory you have given me because you loved me before the creation of the world.

“Righteous Father, <sup>25</sup> though the world does not know you, I know you, and these men know that you have sent me. I have revealed you to them, and will continue to make you known in order that the love you have for me may be theirs and that I myself may be in them.”

19. **And for their sake.** The purpose of Christ dedicating himself to the Father, was to bring the truth by and in which the disciples might be dedicated to the Father.

20. **I do not pray only for them.** For all who will be disciples down through the future until time ends. **21. I pray that they may all be one.** This is a prayer for the UNITY [not union] of all disciples. The “spirit” that divides “Christians” into warring factions, is CONTRARY to this prayer. Christians should be ONE in intent and purpose. **So that the world will believe you sent me.** It must be a *unity* which the world can see and recognize. [Some think the prime force of what he says was directed to the apostles. See notes on *John 13:4-5.*] Church quarrels and sectarian division causes unbelief!

22-23. **The same glory you gave me.** The work of Christ is accomplished when men are ONE in Christ. See *John 1:12; 1 John 3:1; Gal. 3:26-29. Just as you and I are one. All who are guided by the *one* Spirit will be *one* with each other! See *Eph. 4:3, 13.**

24-26. **And I will continue to do so.** By his death and by sending the Spirit of truth. The purpose of this, is so that the love the Father has for the Son will be *in* the disciples from that time on, to the end of time!

### The Arrest of Jesus

(Also *Matt. 26.47-56; Mark 14.43-50; Luke 22.47-53*)

**18** After Jesus had said this prayer he left with his disciples and went across the brook Kidron. There was a garden in that place, and Jesus and his disciples went in. <sup>2</sup>Judas, the traitor, knew where it was, because many times Jesus had met there with his disciples. <sup>3</sup>So Judas went to the garden, taking with him a group of soldiers and some temple guards sent by the chief priests and the Pharisees; they were armed, and carried lanterns and torches. <sup>4</sup>Jesus knew everything that was going to happen to him; so he stepped forward and said to them, "Who is it you are looking for?"

<sup>5</sup>"Jesus of Nazareth," they answered.

"I am he," he said.

Judas, the traitor, was standing there with them. <sup>6</sup>When Jesus said to them, "I am he," they moved back and fell to the ground. <sup>7</sup>Jesus asked them again, "Who is it you are looking for?"

"Jesus of Nazareth," they said.

<sup>8</sup>"I have already told you that I am he," Jesus said. "If, then, you are looking for me, let these others go." <sup>9</sup>(He said this so that what he had said might come true, "Father, I have not lost even one of those you gave me.")

<sup>10</sup>Simon Peter had a sword; he drew it and struck the High Priest's slave, cutting off his right ear. The name of the slave was Malchus.

### Jesus Arrested

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

Now Judas, who betrayed him, knew the place, because Jesus had often met there with his disciples. So Judas came to the grove, guiding a detachment of soldiers and some officials from the chief priests and Pharisees. They were carrying torches, lanterns and weapons.

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

"Jesus of Nazareth," they replied.

"I am he," Jesus said. (And Judas the traitor was standing there with them.) When Jesus said, "I am he," they drew back and fell to the ground.

Again he asked them, "Who is it you want?"

And they said, "Jesus of Nazareth."

"I told you that I am he," Jesus answered. "If you are looking for me, then let these men go." This happened so that the words he had spoken would be fulfilled: "I have not lost one of those you gave me."

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

1. After Jesus had said this prayer. *McGarvey* says that now they leave the upstairs room, cross the brook Kidron, into Gethsemane. [This ends the session that began at *John 13:1*.]

2-14. Judas, the traitor, knew where it was. For notes on the Arrest, see *Matt. 26:47-58*. 6. They moved back and fell to the ground. Only John tells us this. This might fulfill *Psalms 27:2*. It shows us that Jesus had the option of avoiding the Cross, and that he did it of his own free will. Compare *John 10:17-18* and notes.



<sup>11</sup>Jesus said to Peter, "Put your sword back in its place! Do you think that I will not drink the cup of suffering my Father has given me?"

### Jesus before Annas

<sup>12</sup>The group of soldiers with their commanding officer and the Jewish guards arrested Jesus, tied him up, <sup>13</sup>and took him first to Annas. He was the father-in-law of Caiaphas, who was High Priest that year. <sup>14</sup>It was Caiaphas who had advised the Jews that it was better that one man die for all the people.

### Peter Denies Jesus

(Also *Matt. 26.69-70; Mark 14.66-68; Luke 22.55-57*)

<sup>15</sup>Simon Peter and another disciple followed Jesus. That other disciple was well known to the High Priest, so he went with Jesus into the courtyard of the High Priest's house. <sup>16</sup>Peter stayed outside by the gate. The other disciple, who was well known to the High Priest, went back out, spoke to the girl at the gate and brought Peter inside. <sup>17</sup>The girl at the gate said to Peter, "Aren't you one of the disciples of that man?"

"No, I am not," answered Peter.

<sup>18</sup>It was cold, so the servants and guards had built a charcoal fire and were standing around it, warming themselves. Peter went over and stood with them, warming himself.

### The High Priest Questions Jesus

(Also *Matt. 26.59-66; Mark 14.55-64; Luke 22.66-71*)

<sup>19</sup>The High Priest questioned Jesus about his

### Jesus Taken to Annas

Jesus commanded Peter, <sup>11</sup>  
"Put your sword away! Shall I not drink the cup the Father has given me?"

Then the detachment of <sup>12</sup>  
soldiers with its commander and the Jewish officials arrested Jesus. They bound him and brought him first to <sup>13</sup>  
Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas <sup>14</sup>  
was the one who had advised the Jews that it would be good if one man died for the people.

### Peter's First Denial

Simon Peter and another <sup>15</sup>  
disciple were following Jesus. Because this disciple was known to the high priest, he went with Jesus into the high priest's courtyard, but Peter had to wait <sup>16</sup>  
outside at the door. The other disciple, who was known to the high priest, came back, spoke to the girl on duty there, and brought Peter in.

"Surely you are not an- <sup>17</sup>  
other of this man's disciples?" the girl at the door asked Peter.

He replied, "I am not."  
It was cold, and the ser- <sup>18</sup>  
vants and officials stood around a fire they had made to keep warm. Peter also was standing with them, warming himself.

