

JesusOnline Equip

Ministry Resources Hub

Joshua Nations

John

A free resource from JesusOnline Ministries.

Read or share online: app.jesonline.com/post/93660-4-john

JesusOnline Equip · Ministry Resources Hub · equip.jesonline.com

Free media and discipleship resources for pastors, leaders, and growing disciples.

John

A. Overview and Summary.

1. The author is the Apostle John, confirmed by the church father Irenaeus (ca. 130-200 AD) writing in his book *Against Heresies* as well as by other early church fathers. Irenaeus was a disciple of Polycarp (ca. 70-160 AD) who in turn was a disciple of John himself. John never refers to himself by name in this gospel, but humbly refers to himself as “the disciple who Jesus loved” (13:23; 19:26; 20:2; 21:7,20). The date of John’s writing is considered to be late in his life about 80-90 AD, before he wrote 1st through 3rd John and the book of Revelation. John was no doubt familiar with the Synoptic gospels of Matthew, Mark and Luke, but wrote this gospel as a unique contribution to the narrative of Jesus’ life. He records events not found in the other gospels under the inspiration of the Holy Spirit, recalling from memory his first-hand witness from 50 years in the past.
2. John’s gospel is unique in that it is the only one of the four gospels that gives us a precise reason for its purpose: “But these are written that you may believe that Jesus is the Messiah, the Son of God, and that by believing you may have life in his name” (20:31). John focuses on Christ’s divinity as the Messiah. He does this by using seven metaphorical statements where Jesus declares “I am”. This harkens back to Exodus 3:14 where God tells Moses “I am who I am” pointing to His self-existence and eternity. These statements are: I am the bread of life (6:35), I am the light of the world (8:12), I am the door (10:7), I am the good shepherd (10:11,14), I am the resurrection and the life (11:25), I am the way the truth and the life (14:6) and, I am the true vine (15:1). We will touch on these statements in the chapter synopses that follow.
3. John confirms Jesus’s identity as the incarnate “God-man” whose divine and human natures were perfectly united into the person of Jesus, the Christ who is the prophesized Messiah and Savior of the world. John does this through signs or proofs using nine of Jesus’ miracles: 1) Turning water into wine (2:1-11) 2) the healing of the official’s son (4:46-54) 3) the healing of the lame man (5:1-18) 4) the feeding of the 5,000 (6:1-15) 5) walking on water (6:16-21) 6) healing of the blind man (9:1-14) 7) raising of Lazarus (11:1-57) 8) the miraculous catch of fish (21:6-11). And of course, the ninth and greatest miracle of all, His resurrection (20:1-10).

B. Chapter One.

1. Chapter one opens with a profound statement of Jesus' divinity. Even in the translation from the Greek language, it carries a sense of incredible beauty and quintessence: "In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made. In him was life, and that life was the light of all mankind. The light shines in the darkness, and the darkness has not overcome it" (1:1-5).
2. John goes on to say that Jesus is the embodiment of grace and truth: "The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth" (1:14).
3. The chapter continues with John the Baptist confirming that he is the one prophesied by Isaiah: "I am the voice of one calling in the wilderness, 'Make straight the way for the Lord'" (John 1:23; Isaiah 40:3).
4. The chapter concludes with Jesus calling several of His disciples. Two of John the Baptist's disciples hear John declare: "Look, the lamb of God" (1:36). They follow Jesus. One of them, Andrew finds his brother Simon and declares that they have found the Messiah and he brings him to Jesus. Jesus looks at him and says: "'You are Simon, son of John. You will be called Cephas'" (which, when translated, is Peter (1:40-42). The Aramaic name "Cephas" means rock or stone as does the Greek translation "Peter". Peter would become a building stone placed upon Christ as the chief corner stone (Ephesians 2:20-22). Peter is a building stone, as are all of Jesus's true believers. He was not a rock upon which the church would be built, or as the Catholics claim, the first Pope.
5. Jesus then calls Philip (1:43), who came from Bethsaida as were Andrew and Peter (1:44). Philip finds Nathanael and declares "We have found the one Moses wrote about in the Law, and about whom the prophets also wrote—Jesus of Nazareth, the son of Joseph" (1:45). Nathanael disgustingly replies "Nazareth, can anything good come out of there?" (1:46). Nazareth was held in contempt by many Jews as a Roman garrison was stationed there. Jesus tells Nathanael that he is a man in whom there is no deceit (1:47). Jesus goes on to tell him that He saw Nathanael under a fig tree before Philip called him (1:48). The implication is that Jesus knew what he had been thinking and this was enough to convince Nathanael to declare: "Rabbi, you are the Son of God; you are the king of Israel" (1:49). Jesus said, "'You believe because I told you I saw you under the fig tree.

You will see greater things than that.” He then added, “Very truly I tell you, you will see heaven open, and the angels of God ascending and descending on the Son of Man” (1:50-51).

C. Chapter Two.

1. Chapter two opens with Jesus and His disciples at a wedding in Cana. Cana was in Galilee, but its exact location is not known. It is believed that it was close to Nazareth. Weddings at that time were a festive occasion that included much food and wine and could last a week. But the wine had run out. This would have been a great embarrassment to the host. Jesus’ mother apparently had some sort of a relationship to the host and was concerned that he is not embarrassed. She tells Jesus that “they have no more wine” (2:3). Jesus responds with what in modern English appears to be disrespectful, “Woman, why do you involve me?” Jesus replied. “My hour has not yet come” (2:4). Jesus’ word for “woman” was a common phrase for that time and was the same word that He used from the Cross, when He told Mary that John was now her son and that Mary as now his mother (19:26-27). This was to provide a caring home for Mary.
2. Jesus had a mission to carry out, and this was not the opportune time to begin it. But Jesus carries out His mother’s wishes and asks the servants to fill six stone jars with water. These stone jars were normally used for ceremonial washing. He then changes the water to wine. He instructs the servants to carry some to the master of the banquet, who proclaims it the best wine. This was Jesus’ first public miracle and began His ministry that would lead to the Cross.
3. The chapter concludes with Jesus going to Jerusalem at the time of the Passover. He found people in the temple courts selling cattle, sheep and doves and exchanging money. As was explained in the synopsis of the Synoptic gospels, unscrupulous people had made the requirement of offering sacrifices at the temple into a business where people would buy animals that were approved by the priests at exorbitant prices. This angered Jesus and he made a whip of cords and drove them from the temple courts and overturned the tables of the money exchangers. When asked by the Jews as to what sign could He show them to prove His authority to do this, He replied “Destroy this temple, and I will raise it again in three days” (2:19). “They replied, ‘It has taken forty-six years to build this temple, and you are going to raise it in three days?’ But the temple he had spoken of was his body. After he was raised from the dead, his disciples recalled

what he had said. Then they believed the scripture and the words that Jesus had spoken” (2:20-22).

