

**STUDIES IN THE
GOSPEL OF JOHN**

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THE GOSPEL OF JOHN

¹HISTORICAL BACKGROUND OF JOHN'S GOSPEL

From the time of the Assyrians, when the northern kingdom of Israel was carried away into captivity, to the time of Christ and the early centuries of Christianity, the Jews, with only a brief exception, were almost always under the rule and domination of foreign nations.

There were a number of different types of foreign domination between 722 B.C., when the Assyrians conquered the northern kingdom of Israel, and the time of Christ, but the main ones were:

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| 1. THE ASSYRIANS | 722 to 606 B.C. |
| 2. THE BABYLONIANS | 606 to 539 B.C. |
| 3. THE PERSIANS | 539 to 331 B.C. |
| 4. THE GREEKS | 331 to 300 B.C. |
| 5. THE ROMANS | 63 to 300 A.D. |

During the time of the Jewish Maccabees, from 166 to 63 B.C., there was a time of rebellion by the Jews and temporary relief from foreign domination, but this was put down by the Romans so that, in the time of Christ's earthly ministry, the Jews were again completely under foreign control.

GENERAL RELIGIOUS BACKGROUND OF JOHN

The few hundred years between the beginning of the Babylonian captivity and the birth of Christ are significant because they produced many of the types of people and conditions that both Jesus and his followers would deal with in His earthly ministry and in the spread of the Gospel after His resurrection from the dead and ascension to heaven.

¹ The entire introduction to John is adapted from New Testament Survey by Dr. Merrill Tenney

- 1. We note first that the 70 years of exile, 606 B.,C. to 536 B.C., gave birth to the type of orthodox Judaism that Jesus and His followers would meet in their day. These trends would continue to grow and multiply in the centuries before the actual birth of Christ.**
 - a. Since the temple and the sacrificial system had been destroyed, the exiles congregated themselves into assemblies or “synagogues” for the worship of God, the study of the Old Testament and fellowship. They could not be used for the offering of sacrifices, but they could fulfill every other function of the destroyed temple.**
 - 1) In the centuries that followed, these “synagogues” were established in every place where the Jews would settle. This was true even in Palestine itself where they had the rebuilt temple in Jerusalem but commonly met in the synagogues in their own towns and villages.**
 - 2) Both the Lord and the disciples used these “synagogues” for the proclamation of the Truth and many converts came from them.**
 - b. The captivity also saw the rise of the SCRIBES. Since the priests could not practice their ministries, these Scribes undertook the serious study and copying of the Old Testament. This ministry caused them to be recognized as scholars on the Old Testament and they soon became like the theologians of Judaism.**
 - c. The captivity also produced the “Jews of the dispersion” because many of the exiled Jews never returned to their native land but became permanent residents of the areas where they had been dispersed by the Babylonians, the Persians and others. These “Jews of the dispersion” became the primary objects for witness by the apostles as they labored to spread the Gospel.**
 - d. In the several centuries that followed that original captivity, there was also the rise of the sects of the Pharisees and the Sadducees. These sects were dedicated to the revival of the Jewish people to bring them back to obedience to the Law.**

- 1) **Though both of these sects of the Jews were corrupted in the time of Christ by their selfish legalism and lack of true spirituality, their original purpose of standing true for God still was worthy of attention and respect.**
 - 2) **Both of these sects would prove to be the most bitter and dedicated enemies of the Lord and of the preaching of the Messianic Gospel that He introduced concerning Himself and His purpose in coming into the world.**
2. **We note that God chose exactly THE TIME when the Lord would come into the world to fulfill His Messianic purposes by dying on the Cross for our sins and opening His salvation to all who would respond, whether Jews or Gentiles. SEE: Galatians 4:4.**
- a. **This appearing of the Lord came during the time of the Roman captivity when the Jews were still under the domination of foreigners and enduring difficult circumstances both as individuals and as a nation. However, it was still God's chosen time and could have been a time of great spiritual victory and rejoicing for the Jews if they had responded to it in the spiritual ways God expected and required of them.**
 - b. **This was a time of peace in the world (THE PAX ROMANA), when there were no major wars going on to stop the introduction and spread of the Gospel.**
 - c. **The choosing of this period of time for the life and ministry of the Lord is also especially significant because the Roman Empire extended over the entire civilized world of that day. This meant that the Gospel could be freely carried to all parts of the civilized world by His followers.**
 - d. **If Paul fully carried out his intentions, stated in Romans 15:18-24, to reach as far as SPAIN, then this means that the whole of southern Europe was touched with the Gospel before he died in 66 A.D. Most of Asia had already been reached when he expressed this intention to reach the farther areas of Europe with the Gospel.**

GENERAL INTRODUCTION TO JOHN'S GOSPEL

THE AUTHOR OF THE GOSPEL OF JOHN

- 1. Though the author of this Gospel refers to himself several times as “the one whom Jesus loved” or “that disciple whom Jesus loved,” (SEE: 13:23; 19:26; 20:2; 21:7, 20, 23, 24) the name of the author is never actually given in the book. That statement tells us only that he was one of the twelve disciples and that he was very close in relationship with the Lord.**

- 2. However, we can compare the writing style and word usages in the Gospel of John with that in some of the other writings of John (I, II, III John and Revelation) and see that it is the same man writing in all of these books.**

- 3. Both in the Synoptic Gospels and in the Gospel of John itself, there are enough identifying references to give us a clear understanding that it is John who is being spoken of.**
 - a. We know from The Gospel of Mark that he came from a fishing family and that his family must have been rather wealthy.**

 - b. We also know that he was the brother of James the son of Zebedee, and that the two brothers, together with Peter, were especially favored by Jesus and were given special privileges that the others did not share such as going up on the Mt. of Transfiguration with Him and all.**

 - c. The Gospel of John itself reveals that he was a follower of John the Baptist and that Jesus called him away from John to be His own disciple. (SEE: John 1:35-40).**

 - d. We also notice that his name is mentioned in the first three Gospels twice as much as the other three Gospel biographers combined...eight times in Matthew, eight times in Mark, three times in Luke and then he is**

mentioned in John, without being actually named, thirty-five times.

- e. In the Book of Acts, he is featured very prominently in the first five chapters, together with Peter, as one of the main preachers of the Gospel.

REVIEW OF TIME AND PLACE FOR JOHN'S GOSPEL

1. Since he lived almost to the end of the First Century and wrote most of his books late in that century, most Bible scholars believe that this Gospel of John was the last of the Gospels to be written and could probably be dated as late as 85 A.D.
2. We do not know the place from which he wrote it, but it seems that he never ministered outside Asia itself. Therefore it is possible that he was somewhere in Asia when he wrote this Gospel. Many believe that he was in Ephesus at this time.

THE PURPOSES FOR THE WRITING OF JOHN'S GOSPEL

1. The purposes for the writing of this Gospel seem to be clearly stated in John 20:30, 31, where it is stated, "But these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His Name."
 - a. We notice that the Deity of Christ is the one of the strongest teachings in the Gospel of John. We see this first in John 1:1-14 and we see it again in the entire section between John, chapter 5 and chapter 10 where it is repeated again and again.
 - b. We also notice that the subject of God's salvation and the means of obtaining it is also emphasized throughout the Gospel of John. This subject begins in chapter 1, vs. 12 and is repeated throughout the first twelve chapters.
2. We note also that these two purposes are reinforced by the many miracles/signs of the Messiah recorded in the Gospel of John.

a. Turning water into wine	2:2-11
b. Healing the nobleman's son	4:46-54
c. Healing the impotent man	5:1-15
d. Feeding the five thousand	6:1-14
e. Walking on the water	6:15-21
f. Healing the blind man	9:1041
g, Raising Lazarus from the dead	11:1-44
h. Providing the catch of fish	21:6-11

DISTINCTIVE FEATURES OF JOHN'S GOSPEL

1. **The Holy Spirit led John in being one of the most selective of the four Gospel writers.**
 - a. **It is clear that it is not his purpose to compose an exhaustive biography of the life of Christ, for he leaves out many of the key events and much of the practical teaching of the other four Gospels.**
 - b. **While the other Gospels widely recorded the travels of the Lord with His followers, John sharply limits the movement of Jesus in his ministry to just a few places.**
 - c. **Although the other Gospels are full of parables, there is none recorded in the Gospel of John.**
 - d. **Overall, he narrows the events he includes to those that would best support his two main purposes in writing.**
 - e. **He includes a number of distinctive sermons in this Gospel, including those on the new birth, the water of life, the defense of his deity, the bread of life and many others. On the other hand, he says practically nothing about the Sermon on the Mount (Matthew 5-7) or the Olivet Discourse (Matthew 24, 25), which were two of the most famous sermons the Lord preached.**
2. **From these examples it is clear that every one of the Gospels is inspired by the Holy Spirit and is vital to our understanding of the Life, Teachings and Purposes of the Lord in His incarnation,**

but that the Gospel of John emphasizes certain key Truths that the other Gospels only touch on very lightly. This completion of His life by John gives us everything we need to know about Him.

- 3. The claims of the Lord are uniquely set forth in the seven major statements where Jesus introduces it with the phrase “I AM”.**
 - a. I am the bread of Life 6:35**
 - b. I am the Light of the World 8:12; 9:5**
 - c. I am the Door (of the Sheepfold) 10:7**
 - d. I am the Good Shepherd 10:11, 14**
 - e. I am the Resurrection and the Life 11:25**
 - f. I am the Way, the Truth and the Life 14:6**
 - g. I am the True Vine 15:1**
- 4. We also note that the Gospel of John gives us some of the clearest teachings on the subject of a true spiritual relationship and walk with the Lord Himself, while the other Gospels give us much of the practical teaching on our walk before others in the world.**
 - a. In John 12:20-28, and 44-50. He defines those who truly belong to Him and who are His true followers. Many were crowding around Him and were professing to believe in Him, but, like the “rulers” of the Jews who had professed to believe, they were not willing to confess Him openly and follow Him completely. (SEE: John 12:42, 43)**
 - b. In John, chapters 13-17, He sets forth what constitutes true spiritual walk with Him and how that walk with Him can be maintained and deepened. Compare Luke 9-23-26.**
- 5. We note again that the DEITY OF CHRIST is set forth throughout the Gospel in unmistakable terms. Not only did John’s Gospel set this forth through the Introduction to the**

- a. **The subject of the DEITY OF CHRIST is an essential truth in the Gospel itself, and our salvation is dependent upon His power, ability and position in relationship to God in saving us from our sins.**
 - b. **In his discussions with the Jews, the Jewish leaders clearly understood that this truth was the heart of His teachings, and it was this understanding that caused them to accuse Him of blaspheme against God and to determine to kill Him. (SEE: John 5:18; 10:33)**
 - c. **The Lord Himself, knowing the conclusion the Jewish leaders had reached, never denied His standing as the Divine Son of God. If their charge was not true, then He could have cleared up the matter and removed their animosity toward Him by denying their charges.**
 - 1) **To the contrary, in their presence He repeatedly and strongly taught that they were to regard and honor Him just as they did the Heavenly Father. (SEE: John 5:19-23).**
 - 2) **In their presence He also further emphasized the eternal responsibilities and privileges that belonged to Him as the Divine Son of God. (SEE: John 5:25-29).**
- 6. The Subject of the Holy Spirit is also a Prominent Teaching.**
- a. **From the time when John the Baptist saw the Spirit descending on the Lord (SEE: John 1:32, 33) to chapter 16, where the Lord concluded His teachings on this subject, the subject of the Holy Spirit is one of the key teachings.**
 - b. **In speaking with Nicodemus in John, chapter 3, the Lord teaches the New Birth by the Spirit. (SEE: John 3:3-7)**

- c. In John, chapter 4, when speaking to the woman at the well, the Lord seems to be referring to the Holy Spirit and his presence in the life of the believer. (SEE: John 4:13, 14)
- d. In John, chapter 7, the Lord predicts the coming work of the Holy Spirit after He himself would have ascended back to heaven. (SEE: John 7:37, 38).
- e. In John, chapters 14-16, we find the major sections of teaching on the Holy Spirit in this book. In these chapters, the Lord teaches that there are ten different ministries of the Holy Spirit available to those who have truly believed in the Lord. These ministries will meet the deepest needs of believers as He works in their hearts and lives.
- f. Though there will be many further teachings on the subject of the Holy Spirit in Acts, Romans, I and II Corinthians, Galatians, Ephesians and other books, these teachings in John are unique in their practical application to our lives.

POSSIBLE OUTLINES/DIVISIONS OF JOHN'S GOSPEL

1. Robert Gromacki, New Testament Survey, pgs. 136, 137

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|--------------------------------------|-----------------------|
| I. Christ and Individuals | Chapters 1-4 |
| II. Christ and the Multitudes | Chapters 5-12 |
| A. Christ the Judge | chapter 5 |
| B. Christ the Bread of Life | chapter 6 |
| C. Christ the Divider | chapter 7 |
| D. Christ the World's Light | chapters 8, 9 |
| E. Christ the Good Shepherd | chapter 10 |
| F. Christ the Resurrection | chapter 11 |
| G. Christ the Focus | chapter 12 |
| III. Christ and the Disciples | Chapters 13-17 |
| A. Christ the Servant | chapter 13 |
| B. Christ the Comforter | chapter 14 |
| C. Christ the Vine | chapter 15, 16 |
| D. Christ the Intercessor | chapter 17 |

- IV. Christ and His passion Chapters 18-21
 - A. Christ the Sacrifice chapters 18, 19
 - B. Christ the Victor chapter 20
 - C. Christ the Chief Shepherd chapter 21

- 2. Irving Jensen, Survey of the New Testament, pg. 189
 - I. Essential Identifications Chapter 1:1-4:54
 - II. Growing Conflicts Chapter 5:1-12:36a
 - III. Spiritual Preparations Chapter 12:36b-17:26
 - IV. Crises and Triumphs Chapter 18:1-21:25

- 3. Dr. Merrill Tenney, ²New Testament Survey, pg. 192
 - I. The Prologue Chapter 1:1-18
 - *The Theme Stated: BELIEF
 - II. The Period of Consideration Chapter 1:19-4:54
 - *The Presentation of the Object of Belief
 - A. The Testimony of John's Witness 1:19-51
 - B. The Testimony of Jesus' Works 2:1-22
 - C. The Testimony of Jesus' Words 2:23-4:54
 - III. The Period of Controversy Chapter 5:1-6:71
 - *The Issues of Belief and Unbelief
 - A. The Issues Presented in Action 5:1-16
 - B. The Issues Presented in Argument 5:17-47
 - C. The Issues Presented in Demonstration 6:1-21
 - D. The Issues Presented in Discourse 6:22-71
 - IV. The Period of Conflict Chapter 7:1-11:53
 - *The Clash of Belief and Unbelief

