

The Gospel of John

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Chapter 10

Verse 1—Jesus began by identifying Himself as both a Shepherd and a Door for the sheep. In Ezekiel 34:11-16 God told Israel that the shepherds of Israel were feeding themselves instead of feeding the sheep. God will search out His sheep Himself. Jesus now said He is the true Shepherd. Israel is full of false shepherds who are feeding themselves (the Pharisees). Anyone who does not enter by the door is a false shepherd, a thief, and a robber. The fold of sheep are Jewish believers. Jesus saw Himself as the Door and the Shepherd of the Jews.

Verse 2—The doorkeeper opens the door to the true Shepherd.

Verse 3—And He calls His own sheep by name, that is, individually, an emphasis on the individual rather than the masses. The ones who look collectively are quite often the false shepherds. It's the tendency of religion to look at people collectively rather than individually. But Jesus looked at people individually, by name.

Verse 4—The sheep follow Him because they know Him. They know His voice. The reason the Pharisees were not following Him is because they were not His sheep.

Verse 5—The contrast is that the sheep will not follow the false shepherd because they do not recognize him.

Verse 6—This is a metaphor, but they didn't understand it. The point of the sheep hearing His voice and following Him is that they keep His commandments. The application would be that anytime you premeditatively sin, you lose the assurance that you are one of His sheep. You don't lose your salvation if you are saved, but you lose your assurance because His sheep hear His voice and obey Him (1 John 2:4). For example, if you are a Christian businessman and lie to your customers, what assurance do you have that you are one of Jesus' sheep?

Verses 7-8—Jesus said He is the door to the sheep. All the ones who came before Jesus are false, that is, robbers and thieves (the Pharisees, Sadducees, etc. who are feeding themselves). Jesus' sheep did not hear them. The 12 disciples were a different group, but the one thing they had in common was that they weren't following the religious establishment, that is, they weren't Pharisees, etc.

Verse 9-10—If anyone enters through Jesus, they will be saved. The difference between Jesus and the false shepherds is that the false shepherds are there to kill and destroy. Jesus came to give life.

Verse 11—The Good Shepherd lays down His life for His sheep, a hint about His coming death.

Verse 12—The false shepherd, instead of laying down his life, runs away.

Verse 13—Why? Because he is not concerned about the sheep. False shepherds love shepherding (see Diotrephes in 3 John), liturgy, rules, and rituals, but the true Shepherd loves the sheep.

Verse 14—Jesus again stresses that He knows His own sheep.

Verse 15—So does the Father know Him and His sheep.

Verse 16—Jesus also has other sheep, which would be the Gentiles who will receive Christ, that is, the church. They are not of *this fold*, that is, of Israel. They will all be one flock with one shepherd. The church is not a bunch of individual flocks with individual shepherds.

Verse 17—The reason the Father loves Jesus is because He lays down His life. But Jesus will also take it up again, predicting His death and resurrection.

Verse 18—Emphasizes Jesus' choosing. He has a command from the Father, but Jesus Himself has the authority to lay down His life, by His own free will. Here is an example of the free will to choose to obey or not obey, yet without disobedience, unlike Adam and Eve, who had a free will to choose but chose to disobey. Free will does not require

disobedience. When we are in heaven, we will not lose our free will, but we will have the ability to not disobey. We don't become robots in heaven with no choice.

Verse 19—Jesus divided the group because of what He said.

Verse 20—Some were saying that Jesus had a demon or He was crazy.

Verse 21—But others were saying that this was not teaching of a demon or a crazy man. And a demon or crazy man could not open the eyes of the blind man, can he? Jesus forces the issue continually—Who is He? We must decide—Is He a liar, a lunatic, or Lord? There is no option of saying that Jesus was a good man—it's not possible. A good man doesn't say things like this. His teachings and His miracles do not demonstrate a demon or a lunatic.