D. Chapter Three.

1. The chapter opens with Nicodemus, who was a member of the Jewish ruling council, coming to Jesus at night. That he came at night, points to the fact that he did not want to be recognized as coming to such a controversial person that Jesus had become. He confesses “Rabbi, we know that you are a teacher who has come from God. For no one could perform the signs you are doing if God were not with him” (3:2).
2. Jesus comes directly to the point: “Very truly I tell you, no one can see the kingdom of God unless they are born again (3:3). This confuses Nicodemus who thought Jesus meant a physical birth. But Jesus tells him “No one can enter the kingdom of God unless they are born of water and the Spirit” (3:5). Being born of the Spirit is easily understood as it means the Holy Spirit giving eternal life to someone who is being saved. That comes through confessing the Lord Jesus with the mouth and believing in the heart that God raised Him from the dead (Romans 10:9). There are several schools of thought as to what born of water means. The best explanation is that it was that Jesus was speaking metaphorically. He was pointing Nicodemus to the Old Testament practice of ritual cleansing by water which was symbolic of spiritual cleansing and repentance from sin. It does not mean being born again by baptism which is a declaration of the faith to others by the new believer.
3. Jesus references the incident of poison snakes in the wilderness biting the Israelites and how Moses made a bronze serpent and lifted it up on a pole signifying Christ being lifted up on the Cross. “Just as Moses lifted up the snake in the wilderness, so the Son of Man must be lifted up, that everyone who believes may have eternal life in him” (3:14-15).
4. Jesus goes on to say what is probably the most famous verse in the New Testament: “For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life” (3:16). But even this verse needs clarification. God’s love can be misrepresented. Historically and theologically, Divine love is defined in three ways: first, God is benevolent or predisposed to do good to all people, second God possesses beneficence, doing or producing good such as the rain falling upon the just as well as the unjust, and third, God has gratification, or a special love and delight for His Son and those

adopted into His family. God's love for the world (benevolence), including sinful humanity, caused Him to send His only begotten Son (beneficence). Some attempt to read into this verse, universalism, or everyone is saved by God's love. But the context is very clear, those who do not accept Christ's salvation by believing in Him, will perish. God's love was such that He provided eternal life for those in the world who believe in His gospel resulting in His love for them (God's complacency). Modern use of the word complacency is different, meaning smug or relaxed, but the root meaning of complacency is exactly the opposite in that someone finds great delight in something.

5. It is unfortunate that many misrepresent God's love. The Greek word "love" in John 3:16 is "ēgapēsen" which has as its root "agape". Although Jesus probably was dialoging with Nicodemus in Aramaic, the language of Israel commonly in use at that time, John wrote his gospel in Greek using this word. Agape love is selfless, the highest form of love, the noblest kind of devotion, motivated by an act of self-sacrifice to the recipient. Many have linked agape to the term "unconditional love". But God does not love everyone the same. God hates evil doers (Psalm 5:4-6; 11:5-6). His agape love is reserved for His Son and those who accept salvation in His Son. Telling an unbeliever that "God loves you unconditionally" conveys the thought that the person has no need for repentance, no need to confess their sins, no need to take of the Cross and begin a life of serving God. God's benevolent love, His goodness His beneficence is why He sent His Son to die on the Cross on our behalf. This is why He has perfect love for Christ and for us.
6. Jesus continues to drive home this point with Nicodemus: "For God did not send his Son into the world to condemn the world, but to save the world through him. Whoever believes in him is not condemned, but whoever does not believe stands condemned already because they have not believed in the name of God's one and only Son (3:17-18).
7. The chapter concludes with John the Baptist affirming that he is not the Messiah but the one sent ahead of Him (3:28). He concludes his affirmation with these words: "Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God's wrath remains on them" (3:36).

E. Chapter Four.

1. Jesus returns to Galilee and on His way, He passes through Samaria near the town of Sychar. He rests by Jacob's well, while His disciples go into the town to

buy food. A woman comes to draw water from the well. She comes alone and in the middle of the day, which is unusual as woman would normally come early in the morning before the heat of the day and with others. As she begins conversing with Jesus, we learn that she is an amoral woman who has been married five times before and now is living with a man who is not her husband. This explains why she was alone and why she came in the middle of the day; in that she was most likely shunned by other women in the town.

2. During their conversation, Jesus reveals that He is the Messiah: “Woman,” Jesus replied, “believe me, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem. You Samaritans worship what you do not know; we worship what we do know, for salvation is from the Jews. Yet a time is coming and has now come when the true worshipers will worship the Father in the Spirit and in truth, for they are the kind of worshipers the Father seeks. God is spirit, and his worshipers must worship in the Spirit and in truth” (4:21-24). She exclaims that when Messiah comes, He will explain everything to us. Jesus responds, “I, the one speaking to you—I am he” (4:26).
3. The disciples return and are surprised that Jesus is talking with a woman. The woman leaves her water pot and goes back into the town and declares that Jesus had told her all that she ever did and asks “Could this be the Messiah?” (4:29b). The disciples urge Jesus to eat something, but He says, “I have food to eat that you know nothing about” (4:32). He further explains, “My food,” said Jesus, “is to do the will of him who sent me and to finish his work” (4:34). The town’s people come and ask Jesus to stay with them. He stays for two days and “They said to the woman, ‘We no longer believe just because of what you said; now we have heard for ourselves, and we know that this man really is the Savior of the world’” (4:42).
4. After the two days, Jesus returns to Galilee and then on to Cana. There a royal official comes to him who has a sick son at Capernaum. He begs Jesus to come to Capernaum and heal his son. Jesus gives him a rebuke “Unless you people see signs and wonders,” Jesus told him, “You will never believe” (4:48). The official continues to ask Jesus to come down to Capernaum before his son dies. Jesus tells him to go and his son will live. The official goes and while on the way, his servants come with the news that his son lives. The official inquires at what time he recovered and finds that it is the exact time Jesus told him that his son would live. He and his whole household then believe. This was the second miracle that Jesus performed after coming from Judah to Galilee (4:49-54).

F. Chapter Five.

1. The chapter opens with the account of Jesus healing a lame man at the pool of Bethesda in Jerusalem. When Jesus saw him and learned that he had been in this condition for such a long time (38 years), He asks him “do you want to be healed?” (5:6b). He responds by saying that he had no one to help him get into what many believed were the healing waters when they were stirred. Jesus tells him “Get up! Pick up your mat and walk” (5:8). At this, the man is healed, and he gets up and walks. Jesus slips away into the crowd. The Jewish leaders ask him who healed him as it was the Sabbath, and the law prohibited carrying a mat on the Sabbath. He did not know it was Jesus as He had slipped away. Later, Jesus tells him, “See, you are well again. Stop sinning or something worse may happen to you” (5:14). This is the third miracle that John records Jesus performing. From this time onward, the Jewish leaders began to persecute Jesus. “In his defense Jesus said to them, ‘My Father is always at his work to this very day, and I too am working.’ For this reason, they tried all the more to kill him; not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God” (5:17-18).
2. The chapter continues with Jesus affirming that He and His Father are in complete oneness and that He does nothing apart from that which the Father is doing. He also says, “Moreover, the Father judges no one, but has entrusted all judgment to the Son, that all may honor the Son just as they honor the Father. Whoever does not honor the Son, does not honor the Father, who sent him” (5:22-23). Jesus also tells them that the Father has given authority to judge to Him as He is the Son of Man. He continues by stating that a time will come when those in the graves will hear His voice and will come out. Those who have done good will rise to live, and those who have done evil will rise to be condemned (5:27-29). The verse could be misconstrued in an attempt to show salvation by works. But Scripture must be interpreted by taking into account all of Scripture. John has already stated in John 3:16 that those who believe in Jesus will not perish but have everlasting life. This is affirmed by the Apostle Paul in Ephesians 2:8-9: “For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast”.
3. The chapter concludes with Jesus affirming the testimony of John the Baptist and the works that He is doing: “I have testimony weightier than that of John. For the works that the Father has given me to finish—the very works that I am doing—testify that the Father has sent me. And the Father who sent me has himself testified concerning me. You have never heard his voice nor seen his form, nor

does his word dwell in you, for you do not believe the one he sent. You study the Scriptures diligently because you think that in them you have eternal life. These are the very Scriptures that testify about me, yet you refuse to come to me to have life” (5:36-40). Jesus concludes this portion of dialogue by saying: “But do not think I will accuse you before the Father. Your accuser is Moses, on whom your hopes are set. If you believed Moses, you would believe me, for he wrote about me. But since you do not believe what he wrote, how are you going to believe what I say?” (5:45-47).