² The outline for the text of John is adapted from New Testament Survey by Dr. Merrill Tenney

A. The Conflict Described	7:1-8:59
1. To the Brethren of the Lord	7:1-9
2. To the Populace in Jerusalem	7:10-52
3. To the Woman Taken in Adultery	7:53-8:11
4. To the Pharisees and the Jews	8:12-59
B. The Conflict Illustrated	9:1-11:53
1. By the Blind Man Restored to Sight	9:1-41
2. By the Discourse on the Shepherd	10:1-21
3. By Strong Argument	10:22-42
4. By the Raising of Lazarus	11:1-53
V. The Period of Crisis	Chapter 11:54-12:50
*The Open Declaration of Belief and Unbelief	
VI. The Period of Conference	Chapter 13:1-17:26
*The Strengthening of Belief	
A. The Spiritual Purpose of the Conference	
B. The Introduction to Servanthood	13:1-13:17
C. The Removal of the Betrayer	13:18-30
D. The Conference With the Disciples	13:31-16:33
E. The Conference With the Father	17:1-26
VII. The Period of Consummation	Chapter 18:1-20:31
*The Foundations of Belief	
A. The Garden Prayer of Preparation	18:1
B. The Betrayal by Judas	18:2-11
C. The Examination by the High Priests	18:12-27
D. The Trial Before Pilate	18:28-19:16
E. The Crucifixion	19:17-37
F. The Burial	19:38-42
G. The Resurrection	20:1-29
VIII. The Period of Conclusion	Chapter 21:1-25
*The Responsibilities of Belief	
A. The Problem of Uncommitted Belief	21:1-14
B. The Cost of Committed Belief	21:15-25

STUDIES IN THE GOSPEL OF JOHN

REVIEW OF THE INTRODUCTION TO THE STUDY

1. HISTORICAL BACKGROUND OF THE GOSPEL OF JOHN

A. Review of the captivities Israel went through before this time.

- 1) God's reasons for their captivities**
- 2) The series of captivities they went through**
- 3) The sufferings they endured during these captivities**

B. The situation of Israel in the time of the coming of Christ.

C. God's Plan For the Coming and Work of the Messiah

- 1) He would meet all the qualifications of the Messiah**
 - a. His background as the Divine Son of God**
 - b. His sinlessness and perfection before God**
 - c. His miracle working power**
 - d. His power, ability and authority to accomplish everything that the Messiah was to do.**
- 2) His purposes in coming into the world**
 - a. To be the Suffering Savior who would be offered as God's sacrifice for the sins of the world Isaiah 53**
 - b. To be the Ruling King who would come and rule over the whole world Isaiah 42:1-4; Mal. 3:1-3**
- 3) The order and timing of the fulfilling of these purposes for His coming into the world.**

D. Why Israel would reject the Suffering Savior in the light of their urgent political circumstances.

- 1) More of a concern for their political situation than for their sinful condition and their needing a Savior.**
- 2) The corrupt religious system of the time when Christ came into the world, with both the priests and the sects of the Jews not in the right relationship with God.**

2. REVIEW OF THE RELIGIOUS BACKGROUND FOR JOHN

A. The rise of synagogue worship during the captivities.

- 1) With the TEMPLE destroyed, the Jews in captivity lacked ways of officially worshipping God and returning to right fellowship with Him. Therefore they organized local meeting places to meet the need of the people for worship and spiritual communication together. These were called synagogues.**
- 2) They did not offer sacrifices in these synagogues, but they met every other need of the Jews. Both the Lord and the disciples used these synagogues for the proclamation of the Truth, and many converts came from them. It was only when the synagogue leaders rejected the Truth that the Lord, in His lifetime, and the disciples in their spreading of the Gospel would leave the synagogues and preach publicly.**

B. The rise of the sects of the Jews called PHARISEES and SADDUCCEES.

- 1) In the beginning, these had a very spiritual purpose and function to bring the Jews back into strict obedience to the Law of Moses and into right relationship with God.**
- 2) In the time of Christ, both of these sects had been corrupted so that they were more models of selfishness and hypocrisy than spiritual examples. They were the main**

**leaders of the opposition to the coming and work of Christ.
SEE: Matthew, chapter 23.**

C. The rise of the SCRIBES.

- 1) The purpose and function of the SCRIBES was to study and copy and interpret the Old Testament Scriptures. This caused them to be recognized as scholars on the Old Testament and to be considered as reliable theologians.**
- 2) Despite their worthy purpose and work in the beginning, these SCRIBES also became corrupted and became more concerned with preserving their positions and authority than in maintaining a true righteous standing before God and in welcoming the Messiah when He appeared. SEE ALSO: Matthew, chapter 23. They joined those sects of the Jews in opposing and denying His ministry and message of salvation through the sacrifice of Himself.**

3. REVIEW OF THE TIMING OF CHRIST'S EARTHLY LIFE.

- A. The Lord's earthly ministry came in the very heart of the rule of the Roman Empire over the Jews. Under the Romans, the Jews had a measure of self-rule, but were still under the authority and laws of the Romans**
- B. Though the Jews more concerned with their freedom from foreign rule than they were about the settling of their sinful and lost condition before God through their promised Messiah, in God's plan this was still the ideal and right time for Christ to come to the earth.**
 - 1) The Roman Empire extended through all of the civilized world of that time in Asia and Europe. This meant that the Gospel could be carried everywhere the authority and rule of the Romans extended**
 - 2) It was also the time of the PAX ROMANA, an extended time of peace in the world. In spite of the destruction of Jerusalem and the time of intense persecution against**

Christians that broke out beginning in about 65 A.D., this time of peace gave the Christians freedom to share the Gospel for more than 35 years after the death of the Lord and the beginning of the spreading of the Gospel.

- 3) If Paul carried out his intentions to reach Rome and Spain (SEE: Romans 15:18-24), this means that most of Asia and much of Europe was reached before Paul died.**

4. REVIEW OF THE MAIN THEMES OF JOHN THAT DISTINGUISH IT FROM THE OTHER GOSPELS.

A. THE DEITY OF CHRIST.

- 1) Though this theme is assumed in the other Gospels and is clearly set forth by the large number of miraculous signs that He did, it is not as clearly taught in the first three Gospels.**
- 2) In the Gospel of John, this is repeatedly stated in the introduction to the book and also is constantly set forth by the Lord in chapters 5-10 of John. His teachings on the subject cannot be interpreted in any other way except that He is the Divine Son of God.**
- 3) We also note that this standing of the Lord as the Divine Son of God is essential if He is to have the power, authority and ability to truly be the Savior of the world.**

B. SALVATION THROUGH CHRIST.

- 1) Dr. Tenney calls the Gospel of John “The Gospel of Belief” because this theme of salvation is so consistently taught and even seems to be the main purpose of the Gospel of John.**
- 2) The Gospel of John makes it very clear that Jesus is the only possible way to heaven and that if lost sinners do not come to Him ALONE for their salvation, they cannot be saved.**

- 3) **Whether Jew or Gentile, they must put aside everything else they are depending on and come to Him. NOTE: Nicodemus, a strict follower of the Law and a teacher of the Jews (SEE: John 3:1-21), and Paul, a strict Pharisee and hater of Christ (SEE: Philippians 3:4-6, 7-9).**

***NOTE: The application of this truth to today, and the various means that people are seeking to use to gain relationship with God...e.g. their church with its sacraments, their strict religious lives, their good works, etc.**

C. THE DOCTRINE OF THE HOLY SPIRIT.

- 1) **Throughout the Gospel of John, this theme appears. The Lord not only emphasizes the various ministries of the Holy Spirit when He would come into the world, but also emphasizes the timing of His coming.**
- 2) **We see this teaching on the Holy Spirit in John, chapters 3, 4, 7 and 14-16. In chapters 14 to 16, for instance, the Lord lists ten different ministries of the Holy Spirit in the lives of believers. The earlier chapters mainly had to do with His ministry in salvation itself.**
- 3) **In John 7:37, 38, it teaches that the Holy Spirit would not come until the Lord would return to heaven.**

D. THE NATURE AND RESPONSIBILITIES OF THE CHRISTIAN LIFE.

- 1) **This teaching is especially found in chapters 14-16.**
- 2) **In chapter 14, the Lord stresses the importance of their close relationship with Himself and their obedience to His Word.**
- 3) **In chapter 15:1-10, the Lord emphasizes the nature of their daily walk with Him, and in chapter 15:11-16, he emphasizes the responsibilities of their walk in the world.**

STUDY OF THE TEXT OF JOHN

I. THE PROLOGUE OF THE GOSPEL OF JOHN 1:1-18

A. THE ETERNAL WORK OF CHRIST 1:1-5, 9-14

- 1. Contrary to the claims of liberals and the false cults, the one identified as ‘THE WORD’ is the Lord Himself. This is proven by v. 14 which states that the one called ‘THE WORD’ is the same one who “became flesh and dwelt among us.” This term is simply another name or designation for the Lord.**
- 2. Therefore, He is first of all designated as being God in every sense of the word.**
- 3. Every work accomplished by “THE WORD” is therefore the work of the Lord in His eternal position as the Divine Son of God, an equal member of the Godhead together with the Father and the Holy Spirit. In this passage, it especially mentions His work in creation.**
- 4. He also possesses LIFE and that LIFE is the light of men which darkness could not overcome.**
- 5. The majority in the world would not receive Him, but those who did receive Him received eternal life from Him.**
- 6. When He came into the world, the glory of His position as God the Son was clearly made evident, and all that He did in life proved and reinforced this truth.**

B. THE POSITION AND WORK OF JOHN THE BAPTIST

- 1. Both in this section of Scripture and in the entire section through chapter 3 of John, the ministry and work of John the Baptist is revealed. That work had a vital part in preparing the hearts of those who came to Him for the life and work of the Lord Himself. He also had a vital part in actually introducing the Lord when He appeared for baptism.**

2. PREDICTIONS ABOUT JOHN

- a. The Old Testament** **Isaiah 40:3; Malachi 3:1
Matthew 3:3; Luke 3:4-6**
- b. The Gospels** **Mt. 3:1-3; Luke 1:13-23**

3. THE STATED PURPOSE AND WORK OF JOHN

- a. To prepare hearts for Christ's
appearing.** **Isaiah 40:3; John 1:19-23**
- b. To introduce Christ
to the people.** **John 1:25-34**
- c. To prepare some of
the future disciples of
Christ spiritually.** **John 1:35-51**
- d. To introduce the future
salvation Christ would
make possible through
His death.** **John 1:29-36**

4. HIS IMPACT/FAME/REPUTATION

- a. Many thousands came
to hear him** **Mt. 3:5, 6; Mk.1:4, 5; Lk.3:10-15**
- b. He had authority to defy
Jewish leaders.** **Mt. 3:7-10; Lk. 3:7-9; Jn. 1:19-27**
- c. He ministered to all types
of people in society.** **Lk. 3:10-15**
- d. The Jewish leaders feared
to offend his followers.** **Lk. 20:1-8**
- e. His legacy lived on after
introducing Christ.** **Lk. 7:18-23; 24-29**

5. HIS COMPARISON OF HIMSELF WITH CHRIST

- a. He was not the Light; only a witness to the Light. Jn. 1:6-8; 1:15-18**
- b. He did not rank himself with Jesus at all. Jn. 1:15-18**
- c. He would depart from the scene after completing his work so that all glory would belong to Jesus. Jn. 3:25-31**
- d. He humbly accepted his role as the preparer for The Lord. Jn. 3:27-36**
- e. He died as a willing martyr for the Lord without ever denying his spiritual role and the message God had given him. Matthew 14:1-12**

II. THE PERIOD OF CONSIDERATION 1:19-4:54

A. THE TESTIMONY OF JOHN'S WITNESS 1:19-51

- 1. His witness to the challenging Jewish leaders 1:19-28**
- 2. His witness to the public about the Divinely appointed sacrificial purpose of Christ's ministry 1:29**
- 3. His witness to the future disciples of Jesus about the same Divinely appointed sacrificial nature of Christ's ministry 1:36, 37**
- 4. The implied influence he had on other future followers of the Lord by his faithful witness concerning Christ. 1:38-51**

B. THE TESTIMONY OF JESUS' WORKS **2:1-22**

1. The changing of water into wine **2:1-12**

- a. This is the first public miracle in his own home territory**
- b. Although his mother had a small part, the miracle was altogether under the leadership and control of the Lord**
- c. Although this miracle did not occur in Nazareth, there were undoubtedly some, including his own brothers and sisters, from his own village who witnessed it. This would have made an impact on them.**

2. His actions in the Jerusalem temple **2:13-17**

- a. We note that this is the first of two important occasions when the Lord carried out this vital action in publicly asserting His position and authority as the Promised Messiah. He both opened and closed His earthly ministry by this bold affirmation and demonstration of His rights as the Messiah. The final occasion was just a few days before His crucifixion on the day of His triumphal entry into Jerusalem. SEE: Matthew 21:1, 13; Mk. 11:15-19.**
- b. His strong actions and words of rebuke to the Jewish leaders in the Temple were a strong affirmation both of His nature and of His position of authority as the Divine Son of God.** **2:13-17**
- c. The conditions in the temple that He condemns are an indication of the corrupted nature of the Jewish religion in those times.**
 - 1) Such greed and the lack of a holy atmosphere in the Temple would have been reason enough**

for God to have permitted the Temple to be destroyed in Old Testament times.

- 2) The priests and Jewish authorities were doing nothing to stop these practices and perhaps may even have profited from them.**
 - 3) In the New Testament, there is no indication that the Old Testament presence of God in the Holy of Holies was now in this Temple rebuilt under Herod, though the Lord does call this Temple “My Father’s House”.**
- d. According to the Jewish traditions, only a special prophet or another special representative of God had the right to deliver a public rebuke of the Jewish authorities, either religious and secular, or correct some of their practices. Even then, that person had to prove the authority that God had given him. Jesus boldly begins His ministry by asserting that He had that authority to take such actions.**
- e. Even though it was not understood by the Jewish authorities, His defense of his actions by the prediction concerning his coming resurrection was the strongest defense of Himself. 2:19-22**
- 1) That miraculous event, to take place three and a half years later, would be the final proof that He is indeed the promised Messiah. Though his miracles would seem to be sufficient proof, the final victory over death would be the final confirmation of His nature and position.**
 - 2) We note that the Apostles, in fact, included the resurrection many times in their sermons to the unbelieving Jews to prove the authenticity of the Gospel. SEE: Acts 2:29-26; 3:15; 4:10; 5:30-32**

- 3) This is also the emphasis of I Corinthians 15:4, 12-19-22 where the assurance of their faith in Christ and of their salvation in Him was based upon the certainty of His resurrection from the dead.