### The High Priest Questions Jesus

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

15-27. Into the courtyard of the High Priest's house. For notes on the trial before Caiaphas and Peter's denial, see *Matt. 26:57-75*.

disciples and about his teaching. <sup>20</sup>Jesus answered, "I have always spoken publicly to everyone; all my teaching was done in the synagogues and in the temple, where all the Jews come together. I have never said anything in secret. <sup>21</sup>Why, then, do you question me? Question the people who heard me. Ask them what I told them—they know what I said."

<sup>22</sup>When Jesus said this, one of the guards there slapped him and said, "How dare you talk like this to the High Priest!"

<sup>23</sup>Jesus answered him, "If I have said something wrong, tell everyone here what it was. But if I am right in what I have said, why do you hit me?"

<sup>24</sup>So Annas sent him, still tied up, to Caiaphas the High Priest.

### Peter Denies Jesus Again

(Also *Matt. 26. 71-75; Mark 14. 69-72; Luke 22. 58-62*)

<sup>25</sup>Peter was still standing there keeping himself warm. So the others said to him, "Aren't you one of the disciples of that man?"

Buy Peter denied it, "No, I am not," he said.

<sup>26</sup>One of the High Priest's slaves, a relative of the man whose ear Peter had cut off, spoke up. "Didn't I see you with him in the garden?" he asked.

<sup>27</sup>Again Peter said "No"—and at once a rooster crowed.

### Jesus before Pilate

(Also *Matt. 27. 1-2, 11-14; Mark 15. 1-5; Luke 23. 1-5*)

<sup>28</sup>They took Jesus from Caiaphas' house to the governor's palace. It was early in the morning.

world. For them I sanctify 19 myself, that they too may be truly sanctified.

"I have spoken openly to 20 the world," Jesus replied. "I always taught in synagogues or at the temple, where all the Jews come together. I said nothing in secret. Why 21 question me? Ask those who heard me. Surely they know what I said."

When Jesus had said this, 22 one of the officials nearby struck him in the face. "Is that any way to answer the high priest?" he demanded.

"If I said something 23 wrong," Jesus replied, "speak up about it. But if I spoke the truth, why did you hit me?" Then Annas sent 24 him, still bound, to Caiaphas, the high priest.

### Peter's Second and Third Denials

As Simon Peter stood 25 warming himself, he was asked, "Surely you are not another of his disciples?"

He denied it, saying, "I am not."

One of the high priest's 26 servants, a relative of the man whose ear Peter had cut off, challenged him, "Didn't I see you with him in the olive grove?" Again Peter 27 denied it, and at that moment a rooster began to crow.

### Jesus Before Pilate

Then the Jews led Jesus 28 from Caiaphas to the place of the Roman governor. By now it was early morning,

28-40. To the governor's palace. For notes on Jesus before Pilate, see *Matt. 27:1-26*. The order of events is given in the notes on Matthew. To keep themselves ritually clean. They would do anything to have Jesus killed, yet would not go inside the palace! See notes on *John 11:55; Matt. 23:23-28* [The Jews had not yet eaten their Passover.]

The Jews did not go inside the palace because they wanted to keep themselves ritually clean, in order to be able to eat the Passover meal.

<sup>29</sup>So Pilate went outside to them and asked, "What do you accuse this man of?"

<sup>30</sup>Their answer was, "We would not have brought him to you if he had not committed a crime."

<sup>31</sup>Pilate said to them, "You yourselves take him and try him according to your own law."

The Jews replied, "We are not allowed to put anyone to death." <sup>32</sup>(This happened to make come true what Jesus had said when he indicated the kind of death he would die.)

<sup>33</sup>Pilate went back into the palace and called Jesus. "Are you the king of the Jews?" he asked him.

<sup>34</sup>Jesus answered, "Does this question come from you or have others told you about me?"

<sup>35</sup>Pilate replied, "Do you think I am a Jew? It was your own people and their chief priests who handed you over to me. What have you done?"

<sup>36</sup>Jesus said, "My kingdom does not belong to this world; if my kingdom belonged to this world, my followers would fight to keep me from being handed over to the Jews. No, my kingdom does not belong here!"

<sup>37</sup>So Pilate asked him, "Are you a king, then?"

Jesus answered, "You say that I am a king. I was born and came into the world for this one purpose, to speak about the truth. Whoever belongs to the truth listens to me."

<sup>38</sup>"And what is truth?" Pilate asked.

and to avoid ceremonial uncleanness the Jews did not enter the palace; they wanted to be able to eat the Passover. So Pilate came out to them and asked, "What charges are you bringing against this man?" <sup>29</sup>

"If he were not a criminal," they replied, "we would not have handed him over to you." <sup>30</sup>

Pilate said, "Take him yourselves and judge him by your own law." <sup>31</sup>

"But we have no right to execute anyone," the Jews objected. This happened so that the words Jesus had spoken indicating the kind of death he was going to die would be fulfilled. <sup>32</sup>

Pilate then went back inside the palace, summoned Jesus, and asked him, "Are you the king of the Jews?" <sup>33</sup>

"Is that your idea," Jesus asked, "or did others talk to you about me?" <sup>34</sup>

"Do you think I am a Jew?" Pilate replied. "It was your people and your chief priests who handed you over to me. What is it you have done?" <sup>35</sup>

Jesus said, "My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jews. But now my kingdom is from another place." "You are a king, then!" said Pilate. <sup>36</sup>

Jesus answered, "You are right in saying I am a king. In fact, for this reason I was born, and for this I came into the world, to testify to the truth. Everyone on the side of truth listens to me." <sup>37</sup>

"What is truth?" Pilate asked. With this he went out again to the Jews and said, <sup>38</sup>

32. To make come true. *John 12:32; Matt. 20:18-19* and notes. If the Jews had authority to kill him, they would have stoned him as they did Stephen (*Acts 7:57-58*). 36. My kingdom does not belong to this world. Even though his claims were offensive to the Jews, they were no threat to Rome. No armed resistance of rescue had been attempted. 37. Are you a king, then? If Christ has a kingdom, he must be a King. You say that I am a king. This affirms the truth of what he has said. 38. And what is truth? Scorn? Mockery? His conduct through the trial shows he was deeply impressed by this Teacher who was a King.

### Jesus Sentenced to Death

(Also *Matt. 27.15-31; Mark 15.6-20; Luke 23.13-25*)

Then Pilate went back outside to the Jews and said to them, "I cannot find any reason to condemn him. <sup>39</sup>But according to the custom you have, I always set free a prisoner for you during the Passover. Do you want me to set the king of the Jews free for you?"