G. Chapter Six.

1. Chapter six is a very long chapter. It begins with the account of Jesus feeding the 5,000. As this has been covered in the Synoptic gospels, we will not repeat. The next account is of Jesus walking on the water. In this passage, it does not include the portion where Peter goes to Jesus and begins to sink. Here, Jesus is taken into the boat and immediately, the boat reaches the shore where they had been headed.
2. The crowds follow Him in boats to Capernaum. Jesus tells them, ““Very truly I tell you, you are looking for me, not because you saw the signs I performed but because you ate the loaves and had your fill. Do not work for food that spoils, but for food that endures to eternal life, which the Son of Man will give you. For on Him God the Father has placed his seal of approval”” (6:26-27). He goes on to say that to do the work of God is to believe in the one He sent (6:29). They ask for a sign and speak of the manna in the wilderness. Jesus tells them that it is the Father who gives the true bread from heaven that gives life to the world (6:30-33).
3. Jesus then gives a profound word about Himself: ““I am the bread of life. Whoever comes to me will never go hungry, and whoever believes in me will never be thirsty. But as I told you, you have seen me and still you do not believe. All those the Father gives me will come to me, and whoever comes to me I will never drive away. For I have come down from heaven not to do my will but to do the will of him who sent me. And this is the will of him who sent me, that I shall lose none of all those he has given me, but raise them up at the last day. For my Father’s will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise them up at the last day”” (Vs. 6:35-40).
4. Jesus then gives a word that causes many to stumble and depart from following Him: “I am the living bread that came down from heaven. Whoever eats this

bread will live forever. This bread is my flesh, which I will give for the life of the world” (6:51). “Very truly I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise them up at the last day. For my flesh is real food and my blood is real drink. Whoever eats my flesh and drinks my blood remains in me, and I in them. Just as the living Father sent me and I live because of the Father, so the one who feeds on me will live because of me. This is the bread that came down from heaven. Your ancestors ate manna and died, but whoever feeds on this bread will live forever” (6:53-59).

5. The chapter concludes with: “From this time many of his disciples turned back and no longer followed him. ‘You do not want to leave too, do you?’ Jesus asked the Twelve.’ Simon Peter answered him, “‘Lord, to whom shall we go? You have the words of eternal life. We have come to believe and to know that you are the Holy One of God.’” Then Jesus replied, “‘Have I not chosen you, the Twelve? Yet one of you is a devil!’” (He meant Judas, the son of Simon Iscariot, who, though one of the Twelve, was later to betray him)” (6:66-70).

H. Chapter Seven.

1. The chapter opens with Jesus walking in Galilee. He is there because the Jews in Judea wish to kill him. It is the time of the feast of the Tabernacles. His brothers, who are unbelieving at this time, tell him to go up to Jerusalem. Jesus responds, “My time has not yet come, but your time is always ready. The world cannot hate you, but it hates Me because I testify of it that its works are evil. You go up to this feast. I am not yet going up to this feast, for My time has not yet fully come” (7:6-8).
2. But after saying this, Jesus goes up secretly. There was much controversy about Him at the feast. Some saying that He was good, others that He deceived people. About the middle of the feast, Jesus goes up to the temple and begins to teach. They marvel that Jesus knew letters having never studied (7:15). He tells them, “My doctrine is not Mine, but His who sent Me. If anyone wills to do His will, he shall know concerning the doctrine, whether it is from God or whether I speak on My own authority. He who speaks from himself seeks his own glory; but He who seeks the glory of the One who sent Him is true, and no unrighteousness is in Him. Did not Moses give you the law, yet none of you keeps the law? Why do you seek to kill Me?” (7:16-19).

3. The Jews accuse Him of having a demon saying “who is seeking to kill you” (7:20). Jesus responds by pointing them to the Mosaic Law of circumcising on the Sabbath (if it is the eighth day after birth) yet Jesus healed a man on the sabbath. He then tells them to “not judge according to appearance but, judge with righteous judgement” (7:24). This last Instruction from Jesus must be considered in the light of our understanding of God’s Word, our relationship with Him, and our own false self-righteousness. Are we prideful? We should always consider Matthew 7:1 “Do not judge or you too will be judged”. But there are times when we should judge such as confronting sin or false doctrine.
4. The Jews sought to take Him but could not as His time to die had not yet come. “Then Jesus said to them, ‘I shall be with you a little while longer, and then I go to Him who sent Me. You will seek Me and not find Me, and where I am you cannot come’” (7:33-34). The Jews did not comprehend what He meant by this as Jesus was speaking of His resurrection.
5. “On the last day, that great day of the feast, Jesus stood and cried out, saying, “If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.” But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified” (7:37-39). The Feast of Tabernacles was a week-long event held each year to commemorate God’s provision during the Children of Israel’s 40 years in the wilderness including providing water. In this passage, Jesus is declaring that He is living water similar to what He told the woman at the well in chapter four. On each day of the Feast of Tabernacles, water was poured out at the base of the altar. On the eighth day, that practice was suspended. It was then that Jesus made His dramatic pronouncement that He is the living water. Jesus was speaking of living water which is the Holy Spirit that would be poured out eventually to those who would be born again to enable them to produce fruit in their lives.
6. The chapter concludes with the officers, who had been sent to arrest Jesus telling the chief priests and Pharisees that “no one spoke like this man” (7:46). The Pharisees accuse them of being deceived. Nicodemus, who came to Jesus by night tells them, “Does our law judge a man before it hears him and knows what he is doing?” (7:51).

I. Chapter Eight.

1. The chapter opens with the account of the woman caught in adultery. The earliest manuscripts do not contain this narrative. Additionally, some manuscripts place it elsewhere in the book of John and others even place it in the gospel of Luke. Regardless, even if it was never in the original signature of John, it does not conflict with any biblical doctrine. However, most Bible scholars believe that it may have actually happened as it does fit what we know about Jesus and how He handled conflict with the scribes and Pharisees. It was an attempt to catch Jesus in a situation where He could have violated Roman law. Mosaic Law required the death of both parties caught in adultery. But Rome was the only authority over capital punishment. That the man who she was with was never brought forward shows that the Jews only wanted to catch Jesus in a trap. If He demanded that she be stoned per the Mosaic Law, then the Jews could accuse Him before the Roman authorities. Jesus stoops down and begins to write in the dirt. There is much speculation over what He wrote. Some say He was writing the sins of her accusers. But one by one they leave. Finally, only Jesus and the woman are left. Jesus asks her where her accusers are and has no one condemned you? (8:10b). She responds “no one, Lord”. Jesus says that “Neither do I condemn you; go and sin no more” (8:11). Mosaic Law demands two witnesses to confirm a matter. As there were none left, she was not condemned. As a matter of application to modern times, some attempt to use this narrative to show that the Bible does not condemn what was once called sin as applied to homosexual relationships. This is twisting the Scripture. Even if the narrative actually happened, Jesus was in obedience to the law as the woman’s accusers were not there. The important thing is also to note that Jesus told her to go and sin no more.
2. “Then Jesus spoke to them again, saying, “I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life” (8:12). This begins a lengthy discussion between the Pharisees and Jesus pertaining to His witness of Himself and His relationship to the Father. At one point, Jesus tells them flatly, “You are from beneath; I am from above. You are of this world; I am not of this world. Therefore, I said to you that you will die in your sins; for if you do not believe that I am He, you will die in your sins” (8:23-24).
3. Then Jesus said to them, “When you lift up the Son of Man, then you will know that I am He, and that I do nothing of Myself; but as My Father taught Me, I speak these things. And He who sent Me is with Me. The Father has not left Me alone, for I always do those things that please Him.” As He spoke these words, many believed in Him (8:28-30).