C. THE TESTIMONY OF JESUS' WORDS 2:23-5:54

1. Those who believed on Him in Jerusalem. 2:23-25

- a. These professing believers seemed to have been like countless others who would later also profess to believe in Him because of the miracles that He did or because they thought that they could receive some special material or earthly benefits from Him, but who would either turn back later when He was opposed by the Jewish authorities or would refuse to profess Him openly and follow Him. SEE: John 6:66-69; 12:42, 43.
- b. Because of the questionable nature of their belief, the Lord did not trust their professions of faith or commit to them as they took their stand as His followers. Their belief would still have to be tested to determine if it was real.
- c. There are many parallels between these early ones who professed to believe and people today whose "belief" is either not from the heart or is very shallow and lacks the conviction about going all the way with the Lord. People today can have the same false motivations for believing.

2. His words with Nicodemus 3:1-21

- a. Though some Bible teachers would end His conversation with Nicodemus at vs. 12 of this chapter and attribute the rest of the passage to John, the context seems to clearly indicate that their conversation continued through the entire section, ending at vs. 21.

- 1) **This is important, for it means that Nicodemus not only was taught concerning the New Birth, but he was also given the full truth concerning HOW that New Birth could come.**
 - 2) **He was also given the full truth of the consequences for those who did not find the New Birth by coming to Him in full belief and trust.**
- b. Nicodemus was not only an important member of the ruling body of the Jews, the Sanhedrin, (SEE: John 7:50-52), and possibly a devout Pharisee, but he was also a teacher of the Jews which meant that he was a model and example to them of strictly believing and obeying the Law.**
- c. Unlike other religious leaders who would later approach the Lord with questions seeking to trap Him into saying things they could later charge against Him, Nicodemus seems to have sincerely approached the Lord to find out the nature of His teachings and the value of those teachings.**
- 1) **His attitude seems to have been one of deep respect with a desire to learn from Him.**
 - 2) **It is possible that he was one of those who had witnessed the cleansing of the Temple in chapter 2 and sincerely wondered if perhaps Jesus was really the promised Messiah.**
- d. Nicodemus's life and approach to the Lord parallels that of Paul in Philippians 3:4-6. Both of them believed that they would be accepted by God as righteous on the basis of their strict and "blameless" (SEE: Philippians 3:6) obedience of the Law.**
- 1) **In His teaching on the New Birth (SEE: 3:3-7), the Lord is emphasizing that no one, no matter how "blameless" they may feel themselves to be**

under the Law, can be accepted by God on the basis of their good works or “blameless” life.

- 2) They are still lost sinners (SEE: Romans 3:9-18) needing cleansing from their sins and can only be accepted by God on the basis of faith in Christ and the New Birth that comes as a result.**
 - 3) That New Birth will be based upon the Person and work of the Lord Himself (SEE: 3:14-16) and upon their putting aside of every human effort to obtain righteousness and coming to Him in complete faith and trust. (SEE: Philippians 3:7-9). Having trusted the Lord as their Savior, Only then could they would then experience the new birth by the Spirit of God.**
- e. In His final teachings to Nicodemus (SEE: 3:17-21), the Lord distinguishes between the results for those who truly believe and those who do not truly believe.**
- f. It seems that Nicodemus finally became a true believer and follower of the Lord.**
- 1) In chapter 7, vs. 50-53, he became a defender of the Lord before the Sanhedrin. It is possible that he was still contemplating putting his faith in Him, but was very sympathetic to the Lord and desirous of relationship with Him. Chapter 3 had ended with no indication of this.**
 - 2) In chapter 12, vs. 42, 43, he may have been numbered among those “rulers” who believed in Him, but feared to confess Him openly.**
 - 3) In chapter 19, vs. 38-42, he joined Joseph of Arimathea in burying the body of the Lord. Joseph is noted as a “disciple of Jesus” (v. 38), and it seems sure that Nicodemus also now took that stand. what they did would have been witnessed by many,**

including other rulers of the Jews, and so they seemed unashamed to do it.

3. His testimony before John the Baptist 3:22-36

- a. Knowing that John was still there witnessing and baptizing, Jesus now comes to the same area where John is and openly baptizes those who want to follow Him. Many are leaving John to follow Him.**
- b. It is clear that the Lord deeply respects John (SEE: Luke 7:26-28) and would never purposely offend him, but He is indicating to all that John's purpose has been fulfilled now that He Himself has come, and that John would no longer be the prominent one sought by the crowds.**
- c. In this section, John also testifies to the same thing (SEE: 3:23-36) as he exalts the Lord and speaks of his own fulfilled purpose in going before the Lord to prepare His way. His purpose now is to have the Lord "increase" so that he might "decrease" (vs. 30). There is no jealousy on John's part, but rather a willing acceptance of all that the coming of the Lord has meant and how it would affect his own life and ministry.**
- d. John (SEE: 3:34-36) then states not only who Jesus is and where He has come from (SEE: vs. 34, 35), but also emphasizes the choices that people must make about Him and the consequences they face if they make the wrong choice (SEE: v. 36b)**

4. His testimony to the woman of Samaria 4:1-44

- a. We note that the Jews customarily would not travel through Samaria because of their hatred for the Samaritans due to their history in the northern kingdom of idol worship, their total departure from the true worship of God and their intermarriages with the peoples around them. Instead, the Jews from Judea would take the longer route to Galilee by traveling up the Jordan River Valley.**

b. On this occasion, John 4:3 says that the Lord “needed to/had to pass through Samaria.” This means that the Lord deliberately chose this route to Galilee. His disciples had to go with Him. He had a clear purpose in going there and a clear knowledge of what He would accomplish while there. His manner in going even expressed urgency in fulfilling His purposes there.

1) We can imagine that the disciples did not willingly go with the Lord and must have been anxious to leave that place during the entire time they spent there. They would have had the same prejudices against the Samaritans as their fellow Jews.

2) Therefore, we can see how this visit and the inclusion of the disciples in the witness there was necessary to help prepare them for the time when Philip would be sent there to give the Gospel (SEE: Acts, chapter 8:1-13), Peter and John would go up there to assist him (SEE: Acts 8:14-25), Peter would go to Cornelius and the Gospel would later spread to all of the Gentile areas in Asia as well. This visit would challenge and correct them in their attitudes and prejudices toward the Samaritans.

c. The main purpose of His visit was to introduce Himself as the Promised Messiah and Savior of the World to these pagan Samaritans.

1) He carries this message first to the most openly sinful person among them, the woman at the well. To her He declares that belief in Him would bring true spiritual water to her life and that all her spiritual needs could be met. In the testimony she later gives to the people of the town, it seems that she had just believed that He was the Christ, the promised Messiah.

2) As the woman went to tell the people of the town about His coming and the message she had heard from Him, Jesus deals with the impatient disciples.

a) It is here that He gives the first of the series of “GREAT COMMISSIONS” to them. (SEE ALSO: Matthew 28:18-20; Mark 16:15-18; Luke 24:44-49; John 20: 21; Acts 1:7, 8).

These commands of the Lord will be their future constant reminder as they face intense opposition and persecution in fulfilling His purposes for reaching the world with the Truth.

b) It is significant that the first of these is given in this particular setting, and that He is directing them to look first at the people of this area as they are streaming out of the village toward them. In their minds and hearts, these pagan people would be the most difficult and unlikely people to reach. He is reminding them that ALL peoples need the Gospel and that no one is excluded from His burden for the salvation of the world.

3) He then shared the message with the people of the town after the woman went back with the news about Him, and they eagerly came out to meet Him. When the townspeople came out and heard Him speak, they begged him to stay and teach them further for two additional days. Many of them also believed on Him.

4) Apart from the disciples themselves, this is perhaps the first genuine fruit of His ministry, for, as we have noted, the believers in chapter 2:23-25 seemed to have had the wrong motives in their expressions of belief and may not yet have been true believers.

5. His testimony to the royal official 4:45-54

a. As He leaves Samaria to enter Galilee, we note first of all the reception that the people of Galilee now give Him. After the turning of the water into wine, there had been no great reaction from them. However, many of them had gone to Jerusalem at the time when Jesus cleansed the Temple and had his first dispute with the Jewish leaders (SEE: chapter 2, vs. 13-22) and they seem to have been deeply impressed by what he had done and His claims about Himself. The text does not say that they were true believers, but it indicates that they were hungry to learn more from Him.

b. It is in this atmosphere, in Cana of Galilee where he had first turned water into wine, that the royal official approached

- a. **They could not dispute with Him about the authenticity of the miracle, for the man had clearly been lame and was miraculously healed.**
 - b. **Rejecting the possibility of believing in Him, they turned instead to the technicality of the TIMING of the miracle. In their unbelief, they accused Him of breaking the sacred Sabbath in performing it. (5:10-16)**
 - c. **This accusation was clearly hypocrisy on their part, for Jesus on at least one other occasion (SEE: Luke 6:6-11; 14:1-6) had pointed to the fact that they were willing to work to rescue animals on the Sabbath and did not consider that a breaking of the Sabbath. How much more important it was to deal with humans with physical needs.**
- 3. The Jewish leaders also faced the fact that, unless they could stop the growing popularity of Jesus and successfully refute His claims concerning Himself, both the lame man who had been healed and the crowds who had witnessed the healing would spread the news about Jesus far beyond that setting. Then, it would be almost impossible to stop Jesus and destroy His influence.**

B. The Issue Made Clear By Claims About Himself 5:17-47

- 1. His claim of a Divine relationship with the Father 5:17-24**
 - a. **He is claiming to be working just like the Father. 5:17, 18**
 - 1) The Jewish leaders clearly understood the significance of what He said and took it as blaspheme against God because He was making Himself equal with God the Father.**
 - 2) Under Jewish law, such a statement would be worthy of death when it is made by a mere human.**
 - b. **He is claiming that He has an exclusive intimate relationship with the Father and shares everything with Him. 5:19, 20**
 - c. **He is claiming that life and judgment belong to Him 5:21, 22**

- d. He is claiming that He is deserving and worthy of receiving from all mankind the SAME honor they give to the Father 5:23
 - e. He is claiming that He brings eternal life 5:24
 - f. He is claiming to have the power to raise the dead 5:25
 - g. He is claiming that He has life in Himself just as the Father has life in Himself 5:26
 - h. He is claiming that the Father has given Him the authority to execute judgment. 5:27
 - i. He is claiming again that He has power to raise the dead. 5:28, 29
2. He identifies FIVE MAJOR WITNESSES to His own Person and to the Truth that He is proclaiming about Himself. 5:30-47
- a. He is showing that He meets the test that something can only be confirmed if there are two or more witnesses to it. 5:30, 31
 - b. THE FIVE MAJOR WITNESSES
 - 1) The witness of JOHN THE BAPTIST 5:32-35
 - a) John's witness before the appearing of Christ
SEE: Mt. 3:1-12; Lk. 3:1-18; Mk. 1:2-8; John 1:6,7, 19-28
 - b) John' witness at the baptism of Jesus
SEE: Mt. 3:13-17; Mk. 1:9-12; Lk. 3:21, 22; John 1:29-36
 - c) John's witness following the beginning of Christ's ministry
SEE: John 3:26-36
 - 2) The witness of the WORKS that He has done 5:36
 - 3) The witness of THE FATHER Himself 5:37, 38

a) **At the birth of the Lord, the Father sent angels, speaking on His behalf, to prepare for Christ's birth.**

SEE: Matthew 1:18-24 Speaking to Joseph

Luke 1:5-20 Speaking to the priest, Zacharias

Luke 1:26-38 Speaking to Mary

Luke 2:8-14 Speaking to the shepherds

b) **The Father directly spoke three times from heaven in the presence of other people affirming both His relationship with the Son and their duty to obey Him.**

SEE: Luke 3:21, 22 At His baptism

Luke 9:34, 35 At the Transfiguration

John 12:28 When He prayed

4) **The witness of THE SCRIPTURES (SEE: Genesis 3:15; Deut. 18:15-19; Isaiah 53) 5:39-44**

5) **The witness of MOSES (SEE: Deut. 18:15-19) 5:45-47**

C. The Issue Made Clear At the Feeding of the 5000

1. **This miracle involved the actual CREATING, from that small amount given by the boy, of enough bread and fish to feed the vast multitude of people with large quantities of food left over.**

2. **This miracle in Galilee, followed later by the feeding of the 4000 (SEE: Matthew 15:29-39; Mark 8:1-10), was important, for those who experienced this feeding and would testify about it to countless others was a vast multitude of people perhaps totaling close to 10,000 people when women and children are included. With the testimony of such a vast multitude of people, there could be no denying of this miracle.**

a. **As was true with his other miracles (SEE: John 3:23-25), there was the danger that people would draw the wrong conclusions and believe in Him with the wrong approach and for wrong reasons.**

1) **The conclusion of many would be that belonging to Him would mean prosperity and the rich supply of every human need.**

- 2) Such “believers” could not be trusted to have true heart faith in Him and the willingness to be all that He wanted them to be and to follow Him with all their hearts.
 - b. Though the testimony of those who had been fed would be a convincing proof of His Divine power, we do not hear of converts coming from this event. Thus far, only the royal official and his family seem to be true converts in Galilee (SEE: John 4:53)
3. The miracle of Jesus walking on the sea. Mk.6:45-52; Jn. 6:16-21
This is one of several miracles that took place on the Sea of Galilee. On a previous occasion (SEE: Mark 4:35-41), He had stilled a storm that threatened their boat on this same sea. At that time, the disciple testified to His power over the wind and the waves.
 - a. At this time, the disciples themselves did not clearly understand the real issues involved in His miracles. John testifies that, at this time, their hearts were “hardened” (SEE: Mark 6:52).
 - b. It seems that they, like the multitudes, were following Him for the wrong reasons, and He would later demand that those wrong reasons be recognized and corrected. SEE: Luke 9:23-26; 57-62
 - 1) They not only seemed to enjoy the comfort of His miraculous provision for them, but they also later twice manifested a selfish spirit of contending for favored position in following Him. SEE: Luke 9:46; Luke 22:24.
 - 2) James and John even had their mother come and intercede for them concerning this. SEE: Matthew 20:20-24.

4. His Claims to Being the “Bread of Life” John 6:22-58

- a. This is the first of His seven distinctive uses of “I AM ‘ Though some attach a deep theological meaning to these words, linking them with the title God gave to himself when Moses questioned Him (SEE: Eso. 3:13-15), the words seem rather to be linked to a strong assertion by the Lord of His unique place and ministry as the Divine Son of God in each case where He uses the term.