<sup>40</sup>They answered him with a shout, "No, not him! We want Barabbas!" (Barabbas was a bandit.)

**19** Then Pilate took Jesus and had him whipped. <sup>2</sup>The soldiers made a crown of thorny branches and put it on his head; they put a purple robe on him, <sup>3</sup>and came to him and said, "Long live the King of the Jews!" And they went up and slapped him.

"Pilate went back out once more and said to the crowd, "Look, I will bring him out here to you, to let you see that I cannot find any reason to condemn him." <sup>5</sup>So Jesus went outside, wearing the crown of thorns and the purple robe. Pilate said to them, "Look! Here is the man!"

<sup>6</sup>When the chief priests and the guards saw him they shouted, "Nail him to the cross! Nail him to the cross!"

"I find no basis for a charge against him. But it is your custom for me to release to you one prisoner at the time of the Passover. Do you want me to release 'the king of the Jews'?"

They shouted back, "No, 40 not him! Give us Barabbas!" Now Barabbas had taken part in a rebellion.

### Jesus Sentenced to be Crucified

**19** Then Pilate took Jesus and had him flogged. The soldiers twisted together a crown of thorns and put it on his head. They clothed him in a purple robe and went up to him again and again, saying, "Hail, O king of the Jews!" and they struck him in the face. 2  
3

Once more Pilate came out and said to the Jews, "Look, I am bringing him out to you to let you know that I find no basis for a charge against him." When Jesus came out wearing the crown of thorns and the purple robe, Pilate said to them, "Here is the man!" 4  
5

As soon as the chief priests and their officials saw him, they shouted, "Crucify! Crucify!" 6

39-40. **But according to the custom you have.** See notes on *Matt. 27:15-17*. Note that Pilate made some attempt to set Jesus free. **Barabbas.** See note on *Mark 15:7*.

1-16. **Then Pilate took Jesus.** For notes on these verses, see *Matt. 27:19-31*. John gives a few more details. 5. **Look! Here is the man.** Jesus had been lacerated in the whipping, and wore the crown of thorns and the purple robe (see note on *Matt. 27:28*). Pilate may think pity will make them agree to allow Jesus to go free. 6. **Nail him to the cross!** The mob is angry and savage! **You take him, then.** That

Pilate said to them, "You take him, then, and nail him to the cross. I find no reason to condemn him."

<sup>7</sup>The Jews answered back, "We have a law that says he ought to die, because he claimed to be the Son of God."

<sup>8</sup>When Pilate heard them say this, he was even more afraid. <sup>9</sup>He went back to the palace and asked Jesus, "Where do you come from?"

But Jesus did not answer. <sup>10</sup>Pilate said to him, "You will not speak to me? Remember, I have the authority to set you free, and also to have you nailed to the cross."

<sup>11</sup>Jesus answered, "You have authority over me only because it was given to you by God. So the man who handed me over to you is guilty of a worse sin."

<sup>12</sup>When Pilate heard this he tried to find a way to set Jesus free. But the Jews shouted back, "If you set him free that means you are not the Emperor's friend! Anyone who claims to be a king is the Emperor's enemy!"

<sup>13</sup>When Pilate heard these words, he took Jesus outside and sat down on the judge's seat in the place called "The Stone Pavement." (In Hebrew the name is "Gabbatha.") <sup>14</sup>It was then almost noon of the day before the Passover. Pilate said to the Jews, "Here is your king!"

But Pilate answered, "You take him and crucify him. As for me, I find no basis for a charge against him."

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

When Pilate heard this, he was even more afraid, and he went back inside the palace. "Where do you come from?" he asked Jesus, but Jesus gave him no answer. "Do you refuse to speak to me?" Pilate said. "Don't you realize I have power either to free you or to crucify you?"

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

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

When Pilate heard this, he brought Jesus out and sat down on the judge's seat at a place known as The Stone Pavement (which in Aramaic is Gabbatha). It was the day of Preparation of Passover Week, about the sixth hour.

is, "If he is to be nailed to the cross, it is you who must do it." <sup>7</sup> **We have a law.** That is, "He may be innocent under Roman law, but our law says he is guilty." <sup>9</sup> **Where do you come from?** "He claimed to be the Son of God?" Fear strikes deep into the heart of Pilate! <sup>11</sup> **Only because it was given to you by God.** Suddenly, Jesus is the judge, and Pilate is on trial! What Jesus says are really words of kindness and mercy. <sup>12</sup> **If you set him free.** Pilate wants to set Jesus free! Tiberias is Emperor, suspicious and cruel. If the Jews accuse him to the Emperor, Pilate's career will be over. He would rather sacrifice an innocent man, than sacrifice himself. <sup>14</sup> **It was almost noon of the day before the Passover.** John carefully notes the time when Pilate gave in to them. Mark says it was nine o'clock, but this is not really a problem, since the Jews divided the day into quarters which they called hours, and both nine o'clock [the third hour] and almost noon [the sixth hour] would fall into the same quarter. This small detail shows that each writer wrote independent of the others. Compare *Luke 1:1-4*; *2 Tim. 3:16*. (1) Jesus ate a Passover in the upstairs room. (2) The Jews had not yet eaten their Passover (*John 18:28*). (3) Jesus wanted so much to eat this Passover (*Luke 22:15*) that he ate it a day early, so that he, the True Lamb of God ["Our Passover feast" (*1 Cor. 5:6-8*)], could die at the time the Jews were killing their passover lambs.

<sup>15</sup>They shouted back, "Kill him! Kill him! Nail him to the cross!"

Pilate asked them, "Do you want me to nail your king to the cross?"

The chief priests answered, "The only king we have is the Emperor!"

<sup>16</sup>Then Pilate handed Jesus over to them to be nailed to the cross.

### Jesus Nailed to the Cross

(Also *Matt. 27.32-44; Mark 15.21-32; Luke 23.26-43*)

So they took charge of Jesus. <sup>17</sup>He went out, carrying his cross, and came to "The Place of the Skull," as it is called. (In Hebrew it is called "Golgotha.") <sup>18</sup>There they nailed him to the cross; they also nailed two other men to crosses, one on each side, with Jesus between them. <sup>19</sup>Pilate wrote a notice and had it put on the cross. "Jesus of Nazareth, the King of the Jews," is what he wrote. <sup>20</sup>Many Jews read this, because the place where Jesus was nailed to the cross was not far from the city. The notice was written in Hebrew, Latin, and Greek. <sup>21</sup>The Jewish chief priests said to Pilate, "Do not write 'The King of the Jews,' but rather, 'This man said, I am the King of the Jews.'"