4. Then Jesus said to those Jews who believed Him, which are critical words to us today: “If you abide in My word, you are My disciples indeed. And you shall know the truth, and the truth shall make you free” (8:31-32). Jesus continues in dialogue with the unbelieving Jews: “You are of your father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own resources, for he is a liar and the father of it” (8:44).
5. The chapter concludes with another of Jesus’s I Am statements: Jesus said to them, “Most assuredly, I say to you, before Abraham was, I AM” (8:58).

J. Chapter Nine.

1. This chapter deals exclusively with a man, blind since birth receiving his sight from Jesus. Jesus mixes clay with His saliva and anoints the man’s eyes and tells him to go and wash in the pool of Siloam. He does so and receives his sight. Jesus performed this miracle on the Sabbath which angered the Pharisees. There is much interaction between the man and the Pharisees who call his parents to verify that this is their son. They tell them out of fear of being cast out of the synagogue to ask him as he is of age. After continued dialogue with the Pharisees, they cast him out.
2. Jesus finds him and asks him if he believes in the Son of God. He asks Him “who is he lord, that I may believe in him?” (9:36). Jesus reveals that it is He whom he is speaking to. The man worships him. Jesus then declares: “For judgment I have come into this world, that those who do not see may see, and that those who see may be made blind” (9:39).
3. An important concept is revealed in the first verses of this chapter. Jesus’s disciples ask him “Rabbi, who sinned, this man or his parents, that he was born blind?” Jesus answered, “Neither this man nor his parents sinned, but that the works of God should be revealed in him. I must work the works of Him who sent Me while it is day; the night is coming when no one can work. As long as I am in the world, I am the light of the world” (9:2-5).
4. It was a common concept in biblical times, that physical defects were the result of sin. Jesus alludes to this in John 5:14 “See you are well! Sin no more that nothing worse may happen to you.” But physical defects are most often the result of the sin of Adam in a broken and fallen world. Jesus avoids the theological issue and heals the man so that the works of God would be revealed in him. Healing today does take place as a result of prayer (James 5:13-15). But not always. When it

does, it displays God's mercy, grace and glory. This miracle was another sign that Jesus is the Messiah. That Jesus used His saliva mixed with clay seems odd to a modern reader, but saliva as a curative was well known to antiquity. Jesus is recorded using saliva on two other occasions (Mark 7:33 and 8:23).

K. Chapter Ten.

1. Jesus speaks of Himself as the true shepherd. "Most assuredly, I say to you, he who does not enter the sheepfold by the door, but climbs up some other way, the same is a thief and a robber. But he who enters by the door is the shepherd of the sheep. To him the doorkeeper opens, and the sheep hear his voice; and he calls his own sheep by name and leads them out" (10:1-3). He goes on to say that the sheep know His voice and will follow Him but not that of a stranger whom they will fear. But those he spoke to did not understand this illustration.
2. Jesus then makes another "I am" statement about Himself: "I am the good shepherd. The good shepherd gives His life for the sheep" (10:11). He goes on to make a contrast between Himself and a hireling. A hireling is one who does a shepherding function for gain and not for concern of the sheep. We often see this in contemporary ministry where corrupt individuals use ministry for personal gain. But Jesus as the true shepherd cares for His sheep and laid down His life for them.
3. He then makes an amazing statement: "And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock and one shepherd" (10:10). He was prophesying of the gentiles who He would bring to His fold. This would also become a fulfillment of the Abrahamic covenant of Genesis 12:3 in which through him would "all the families of the earth be blessed." Jesus then continues speaking of His death and resurrection: "Therefore My Father loves Me, because I lay down My life that I may take it again. No one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again" (10:17-18).
4. The narrative continues with an account of Jesus walking in the temple during the Feast of Dedication. This feast was not one prescribe by Moses, but is one kept in celebration of the rededication of the temple after the successful overthrow of Antiochus Epiphanes, of the Seleucid Empire who reigned from 175 BC to 164 BC. He had profaned the temple, forced the Jews to abandon sacrifices to God and adopt pagan rituals in an attempt to destroy Jewish culture, killing many Jews and selling many others into slavery. He profaned the temple by slaughtering a

pig on the altar. Jewish freedom fighters under the leadership of Judas Maccabeus rose up and overthrew him in 165 BC. The Jews cleansed and restored the temple but found only one sealed jar of olive oil used to light the Menorah lampstand. The oil was only enough to last one day, but miraculously it lasted eight days; enough to make more oil. That is why the Feast of Dedication lasts eight days and now is celebrated as Hanukkah. It has been consistently celebrated by the Jews each year during the month of December or late November depending upon when it falls on the Jewish calendar. That is why John notes that “it was winter” (10:22).

5. The Jews confront Jesus with a direct question: “How long do You keep us in doubt? If You are the Christ, tell us plainly” (10:24). Jesus responds by reminding them of the works that He has done that bear witness of Him. He tells them that they do not believe because they are not His sheep that hear His voice. He then goes on to present a solid confirmation of the security of a believer. “And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand. My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of My Father’s hand. I and My Father are one” (10:28-30).
6. The Jews then take up stones to stone Him. He asks them for what works do you stone Me? (10:31-32). They told Him that it was not for the works but because it was blasphemy by declaring that He, “being a man make Yourself God” (10:33). Critics of the Bible and of Jesus often say that Jesus never declared Himself to be God. But in fact He did and this reaction by the Jews testifies to this. Jesus responds by using a rabbinically-styled question by referring to Psalm 82: “Is it not written in your law, ‘I said, “You are gods”’? If He called them gods, to whom the word of God came (and the Scripture cannot be broken), do you say of Him whom the Father sanctified and sent into the world, ‘You are blaspheming,’ because I said, ‘I am the Son of God’? If I do not do the works of My Father, do not believe Me; but if I do, though you do not believe Me, believe the works, that you may know and believe that the Father is in Me, and I in Him” (10:34-38). A full discussion of Psalm 82 is beyond the scope of this synopsis, but Jesus was making the point that those in authority were called “gods” by God the father. But He refers them back to His works. “They again sought to seize Him but He escaped out of their hand” (10:39).
7. Jesus then goes away to a place beyond the Jordan where John was first baptizing and stayed there. Many believed in Him there (10:40-42).