- b. This teaching is directed especially toward those, including His followers, who were directing their attention only to the provision of the physical bread and were ignoring the spiritual implications of it. Jesus directed their attention to the fact that it was the BREAD OF LIFE HIMSELF who had created the physical bread for the multitudes and that His spiritual identity and the meeting of their deep need for spiritual things was far more important than the meeting of their physical needs.**
- c. His teachings concerning Himself as the Bread of Life 6:22-59**
- 1) Their goal in life is not be that of setting their hearts on the physical bread and what that represents in the world, but rather on the spiritual bread that brings eternal life which can only come from Christ on whom God has “set His seal”. 6:22-27**
 - 2) God’s highest WILL for them is that they believe in the One whom God has sent 6:28, 29**
 - 3) The greatest SIGN that God could give to them is the Lord Himself Who has come down from heaven 6:30-33**
 - 4) Their plea for Him to always give them that bread may be similar to the plea of the woman at the well who wanted the water that never would be exhausted (SEE: John 4:13-15), but who did not really grasp what He was referring to and thought that she would simply not have to draw for the physical water at the well again. 6:34**
 - 5) The Lord explains the Truth about the Spiritual Bread 6:35-58**
 - a) He emphasizes for them that the “bread of God” is strictly spiritual in nature and is from heaven not from earth 6:35**
 - b) He tells them that if they are truly of the Father, they will come to Him (the Lord) and that no one can belong to the Father or have eternal life who does not first belong to the Son. 6:35-40**

- c) **He deals with their complaints about His claims and teaching (SEE: John 6:41, 42), by teaching that not only is He the Bread from Heaven, but that their failure to truly believe in Him is that they have never really been DRAWN to Him by the Father. In other words, they are living far from the Father in their unbelief and that is why they cannot come to Him. 6:41-50**
- d) **He uses the allegory of EATING HIS FLESH AND DRINKING HIS BLOOD which some have interpreted to represent the Catholic Church doctrine of “transubstantiation”...that the wafers and the juice actually turn into the Body and Blood of the Lord at the time of the taking of this sacrament. 6:51-59**
- (1) **This would contradict the teaching of the Lord Himself, for He clearly taught that the eating of the bread and drinking of the juice at the Lord’s Table was only a “REMEMBRANCE” of His death. SEE: Luke 22:19; I Corinthians 11:24, 25.**
 - (2) **The actual teaching of the Lord, in using this allegory, is that those who want eternal life must come to Him with all their heart and put their lives completely in His hands. They will completely accept and identify with His death for them and will partake of its benefits of forgiveness of sins and eternal life. They will have no doubts and reservations in coming to Him.**
 - (3) **This passage relates to the teaching of Romans 13:14 which states that we are to “PUT ON THE LORD JESUS CHRIST.” He is our only means to eternal life and relationship with the Father, and we are to completely identify with Him alone for this result to come to pass.**
- e) **We note that vs. 59 says that this was taught in the synagogue.**
- d. **Dealing With His Troubled Followers (“disciples”) 6:60-71**
- 1) **We note that His teachings on His claims about coming from heaven and being “THE BREAD OF LIFE” became a major test for some of his closest followers. 6:60, 61**

- a) **Apparently, in addition to the twelve that he had chosen, there were a number of others who seemed loyal to Him and followed Him in His travels.**
 - b) **In this situation, where some were complaining that His teaching was just too difficult for them either to believe or follow, there was the danger that not only would some of these other followers leave Him but that their doubts would also affect the twelve He had chosen and some of them might leave.**
- 2) **Rather than softening or compromising His teachings, the Lord follows His previous teaching with teaching concerning His return to heaven and the challenge that only those who were truly approved by the Father would come to Him. He had known all along who among them were not true believers and even who would eventually betray Him, and used this opportunity to challenge them. 6:62-65**
 - 3) **As the result of this repeating of His claims and the challenge He gave to His followers, many of those followers left Him entirely and had nothing more to do with Him (SEE: vs. 66).**
 - 4) **The Lord now directly challenges the remaining twelve as to whether they also would go away. He is demanding from them not only a commitment to Him, but He is also demanding a clear statement from them as to where they stand in their FAITH. Peter, as their spokesman, gives a clear answer to both demands. 6:67-69**
 - 5) **This chapter closes with the warning of the Lord that one of them, in spite of this declaration of their faith in Him, is from the devil and will be His betrayer. Though the others did not understand it at the time, that one was Judas. 6:70, 71**
- e. **As we look back through this long chapter, we can see that one of the main purposes of the Lord was to separate the true believers from those that were not. He is concerned about people who have professed to believe or who have become followers but who really in their hearts are not true believers and are following Him for selfish or worldly reasons. He is concerned about the same thing today and looks for true believers and true followers.**

IV. THE PERIOD OF CONFLICT **7:1-11:53**
***The Clash of Belief and Unbelief**

A. THE CONFLICT DESCRIBED **7:1-8:59**

- 1. To the brothers of the Lord** **7:1-9**
 - a. The Lord had been in Galilee because it had not been safe for Him to be in Judea.**
 - b. It was the Feast of the Booths and His brothers were urging Him to go down to Jerusalem with them. Since they were unbelievers and even somewhat skeptical of Him (SEE: Matthew 12:46-50; Mark 3:21), it is possible that they were mocking Him as they made this suggestion.**
 - c. The Lord did not yield to their suggestion and pointed out that the conflict with His enemies was really a conflict over good and evil as these enemies hated His message against the evils of His time.**

- 2. To the populace in Jerusalem and Jewish leaders** **7:10-52**
 - a. As the Lord finally arrived for the Feast, there was a lack of harmony among the people concerning Him, with mixed reactions concerning Who He really was and also whether they would be willing to take an open stand concerning Him. 7:10-13**
 - b. In this atmosphere of doubts among the people and the hostility of the Jewish leaders, the Lord stood in the Temple and openly proclaimed His relationship with the Father and the real source of the message that He was so openly proclaiming 7:14-18**
 - c. The Lord openly spoke against their doubts and condemned their hypocrisy concerning the Sabbath. 7:19-27**
 - d. Again, the Lord spoke of His relationship with the Father and the fact that He comes from Him and will go to Him. 7:28, 29**

e. He now has open conflict with the Jewish leaders 7:30-53

- 1) As the crowd begin to take sides about Him, the Jews determine to seize Him and send officers to arrest Him and bring Him to them for trial. 7:30-32**
- 2) As the people question His statements about Himself and His future with the Father, the Lord stands and proclaims the results that will come, including the future ministry of the Holy Spirit in their lives, if they will truly believe. 7:33-39**
- 3) Due to the uncertainty about Him, the officers themselves have doubts about seizing Him and return to the Jewish leaders without Him. 7:40-49**
- 4) The Council of the Jews is divided as NICODEMUS takes a stand by cautioning them about taking action. 7:50-53**

3. To the woman taken in adultery 8:1-11

- a. As Jesus comes down from the Mt. of Olives, the next morning the Jews test Him and His adherence to the Law of Moses by bringing a woman taken in adultery. The Law is very clear what should be done with such a person, and, if Jesus denies the action the Law requires, they would have a case against Him. 8:1-5**
- b. Because of their hypocrisy and unworthiness before God, the Lord challenges their right to cast the first stone against her as the Law commands. None of can meet the test and the Lord releases the woman by telling her to “sin no more.” 8:6-11**
- c. We note that the Lord is not condoning her sin, but is simply exposing their false motivations in even bringing her to Him. He is also equating the sins of their hearts as just as worthy of condemnation as the sin she committed.**

4. To the Pharisees and Jews in direct confrontation 8:12-59

- a. The Lord begins this confrontation by revealing how far they are from the Truth that He is proclaiming and from God Himself as**

they reject the One whom God has sent and the danger they face if they continue on this path. 8:12-36

- 1) He continues to strongly proclaim that He is the only means of anyone receiving Light and Salvation and that this has been in the direct will of the Father.**
 - 2) He also makes it clear that they are thinking only in earthly terms and have no relationship at all with the thinking of God and with spiritual things, and that they will die in their sins if they continue to reject Him and the Truth that He proclaims. SEE: 8:23, 24**
 - 3) We note in this section that their questions and their accusations are becoming more and more bitter as He speaks to them, and that they have completely rejected both the Lord and His message.**
- b. The Lord now makes the strongest possible accusation against them by openly saying that they have no place at all with God and His Word and that, actually, their Father is the DEVIL rather than God. 8:37-47**
- 1) These words would be the most offensive and insulting words that they would ever hear, and especially would they be offensive when delivered in the presence of those of the populace who were standing by listening to that exchange between them.**
 - 2) His words would even put their very position in danger, for, if the people believed them, no one would respect or follow their leadership anymore.**
- c. In answer to this charge by the Lord, and His later statement proclaiming that He existed before Abraham (SEE: 8:58), the Jewish leaders now openly condemn Him and finally pick up stones to stone Him to death. Even without waiting for a trial before Roman authorities, they have decided to take matters into their own hands and kill Him. 8:48-59
SEE ALSO: Acts 7:57-60, the stoning of STEPHEN.**

B. THE CONFLICT ILLUSTRATED

9:1-11:53

1. By the Blind Man Restored to Sight.

9:1-41

- a. **As was true with the other miracles He performed, no one could deny the true physical condition of the one being healed. The man was clearly blind and had been in this condition since his birth. From a physical standpoint, his condition was hopeless and he could only be healed by a miracle from God. 9:1-7**
- b. **His neighbors and the Pharisees could not deny his healing from his hopeless condition. They could only either express doubt about his identity OR portray the miracle as something other than coming from God. The latter approach was the one that the Pharisees used. 9:8-29**
 - 1) **The Pharisees first sought to slander the Lord Himself by accusing Him of breaking the Sabbath, of being a “sinner” and declaring that He had no credentials to do this. 9:8-16**
 - 2) **Then the Pharisees sought to threaten his parents to force them to deny his hopeless condition and the possibility of a miracle having been performed. 9:18-23**
 - 3) **Then, they put pressure on the former blind man himself with threats, casting him out of the synagogue and casting down his character. 9:24-29**
- c. **The former blind man, in the midst of all the threats of the Pharisees, was unwavering in his account of his healing, and maintains that this miracle is indeed from God and that the Lord Himself is from God. 9:30-34**
- d. **As he meets with the Lord again, the former blind man becomes a true believer and worships the Lord. 9:35-38**
- e. **Jesus closes this episode of healing and the problems with the unbelieving Pharisees by challenging the Pharisees concerning their self- inflicted spiritual blindness. 9:39-41**

- 2. By the Discourse on the Shepherd and the Door. 10:1-21**
- a. This passage is a carryover from His discussions with the Pharisees in chapter 9, vs. 39-41. In that passage He had pointed out their spiritual blindness and that this spiritual blindness was of their own making (“that those who see may become blind”).**
- 1) In this passage he will picture these Pharisees as the false shepherds who have no right to shepherd the sheep and are not even known and accepted by the sheep. SEE: 10:5-8**
- 2) He will further picture them in the illustrations He uses of the “thieves and robbers” and “the “hired hand”. These would be those who would either treat them badly or would betray them by not properly caring for them. These illustrations clearly seem to be directed toward these Pharisees. SEE: 10:1, 8, 10, 12, 13**
- b. We note the Lord’s description of Himself as Shepherd and Door.**
- 1) He opens this section with the illustrations both of the thief and of the true shepherd. 10:1-5**
- a. The thief enters illegally, but the shepherd comes in by the door of the sheepfold 10:1, 2**
- b) The sheep are afraid of the thief, but they welcome the shepherd who knows their names and willingly follow him. 10:3-5**
- c) The sheep are his own and he goes before them to lead them out into the pasture because they know his voice and trust him. 10:4**
- 2) Everything He has said in his illustration about the shepherd exactly describes the Lord as THE TRUE SHEPHERD. 10:6-21**
- a) He first introduces the second “I AM” in this Gospel, when He asserts that HE is “THE DOOR OF THE SHEEP” There is no other door for the sheep to use to enter into relationship with God and into the security of the spiritual sheepfold. If they were to seek to enter by any other way, they would never find it. He asserts this twice. 10:9**

- b) **In contrast to the thief (the religious leaders like the Pharisees), He has come that the sheep might have life. 10:10**
- c) **He then introduces the third “I AM” in this Gospel, when He further asserts that He is also “THE GOOD SHEPHERD who lays down His life for the sheep.” 10:11, 14-18**
- (1) **He knows intimately His own sheep and they know Him JUST AS He Himself is known of the Father and He knows the Father. This analogy is to give us the SURETY of our relationship with Him as His sheep. 10:14, 15**
- (2) **He will make any sacrifice for His sheep even to the laying down of His own life for them. 10:15**
- (3) **Besides these sheep (the Jews), He has also other sheep that are not of that sheepfold (the Gentiles) and those also He must bring so that they (Jews and Gentiles alike) will become one fold. SEE ALSO: Ephesians 2:11-3:12 10:16**
- (4) **He repeats the promise about the laying down of His life for the sheep, BUT this time he includes His resurrection (“authority to take it up again”) from the dead. Both are within His power. 10:17, 18**
- d) **This section ends with disagreement among those who had heard these words of the Lord, with some saying that His voice was that of a demon or an insane person, while others were saying that a demon could not have opened the eyes of a blind person. 10:19-21**
3. **By Strong Arguments With His Jewish Opponents 10:22-42**
- a. **Their refusal to accept His WORKS (SEE: John 5:36) as proof that He is the Messiah shows that they are not at all His sheep and will receive none of the eternal benefits He gives. 10:22-30**

- 1) They confronted Him during the Feast of Dedication, the time of remembering the rededication of the Temple under the Macabees (166+ B.C.) after a sow had been offered on the altar.
- 2) As they demanded that He tell them plainly that He was the Christ (10:24), Jesus pointed to His WORKS as the clearest proof that He was the Promised Messiah (SEE: 5:36; 10:25). It is clear that no matter how much proof He has offered them, their hard hearts would still not believe. They are only interested in trapping and convicting Him, so He refuses to yield to every question they ask and will give only this reply.
- 3) Jesus then introduces the subject of those who are truly His sheep and can partake of the eternal benefits that He offers. This status would be forever denied those who oppose Him unless their heart attitude changes. 10:26-30
 - a) He lays out the conditions His Sheep must meet to come into this relationship with Him. They hear His voice and they follow Him....come to Him with true heart belief and trust and turn their lives over to Him. 10:27
 - b) He also lays out the benefits they receive. They receive eternal life, will never perish and no one can take them out of His hand. His Father affirms this truth with His own keeping power. 10:28, 29
 - c) He closes this statement with one that, to the Jews, would finally incriminate Him as a blasphemer. He says that He and His Father are ONE. This is saying that they are of ONE NATURE and are EQUAL in every way. 10:30
- 4) With this statement, the Jewish leaders believe that they have the final proof they need of His public blaspheme of God, and they pick up stones to stone Him to death. 10:31-40
 - a) When the Lord challengest them, they state their charges against Him and their right to stone Him. 10:32, 33

b) The Lord again pleads with them to judge Him on the basis of His works and then He goes away. 10:34-40

5) We note that many believed on Him there in spite of the opposition and disbelief of the rulers 10:41, 42

4. By the Raising of Lazarus From the Dead 11:1-53

a. Though Jesus went out beyond the Jordan to the place where John was baptizing when the Jews threatened to stone Him to death, He will now be returning to the area near Jerusalem for this miracle of raising Lazarus from the dead.