<sup>22</sup>Pilate answered, "What I have written stays written."

<sup>23</sup>After the soldiers had nailed Jesus to the cross, they took his clothes and divided them into four parts, one part for each soldier. They also took the robe, which was made on one piece of

"Here is your king," Pilate said to the Jews.

But they shouted, "Take him away! Take him away! Crucify him!"

"Shall I crucify your king?" Pilate asked.

"We have no king but Caesar," the chief priests answered.

Finally Pilate handed him over to them to be crucified.

### The Crucifixion

So the soldiers took charge of Jesus. Carrying his own cross, he went out to The Place of the Skull (which in Aramaic is called Golgotha). Here they crucified him, and with him two others—one on either side and Jesus in the middle.

Pilate had a notice prepared and fastened to the cross. It read, JESUS OF NAZARETH, THE KING OF THE JEWS. Many of the Jews read this sign, for the place where Jesus was crucified was near the city, and the sign was written in Aramaic, Latin and Greek. The chief priests of the Jews protested to Pilate, "Do not write 'The King of the Jews,' but that this man claimed to be king of the Jews."

Pilate answered, "What I have written, I have written." When the soldiers crucified Jesus, they took his clothes, dividing them into four shares, one for each of them, with the undergarment remaining. This garment was seamless, woven in one piece from top to bottom.

15. **The only king we have is the Emperor!** They had rejected their True king. Now they claim the Emperor, Tiberias, as their king. [*Caesar* = Emperor.] This choice seals their doom, and in about forty years, the Roman Emperor will crush their nation and destroy Jerusalem.

17-30. **So they took charge of Jesus.** See notes on *Matt. 27:32-66*. John gives a few details. 25. **His mother's sister.** *Matt. 27:56* identifies Salome as one of the four women ["the mother of Zebedee's sons"]. Since John does not give his own name, it would not be unusual for him to omit any mention of his mother's name as well. Therefore, John's mother was a sister to Mary, the Human mother of Jesus.

woven cloth, without any seams in it. <sup>24</sup>The soldiers said to each other, "Let us not tear it; let us throw dice to see who will get it." This happened to make the scripture come true, "They divided my clothes among themselves, and gambled for my robe."

So the soldiers did this.

<sup>25</sup>Standing close to Jesus' cross were his mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene. <sup>26</sup>Jesus saw his mother and the disciple he loved standing there; so he said to his mother, "Woman, here is your son."

<sup>27</sup>Then he said to the disciple, "Here is your mother." From that time the disciple took her to live in his home.

### The Death of Jesus

(Also *Matt. 27.45-56; Mark 15.33-41; Luke 23.44-49*)

<sup>28</sup>Jesus knew that by now everything had been completed; and in order to make the scripture come true he said, "I am thirsty."

<sup>29</sup>A bowl was there, full of cheap wine; they soaked a sponge in the wine, put it on a branch of hyssop, and lifted it up to his lips. <sup>30</sup>Jesus took the wine and said, "It is finished!"

Then he bowed his head and died.

"Let's not tear it," they <sup>24</sup>said to one another. "Let's decide by lot who will get it."

This happened that the scripture might be fulfilled which said,

"They divided my garments among themselves and cast lots for my clothing."

So this is what the soldiers did.

Near the cross of Jesus <sup>25</sup>stood his mother, his mother's sister, Mary the wife of Clopas, and Mary of Magdala. When Jesus saw <sup>26</sup>his mother there, and the disciple whom he loved standing nearby, he said to his mother, "Here is your son," and to the disciple, "Here is <sup>27</sup>your mother." From that time on, this disciple took her into his home.

### The Death of Jesus

Later, knowing that all <sup>28</sup>was now completed, and so that the scripture would be fulfilled, Jesus said, "I am thirsty." A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus' lips. When he had <sup>29</sup>received the drink, Jesus said, "It is finished." With that, he bowed his head and gave <sup>30</sup>up his life.

[Compare note on *Matt. 10:2-4.*] <sup>26</sup>. **Woman, here is your son.** [This is not harsh, as it sounds to our ears. See note on *John 2:4.*] In the agony of death, Jesus places his human mother in John's care. The fact that John is her nephew, helps explain this. Some think this act implies that Joseph was dead at this time. And, her sons and daughters were likely still unbelievers (*John 7:5*), although after the Resurrection, they are mentioned with the believers (*Acts 1:14*).

### Jesus' Side Pierced

<sup>31</sup>Then the Jews asked Pilate to allow them to break the legs of the men who had been put to death, and take them down from the crosses. They did this because it was Friday, and they did not want the bodies to stay on the crosses on the Sabbath day, since the coming Sabbath was especially holy. <sup>32</sup>So the soldiers went and broke the legs of the first man and then of the other man who had been put to death with Jesus. <sup>33</sup>But when they came to Jesus they saw that he was already dead, so they did not break his legs. <sup>34</sup>One of the soldiers, however, plunged his spear into Jesus' side, and at once blood and water poured out. <sup>35</sup>(The one who saw this happen has spoken of it, so that you also may believe. What he said is true, and he knows that he speaks the truth.) <sup>36</sup>This was done to make the scripture come true, "Not one of his bones will be broken." <sup>37</sup>And there is another scripture that says, "People will look at him whom they pierced."

Now it was the day of 31  
Preparation, and the next  
day was to be a special Sab-  
bath. Because the Jews did  
not want the bodies left on  
the crosses during the Sab-  
bath, they asked Pilate to  
have the legs broken and the  
bodies taken down. The sol- 32  
diers therefore came and  
broke the legs of the first  
man who had been crucified  
with Jesus, and then those of  
the other. But when they 33  
came to Jesus and found  
that he was already dead,  
they did not break his legs.  
Instead, one of the soldiers 34  
pierced Jesus' side with a  
spear, bringing a sudden  
flow of blood and water. The 35  
man who saw it has given  
testimony, and his testimony  
is true. He knows that he  
tells the truth, and he testi-  
fies so that you also may  
have faith. These things 36  
happened so that the scrip-  
ture would be fulfilled: "Not  
one of his bones will be  
broken," and, as another  
scripture says, "They will 37  
look on the one they have  
pierced."

31. **They did this because it was Friday.** Friday was "the preparation day" for the Sabbath [Saturday]. This would be a "double Sabbath," because it was the Passover. Victims were usually left on the cross until the bodies rotted away. But the Jews want to get it all over, to prevent ritually defiling the Sabbath and Passover. The soldiers take sledge-hammers and crush the legs of the criminals (*Luke 23:39-43*) who were crucified with Jesus. This would make them die very quickly!