L. Chapter Eleven.

1. The bulk of chapter eleven is the story of Jesus raising Lazarus. Lazarus became sick and his sisters, Mary and Martha sent to the Lord to come and heal him. “When Jesus heard that, He said, ‘This sickness is not unto death, but for the glory of God, that the Son of God may be glorified through it’” (11:4). Jesus stayed two more days in the place where He was and then told the disciples “Let’s go to Judea again” (11:7). His disciples object and tell Him that the Jews tried to stone Him. Jesus replies that Lazarus is sleeping and that He will go and wake him up. This confuses the disciples who think Jesus was speaking about rising, but Jesus then tells them plainly Lazarus is dead. “And I am glad for your sakes that I was not there, that you may believe. Nevertheless, let us go to him” (11:15). Thomas, often called “doubting Thomas” due to his skepticism of Jesus’s resurrection (20:24-29) tells the other disciples “Let us also go, that we may die with Him” (11:16).
2. Jesus arrives at Bethany and found that Lazarus had been in the tomb four days. Martha hears of his arrival and goes to Him and says, “Lord, if You had been here, my brother would not have died. But even now I know that whatever You ask of God, God will give You” (11:21). Jesus tells her that Lazarus will rise again. She believes He is speaking of the Resurrection of the last days. Jesus said to her, “I am the resurrection and the life. He who believes in Me, though he may die, he shall live. And whoever lives and believes in Me shall never die. Do you believe this?” She said to Him, ‘Yes, Lord, I believe that You are the Christ, the Son of God, who is to come into the world’” (11:25-27).
3. Martha then goes and tells Mary, her sister that Jesus had come. Mary goes and falls at Jesus feet also telling Him that if He had come, Lazarus would not have died. When Jesus sees her weeping and also the Jews who came with her weeping, He groans within His spirit and was troubled (11:33). He asks where they had laid him. Jesus wept which brings up the question as to why, since He knew that He was going to raise Lazarus. Many Bible scholars point to this to show Jesus’s compassion for Mary and Martha and the grief they had about their brother’s death. In Luke 19:41 Jesus also weeps. This time over Jerusalem and what He knows will happen to it as a result of rejection of Him as Messiah. It could also be that Jesus was troubled by their lack of faith in Him. Still groaning Jesus tells the people to take away the stone to the tomb. Martha tells Him that as it has now been four days there will be a stench. “Jesus said to her, “Did I not say to you that if you would believe you would see the glory of God?” (11:40).

4. "Then they took away the stone from the place where the dead man was lying. And Jesus lifted up His eyes and said, 'Father, I thank You that You have heard Me. And I know that You always hear Me, but because of the people who are standing by I said this, that they may believe that You sent Me.' Now when He had said these things, He cried with a loud voice, 'Lazarus, come forth!' And he who had died came out bound hand and foot with graveclothes, and his face was wrapped with a cloth. Jesus said to them, 'Loose him, and let him go'" (11:41-44).
5. "Then the chief priests and the Pharisees gathered a council and said, "What shall we do? For this Man works many signs. If we let Him alone like this, everyone will believe in Him, and the Romans will come and take away both our place and nation" (11:47-48). "And one of them, Caiaphas, being high priest that year, said to them, 'You know nothing at all, nor do you consider that it is expedient for us that one man should die for the people, and not that the whole nation should perish.' Now this he did not say on his own authority; but being high priest that year he prophesied that Jesus would die for the nation, and not for that nation only, but also that He would gather together in one the children of God who were scattered abroad" (11:49-52). The chapter concludes with the Jews plotting how to kill Jesus. Due to this, Jesus no longer walked openly among the Jews but went with His disciples to a rural city called Ephraim.

M. Chapter Twelve.

1. The chapter opens six days before the Passover and begins what is the focus of the last chapters of the gospel of John. Jesus and His disciples are in Bethany, having supper with Mary, Martha and Lazarus. Mary takes a vial of costly oil and anoints Jesus's feet and wipes them with her hair. Judas objects saying that it should have been sold and the money given to the poor. But John interjects in his narrative by explaining that Judas, who kept the money box used to steal from it. Jesus responds by saying that the poor will always be with them but "she has kept this for the day of my burial" (12:7). It was not a rebuff of the needs of the poor, but Jesus was looking ahead to His death that would shortly take place and this was an honor given to Him. In fact, He was quoting a portion of Deuteronomy 15:11: "' For the poor will never cease from the land; therefore, I command you, saying, 'You shall open your hand wide to your brother, to your poor and your needy, in your land.'"
2. Many other Jews had come not only to see Jesus, but also Lazarus who had been raised from the dead. The chief priests plotted to kill Lazarus as many went away

believing in Jesus because of him (12:9-11). Scripture is silent about what happened to Lazarus after Jesus resurrection and ascension. There are several traditions that have Lazarus and his sisters moving to Cyprus and there is a tomb reported to be his in the city of Larnaca. Another tradition has them moving to Gaul where he was beheaded under the persecution of the Emperor Domitian, but there is no evidence of that. We do know that he eventually died a second time but will rise again to join all those who trust in Jesus for eternity.

3. The chapter continues with the triumphal entry of Jesus into Jerusalem with Jesus riding on a young donkey thereby fulfilling the prophecy of Zechariah 9:9: "Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, your King is coming to you; He is just and having salvation, Lowly and riding on a donkey, A colt, the foal of a donkey." That Zechariah under the inspiration of the Holy Spirit calls Jesus "King" is a validation that Jesus is the Messiah.
4. Jesus then gives us a solid word about following Him: "'The hour has come that the Son of Man should be glorified. Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain. He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life. If anyone serves Me, let him follow Me; and where I am, there My servant will be also. If anyone serves Me, him My Father will honor'" (12:23-26).
5. Jesus predicts His death: "'Now is the judgment of this world; now the ruler of this world will be cast out. And I, if I am lifted up from the earth, will draw all peoples to Myself.'" This He said, signifying by what death He would die (12:31-33). John continues by quoting from Isaiah that God has blinded their eyes and hardened their hearts (12:40). The chapter concludes with Jesus's words: "He who believes in Me, believes not in Me but in Him who sent Me. And he who sees Me sees Him who sent Me. I have come as a light into the world, that whoever believes in Me should not abide in darkness" (12:44-46).

N. Chapter Thirteen.

1. The chapter begins with Jesus washing His disciple's feet. "So, when He had washed their feet, taken His garments, and sat down again, He said to them, 'Do you know what I have done to you? You call Me Teacher and Lord, and you say well, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you should do as I have done to you. Most assuredly, I say to you, a servant is not

greater than his master; nor is he who is sent greater than he who sent him. If you know these things, blessed are you if you do them” (13:12-17).

2. Jesus then begins to speak of the one who would betray Him. John, who identifies himself as the one whom Jesus loved and was leaning against His breast, asks Jesus who it is. Jesus identifies him as the one to whom he gave a piece of bread. He then tells Judas “What you do, do it quickly” (13:27b). The other disciples think Jesus means to go and buy food or give something to the poor. Judas goes out immediately and it is night. The symbolism of Judas leaving in the darkness is very profound. Judas has been walking in darkness and he leaves to begin his act of betrayal in the dark.
3. Jesus then speaks of his glorification and of God being glorified in Him. He then gives his disciples a new commandment: “A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. By this all will know that you are My disciples, if you have love for one another” (13:34-35).
4. Peter asks Jesus where He is going. Jesus tells them that He is going away now but that they will follow Him afterward. Peter tells Him that he will lay down his life for him. Jesus then predicts Peter’s denial in that the rooster will not crow until Peter has denied Him three times (13:38b).

O. Chapter Fourteen.

1. The chapter opens with a promise to Jesus’s disciples and to His believers today: “Your heart must not be troubled. Believe in God; believe also in Me. In My Father’s house are many dwelling places; if not, I would have told you. I am going away to prepare a place for you. If I go away and prepare a place for you, I will come back and receive you to Myself, so that where I am you may be also. You know the way to where I am going” (14:1-4). This passage has often been misunderstood due to early English translations which used the term “mansions” for the Greek word “monai” which is only used twice in the New Testament, here and in 14:23 where it is translated home or abode. The passage is often used at funeral services to give encouragement to grieving families that their departed loved one is enjoying eternal bliss in opulent surroundings. But heaven is not mentioned once in this passage. So, what did Jesus mean by this passage and how does it relate to us today?
2. John chapters 13 through 16 capped by Jesus’s prayer in chapter 17 are part of an interwoven discourse given on the night of His betrayal before He would be

crucified. In chapter 13 he reminds them of what He has done for them. He also told them one of them will betray Him and that where He is going, they cannot go. But now, He tells them not to be troubled that He is going to prepare a place for them in the Father's house where there are many dwelling places. All of Jesus's disciples were Galileans except Judas who had already left. In the account of what we call the last supper recorded in all of the gospels, Jesus makes direct reference to marriage practice in Galilee in Biblical times and His disciples would see the connection.