1) We note that this will be the third time when He has raised someone from the dead. SEE: Mark 5:22-43, the daughter of Jarius; Luke 7:11-15, the widow's son.

2) This third time of raising someone from the dead, will be the final confirming sign that He is indeed the Christ, the Promised Messiah. It will also be done in the area where no Jewish leader can deny that it has taken place. When it was done in far places, they could always claim that it might or might not have been true, but here they cannot deny it for they and many others have actually witnessed it. It is a miracle beyond all reasonable doubt

b. We note the ACTIONS of the Lord during the time of the sickness and death of Lazarus. These actions are deliberate on His part, and are part of His overall plan even though they would be hard for some to understand at the time, and the family and friends of Lazarus would go through anxiety and grief at the time of His death. 11:4-17

1) Jesus is staying "beyond the Jordan" when the news comes to Him of the sickness of Lazarus and they are begging Him to come. 11:1-3

2) Though, from a human standpoint, the need is very urgent and they expected Him, as a very dear friend of the family, to go heal him immediately, the Lord purposely delays his going for two more days. 11:4-10

- 3) **In delaying His departure from that place, the Lord makes it very clear that His purpose, both in His delay in going and in what he would do in the future for the family, is to reveal His full power in what He would do in this situation and to receive the maximum honor and glory from it. 11:4**
 - 4) **On the way, the Lord clearly knows and expresses that Lazarus has died, and He repeats this so that there would be no doubt in the minds of His followers. 11:11**
 - 5) **He indicates that He has purposely planned it this way so that he might raise Him from the dead and that they might truly believe in Him. 11:11-16**
 - 6) **This long delay in His departure from the Jordan River and his arrival in the area of Bethany has meant that Lazarus has not only died but that he has been in the tomb for four days and is beyond all human help and hope. 11:17**
- c. **In meeting with Martha outside the village, the Lord not only gives her the promise that Lazarus himself would be raised from the dead, but He also declares the fifth “I AM” when He declares to her and to His followers, “I AM THE RESURRECTION AND THE LIFE....” 11:18-27**
- 1) **Though Martha misunderstands and misapplies the application of this “I AM” at the time, the eternal nature of this declaration is still vital to our faith. The application has to do with SALVATION rather than the future resurrection of the dead when Christ returns (SEE: I Corinthians 15)**
 - 2) **Though Lazarus has been in the tomb for four days, Martha still seems to hope that something might be done for Lazarus through prayer. (SEE: 11:22), and she does believe that the Lord is the Christ, the Promised Messiah (SEE: 11:27).**
- d. **In meeting with Mary in the same place, Mary does not express the same belief in His ability to raise Lazarus, but instead expresses her regret that the Lord was not there to heal Lazarus**

- in his sickness. She is in total despair. Her expression of regret seems almost like a rebuke to Him. 11:28-34
- e. Since Jesus knew exactly His plan and what He would do, the weeping of the Lord seems to be over the unbelief that He is witnessing in those who are there and not the death of Lazarus four days before or the grief of the people. 11:33-37
 - f. The act of raising Lazarus from the dead 11:38-44
 - 1) The Lord first prays to the Father (SEE: 11:41, 42). His prayer is not for the strength or the ability to perform the miracle but rather that the miracle might bring those witnessing it to true belief. This is one of several recorded prayers (SEE: John 12:28; John, chapter 17) to the Father in addition to the times when He went alone to pray on a mountain. SEE: 6:15; Mark 5:16; Luke 9:18, 28.
 - 2) With a simple command, He orders Lazarus to come forth and the response is immediate. 11:43, 44
 - 3) He has the people themselves remove the wrapped grave clothes from Lazarus. This will cause them to more clearly experience what has happened. 11:44
 - 4) The mixed response of the people and rulers. 11:45-57
 - a) Some of the onlookers immediately believed in Him. 11:45
 - b) Some of the others, who could not deny that a miracle had taken place, went immediately to tell the Jewish authorities about the miracle. Were these some of the Jewish leaders themselves who had come to spy on Him? They turned away from the possibility of belief in Him and were taking their stand with the other enemies of the Lord. 11:46
 - c) The members of the Council (Sanhedrin), under the leadership of Caiaphas the high priest, decided that what he was doing, and the public attention He was receiving, would cause them trouble with the Roman government and that it was therefore

necessary for Him to be put to death. They therefore made definite plans to accomplish this goal. John is led, in writing this account, to point to the spiritual implications of this decision, though the decision itself was one of unbelief and hatred against the Lord. 11:47-53

V. THE PERIOD OF CRISIS 11:54-12:50

***The Open Declarations of Belief and Unbelief**

- A. As they sought Jesus so that they might seize Him, Jesus withdrew from there until just six days before the Passover Feast. 11:54-57**
- B. The Supper Meal in Bethany in the Home of Lazarus 12:1-11**
- 1. Just six days before the beginning of the Passover Feast, Jesus returns with His disciples to Bethany where He had raised Lazarus from the dead. Mary, Martha and Lazarus are there to have supper with His disciples and Himself. 12:1, 2**
 - 2. This occasion is marked by the anointing of the feet of the Lord by Mary, using very costly ointment. She is a true believer. SEE ALSO OTHERS: Mk. 14:3-9; Lk. 7:36-50. 12:3**
 - 3. Judas, who was to betray Him, objected to this act by saying that the ointment could have been sold for the poor. 12:4-6**
 - a. Judas is identified as the future betrayer of the Lord 12:4**
 - b. The true character of Judas is brought out in this passage as he is also identified as a THIEF. It is revealed that he would even steal from the entrusted money box of the disciples. 12:5, 6**
 - c. This tells us what his true motivations were in being one of the disciples of the Lord for this period of nearly three and a half years. He perhaps felt that being one of the disciples would entitle him to untold wealth and the very highest position in the “kingdom” the Lord was going to establish. His motivation therefore was one of complete selfishness and greed rather than any love for the Lord or true belief in Him as Savior and Lord.**

- d. **This incident in the home of Lazarus in Bethany, together with the open rebuke by the Lord for his selfish and self-seeking statement about the ointment, was perhaps the final step toward his decision to someday betray the Lord. It remained only for him to go to the authorities and make a proposal. 12:7, 8**

C. The Triumphal Entry With the Multitude 12:9-19

- 1. **Because of the miracle that the Lord had done and the publicity that had been spread throughout the whole region, numbers of people now came to see Lazarus and to verify that there had truly been such a miracle performed by the Lord. 12:9**
 - a. **The popularity of the Lord was increasing in that critical area near Jerusalem as the people realized that the Lord met all of the criteria for a true Messiah and seemed prepared to welcome Him.**
 - b. **They may not have understood that the Lord was first to offer Himself as the Suffering Savior, and their thinking seems to have been that He might fulfill the prophecies regarding the Messiah as the Reigning King.**
- 2. **The Jewish leaders became alarmed, for they feared that Lazarus, now raised from the dead might even cause the Lord's popularity and influence to increase. Therefore, they not only determined to have the Lord killed but also to put Lazarus to death as well**
- 3. **The purposes of the multitude in parading the Lord into Jerusalem are clear, but it is not completely clear what the purposes of the Lord were in permitting them to do it in the manner they did. What they did would normally be reserved for a king who was coming to take his place of rule and authority.**
 - a. **His only reason for being in the world was that He might fulfill His role as the Suffering Savior. He had no purpose, at this time, of fulfilling His role as the Reigning King.**
 - b. **The clearest answer to this question would seem to be that the Lord was asserting His right to receive glory and honor from all mankind, and that He was to be both their Savior and Lord.**

- c. **This was also a testimony to the unbelieving Jewish leaders and to the multitudes who had not believed that He was the true Messiah and that the evil they intended against Him would be carried out against God Himself.**

D. The Implications of the Coming of the Greeks 12:20-28

- 1. **It seems likely that these were Jewish people from the areas of the “dispersion” who had come back for this important Passover Feast.**

- a. **Following the invasions of the Assyrians, Babylonians, Greeks and Romans, many of the Jews who had been taken captive chose not to return to Palestine, but chose rather to stay and make their living in the lands to which they had been carried. They built synagogues in each town where they lived for worship and communication, and sought to follow the Jewish Law and customs. They were Greek speaking rather than Aramaic speaking and the Palestinian Jews would look down on them. SEE: Acts 2:5-12; 41-47; 6:1.**

- b. **We have no reason to doubt their motives in coming to see Him, but the Lord, at this time, is set on more serious purposes as He faces the coming trial and crucifixion and chooses not to answer their request.**

- 2. **Instead the Lord discusses with the people His true purpose in coming into the world and the “fruit” that would come from the offering of Himself in His coming crucifixion. 12:23-26
SEE ALSO: Mark 8:31; 9:12, 31; 10:33, 34**

- a) **He points out that the hour of His death is very near and that it will bring great glory to Him as it fulfills His purpose in coming into the world. 12:23**

- b) **He emphasizes that this coming death is necessary if the spiritual “FRUIT” is going to come that is His real goal. 12:24**

- c) **He emphasizes the importance of complete commitment in His followers and their rewards if they truly follow Him 12:25, 26
SEE: Luke 9:23-26; 57-62**

- 3. In answer to the troubling of His soul over His coming death, the Father's voice speaks from heaven for the third time, reaffirming His relationship with the Son and the necessity for His death.
SEE ALSO: Luke 3:22; 9:35 12:27-28**
- E. The Division Between Belief and Unbelief 12:29-43**
- 1. The questions and unbelief of the "crowd" 12:29-41**
- a. From the questions they asked, it is possible that some of those in the "crowd" had been among those who had led Him in that triumphal march and entrance into the city from Bethany.**
- b. The "crowd" heard the voice of God speaking from heaven to the Son and wondered about it. 12:29**
- c. Though they are expecting something else from Him, to make it clear to them, the Lord plainly tells of the defeat of Satan by His death on the Cross. 12:30-33**
- d. The crowd cannot accept this statement from Him 12:34**
- e. Jesus more strongly speaks to them about their necessity to trust Him for Who He really is and why He has come into the world, and then He left them. 12:35, 36**
- f. Their reaction to all they had seen, had heard from the Father and from the Lord Himself was unbelief. This was exactly what had been prophesied by Isaiah the Prophet. SEE: Isaiah 53:1 and 6:10. 12:37-41**
- 2. The difficulty of the belief of the chief rulers 12:42, 43**
- a. Those who believed were some of the most important men in Israel and were likely members of the Sanhedrin, the religious body of rulers, rather than just civil rulers. It is possible that Nicodemus was among those who believed since He later helped Joseph of Arimathea bury the Lord.**

- b. Although they seemed to have sincerely believed in Him, it is also stated that they did not take an open stand for Him before others “lest they should be cast out of the synagogue.” 12:42
 - c. The standing they had as rulers and the honor and respect it would bring them was more important to them than openly confessing Him. 12:43
3. Final public warning of the consequences of unbelief. 12:44-50
- a. The Lord makes one final appeal in Jerusalem before He retires with His followers to the Upper Room for the Passover Feast.
 - b. He wants people to believe in Him and the door is always open for such belief. Such belief has the full guarantee of results both with Him and with the Father. 12:44-46
 - c. However, He also wants them to clearly understand that when they choose unbelief it will lead to the judgment of God, and that what He is saying is in accordance and in full agreement with what the Father Himself determines. 12:47-50

VI. THE PERIOD OF CONFERENCE 13:1-17:26

- A. The Spiritual Purpose of the Conference. The Lord Himself was facing the stress and emotional agony (SEE: Matthew 26:36-46) of going through the coming trial and crucifixion, and could have concentrated only on His own needs during that time. However, the Lord, in His great love for them and his deep burden for their lives, their walk with Him and their service for Him, cared deeply about the spiritual needs in their lives. Therefore, He arranged for this last meeting with them so that He could deal with these needs.
- B. The Introduction of His Followers to Servanthood 13:1-17
 - 1. Although these men had been with the Lord in intensive relationship for nearly three and a half years, and had been thoroughly trained in HOW TO DO the work of the Lord, they

were not yet the spiritual men they needed to be if He was going to use them to carry out His purposes for them.

- a. Though He knew that Judas had already committed himself to betraying Him, the Lord permitted Judas also to be present during this first part of their taking of the Passover Feast. It wasn't until later that Judas would be sent from the room by the order of the Lord and would carry out His betrayal. 13:2
- b. The other disciples themselves came into this last meeting with the Lord with an arrogant spirit as they quarreled among themselves (SEE: Luke 22:24) as to who was the greatest among them. This problem had been repeated several times in the years they had spent with the Lord, and now is still a problem as they meet with the Lord just twelve hours before He would be put on the cross. SEE: Mathew 20:20-24 (Mother of James and John); Mark 9:33, 34; Mark 10:35-41 (James and John); and Luke 9:46 (all of them). 9:54 (James and John asserting their power to call down fire).
- c. It was the custom that when people would come in from the dusty road, a servant would wash their feet. This would happen even when they had just come from bathing. On this occasion, no servant appeared to help them.
- d. As the disciples came into the room where the Lord's Supper would be served and where the Lord would confer with them, none of them was willing to humble himself and wash the feet of the others or even of the Lord Himself.
- e. Against their will, the Lord Himself took the towel and the basin and knelt at the feet of each one, including Judas, to wash their feet. He refused to listen to the protest of Peter. 13:3-11
- f. Using His own EXAMPLE to them, the Lord then taught them the importance and place of SERVANTHOOD in their lives and ministries for Him. 13:12-17
 - 1) This is one of many times when the Lord is set forth as an EXAMPLE to those who follow Him. SEE: Romans 15:1-3 (pleasing others); 15:5-8 (accepting others); Ephesians 4:32

(forgiving others); 5:2 (loving others); Ephesians 5:23 (the headship of the husband); 5:24 (the wife is subject to the husband as the church is subject to Christ); 5:28 (loving the wife as Christ loved the church); 5:29 (nourishing and cherishing the wife as Christ does the church); I Peter 4:1 (suffering)

- 2) The disciples, now completely humiliated and made ashamed by what He has just done for them, are warned that spiritual SERVANTHOOD is to characterize their lives in the future.