34. **Plunged his spear into Jesus' side.** They did not break Jesus' legs, since he was already dead. Just to make sure, the spear is plunged into his side. **At once blood and water poured out.** *Johnson* thinks this shows Jesus died of a bursted heart. The fact that John clearly identifies *blood and water* shows there is some special meaning here. Compare *1 John 5:6-8*. [The ancient writers thought of BAPTISM as the point of *contact* with the blood of Christ. *J.F. Bethune-Baker*, in *An Introduction to the Early History of Christian Doctrine*, says about *baptism*: "It was the medium by which the power of the life and death of Christ was made effective to the individual experience." Compare *1 Pet. 3:20-21*.] 36-37. **To make the scripture come true.** The prophecies about the Messiah were so complex that only the One who was the Son of God could fulfill them all! Compare *Psalms 34:20; Exod. 12:46; Psalm 22:16; Zech. 12:10*.



### The Burial of Jesus

(Also *Matt. 27.57-61; Mark 15.42-47; Luke 23.50-56*)

<sup>38</sup>After this, Joseph, who was from the town of Arimathea, asked Pilate if he could take Jesus' body. (Joseph was a follower of Jesus, but in secret, because he was afraid of the Jewish authorities.) Pilate told him he could have the body, so Joseph went and took it away. <sup>39</sup>Nicodemus, who at first had gone to see Jesus at night, went with Joseph, taking with him about one hundred pounds of spices, a mixture of myrrh and aloes. <sup>40</sup>The two men took Jesus' body and wrapped it in linen cloths with the spices; for this is how the Jews prepare a body for burial. <sup>41</sup>There was a garden in the place where Jesus had been put to death, and in it there was a new tomb where no one had ever been buried. <sup>42</sup>Since it was the day before the Jewish Sabbath, and because the tomb was close by, they placed Jesus there.

### The Empty Tomb

(Also *Matt. 28.1-8; Mark 16.1-8; Luke 24.1-12*)

**20** Early on Sunday morning, while it was still dark, Mary Magdalene went to the tomb and saw that the stone had been taken

### The Burial of Jesus

Later, Joseph of Arimathea asked Pilate for the body of Jesus. Now Joseph was a disciple of Jesus, but secretly because he feared the Jews. With Pilate's permission, he came and took the body. He was accompanied by Nicodemus, the man who earlier had visited Jesus at night. Nicodemus brought a mixture of myrrh and aloes, about seventy-five pounds. Taking Jesus' body, the two of them wrapped it, with the spices, in strips of linen. This was in accordance with Jewish burial customs. At the place where Jesus was crucified, there was a garden, and in the garden a new tomb, in which no one had ever been laid. Because it was the Jewish day of Preparation and since the tomb was nearby, they laid Jesus there.

### The Empty Tomb

**20** Early on the first day of the week, while it was still dark, Mary of Magdala went to the tomb and saw that the stone had been removed from the entrance.

38-42. Asked Pilate if he could take Jesus' body. For notes on the Burial, see *Matt. 27:57-66*. Nicodemus. Only John tells that he helped with the burial. [This is the third time Nicodemus is mentioned. See *John 3:1; 7:50*.] Where no one had ever been buried. This is important, because of Jewish ideas about demons. See note on *Matt. 27:60*.

1. Early on Sunday morning. See notes on *Matt. 28:1-8*. Mary Magdalene went to the tomb, Mary Magdalene, the other Mary, and Salome start off toward the tomb, and Mary Magdalene evidently goes on ahead to the tomb, arriving there first. She sees the stone taken away, and runs back to the city a different way, to tell the apostles. The other women arrive at the tomb, see the angels, etc., and go back to the city. Peter and John, followed by Mary Magdalene, run to the tomb, and then return to the city. Mary Magdalene stays, and sees the angels and Jesus. A few minutes later, Jesus appears to the other women before they reach the homes of the apostles.

away from the entrance. <sup>2</sup>She ran and went to Simon Peter and the other disciple, whom Jesus loved, and told them, "They have taken the Lord from the tomb and we don't know where they have put him!"

<sup>3</sup>Then Peter and the other disciple left and went to the tomb. <sup>4</sup>The two of them were running, but the other disciple ran faster than Peter and reached the tomb first. <sup>5</sup>He bent over and saw the linen cloths, but he did not go in. <sup>6</sup>Behind him came Simon Peter, and he went straight into the tomb. He saw the linen cloths lying there <sup>7</sup>and the cloth which had been around Jesus' head. It was not lying with the linen cloths but was rolled up by itself. <sup>8</sup>Then the other disciple, who had reached the tomb first, also went in; he saw and believed. <sup>9</sup>(They still did not understand the scripture which said that he must rise from death.) <sup>10</sup>Then the disciples went back home.

### Jesus Appears to Mary Magdalene

(Also *Matt. 28.9-10; Mark 16.9-11*)

<sup>11</sup>Mary stood crying outside the tomb. Still crying, she bent over and looked in the tomb, <sup>12</sup>and saw two angels there, dressed in white, sitting where the body of Jesus had been, one at the head, the other at the feet. <sup>13</sup>"Woman, why are you crying?" they asked her.

She answered, "They have taken my Lord away, and I do not know where they have put him!"

So she came running to Simon Peter and the other disciple, the one Jesus loved, and said, "They have taken the Lord out of the tomb, and we don't know where they have put him!" 2

So Peter and the other disciple started for the tomb. Both were running, but the other disciple outran Peter, and reached the tomb first. He bent over and looked in at the strips of linen lying there but did not go in. Then Simon Peter, who was behind him, arrived and went into the tomb. He saw the strips of linen lying there, as well as the burial cloth that had been around Jesus' head. The cloth was folded up by itself, separate from the linen. Finally the other disciple, who had reached the tomb first, also went inside. He saw and believed. (They still did not understand from Scripture that Jesus had to rise from the dead.) 3 4 5 6 7 8 9

### Jesus Appears to Mary of Magdala

Then the disciples went back to their homes, but Mary stood outside the tomb crying. As she wept, she bent over to look into the tomb and saw two angels in white, seated where Jesus' body had been, one at the head and the other at the foot. 10 11 12

They asked her, "Woman, why are you crying?" 13

"They have taken my Lord away," she said, "and I don't know where they

6. He saw the linen cloths lying there. This argues against anyone having stolen the body. It would take time to carefully fold the linen cloths and the cloth that had been around Jesus' head.