3. A groom would go to the bride's family and a covenant would be reached of marriage. The couple would share a drink together to seal the covenant before the groom would go back to his father's house to prepare a place for them to live. It was customary in those days for several generations of families to live together in one house. An addition would be added to the father's house to accommodate the newly married couple. Only the father would determine if the addition was ready to receive his son's bride. A procession would then go from the father's house to the bride's house to receive her. The bride would never know precisely when this would happen, so she was supposed to always be ready. Jesus's parable about the ten virgins describes this process. The bridal party would then carry the bride back to the father's house where there would be a feast of celebration.
4. Jesus has made a covenant with His bride, the church. The covenant was sealed with his broken and body and shed blood on the Cross. He has gone away physically and prepared a place in His Father's house for His bride and one day when the Father says it is time, He will come for His bride. This word was meant to be an encouragement for His disciples as it is a promise that there are many dwelling places in His Father's house for all His believers. These will not be individual isolated "mansions" but places where His bride will dwell in unity as a family. Jesus gives His disciples a promise: "If I go away and prepare a place for you, I will come back and receive you to Myself, so that where I am you may be also" (14:3).
5. What follows is an exchange between Thomas and Jesus about knowing the way. Jesus affirms that: "I am the way, the truth, and the life. No one comes to the Father except through Me" (14:6). There are many religions in the world. But none of them will lead to the Father except if one goes through Jesus who provided the only means of salvation by His death and resurrection. Jesus goes on to say that if we know Him, we will know the Father. Philip asks Jesus to show them the Father. Jesus responds: "Have I been among you all this time without

your knowing Me, Philip? The one who has seen Me has seen the Father. How can you say, 'Show us the Father'? Don't you believe that I am in the Father and the Father is in Me? The words I speak to you I do not speak on My own. The Father who lives in Me does His works. Believe Me that I am in the Father and the Father is in Me. Otherwise, believe because of the works themselves" (14:9-11).

6. Jesus then gives a promise about prayer: "I assure you: The one who believes in Me will also do the works that I do. And he will do even greater works than these, because I am going to the Father. Whatever you ask in My name, I will do it so that the Father may be glorified in the Son. If you ask Me anything in My name, I will do it" (14:12-14). Is it possible for us to do greater works than Jesus? Certainly not in power. Jesus raised Lazarus who was dead for four days. He fed thousands from a small amount of food. He walked on water and calmed the storm. How most Bible teachers interpret this passage is that His believers will do a great many more works. Jesus's ministry was limited to Palestine during a short 3-1/2-year period. Today, believers do works all over the world based upon the gifts given them. This a quantity, not quality.
7. The chapter closes with Jesus promising to give the Holy Spirit (another counselor) who will be with us forever. He also tells His disciples that whoever loves Him will keep His word and the Father will love him and they will come and make their home with them. This is an insight into the work of the Trinity as Father, Son and Holy Spirit are promised to all come and abide with a believer. Jesus then gives them peace before saying "get up, let's leave this place" (14:31b).

P. Chapter Fifteen.

1. This chapter contains Jesus's profound metaphor of the vine and the branches. It begins with what could be some troubling narrative: "I am the true vine, and My Father is the vineyard keeper. Every branch in Me that does not produce fruit He removes, and He prunes every branch that produces fruit so that it will produce more fruit" (15:1-2). This could be interpreted by some to indicate a loss of salvation. However, every verse must be interpreted by the context of the entire Bible. Jesus goes on to give an admonition of remaining attached to Him: "Remain in Me, and I in you. Just as a branch is unable to produce fruit by itself unless it remains on the vine, so neither can you unless you remain in Me" (15:4).
2. Jesus continues with a strong warning: "I am the vine; you are the branches. The one who remains in Me and I in him produces much fruit, because you can do

nothing without Me. If anyone does not remain in Me, he is thrown aside like a branch and he withers. They gather them, throw them into the fire, and they are burned” (15:5-6). Jesus discusses with the disciples what has just happened with Judas Iscariot and others like him. Judas had attached himself to Jesus, but he did not produce any spiritual fruit and did not truly abide in Christ. He was only a disciple on the outside, and this lack of true discipleship was evident in his failure to bear fruit. Ultimately, he turned away from Christ. Throughout his entire ministry, Jesus addressed this issue (see Matt. 7:15-23, Matt. 13:3-9). He taught that there would be those who would outwardly attach themselves to Christ as disciples but would not genuinely accept him as their Savior. These individuals would call themselves disciples of Jesus, even though they were not truly saved. It’s important to remember that the apostles were Jews who grew up in a culture that emphasized outward appearances. They needed to understand that one could appear to be a disciple outwardly without being a true disciple inwardly. In this passage, Jesus distinguishes between “disciples” and “true disciples” (as seen in verse 8, “become my disciples”). This highlights the difference between those who are outwardly associated with him but do not possess genuine faith. The phrase “in Me” is used in reference to the analogy of the vine and the branches. Branches are “in the vine.” However, Jesus is not using this as a theological term of union with him, as Paul does in Romans 8:1. Instead, Jesus refers to those who have attached themselves outwardly to him and are calling themselves disciples.

3. Jesus continues with the subject of love: “As the Father has loved Me, I have also loved you. Remain in My love. If you keep My commands you will remain in My love, just as I have kept My Father’s commands and remain in His love. “I have spoken these things to you so that My joy may be in you and your joy may be complete. This is My command: Love one another as I have loved you. No one has greater love than this, that someone would lay down his life for his friends (15:9-13).
4. The chapter concludes with Jesus predicting persecution for the believers: “If you were of the world, the world would love you as its own. However, because you are not of the world, but I have chosen you out of it, the world hates you. Remember the word I spoke to you: ‘A slave is not greater than his master.’ If they persecuted Me, they will also persecute you” (15:19-20a). He also notes fulfilled prophecy with a reference to Psalm 69:4 in that they hated Him for no reason (15:25b). The closing words relate to the coming Holy Spirit (the Counselor): “When the Counselor comes, the One I will send to you from the Father—the

Spirit of truth who proceeds from the Father—He will testify about Me. You also will testify, because you have been with Me from the beginning” (15:26-27).

Q. Chapter Sixteen.

1. Chapter sixteen opens with Jesus warning His disciples that those who kill them will think they are offering service to God (16:2). He then tells them that unless He goes away, the Counselor (Holy Spirit) will not come: “Nevertheless, I am telling you the truth. It is for your benefit that I go away, because if I don’t go away the Counselor will not come to you. If I go, I will send Him to you. When He comes, He will convict the world about sin, righteousness, and judgment: About sin, because they do not believe in Me; about righteousness, because I am going to the Father and you will no longer see Me; and about judgment, because the ruler of this world has been judged” (16:7-11).
2. The balance of the chapter is continuing dialogue of Jesus telling His disciples of His leaving them and that they will have sorrow now but will rejoice when they see Him again (16:22). He gives them a promise: “I assure you: Anything you ask the Father in My name; He will give you. Until now you have asked for nothing in My name. Ask and you will receive, so that your joy may be complete” (16:23b-24). The chapter concludes with Jesus telling them that each of them will be scattered to their homes but encourages them by saying: “I have told you these things so that in Me you may have peace. You will have suffering in this world. Be courageous! I have conquered the world” (16:33).