C. The Final Departure of Judas From Their Midst 13:18-30

1. It is not clear from John and the other Gospels (SEE: Matthew 26:20-30; Mark 14:18-26; Luke 22:14-23; John 13:18-30) if Judas was there during the taking of the Lord's Supper. The Gospel of Luke seems to suggest (SEE: 22:19-21-23), in fact, that Judas was with them at the Lord's Supper, but the other Gospels leave it uncertain. We know from John that he did leave before the long discourses of the Lord on the subject of the walk of Christians with the Lord and before others, and His teaching on the subject of the Holy Spirit.
2. The Lord was not only under stress because of His coming suffering but also because of the presence of the one who would betray Him, (SEE: 13:18, 21) and He finally orders Him to leave.
3. As Judas leaves, it appears that the other disciples are still completely unaware that he is the betrayer Lord has referred to. It will not be until he actually brings the soldiers to the Garden that they fully understand the evil role that Judas has played. 13:28-30
4. It would be some time before the Lord would arrive at the Garden of Gethsemene to pray (SEE: John 2:14-17), and this gave Judas time to go directly to the Jewish authorities and bring them with him to the Garden.

D. The Conference With the Remaining Disciples 13:31-16:33

1. Now that Judas has gone, the Lord begins to introduce to these true believers in Him what is ahead of Him and how the events that will

shortly transpire will result in the Lord Himself being glorified and will also bring great glory to the Godhead as a whole.

- a. **We know that the death, burial and resurrection of the Lord would complete the eternal plan of God for the salvation of mankind.**
 - b. **His ascension into heaven and the sending of the Holy Spirit would fully equip, empower and lead men into the carrying of the Gospel into all the world, to both Jews and Gentiles.**
 2. **He also introduced a topic, LOVE FOR OTHERS, that would be one of His main themes in His further discussions with the disciples and would also be one of the main themes of the Epistles that would later be written.**
SEE: Ephesians 5:2, 25-33; I John 2:9-11; 3:14-16.
- 3. Peter's affirmation of His sacrificial loyalty 13:36-38**
- a. **Peter tended to make impetuous statements throughout his time with the Lord. Though he always seemed sincere in making them, he lacked the understanding of their spiritual implications and spiritual ability to carry them through.**
 - 1) **Matthew 16:22, 23 (trying to prevent the Lord from going to the Cross); Luke 9:33 (wanting to stay on the Mt. of Transfiguration with the Lord); Mark 14:29 (promising never to be offended because of the Lord); Mark 14:31 (promising to die with the Lord); John 18:10, 11 (cutting off the ear of the servant of the high priest); John 21:20-22 (demanding to know if others were also going to suffer and die as the Lord had promised that Peter would)**
 - 2) **Though Peter proved to be one of the most faithful and powerful witnesses for the Lord In Jerusalem, and was used to accomplish great things for God in the work he did, he also proved to be sometimes willing to compromise the Truth he knew to please others. SEE: Acts 10:9-16 (resisting God's command to eat of what he saw in his dream); Galatians 2:11-21 (having to be publicly rebuked by Paul because he offended the Gentiles to please the Jews)**

c. THE ANSWERS OF THE LORD to the questions of the disciples.

- 1) 14:1-4 He deals with their ANXIETY by telling them that He is going to prepare a place in heaven for them and that He will come again and take them there that they may be there with Him. SEE: I Thessalonians 4:13-17.**
- 2) 14:6, 7 He declares that He is the (only/one final) WAY to heaven, and that they and all others cannot come to the Father except through Him.**
- 3) 14:9-12 He declares that He is the perfect revealer of the FATHER and that when they have seen and known Him they have also seen and known the Father. The works that He has done prove His perfect identification with the Father and they themselves will do great works.**

d. He promises that if they pray in His name their prayers will be answered and that the Lord Himself will be the one to do what they ask of Him. 14:13, 14

e. He introduces the subject of the coming ministries of the Holy Spirit whom He would send from heaven to dwell with them and meet their deepest needs in life.

- 1) We note that, in chapters 14-16, there are ELEVEN DIFFERENT MINISTRIES OF THE HOLY SPIRIT PROMISED to them.**
 - a) 14:12-14 The Holy Spirit is not actually mentioned here, but the Scriptures clearly teach that the indwelling Spirit gives SPIRITUAL POWER to the Christian life. See: Acts 1:8; I Corinthians 12:10, 28**
 - b) 14:16, 17 The Holy Spirit is pictured as the One Who COMES ALONG SIDE of us to lift us up and encourage us in the daily struggles of our lives. SEE: II Corinthians 12:7-11**
 - c) 14:20-23 The Holy Spirit is the One who brings the PRESENCE OF CHRIST to us so that He is spiritually with us.**

- d) **14:26** The Holy Spirit is the One who **ILLUMINATES** our hearts in understanding Biblical Truth. **SEE: I Corinthians 2:9-16.**
 - e) **14:27** The Holy Spirit daily gives **PEACE** of heart. **SEE: Galatians 5:22; Philippians 4:6, 7**
 - f) **15:11** Though He is not mentioned by name in this passage, He also gives **JOY** to us daily. **SEE: John 16:24; Galatians 5:22**
 - g) **15:12** The Holy Spirit is also not actually named in this passage, but we know, from Galatians 5:22, that **LOVE FOR OTHERS** is one of the fruits and evidences of the presence of the Holy Spirit in our lives.
 - h) **15:26** The Holy Spirit is the One who **TEACHES** us the full truth about the Lord so that we understand and believe it.
 - i) **16:8-10** The Holy Spirit also **CONVICTS THE WORLD** (unsaved people) of sin, righteousness and judgment to come.
 - j) **16:13** The Holy Spirit also will **REVEAL NEW TRUTH** (through the gift of prophecy). **SEE: I Corinthians 12:10, 28; 13:8-13 (ending of this gift); Ephesians 4:11.**
 - k) **16:14-16** The Holy Spirit will also have the ministry of **EXALTING AND GLORIFYING JESUS**. **SEE: Philippians 2:9-11; Revelation 5.**
- 2) In this passage, **14:16-20**, in the second of these teachings on the Holy Spirit, the Lord is pointing out to these discouraged disciples that the Holy Spirit would be sent to perfectly meet this need in their lives by encouraging and lifting them up from anxiety, fear and discouragement. The Spirit, of course, would indwell them, but would be **LIKE** someone who comes along side to help them when they are falling or in trouble.
5. Following His teachings on the helping and encouraging work of the Holy Spirit, the Lord Jesus reassures them that the Holy Spirit will also perfectly represent the Lord Himself in their lives so that

He will not be far from them at all even though He will return to heaven and will send the Holy Spirit to them. 14:18-20

- a. **They will feel no loneliness because His presence will always be with them by the presence of the indwelling Holy Spirit. The Holy Spirit's presence in their lives will also make the Father's presence very close to them so that they will still have perfect fellowship with both the Father and the Son. All of this will come through the indwelling of the Holy Spirit.**
 - b. **We note that He gives this same assurance of His continued presence with them in chapter 14:21, 23.**
- 6. He speaks to them about the importance of obedience 14:21-25**
- a. **This is a subject that will be repeated over and over in the writings of John. The Lord Himself repeats it in chapter 15:10, and it is also strongly taught in I John 2:3-8, for instance. In the passage in I John, John is strongly teaching that obedience is a PROOF of the saving relationship of the professing Christian to the Lord, and that lack of obedience might be a sign that that person has never been saved at all.**
 - b. **The Lord directly links OBEDIENCE to their strict following of His own teachings and the commandments He has given them, but the broader application of this term would involve the entire Word of God. This is commanded throughout the Bible.**
 - c. **Their obedience to His Word is a proof of their love for Him and their willingness to follow Him with all their hearts, and failure to obey Him is a sign that there is no love for Him. 14:21, 23, 24**
- 7. The Lord then introduces the fourth of the future ministries of the Holy Spirit in their lives**
- a. **This is the TEACHING ministry of the Holy Spirit as He takes the Word of God and teaches us from it. The Lord said that the Holy Spirit, in this ministry, would also bring to their remembrance all things that He had taught to them. 14:26**

- b. This illuminating ministry of the Holy Spirit is the one that is emphasized in I Corinthians 2:9-16 where there is a contrast between the natural (unsaved) man and the spiritual (saved) man in their ability to understand and apply God's Word. It is only by the indwelling Spirit of God in the saved person that anyone can understand the Word of God.**

- 8. The Lord then introduces the fifth of the future ministries of the Holy Spirit. It is ministry of bringing PEACE into the life of the believer and maintaining it day by day. The Holy Spirit is not named in this passage, but we know from Galatians 5:22 that He is the source of all PEACE in our lives as Christians. 14:27**
 - a. We note that He does not promise to take away all troubles and trials from our lives as some seem to demand of Him. These will continue in the lives of believers just as this is true in the lives of unbelievers. In fact, in John 15:18-25, the Lord promises them that they will have opposition and the hatred of those who choose to reject Him. This is also illustrated in the life of the Apostle Paul who endured all kinds of suffering and imprisonments through most of His ministry for the Lord. SEE: II Corinthians 11:23-33**
 - b. Rather, the Holy Spirit brings peace and contentment into the life of the Christian even in the presence of trials and difficulties. SEE: Philippians 4:6, 7, 11-13. In this passage, Paul was in prison in terrible human circumstances but still was rejoicing and content in the Lord and had PEACE in his heart.**

- 9. Before leaving this upper room where they have had the Passover Supper and the Lord's Supper, the Lord closes this first part of His final conference with them with teaching concerning His need to return to the Father in heaven. Following this teaching, He then has them leave the upper room and they walk toward the Garden of Gethsemene where He will pray and be betrayed. 14:28-31**

- 10. His conference with them will continue on this long walk toward the Garden as He shares more vital spiritual Truth with them.**
 - a. As we consider the length of his remaining teachings and then His prayer to the Father that concluded these teachings, it seems likely**

that they may have stopped several times along the way to the Garden.

- b. It might be several hours before Judas would finally meet them in the Garden with the soldiers. Some suggest that it might have been close to midnight when the betrayal finally took place.
- c. These last two chapters of His final teaching of them deal very extensively with their spiritual needs and what He expects of them in their spiritual walk before Him.

11. The final teachings of the Lord to the disciples 15:1-16:33

a. Teaching concerning living in daily walk with the Lord 15:1-10

1) The importance of clean hearts before the Lord 15:1-3

a) Separation from sin and the world of sin had always been an emphasis of the Lord in His training of these disciples (SEE: Matthew 13:19-23; Luke 9:23-26), and it will continue to be the emphasis of the Christian faith through the lives and testimony of His followers (SEE: I Corinthians 6:12-20; Colossians 3:1-4; I John 2:15-17).

b) The sin the Lord is speaking of is not just the sins outside our lives that tempt us, but rather He is speaking of sin that is already in our lives and needs to be dealt with. This sin is to be “purged” daily from our lives so that our lives are clean before God. This would involve tenderness to the convicting work of God in our lives, with repentance and forgiveness coming as a result (SEE: I John 1:9) so that our hearts are clean before God.

2) The place of His Word in our daily lives 15:3

a) The Lord specifically speaks of the Word that He had spoken to them during their years with Him, but the application can apply to our meditation and study of all parts of the Word of God since the Lord had used the Scriptures extensively.

b) **This speaks of the place that His Word is to have in our lives today as we take time to let God speak to us through His Word in dealing with needs in our lives, in helping us to set the right directions for our lives and in accomplishing His purposes in our lives. SEE: Psalms 119; Colossians 3:16.**

3) Our daily walk with the Lord Himself. 15:4-6

a) **Even though He will ascend back to heaven after His death and resurrection, taking His place at the right hand of the Father, His people are still to walk in close fellowship with Him.**

b) **This fellowship has to do with thanking and praising Him for all He has done for us and means to us, having love for Him in our hearts and renewing our devotion and commitment to Him.**

4) Our daily prayer life before the Lord 15:7

a) **The Lord speaks of the daily results that come through prayer WHEN we are walking in close relationship with Him. His promise about prayer therefore begins with the phrase “IF.”**

b) **This passage therefore builds upon John 14:13,14 as it adds this important condition to getting results in our prayer life.**

5) Our obedience to His Word 15:10

a) **Passages that emphasize this Truth**

(1) **We note that this subject had been discussed in two different passages in chapter 14 (SEE: 14:21, 23-25) where the Lord made obedience to His Word a test of THEIR LOVE for Him.**

(2) **This same theme is set forth in I John 2:3-6 where obedience to His Word is a major PROOF OF KNOWING HIM.**

(3) **In John 15:10, obedience to His Word is the main factor in whether or not a person is really ABIDING IN HIM (walking in right relationship with Him and in close fellowship).**

- b) Again, the Lord emphasizes His own teaching to them, but His command would include the entire Word of God and the teachings and instructions we receive from it. When we read and study God's Word, we are expected to obey and follow its teachings. Open disobedience would question their salvation.
- b. In His sixth reference to the future work of the Holy Spirit in their lives, the Lord promises that His teachings will lead to the presence of His JOY in them. When the Holy Spirit comes, He will take away all the sorrow they feel at the departure of the Lord and will give them lasting JOY instead. This JOY will be genuine and will fill their hearts. 15:11
- 1) We know from Galatians 5:22, that the giving of real JOY is one of the ministries of the Holy Spirit in the life of the believer. This joy will be present always in the lives of those who are depending on the Holy Spirit to meet their deepest needs in their daily lives.
- 2) We note also Philippians 4, where Paul is in prison, living under the worst of circumstances, and yet can make JOY one of the main themes of this epistle.
- c. Teachings concerning our conduct in the world 15:12-17
- 1) The Lord is first teaching that a proper relationship and daily walk with Him will produce results in our relationships with others in the world. Our regard for and treatment of other people will change so that we have a genuine LOVE FOR OTHERS.
- a) In Galatians 5:22, love for others is one of the fruits and evidences of the presence of the Holy Spirit in us. This would be the seventh of the ministries of the Holy Spirit in us.
- b) In this passage, the Lord not only commands His followers to love others, but He indicates that He Himself is giving them the highest possible example of love in that He is going to lay down His life for them.