11-18. Mary stood crying. She thought the body had been stolen. And saw two angels there. Angels point to something supernatural. Saw Jesus standing there. The first human to see the risen Lord was a woman. Do not hold on to me. The other women did hold on to him (*Matt. 28:9*). The meaning must be: "I haven't gone back yet! Don't hold on to me, but go tell my disciples about this!"

<sup>14</sup>When she had said this, she turned around and saw Jesus standing there; but she did not know that it was Jesus. <sup>15</sup>“Woman why are you crying?” Jesus asked her. “Who is it that you are looking for?”

She thought he was the gardener, so she said to him, “If you took him away, sir, tell me where you have put him, and I will go and get him.”

<sup>16</sup>Jesus said to her, “Mary!”

She turned toward him and said in Hebrew, “Rabboni!” (This means “Teacher.”)

<sup>17</sup>“Do not hold on to me,” Jesus told her, “because I have not yet gone back up to the Father. But go to my brothers and tell them for me, ‘I go back up to him who is my Father and your Father, my God and your God.’”

<sup>18</sup>So Mary Magdalene went and told the disciples that she had seen the Lord, and that he had told her this.

### Jesus Appears to His Disciples

(Also *Matt. 28.16-20; Mark 16.14-18; Luke 24.36-49*)

<sup>19</sup>It was late that Sunday evening, and the disciples were gathered together behind locked doors, because they were afraid of the Jewish authorities. Then Jesus came and stood among them. “Peace be with you,” he said. <sup>20</sup>After saying this, he showed them his hands and his side. The disciples were filled with joy at seeing

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

“Woman,” he said, “why are you crying? Who is it you are looking for?”

Thinking he was the gardener, she said, “Sir, if you have carried him away, tell me where you have put him, and I will get him.”

Jesus said to her, “Mary.” <sup>16</sup> She turned toward him and cried out in Aramaic, “Rabboni!” (which means Teacher).

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

Mary of Magdala went to the disciples with the news that she had seen the Lord and that he had told her this.

### Jesus Appears to His Disciples

On the evening of that 19 first day of the week, when the disciples were together, with the doors locked for fear of the Jews, Jesus came and stood among them and said, “Peace be with you!” After he said this, he showed <sup>20</sup> them his hands and side. The disciples were overjoyed when they saw the Lord.

19. It was late that Sunday evening. [Whether John used Jewish time or Roman time would identify the exact hour of the day. If Jewish time it is before six o'clock, and just getting dusk.] This is the third or fourth time Jesus has been seen on this most unusual day. This is the first time to the group of apostles, and by comparing *Mark 16:14-16* and *Luke 24:33-36*, we learn they were talking about the Resurrection. *McGarvey* says the fact that they thought Jesus was a ghost (*Luke 24:37*) shows how little they believed Jesus had raised from death.

20. He showed them his hands and his side. To convince them he was in his body [resurrection body] and not a ghost. A week later he showed these wounds to Thomas. His resurrection body showed these proofs of his death and his love! Some sixty years later at Patmos, John saw “The Lamb” which appeared to have been killed. It may be that Jesus in Eternity continues in this body which shows the evidence of the Cross. If so, the Redeemed will be eternally reminded of God’s act in Christ which set them free!!!

the Lord. <sup>21</sup>Then Jesus said to them again, "Peace be with you. As the Father sent me, so I send you." <sup>22</sup>He said this, and then he breathed on them and said, "Receive the Holy Spirit. <sup>23</sup>If you forgive men's sins, they are forgiven; if you do not forgive them, they are not forgiven."

### Jesus and Thomas

<sup>24</sup>One of the twelve disciples, Thomas (called the Twin), was not with them when Jesus came. <sup>25</sup>So the other disciples told him, "We saw the Lord!"

Thomas said to them, "If I do not see the scars of the nails in his hands, and put my finger on those scars, and my hand in his side, I will not believe."

<sup>26</sup>A week later the disciples were together indoors again, and Thomas was with them. The doors were locked, but Jesus came and stood among them and said, "Peace be with you." <sup>27</sup>Then he said to Thomas, "Put your finger here, and look at my hands; then stretch out your hand and put it in my side. Stop your doubting, and believe!"

<sup>28</sup>Thomas answered him, "My Lord and my God!"

Again Jesus said, "Peace 21  
be with you! As the Father  
has sent me, I am sending  
you." And with that he 22  
breathed on them and said,  
"Receive the Holy Spirit. If 23  
you forgive anyone his sins,  
they are forgiven; if you do  
not forgive them, they are  
not forgiven."

### Jesus Appears to Thomas

Now Thomas (called Did- 24  
ymus), one of the Twelve  
was not with the disciples  
when Jesus came. When the 25  
other disciples told him that  
they had seen the Lord, he  
declared, "Unless I see nail  
marks in his hands and put  
my finger where the nails  
were, and put my hand into  
his side, I will not believe  
it."

A week later his disciples 26  
were in the house again, and  
Thomas was with them.  
Though the doors were  
locked, Jesus came and  
stood among them, and  
said, "Peace be with you!"  
Then he said to Thomas, 27  
"Put your finger here; see  
my hands. Reach out your  
hand and put it into my  
side. Stop doubting and be-  
lieve."

Thomas said to him, "My 28  
Lord and my God!"

21. **As the Father sent me, so I send you.** This is the Great Commission, which he speaks more fully in Galilee (*Matt. 28:16-20*), and finally completed on the Mount of Olives, just before he was taken up to heaven (*Acts 1:8*). He had carefully trained these men for just this work.

23. **If you forgive men's sins.** From *Matt. 16:19*, we see that the "keys" were given to all the apostles. How they used these "keys" is seen from *Acts 3:26*. Jesus placed an *obligation* upon them [and the messianic community] to announce God's terms of salvation. "You are to open their eyes and turn them from the darkness to the light, and from the power of Satan to God, so that through their faith in me they will have their sins forgiven and receive their place among God's chosen people" (*Acts 26:18*).

24. **Thomas (called the Twin).** He had not seen Jesus up to this point, and was hesitant to believe the Resurrection. He demanded *concrete evidence!*

26. **And Thomas was with them.** This was the second Lord's day! [Christians quickly began calling Sunday the Lord's day, because he rose from death on that day of the week.]