R. Chapter Seventeen. Chapter Seventeen records Jesus’s prayer. First for Himself, then for His disciples and then for all of us.

1. Jesus prays for Himself in verses one through five. He prays that the hour has come and that He would be glorified so that He may glorify the Father. He says that authority has been given Him over all flesh so that He may give eternal life to all that the Father has given him. Jesus goes on to say that He glorified the Father while He was on the earth by completing the work that the Father gave Him to do. He closes His prayer by asking that He be glorified in the Father’s presence with the glory that He had before the world existed.
2. In verses six through nineteen, Jesus prays for His disciples. He asks the Father for protection for them and that none of them were lost except the “son of destruction” that Scripture might be fulfilled (Psalm 41:9). He prays that as the Father sent Him into the world, He sends them into the world. Jesus closes His

prayer for them with these words: “I sanctify Myself for them, so they also may be sanctified by the truth” (17:19).

3. The rest of the chapter, verses twenty through twenty-six is Jesus’s prayer for all believers. He prays for unity for the believers as He and the Father are one so that the world may know that the Father has sent Him. He prays that we may be with Him so that they may see His glory. The chapter concludes with: “I made Your name known to them and will make it known, so the love You have loved Me with may be in them and I may be in them” (17:26).

S. Chapter Eighteen.

1. The chapter opens with Jesus taking His disciples to the garden of Getsemani. Judas also knew of the place as Jesus frequently took His disciples there. Judas brings along with him, a company of soldiers, temple police and others. “Then Jesus, knowing everything that was about to happen to Him, went out and said to them, ‘Who is it you’re looking for?’ ‘Jesus the Nazarene,’ they answered. ‘I am He,’ Jesus told them” (18:4-5). This was Jesus’s affirmation that He was referring to Himself as the “Great I Am”.
2. Jesus tells His accusers that since He is the one they are looking for, to let His disciples go. Peter draws his sword and cuts off the ear of the high priest’s slave named Malchus. That the slave’s name was given shows the accuracy of the account.
3. They bind Jesus and take Him to Annas’s house, the father-in-law of Caiaphas who was the high priest that year. Although not mentioned by name, John was an acquaintance of the high priest so he was allowed into the courtyard of Annas. John instructs the slave girl who kept the gate to allow Peter in. She asks Peter if he also is a disciple of Jesus. Peter denies it which was the first of his denials. Both Annas and Caiaphas are called the high priest in this chapter. Tradition is that the Romans had removed Annas as high priest and replaced him with Caiaphas. Annas still had much influence and was also still called a high priest.
4. Jesus is questioned about His teaching. Jesus responds: “I have spoken openly to the world,” Jesus answered him. “I have always taught in the synagogue and in the temple complex, where all the Jews congregate, and I haven’t spoken anything in secret. Why do you question Me? Question those who heard what I told them. Look, they know what I said” (18:20-21). Jesus’s response causes one of the temple police to strike Him and asks “is this how you answer the high priest?” (18:22). That Jesus did not realize that Annas was the high priest could

mean that He was blind folded as Annas would have been well known in Jerusalem. Annas then sends Jesus to Caiaphas.

5. Peter is standing with the crowd around a charcoal fire. They ask him if he is one of Jesus's disciples. Peter vehemently denies it for the second time. A relative of the slave who Peter cut off his ear asks him if he was in the garden. Peter denies it which is the third denial and the rooster immediately crows.
6. They bring him from Caiaphas's house to the governor, Pilate. They did not enter so as not to defile themselves which would prevent them from eating the Passover. Pilate asks them what Jesus has done. As they did not bring a specific charge Pilate tells them to judge Him according to their law. They tell him that they do not have the authority to kill Him as capital punishment was exclusively reserved to the Roman authorities.
7. Pilate asks Jesus if He is King of the Jews. Jesus asks him if he is asking this or if others have told him about Him. Pilate asks Him what have you done? "My kingdom is not of this world," said Jesus. "If My kingdom were of this world, My servants would fight, so that I wouldn't be handed over to the Jews. As it is, My kingdom does not have its origin here" 'You are a king then?' Pilate asked. Jesus then says something very profound as it is a clear statement of His mission. 'You say that I'm a king,' Jesus replied. 'I was born for this, and I have come into the world for this: to testify to the truth. Everyone who is of the truth listens to My voice" (18:36-37). Pilate then says "what is truth?" (18:38).
8. Pilate tells the Jews that he finds no fault with Jesus. He then proposes to release Jesus as he had a custom to release one prisoner at the time of the Passover. The Jews respond asking him to release Barabbas, who was a revolutionary instead.

T. Chapter Nineteen.

1. Pilate has Jesus flogged, the soldiers mock Him and dress Him in a purple robe and place a crown of thorns on His head. Pilate brings Jesus out and declares "Behold the man" (19:5). The Jews cry out to crucify Him. Pilate tells them to crucify Him themselves as he finds no fault in Jesus. The Jews declare that Jesus must die as He violated their law in making Himself the "Son of God" (19:7).
2. When Pilate hears this, he becomes more afraid. He asks Jesus where He is from. Jesus does not respond and Pilate asks Him "You're not talking to me? Don't You know that I have the authority to release You and the authority to crucify You?' 'You would have no authority over Me at all,' Jesus answered him, 'if it hadn't

been given you from above. This is why the one who handed Me over to you has the greater sin” (19:10-11).

3. Pilate continues to attempt to release Jesus. But the Jews tell him that they have no king but Caesar and continue to demand that Jesus be crucified. Pilate hands Jesus over to be crucified. They take Him to Golgotha and crucify Him with two others on either side. Pilate had a sign made and placed above Jesus which read “Jesus the Nazarene King of the Jews” in Latin, Hebrew and Greek (19:19). The Jews attempt to have it changed to read that He said He was King of the Jews. But Pilate says “what I have written, I have written” (19:22).
4. The soldiers divide His clothes but cast lots for His tunic so as not to tear it. This fulfills the prophecy in Psalm 22:18. “Standing by the cross of Jesus were His mother, His mother’s sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw His mother and the disciple He loved standing there, He said to His mother, ‘Woman, here is your son.’ Then He said to the disciple, ‘Here is your mother.’ And from that hour the disciple took her into his home” (19:25-27).
5. Jesus says that He is thirsty and a sponge with sour wine is held up to His mouth. Jesus bows His head and cries out “it is finished!” (19:30). In Koine Greek, the language of the New Testament, the word translated “it is finished” is tetelestai. It is an accounting term meaning “paid in full”. Jesus mission on earth was to testify of the truth (18:36-37), to finish the work given to Him by the Father (17:4) and to provide atonement for sin for all those who will accept Him as Savior (Romans 3:23-25). Or, as Paul tells us in Romans 5:19: “For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.” Jesus paid in full by His death what God demands for sin. This is what the theologians call the substitutionary atonement where Jesus takes upon Himself our sins and in turn, we receive His righteousness.
6. The Jews demand that the bodies of those crucified not remain on the crosses as it was a special Passover Day. The soldiers come and break the legs of the other two so that they cannot lift themselves up to breathe and they quickly die. They find that Jesus is already dead, so they do not break his legs fulfilling Psalm 34:20 that none of His bones is broken. A soldier takes a spear and pierces Jesus side and out comes blood and water fulfilling Zechariah 12:10 that “they will look upon Me whom they have pierced.” After this, Joseph of Arimathea, who was a secret disciple of Jesus due to fear of the Jews and Nicodemus, who previously came to Jesus by night, take Jesus’s body, prepare it for burial and place it in a tomb that had never been used (19:38-41).