- c) **In Ephesians 4:32 and 5:32, we are taught that are to manifest and tender and loving spirit toward other people. This will be based on the example of Christ to us and His work in us.**
 - d) **In Ephesians 5:25-33, the husband follows the example of Christ in showing a true love for his wife.**
 - e) **In I John 2:9-11, love for others is proof or evidence of salvation. If this love is not present, then we would question our salvation.**
- 2) Our faithful obedience to the CALLING OF THE LORD is also an important part of our conduct in the world. This calling is from the Lord Himself rather than being of our own choosing. It is to be respected and we are to faithfully follow it with all our hearts. This means also that we are to be committed to following His will wherever that calling may require of us.**
- d. **Teachings concerning the persecutions they face 15:18-25**
 - 1) **He warns them that the way ahead of them in His service will not be easy and that they will all face severe persecutions in the future.**
 - a) **The reason for this coming persecution will be the hatred that the people of the world have for the Lord Himself.**
 - b) **If they are going to truly identify with Him and represent Him in their sharing of the Gospel with others, they must expect and accept the same attitude from the ones to whom they witness.**
 - 2) **We note that this was the pattern of all their witness in the Book of Acts. SEE: Acts, chapters 2-7; II Corinthians 4:7-12; 11:23-33.**
 - e. **Further teaching concerning the Holy Spirit 15:26, 27**
 - 1) **The eighth of these ministries of the Holy Spirit is that of teaching us the full Truth concerning the Lord Himself and leading us on in that Truth.**

- a) **We note that correctly understanding the Scriptural PERSON AND WORK of the Lord is one of the main stumbling blocks to the liberals and to the cult groups. Even though the Scriptures are very clear concerning these Truths, they simply cannot accept the Scriptural teachings but follow their own ideas.**
 - b) **If these Truths concerning the Lord are not understood correctly, everything else about Him will also be misunderstood and misused.**
 - c) **Without this correct understanding and full acceptance of these Truths, there can be no real relationship with Him, there can be no partaking of the results of His life and work in salvation, and He will never be precious and real to us in our daily lives. Knowing and following the Truth about Him is our foundation for all that He wants to do in our lives.**
- 2) **This understanding can only come through the ministry of the Holy Spirit as He enlightens our hearts and makes clear every teaching about the Lord.**
 - 3) **The Spirit clears up every question and every possible doubt that we might have about the Lord and brings us to full submission and commitment to Him.**
 - 4) **The final result of this ministry of the Holy Spirit will be (15:27) that we ourselves will be dedicated to testifying about Him and representing Him to others.**
- f. **As we begin chapter 16 of John, the Lord continues the teaching He had begun in chapter 15, vs. 18-25 concerning those who would oppose the Truth and persecute them as His servants. 16:1-6**
- 1) **He points out that such people will actually think that they are serving God (SEE: Acts 22:3-5; 26:9-12, Paul's own testimony and experience) by doing these things. 16:1-3**
 - 2) **God will deal with those people in His own time. 16:4-6**

- g. The Lord now introduces the ninth of the coming ministries of the Holy Spirit. This ministry is that of CONVICTING LOST PEOPLE OF SIN, RIGHTEOUSNESS AND JUDGMENT TO COME. 16:7-12**
- 1) This will be a ministry in the lives of unsaved people who need to understand their sinful condition and their need of a Savior before they will be willing to make a decision about trusting the Lord as their Savior from sin.**
 - 2) Without the work of the Holy Spirit in this ministry, the unsaved people might never acknowledge their need of a Savior. We see the example of this need in the lives of the Jews who would seek to stand before God in their own righteousness and keeping of the Law (SEE: Romans 2:17-3:9). We see this again in the life of Paul who was a proud Pharisee and a perfect keeper of the Law (SEE: Philippians 2:4-6, 7-9), but who had to put everything aside that he had ever depended on and come to the Lord to find true righteousness before God.**
- h. The Lord then reveals the tenth work of the coming Holy Spirit in their lives and ministries. It is that of REVEALING TRUTH CONCERNING THINGS TO COME. This would be the Gift of Prophecy taught in I Corinthians 12:10, 28 and Ephesians 4:11. He would not only reveal the Truth of the past and the present, but also all of the things they would need to know concerning God's plans for the future. 16:13**
- i. He follows this by revealing the eleventh work of the Holy Spirit in their lives and ministries. It is that of EXALTING AND GLORIFYING THE LORD. Though the Holy Spirit is the third member of the Godhead and is worthy of honor in that position. His work on earth will be to honor and exalt the Lord as He takes of the things of the Lord and reveals these unto them. 16:14, 15**
- j. In His teachings, the Lord is emphasizing that He surely is to be taken away from them for a time but that He will be with them again. He seems to be referring to His coming resurrection from the dead after His death on the cross, and the time He will spend**

with them before He ascends to heaven again, rather than to His second coming. Though they do not understand this now, in that day they will understand everything. 16:16-21

- k. He renews the promise concerning their prayers, that the Father will give them what they ask in the Name of the Lord. He emphasizes the Father loves them because they have come to the Lord and have put their trust in Him. 16:22-24**
- l. He again makes clear that He has come forth from the Father and will be returning to Him. 16:25-32**
- m. He closes this final conference with them by emphasizing that through Him and His power in overcoming the world they will have peace. He is repeating the promise that He had made in chapter 14:27 that He would give them PEACE by the coming ministry of The Holy Spirit. This promise is future, for at this time of anxiety they have no peace whatsoever. 16:33**

E. The Conference With the Father in Prayer 17:1-26

- 1. Since the disciples are with Him on the way to the Garden of Gethsemene, and it is not said that He went off alone to pray this prayer to the Father, it seems likely that He prayed this prayer in their presence and that the contents of the prayer would also be for their encouragement and further instruction concerning His relationship with the Father. In the light of the coming sorrow and despair that they would feel when He would die on the cross, they needed this encouragement and instruction.**

2. THE CONTENTS OF HIS PRAYER 17:1-26

a. That the Son May be Glorified 17:1-5

- 1) He had previously prayed this same prayer in chapter 12, vs. 27, 28. At that time the Father spoke from heaven, for the third time in the ministry of the Lord (SEE: Luke 3:22; 9:35), assuring Him that the Father had glorified His Name and would glorify it again.**

- 2) **On this occasion, the Lord is asking the Father to both glorify Himself and also the Son through what is about to take place.**
- 3) **Though, in the eyes of the world, His crucifixion would be a shameful thing as He would die the death of a common criminal, in the eyes of the Father and the Son His drawing all men unto Himself (SEE: John 3:14; 12:32) through the suffering of His sacrifice of Himself on the cross would bring great glory to the Father and Son. Thus, it would not matter what the world of those who have rejected Him think about this in the light of the eternal results that would come from it.**
- 4) **He is asking the Father to strengthen Him to accomplish everything that needs happen to bring this glory to them both.**

**b. That His Ministry with the Disciples will bear spiritual fruit
in Their Lives 17:6-8**

- 1) **We have previously noted that, as they have come for this final conference with the Lord, they have not shown themselves to be very spiritual. (SEE: Luke 9:46; 22:24). There is a lack of unity among them and they also manifest a selfish spirit of wanting to hold positions of greater honor than others.**
- 2) **This lack of real spirituality in their lives is the reason why the Lord emphasizes, throughout this chapter (SEE: 17:11, 22, 23), His deep burden for them that they would have a ONENESS of Spirit among them. (SEE: Ephesians 4:2, 3; Philippians 2:1-5, 7-9)**
- 3) **The settling of these spiritual problems in their lives, especially their unity and harmony in their relationships with each other, is essential if they are to have effective spiritual ministries for Him.**
- 4) **In the three and a half years that they have spent with Him, they have learned all from the Lord that they need to know both to follow Him spiritually and also to do the work that He is assigning them to do. They have not only spent hundreds of hours listening to His teaching, but they have also had**

experience in doing His work as they have watched the way He Himself ministered and have done some of it themselves. (SEE: Luke 10:1-16; 17-20). Therefore, in every possible way He has manifested Himself to them. 17:6-8

c. That the Disciples May Have True Spiritual Qualities in Their Lives 17:9-19

1) Coming from His burden for this spiritual fruit in their lives, He now asks for several specific spiritual results in their lives in connection with their ministries for Him and He concentrates on these things rather than the needs of the people of the world whom they will someday reach with the Gospel 17:9, 10.

a) He prays first that they will be KEPT and GUARDED, even as He Himself has done this during His earthly ministry. One of the main purposes for this plea is to keep them in unity and harmony both with the God Himself and with each other. We know that this will be one of the ministries of the Holy Spirit who will soon be sent to indwell and work in their lives. SEE: Ephesians 4:2. 17:11, 12

b) He also prays that they will live lives of FULL JOY in spite of the difficulties of the work that they will do for Him in the future. This giving of JOY is also one of the ministries of the Holy Spirit as we noted in John 15:11 (SEE ALSO: Galatians 5:22). 17:13

c) He continues by praying that they will be kept from the EVIL ONE who works in and through the world of sin (SEE: I John 2:15-17). They will be sanctified (set apart from sin unto righteousness) by the Truth they have received. 17:14-19

d. That Their Work for Him Will Bear Fruit 17:20-23

1) Their future ministry is to reach the world for Christ. The Lord, in this prayer is concerned for those who would believe in Him through their work.

- 2) One of the key elements of any work they would do for Him was to maintain the right testimony before those they were seeking to reach.
- 3) Their UNITY would be one main means of establishing and maintaining the right testimony before others.
- 4) With this unity, the people of the world of sin they are seeking to reach will see that what they are saying about the Lord is true and is to be believed and followed. Without this unity, the people of the world would doubt that the Lord had truly come from God and that His love extends to them.

e. That the Future Relationship of His Disciples with Himself Will Be Provided For. 17:24-26

- 1) He wants them to someday be where He will be so that they may see fully the glory that belongs to Him. SEE: Philippians 2:9-11. Revelations 5. 17:24
- 2) Also, while they are still living in the world in ministry for Him, they may fully experience His love and presence with them. 17:25, 26

VIII. THE PERIOD OF CONSUMMATION 18:1-20:31

A. THE GARDEN PRAYER OF PREPARATION 18:1

1. The Lord has arrived at the Garden of Gethsemene, the very place where He knows the betrayal is to take place (SEE: Matthew 26:45, 46; Mark 14:41, 42).
 - a. The Gospel of Luke indicates that the Lord had been there before with His followers (SEE: Luke 22:39; John 18:2). Perhaps it had been for them a place of quiet communication and prayer with Him in the past.
 - b. It was also a familiar place to Judas (SEE: 18:2), and he seemed certain that the Lord could be found there after the time in the upper room when he had left them for the betrayal.

2. **The Lord came to this Garden with a special personal need. In His humanity, He needed the strength to go through all that He would endure at the hands of men in the coming twelve hours, and so there is another special time of prayer to the Father.**
 - a. **John does not mention His time of earnest prayer in the Garden before the coming of Judas with the soldiers, but the other three Gospels put great emphasis upon this, so this is a vital part of what took place that evening. It is therefore important to refer to it, and its relationship to the coming trial and crucifixion of the Lord as we continue the study of the text of John.**
 - b. **Apparently, all of the eleven remaining disciples went into the Garden with Him, but only Peter, James and John were taken apart with Him for this time of prayer. These three had also gone with Him in a special way several times before. SEE: Luke 9:28-36, the Transfiguration.**
3. **The special personal need of the Lord, related to His perfect humanity, was that, in His human body, He would feel all of the pain and the agony that any one else would feel. The beatings, the crown of thorns and the crucifixion itself would bring even greater pain than others would suffer. Added to this would be the laying on Him of the sins of the world and the separation from the Father as a result. Humanly speaking, He would not welcome it.**
4. **There is no question in this prayer concerning His commitment to His purpose for coming into the world, for that had been decided before He ever came down from heaven, and He had, on many occasions predicted it. (SEE: Mark 8, 9, 10)**

B. THE BETRAYAL BY JUDAS

18:2-11

1. **We do not know when Judas first began to plan to betray the Lord, but it could have begun as early as halfway through the ministry of the Lord, when the Lord first began to make spiritual demands upon His followers and also made it clear that the suffering for the sins of the world was ahead of Him. SEE: Luke 9:23-26; 57-62.**

brought the Lord to Him and that those reasons had no legal basis for condemnation before him. It is also clear that he wanted to both to reach a just decision and also to mock these Jewish leaders. SEE: 19:12, 14, 15.

2. Like Herod (SEE: Matthew 14:1, 2; Luke 23:7-12), Pilate had heard a great deal about the Lord and wanted the Lord to tell him more. His questions seem to indicate a genuine interest in Him, though he might not have been willing to believe in Him. It also seems that he was fully aware of the evil intents and purposes of these Jewish leaders and determined not to encourage them.
3. The Jews must have hated Pilate because of this interest, for their only purpose in bringing the Lord to Pilate was to get Pilate to declare Him worthy of death and to condemn Him. The failure of Pilate to respond to their desires put the blame and guilt for His death on them. SEE: Acts 2:23; 3:13-15. The Jewish leaders, in fact, were forced to accept their own guilt in the matter before Pilate would release Jesus to them. SEE: Matthew 27:24, 25.
4. In answering Pilate's questions, again the Lord refused to compromise His message. For instance He declares His eternal purpose in coming and His authority (SEE: 18:36, 37). Again, the Lord asserts that Pilate's authority in this matter is from God not from himself (SEE: 19:11).
5. Some have wondered, since Pilate repeatedly declared that he had found no fault in the Lord, about the justice of Pilate (SEE: 19:1-5) in having the Lord scourged with whips as a condition for release. Probably, it was to please the Jews so that they would accept that as an alternative to having the Lord crucified.
6. It is interesting that Pilate, in releasing one prisoner to them to be set free, made them choose between a known criminal and One in whom no fault could be found. Their choice of the known criminal would reveal the evil of their desires.
7. Pilate sought to release Jesus by merely having Him scourged, but, after the Jews stirred up the crowd against Pilate, demanding that He be crucified, Pilate is forced to release the Lord to them.