27. **Put your finger here.** Jesus had just "passed through" locked doors, which would imply to them he was a ghost. Now he tells Thomas to "put him to the test" to see and feel the REALNESS of his Resurrection.

<sup>29</sup>Jesus said to him, "Do you believe because you see me? How happy are those who believe without seeing me!"

**The Purpose of This Book**

<sup>30</sup>Jesus did many other mighty works in his disciples' presence which are not written down in this book. <sup>31</sup>These have been written that you may believe that Jesus is the Messiah, the Son of God, and that through this faith you may have life in his name.

**Jesus Appears to Seven Disciples**

**21** After this, Jesus showed himself once more to his disciples at Lake Tiberias. This is how he did it. <sup>2</sup>Simon Peter, Thomas (called the Twin), Nathanael (the one from Cana in Galilee), the sons of Zebedee, and two other disciples of Jesus were all together. <sup>3</sup>Simon Peter said to the others, "I am going fishing."

"We will come with you," they told him. So they went and got into the boat; but all that night they did not catch a thing. <sup>4</sup>As the sun was rising, Jesus stood at the water's edge, but the

Then Jesus told him, "Be- 29  
cause you have seen me, you  
have believed; blessed are  
those who have not seen and  
yet have believed."

Jesus did many other mir- 30  
aculous signs in the presence  
of his disciples, which are  
not recorded in this book.  
But these are written that 31  
you may believe that Jesus is  
the Christ, the Son of God,  
and that by believing you  
may have life in his name.

**Jesus and the Miraculous  
Catch of Fish**

**21** Afterward Jesus ap-  
peared again to his dis-  
ciples by the Sea of Tiberias.  
It happened this way: Simon 2  
Peter, Thomas (called Didy-  
mus), Nathanael from Cana  
in Galilee, the sons of Zebe-  
dee, and two other disciples  
were together. "I'm going 3  
out to fish," Simon Peter  
told them, and they said,  
"We'll go with you." So they  
went out and got into the  
boat, but that night they  
caught nothing.

Early in the morning, 4  
Jesus stood on the shore, but  
the disciples did not realize  
that it was Jesus.

29. **How happy are those who believe without seeing me!** [*Happy*: see note on *Matt. 5:3*] Thomas believed by "seeing." Jesus blesses those who will believe without seeing him in person [on the evidence given by the eyewitnesses]. "For our life is a matter of faith, not of sight" (2 *Cor. 5:7*).

30. **Jesus did many other mighty works.** Compare *John 21:25*.

31. **These have been written.** This is the goal of the Gospels and the entire New Testament! Christ is REVEALED to all, to produce faith. [It is correct to say that the Holy Spirit produces (gives) faith through the witness of the Word (Bible). See *John 16:8-11* and notes ] Faith is *not* "something we believe, even though we know it isn't so." Faith is believing and responding to the Holy Spirit's *testimony* about God's act in Jesus Christ to set men free. Compare *Rom. 10:17*. Those who choose [follow] this faith of their own free will "have life in his name."

1. **After this.** Compare *Matt. 28:7*; *Mark 16:7*. **Lake Tiberias.** Another name for Lake Galilee. See *John 6:1, 23* and notes.

2. **Were all together.** Seven are mentioned. Nathanael is the same as Bartholomew, and probably all are apostles. They cannot think their apostleship has terminated; so we understand that they are only waiting, until Jesus comes as he promised (*Matt. 28:7*).

3. **I am going fishing.** As usual, Peter takes the lead.

4. **As the sun was rising.** This is after they had fished all night without success.

disciples did not know that it was Jesus. <sup>5</sup>Then he said to them, "Young men, haven't you caught anything?"

"Not a thing," they answered.

<sup>6</sup>He said to them, "Throw your net out on the right side of the boat, and you will find some." So they threw the net out, and could not pull it back in, because they had caught so many fish.

<sup>7</sup>The disciple whom Jesus loved said to Peter, "It is the Lord!" When Simon Peter heard that it was the Lord, he wrapped his outer garment around him (for he had taken his clothes off) and jumped into the water. <sup>8</sup>The other disciples came to shore in the boat, pulling the net full of fish. They were not very far from land, about a hundred yards away. <sup>9</sup>When they stepped ashore they saw a charcoal fire there with fish on it, and some bread. <sup>10</sup>Then Jesus said to them, "Bring some of the fish you have just caught."

<sup>11</sup>Simon Peter went aboard and dragged the net ashore, full of big fish, a hundred and fifty-three in all; even though there were so many, still the net did not tear. <sup>12</sup>Jesus said to them, "Come and eat." None of the disciples dared ask him, "Who are you?" because they knew it was the Lord. <sup>13</sup>So Jesus went over, took the bread, and gave it to them; he did the same with the fish.

<sup>14</sup>This, then, was the third time Jesus showed himself to the disciples after he was raised from death.

He called out to them, <sup>5</sup> "Friends, haven't you caught any fish?"

"No," they answered.

He said, <sup>6</sup> "Throw your net on the right side of the boat and you will find some." When they did, they were unable to haul the net in because of the large number of fish.

Then the disciple whom Jesus loved said to Peter, <sup>7</sup> "It is the Lord!" As soon as Simon Peter heard him say, "It is the Lord," he wrapped his outer garment around him (for he had taken it off) and jumped into the water. <sup>8</sup> The other disciples followed in the boat, towing the net full of fish, for they were not far from shore, about a hundred yards. When they landed, <sup>9</sup> they saw a fire of burning coals there with fish on it, and some bread.

Jesus said to them, <sup>10</sup> "Bring some of the fish you have just caught."

Simon Peter climbed a <sup>11</sup> board and dragged the net ashore. It was full of large fish, 153, but even with so many the net was not torn. Jesus said to them, <sup>12</sup> "Come and have breakfast." None of the disciples dared ask him, "Who are you?" They knew it was the Lord. Jesus <sup>13</sup> came, took the bread and gave it to them, and did the same with the fish. This was <sup>14</sup> now the third time Jesus appeared to his disciples after he was raised from the dead.

5. **Young men.** PAIDIA. He deliberately speaks as any stranger would who wanted to buy fish from fishermen.

7. **It is the Lord!** The miracle helps John recognize Jesus. Peter, as usual, is the first to act. He jumps into the water!

12-13. **None of the disciples dared ask him.** This implies there was something "different" which made them want to ask questions.

14. **The third time.** The third time to the disciples. [The first was to *ten* (John 20:19); the second to *eleven* (John 20:26).] A list of the appearances is given in the notes on *Matt. 28:9*.