U. Chapter Twenty.

1. Chapter twenty documents the resurrection of Jesus. Mary comes to the tomb and finds that the stone has been rolled away and that it is empty. She goes and tells Peter and John that they have taken away Jesus body. They run to the tomb with John reaching it first. He looks in and sees the linen cloths lying there but does not go in. Peter then comes and enters the tomb and sees the cloths and the ones that covered Jesus's head lying separately, folded and in a separate place. Some Bible teachers attempt to say that it represents a dinner serviette that the master of the table would fold indicating that he will return. But there is no evidence that this was a custom in those days as it was the practice to wash the hands in water not use a serviette. We do not know for sure why this detail was included in John's narrative. However, details such as this point out that the account of Jesus's body missing from the tomb is a fact.
2. Mary Magdalene stands outside the tomb weeping. She looks inside the tomb and sees two angels sitting at the head and feet where Jesus's body once lay. They ask her why she is crying and she responds that they have taken away the body of her Lord and she does not know where they have put Him. She turns and sees Jesus but does not recognize Him thinking He is the gardener. He asks why she is crying and again she asks where they have put Jesus's body. Jesus says "Mary" and then she recognizes Him. She says "Rabbouni" meaning "teacher" (20:16). He then tells her: "Don't cling to Me," Jesus told her, 'For I have not yet ascended to the Father. But go to My brothers and tell them that I am ascending to My Father and your Father—to My God and your God'" (20:17).
3. The disciples were gathered together on the evening of the first day of the week with the doors locked for fear of the Jews. Jesus appears among them and says "peace to you". He shows them his hands and side. "Jesus said to them again, 'Peace to you! As the Father has sent Me, I also send you.' "After saying this, He breathed on them and said", 'Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained'" (20:21-23). The Catholics use this passage to attempt to validate confession to a priest who they believe has authority to forgive sins. But only God can forgive sins through faith in Christ Jesus as their Savior. The disciples have been sent by Jesus as He was sent to proclaim the gospel message of salvation and in no way has Jesus communicated this power to His disciples nor did they ever assume this power to themselves.

4. There is some discussion as to what is meant by Jesus's breathing upon His disciples and telling them to receive the Holy Spirit. The disciples would later receive the Holy Spirit as recorded in Acts 2:4. So, did the disciples receive the Holy Spirit twice? One view is that they were being temporarily empowered to conduct their mission during the 40-day period until they would receive the permanent indwelling on the Day of Pentecost.
5. The chapter continues with the story of Thomas who was not present at this appearing. Eight days later Thomas was with them and came to believing faith in seeing Jesus. The chapter concludes with: "Jesus performed many other signs in the presence of His disciples that are not written in this book. But these are written so that you may believe Jesus is the Messiah, the Son of God, and by believing you may have life in His name" (20:30-31).

V. Chapter Twenty-One.

1. After this, Jesus reveals Himself to several of His disciples at the sea of Galilee. They had gone fishing, but had caught nothing. Jesus is on the shore and calls out to them "have you any fish". They do not recognize Him and reply that they have not caught any. He tells them to cast on the right, or starboard side of the boat. They do so and pull in a great number of fish, 153 in number. There have been almost countless theories as to what 153 means in significance. Some try to use math to come up with a solution, others use allegories to attempt to solve the meaning. The best solution is to realize that it is another detail that points to the fact that this was a historical event.
2. The disciples join Jesus for fish and bread over a charcoal fire. After they finish eating, Jesus says to Peter "Simon son of John, do you love me more than these?". Jesus uses the unconditional form of love, "agape" in His question. Peter responds "Yes, Lord," he said, "you know that I love you" (21:15). Peter uses a brotherly form of love "phileo". Jesus tells him to feed his lambs. Jesus asks the question two more times using "agape" the second time but not the third when he uses "phileo". Peter responds with an affirmative using "phileo" both times. Jesus tells him both time to "feed my sheep". Jesus is probably reminding Peter of his denial three times but also trying to move Peter into an understanding that to feed His lambs and His sheep, he needs to have "agape" love. The difference between lambs and sheep is age. Lambs could be interpreted to be young believers who have not been subject to the trials of life and are not cynical like older believers.

3. Jesus then tells Peter “Very truly I tell you, when you were younger you dressed yourself and went where you wanted; but when you are old you will stretch out your hands, and someone else will dress you and lead you where you do not want to go.’ Jesus said this to indicate the kind of death by which Peter would glorify God. Then he said to him, ‘Follow me!’” (21:18-19).
4. The chapter closes with Peter asking about John who was following them: “Lord, what about him?” (21:21). Jesus responds, “If I want him to remain alive until I return, what is that to you? You must follow me” (21:22). The final words in the chapter read: Jesus did many other things as well. If every one of them were written down, I suppose that even the whole world would not have room for the books that would be written” (21:25).

W. Discussion Questions, Application and Passing it On.

1. Verses 1:50-51 are a direct reference by Jesus to a vision that Jacob saw in Genesis 28:10-17 commonly called “Jacob’s Ladder”. What is the significance of this vision and what does Jesus mean by referencing it to Himself as “the Son of Man”? How could you use this in your personal evangelism?
2. How does the discussion in the synopsis of chapter three change your understanding of telling someone that “God loves them unconditionally” might do to a true understanding of the gospel? How would you present John 3:16 in future conversations?
3. How would you explain Jesus’s words “a time is coming and has now come when the true worshipers will worship the Father in the Spirit and in truth, for they are the kind of worshipers the Father seeks. God is spirit, and his worshipers must worship in the Spirit and in truth” (Vs. 4:21-24)? What is the difference between Old Testament believers and New Testament born again believers? How would this impact your daily lives?
4. Jesus said: “a time will come when those in the graves will hear His voice and will come out. Those who have done good will rise to live, and those who have done evil will rise to be condemned” (Vs. 5:27-29). Explain how John 5:24 which precedes this passage, as well as other New Testament verses, does not mean salvation by works.
5. Jesus’s words in John chapter six were very offensive to many causing many to turn away from following Him. Explain the meaning of the following passage: “Very truly I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Whoever eats my flesh and drinks my blood has

eternal life, and I will raise them up at the last day. For my flesh is real food and my blood is real drink. Whoever eats my flesh and drinks my blood remains in me, and I in them. Just as the living Father sent me and I live because of the Father, so the one who feeds on me will live because of me” (6:53-58).

6. Jesus’s words in Matthew 7:1 “Do not judge or you too will be judged” are often quoted. But in light of John 7:24 “Stop judging by mere appearances, but instead judge correctly” how should we apply this to us today?
7. Does the discussion on mansions in heaven (chapter fourteen) change in any way your view of heaven? How would you use this information in reaching others?
8. Chapter fifteen presents the metaphor of Jesus as the vine and His believers as the branches. How does this image impact how you live your life daily? Do you strive to abide in Him?
9. Verses 18:36-37 describe how Jesus conveyed His mission to Pilate. Mankind has been lied to since the Serpent lied to Eve in the garden: “Did God really say...”. Jesus did come to seek and to save the lost (Luke 19:10). But He did that by speaking the truth. Pilate responded with a probable tone of disgust in his voice “What is truth” (18:38). Today, there are even more lies that are prevalent in our society such as homosexual acceptance, gender dysfunctionality, racial hatred. How would you use truth in relating to others?
0. Are you using your gifts and abilities to “feed Jesus’s sheep”? In what ways could you do this?

This New Testament survey was provided by Joshua Nations (JoshuaNations.org)