E. THE CRUCIFIXION

19:17-37

- 1. In the plan of God, the death of the Lord could not be by natural means or even by being stoned to death (SEE: John 8:59; 10:31). It had to be a death that would involve extreme suffering leading to the complete shedding of His blood (SEE: Leviticus 17:11; Ephesians 1:7; I John 1:9) for the sins of the world.**
- 2. The Lord Himself had predicted that His death would take place through public crucifixion. SEE: John 3:14, 15; 12:31-33. This would be the worst kind of a death but would fulfill God's plan.**
- 3. As the Lord is led away to the place where He would be crucified, He would first be led through the streets as a common criminal, together with the other two men who were to be crucified with Him, with many people watching.**
 - a. Many believe that He was still wearing the crown of thorns the soldiers had put on him.**
 - b. The Lord was weak from the scourging of the soldiers, though He was given some help in the bearing of His cross. For part of the way, at least, He had to bear His own cross.**
- 4. Though He was weak and was going through terrible suffering, the Lord still had love and concern for those around Him.**
 - a. On the way to the place of crucifixion, Luke 23:27-31, He turned in compassion to some of the women along the way who were grieving over Him and laments their future calamities (the destruction of Jerusalem?)**
 - b. He reached out in love to the thief on the cross beside Him who seemed to have truly believed in Him. He promised Him eternal life. SEE: Luke 23:40-43**
 - c. He also provided for the safety and care of His mother as He committed her to the Disciple John. She would stay with John and her every need would be met. SEE: John 19:25-27**

4. **Though Pilate was mocking the Jews by the inscription he had put over the cross, THE KING OF THE JEWS, it was a true description of the Lord's final purpose in coming, to be the reigning king. It is significant that this inscription was written at the time when He had fulfilled His first purpose in coming, to be the SUFFERING SAVIOR for the sins of the world.**
5. **There must have been a number of His followers and Sympathizers at the cross. We do know that some of the women, including His mother, were there together with the Apostle John (SEE: 19:25-27). Is it also possible that Nicodemus (SEE: 19:39) was also accompanied there by some of the other rulers of the Jews mentioned in John 12:42, 43 who had believed in Him?**
6. **The piercing of His side would permit all of His blood to flow out in this offering for the sins of the world. The sparing of His bones (SEE: 19:31-37) would be in keeping with the prediction of Zechariah 12:10.**

F. THE BURIAL

19:38-42

1. **We hear no more of Joseph of Arimathea who was the primary one to bury Him, and even provided the burial place for His body, but it is significant that Nicodemus, as a leading Pharisee and teacher of the Jews, would join in taking such a public stand. Though we also never hear of Nicodemus again by name, is it possible that these two would be among the believers in Acts 1:15 and Acts 2:41.**
2. **This bold public stand they took in giving Him a proper burial is a testimony to their faith and devotion to Him.**

G. THE RESURRECTION

20:1-31

1. THE NATURE OF THE RESURRECTION

- a. **There have been many FALSE IDEAS about the resurrection of the Lord that deny its truth.**
 - 1) **Some believe that it was only a spiritual resurrection. This would say that only the Lord's spirit came to life, not His body.**

- 2) **Some believe that the Lord never truly died as a result of His crucifixion, and that He simply recovered from it and lived again for a time.**
- 3) **Some believe (Moslems) that His body was stolen from the grave and that He is buried in the sacred city of their religion.**

b. What was the TRUE NATURE of the resurrection of the Lord?

- 1) **The Lord truly died on the Cross and truly was raised from the dead after being in the grave for that period of time. There was no possibility of His body being stolen and taken away.**
- 2) **His resurrection was a literal physical resurrection from the dead in every sense of the word. His body came forth, it could be seen and touched, it could eat and do everything that a physical body could do and it could be communicated with. The Lord was seen in that body by His followers as He ascended.**
- 3) **His body was changed in that it no longer had any physical needs or weaknesses. It is also an eternal body that will not age or die again.**
- 4) **Our bodies, at the coming of the Lord and our being caught up to be with Him, will have a similar nature. SEE: I Corinthians 15:42-54; I Thessalonians 4:13-17.**

2. One of the main things we notice about the people and events concerning His resurrection is the lack of real belief in this among His disciples and other followers.

- a. **On many occasions, the Lord had testified that this would take place (SEE: Mark 8:31; 9:31; 10:34), but no one seemed to take this prediction seriously, believing instead that it might only come at some future time.**
- b. **Their main reaction, therefore, to His death is one of fear and despair rather than expectation. They seem even to be in hiding as though they would never see Him again and that their main problem is to preserve their lives.**

- c. **Their main purpose, therefore, in coming to the tomb after his death and burial is not to witness His resurrection but to pay their respects to Him and to make sure that everything is secure.**
 - d. **It is also interesting that some of the women who came to the tomb seemed to have had more faith in the fact and significance of the resurrection than His immediate followers.**
- 3. We note the essential relationship between His resurrection from the dead and the two main themes of the Gospel of John, His unique place as the Divine Son of God and His Salvation.**
- a. **I Corinthians, chapter 15 makes it clear that our hope for eternity is based on WHO HE IS and the surety of His promises to us. SEE: I Corinthians 15:24-28.**
 - b. **I Corinthians, chapter 15 also makes it clear that if the Lord had not miraculously risen from the dead after His death on the Cross, so that death had no power over Him, we would have no assurance at all of our salvation and our own future resurrection from the dead. SEE: I Corinthians 15:1-22.**

4. THE EVENTS IN JOHN ABOUT THE RESURRECTION

a. THE COMING OF MARY MAGDALENE 20:1

- 1) **The background of this woman is given us in Luke 8:2, where it says that the Lord had cast seven demons out of her. We do not know the full story of this, but this indicates that she had a very urgent spiritual need when she was healed of these demons. She would be very grateful to Him. SEE: Mark 16:9**
- a) **She was one of the women followers of the Lord who even helped support them in their travels. SEE: Matthew 27:55**
- b) **She was there at the cross when He was crucified. (SEE: Matthew 27:56; Mark 15:40; Luke 23:49, 55, “the women”).**
- c) **She and the other women even followed Joseph of Arimathea when he had the Lord buried and then they made**

preparations to bring spices to put on His body. SEE: Luke 23:55, 56, “the women”.

- 2) According to John’s Gospel, she now is one of very first ones to come to the tomb early in the morning on the first day of the week. SEE ALSO: Matthew 28:1; Mark 16:1; Luke 24:1, 10.
 - a) John pictures her as though she came alone (SEE: John 20:2) in the early morning hours and found the stone rolled away without actually seeing the Lord, but Luke teaches that actually there were other women with her. Luke 23:55-24:2
 - b) She ran immediately to tell the disciples that He had disappeared, and then apparently followed them back to the Garden to see what would happen. SEE: John 20:11.

b. THE COMING OF PETER AND JOHN 20:2-10

- 1) They went to the garden in response to the announcement by Mary that the body of the Lord had been taken away SEE: 20:2. They both examined the situation carefully.
- 2) It still did not fully occur to them that He had actually been resurrected from the dead even though they saw the grave clothes laid out carefully. They went away to their homes still not really connecting this with His resurrection. 20:3-10

c. THE MEETING OF MARY WITH JESUS 20:11-18

- 1) Mary had apparently followed the two disciples, Peter and John, back to the Garden, and, after they departed, she remained at the tomb weeping over the disappearance of the body of the Lord. 20:11
- 2) First, she saw the two angels in the tomb at the place where the Lord had been laid. Peter and John were apparently not permitted to see this. 20:12, 13
- 3) Then, she saw the Lord who stood behind her outside the tomb. At first, she did not recognize who he was but then He identified

Himself and told her to immediately go and bear testimony to the others. She obeyed, but John records no favorable response from the disciples. 20:14-18

d. THE LORD APPEARS TO THE DISCIPLES 20:19-23

- 1) Without going back to the tomb to see what Mary had seen, the disciples remain behind closed doors “for fear of the Jews”. Luke 24:11 records that the things she said “appeared to them as nonsense,” so they continued believing that there had been no resurrection. After all the teaching of the Lord concerning His resurrection, their reactions are surprising.**
- 2) That evening, the Lord Himself appeared to them and showed them His wounds to prove that He had really risen from the dead. 20:19, 20**
- 3) He gives them a very brief commission concerning His sending of them as the Father has sent Him. 20:21**
- 4) His reference to them receiving the Holy Spirit has been misinterpreted by some. It is clear that, as long as He was on the earth, the Holy Spirit would not yet be sent to indwell them (SEE: John 7:37-39). The passage can best be understood as teaching that He is simply renewing His promise to them of the sending of the Spirit and that the actual coming of the Spirit will occur later (Day of Pentecost, Acts 2:1-4). 20:22**
- 5) His statement concerning how they would deal with sins would also take place in the future after the Holy Spirit would come and they would engage in their ministries. 20:23**

e. THE LORD PROVES HIMSELF TO THOMAS 20:24-29

- 1) Thomas, who had asked the Lord two major questions in John 14:5 (“We do not know where you are going.” “How can we know the way?”), had not been present with the other disciples when Jesus appeared to them. He is still doubting the words of the Lord concerning His resurrection and is demanding visual proof that such a thing could occur. 20:24, 25**

VIII. THE PERIOD OF CONCLUSION

21:1-25

A. THE PROBLEM OF UNCOMMITTED BELIEF 21:1-14

1. The Restlessness and Waywardness of the disciples 21:1-8

- a. The Lord had called these men once for all away from fishing and every other profession they might have had before they met Him. (e.g. Matthew as a tax collector in Matthew 9:9, 10). They were called to follow Him and to fulfill His purposes for them, to fish for men and to make this their priority in life.**
- b. In calling three of them (Peter, James and John), He had even given them a large netful of fish (SEE: Luke 5:4-11) to test them and their willingness to leave all and follow Him. At that time, they had seemed to respond wholeheartedly.**
 - 1) This calling of the Lord demanded complete commitment with no compromising of their love for Him, their devotion to Him and their willingness to follow Him no matter what it might cost them. He continually reinforced these conditions for following Him SEE: Luke 9:23-26; 57-62; John 15:18-25**
 - 2) The disciples clearly understood His calling and the commitment they were to make to Him, but throughout the time they have spent with Him they have had to deal with their own desires and ambitions in deciding how far they were willing to go with Him in meeting these conditions.**
 - 3) It would seem that they would even more completely be committed to Him following His death on the cross for their sins and His miraculous resurrection from the dead, but that did not prove to be true.**
- c. The problem of these disciples seems to be that they are restless in these days following the resurrection of the Lord, and are tempted to turn wayward as they consider the massive task that lies ahead of them with all of its trials.**

- 1) Though the Lord had appeared to them, and had also appeared to others (SEE: Luke 24:13-35, the men on the road to Emmaus), it had perhaps been a few days since they had last seen Him. Perhaps they were wondering what was going to happen next and are impatient for Him to act.**
- 2) Perhaps also they are now considering how they can combine these personal desires and ambitions with the calling He has given them. They could always fall back on other things if the work were too difficult. Thus, unless their commitment would be really sealed and finalized, this would always be the temptation they would face in any future ministry for Him.**
- 2. Not all of the disciples are present when this takes place, but John identifies Peter as the one who led the others to do it. The others (seven in all) seem to follow him willingly and are out in the boat fishing with Peter when the Lord appears on the shore.**
- 3. Just as the Lord had originally tested Peter, James and John with a full net of fish (SEE: Luke 5:4-11), so the Lord again uses this same test to challenge them. He did this both to expose their lack of full commitment and also to force them to choose once for all if the Lord and His purposes for them was the highest priority in their lives or not.**
 - a. After seeing the Lord on the shore and coming to land with the full net of fish, they pull the fish up on the shore where they will stay under the hot sun. Then they eat with the Lord.**
 - b. We note that the Lord did not prepare their own fish for them to eat but had food already prepared on the beach.**
 - c. After the Lord deals with them and they make fresh commitment to Him, we are not told what happened to the fish they had caught. Is it possible that those fish in the net were simply left behind as they made a clear choice between fishing for a living and following the Lord, and then went with the Lord? Whatever happened to the fish they had caught, they had learned the spiritual lesson the Lord wanted to teach them and there is no more record in Acts of their ever being tempted in this way.**

B. THE COST OF COMMITTED BELIEF

21:15-23

1. Following His testing of the disciples with the full net of fish and His meal with them on the beach, the Lord then lays out before them what it would really mean in their lives if they were to commit themselves entirely to Him and follow Him with all their lives.

a. First He challenges Peter concerning the depths of His love for the Lord. 21:15-17

1) It is interesting that this challenge is given three times. Peter had denied the Lord three times outside the hall where the Lord was being examined by the Jewish authorities. Some feel that this is to permit Peter to relate this challenge to the denials.

2) The main thing to note about this challenge to Peter is that it seems to be most directly related to the decision that Peter had made to go fishing. Some believe that the “THESE” the Lord refers to refers to the FISH there on the beach.

3) The Lord is TESTING Peter and his love and commitment to the Lord. The Lord is determining in the life of Peter whether anything else is a higher priority to him than the Lord Himself. Can Peter be trusted to follow Him no matter what and no matter where the calling of the Lord might lead, putting aside every other desire and concern to concentrate on the Lord and His purposes?

b. Then He challenges Peter concerning his willingness to follow Him completely no matter what God’s will might be for anyone else. He clearly teaches Peter that what happens to John is not Peter’s business and should not be permitted to distract him from his own complete devotion to the Lord. 21:18-23

2. The major purpose of this exchange between the Lord and Peter, is to teach His followers the true cost of following Him. They are to give up all else and follow Him completely with all their hearts and for their entire lives. Every desire, every ambition and every other relationship is to be willingly sacrificed for the Lord and His use of them. SEE: Luke 9:23-26; 9:57-62; 14:25-27-35.

C. THE FINAL VALIDATION OF THE AUTHOR

21:24, 25

- 1. We note that the author of this Gospel is never actually named, though he is referred to a number of times as the “one whom Jesus loved.” It is obvious, however, that it is John the Apostle, the brother of James and the son of Zebedee, for the style of writing and the themes he teaches match his other writings.**
- 2. These two closing verses of the Gospel of John are a commendation of the author and an assertion of the validity of his recording of the facts presented in this Gospel.**
- 3. These verses also point to the fact that the author of the Gospel has been led by God to be selective in his writing and that there are countless other things that Jesus also did and taught. The same thing would be true in the other three Gospels. In other words, the author was given a purpose for writing by God and he has written only those things that fitted that purpose. The same thing would be true concerning the writing of other Gospels as well. God, in inspiring them to write, only included things that fitted His purposes.**

FINAL OBSERVATIONS CONCERNING THIS GOSPEL

- A. Because of its two main themes, this Gospel might be one of the most basic books in the Bible for a new Christian to read and understand after his conversion. It might well fit the description of the “milk of the Word” that new Christians are to fervently desire once they have come into relationship with God through faith in the Lord. SEE: I Peter 2:2.**
- B. The Gospel of John would also be one of the main books we could use to correct those who have been led astray by the false teaching of the liberals or the cult groups. Its truths are so clear and beyond any misunderstanding that it would confront such people with the choice they need to make in their lives, that they are either going to follow the Truth and turn from their false beliefs or continue in their false beliefs and teaching leading to the judgment of God upon their lives.**