### Jesus and Peter

<sup>15</sup>After they had eaten, Jesus said to Simon Peter, "Simon, son of John, do you love me more than these?"

"Yes, Lord," he answered, "you know that I love you."

Jesus said to him, "Take care of my lambs."

<sup>16</sup>A second time Jesus said to him, "Simon, son of John, do you love me?"

"Yes, Lord," he answered, "you know that I love you."

Jesus said to him, "Take care of my sheep."

<sup>17</sup>A third time Jesus said, "Simon, son of John, do you love me?"

Peter became sad because Jesus asked him the third time, "Do you love me?" and said to him, "Lord, you know everything; you know that I love you!"

Jesus said to him, "Take care of my sheep."

<sup>18</sup>I tell you the truth: when you were young you used to fasten your belt and go anywhere you wanted to; but when you are old you will stretch out your hands and someone else will tie them and take you where you don't want to go." <sup>19</sup>(In saying this Jesus was indicating the way in

### Jesus Reinstates Peter

When they had finished <sup>15</sup> eating, Jesus said to Simon Peter, "Simon son of John, do you truly love me more than these?"

"Yes, Lord," he said, "you know that I love you." Jesus said, "Feed my lambs."

Again Jesus said, "Simon <sup>16</sup> son of John, do you truly love me?"

He answered, "Yes, Lord, you know that I love you."

Jesus said, "Take care of my sheep."

The third time he said to <sup>17</sup> him, "Simon son of John, do you love me?"

Peter was hurt because Jesus asked him the third time, "Do you love me?" He said, "Lord, you know all things; you know that I love you."

Jesus said, "Feed my sheep. I tell you the truth, <sup>18</sup> when you were younger you dressed yourself and went where you wanted; but when you are old you will stretch out your hands, and someone else will dress you and lead you where you do not want to go." Jesus said this to indicate the kind of death by <sup>19</sup>

15-17. **Do you love me more than these?** Than these other disciples do? [Some think it means: "Than you love the boat and the fishing business?" *McGarvey* thinks this.] This incident with Peter is probably to show him that he is still an apostle and shares the *obligation* with the others. There is a subtle "play on words" in the original language. Jesus does not say *Peter* (a rock), but *Simon* (a hearing, *Gen. 29:33*). Twice Jesus asks: "Do you love me?" [*AGAPE*]; and Peter answers: "You know that I *like* you" [*PHILOS*]. The third time, Jesus asks: "Do you like me?" [*PHILOS*]. Peter becomes sad as he answers: "You know that I like you" [*PHILOS*]. *Alford* (*Greek Testament*), *McGarvey*, et. al., think this is the correct explanation. However, *The Expositor's Greek Testament*, *Johnson*, *Lipscomb*, et. al., think there is no significance in using the two words. The Latin Vulgate does distinguish between them, though, using *DILIGIS* and *AMO*. But few English translations make the distinction. [Some see this as an "official reinstatement" of Peter as an apostle; that he denied three times, therefore must confess three times. But there is no proof Peter ever ceased to be an apostle, and his guilt is not greatly different from the others who also abandoned Jesus (compare *John 16:32*).] **Take care of my lambs.** Three times Jesus repeats this [in different forms], showing he places his trust in this man [who probably had a deep sense of guilt]. Peter was never the same after these things had happened to him (see *Luke 22:31-32*).

18. **I tell you the truth.** What Jesus now says is a prediction that Peter will die for his Lord. [All the apostles did die because of Christ, except John.]

19. **(In which Peter would die.)** Traditional history says Peter was crucified [upside down] at Rome, and Paul was beheaded there, both about the same time (around 68 A.D.), by Emperor Nero. [Paul was

which Peter would die and bring glory to God.) Then Jesus said to him, "Follow me!"

### Jesus and the Other Disciple

<sup>20</sup>Peter turned around and saw behind him that other disciple, whom Jesus loved—the one who had leaned close to Jesus at the meal and asked, "Lord, who is going to betray you?"

<sup>21</sup>When Peter saw him, he said to Jesus, "Lord, what about this man?"

<sup>22</sup>Jesus answered him, "If I want him to live until I come, what is that to you? Follow me!"

<sup>23</sup>So a report spread among the followers of Jesus that this disciple would not die. But Jesus did not say that he would not die; he said, "If I want him to live until I come, what is that to you?"

<sup>24</sup>He is the disciple who spoke of these things, the one who also wrote them down; and we know that what he said is true.

### Conclusion

<sup>25</sup>Now, there are many other things that Jesus did. If they were all written down one by one, I suppose that the whole world could not hold the books that would be written.

which Peter would glorify God. Then he said to him, "Follow me!"

Peter turned and saw that <sup>20</sup>the disciple whom Jesus loved was following them. (This was the one who had leaned back against Jesus at the supper and had said, "Lord, who is going to betray you?") When Peter saw <sup>21</sup>him, he asked, "Lord, what about him?"

Jesus answered, "If I want <sup>22</sup>him to remain alive until I return, what is that to you? You must follow me." Because of this, the rumor spread among the brothers that this disciple would not die. But Jesus did not say that he would not die; he only said, "If I want him to remain alive until I return, what is that to you?"

This is the disciple who <sup>24</sup>testifies to these things and who wrote them down. We know that his testimony is true.

Jesus did many other <sup>25</sup>things as well. If every one of them were written down, I suppose that even the whole world would not have room for the books that would be written.

a Roman citizen, Peter was not.] **Follow me!** The future had a blessing for Peter, if he "kept the Faith." He did, from this time on!

**22. If I want him to live until I come?** Jesus is saying: "It's none of your business what the future holds for others. You follow me, and let the others take care of themselves!" *Johnson* sees in "until I come," a reference to John staying on earth longer than the others, and "*Christ coming*" to give John the Revelation message. John died about 100 A.D.

**23. So a report spread.** This shows how precisely John remembered what Jesus had said! There can be no question that John died. His grave at Ephesus was well known among the early Christians.

**24. And we know that what he said is true.** Many think these words were written by the church-elders at Ephesus, showing their "endorsement" of all that John writes. *McGarvey* thinks the "*I suppose*" of the next verse implies this verse is an "official statement" in formal language. Compare the introduction to *1 John*.

**25. There are many other things that Jesus did.** Only a small part of Jesus' life and actions are recorded for us. But the sacred historians had no intention of producing an "unabridged cyclopedia." We are given all the *facts* we need to make an accurate choice (*John 20:31*).