Verse 22-23—The Feast of Dedication took place at Jerusalem, and it was winter. Jesus was walking in the Temple area, near the Beautiful Gate (where Peter preached his sermon in Acts 2).

Verse 24—The Jews want Jesus to tell them plainly if He is the Christ, the Messiah.

Verse 25—Jesus said that He has told them plainly. Look at His works. They bear witness of who He is.

Verse 26—But they do not believe that Jesus is God. Why? Because they are not His sheep. By definition, those who do not believe He is God are not His sheep. Jesus is not trying to talk them into believing, not trying to convince them of anything. If they were His sheep, they would have been convinced by His words and His works.

Verse 27—His sheep know His voice, and He knows them, and they follow Him.

Verse 28—Jesus gives eternal life to His sheep. Only God can do that. Only God is the source of life. They will never perish. No one can take them out of the Father's hand. Jesus' life—eternal, never perishing, security. This is eternal security for His sheep, not assurance for sinners.

Verse 29—The Father is greater than all, and no one can snatch them out of the Father's hand.

Verse 30—Jesus and the Father are one, that is, one deity in their essence, not just in their opinions about things.

Verse 31—The Jews understood that Jesus was saying He was God because they took up stones to stone Him. The Jewish idea of a Messiah was not that someone believes individually but as someone who takes over politically (as Jesus will do at His Second Coming, where there will be no appeal for anyone to believe in Him individually).

Verse 32—Jesus said to them, "I showed you many good works ... for which are you stoning Me?"

Verse 33—The Jews said not for the good works but because He was a blasphemer, claiming to be God. It's not safe to believe in Jesus. Either He was who He said He was, or we're following a blasphemer. Jesus forces them (and us) to make a decision about who He is.

Verses 34-36—Jesus is quoting from Psalm 82. The point is that the Old Testament uses the word "God" (that is, *Elohim*) of people who are representatives of God. Therefore, the Jews should not object to Jesus using that phrase as a representative of God. I think Jesus is saying that His statement is not the issue because the same statement was made about the Israelites in general, to which the Pharisees do not object. The issue is not the statement but who Jesus actually is.

Verses 37-38—That should be determined by Jesus' works as well as His words. Jesus and the Israelites were both gods (*Elohim*s) in 3 ways:

1. Both were called "sons of the Most High"
2. They were both channels of God's special revelation (general revelation will get you to the knowledge of God (Romans 1), but that is all. To know the character of God or have a relationship with God, you need special revelation (Jesus and the words of the Old Testament prophets).
3. They were both representatives of God to the world. They were the only way the world could know about God.

There were also 3 major differences between Jesus and the Israelites:

1. Jesus was an "only begotten Son" (John 1:14, 18). Jesus is God in His essence of deity.

2. Jesus was a channel of revelation in the sense that He came from above (John 3:31). The prophets of God in the Old Testament came from the earth.
3. He was a representative of God in that He was sent by God the Father to personally reveal God to people (verse 36). The Israelites and the prophets brought God's Word to people, but they were not the character of God. Jesus was the character of God the Father.

If Jesus does not do the works of the Father, then don't believe Him. But if He does, then believe Him. There are two ways you can identify Jesus as the Messiah:

1. His teaching (His mentality, His morality)
2. His works (His miracles)

If you don't believe either, it's because you don't know God the Father.

Verse 39—They try to seize Him, but He got away from them.

Verses 40-42—Jesus went across the Jordan River (to the East side) where John was first baptizing, across from Jericho. This is where Jesus is when He heard Lazarus was sick (in chapter 11).

Applications—

1. Elders of the church are to shepherd (feed) the sheep, in the sense of a verb, as a function (1 Peter 5:1-4, John 21:15-17), not as a position. Shepherding is a gift (Ephesians 4:11) and a function, not a replacement of Jesus as the Shepherd. *Verses 1-4*
2. Jesus is also the door to the sheepfold. He is the Head of the church and the only way into it. There is no other way into the church (such as baptism, membership, confirmation, etc.). *Verses 7-15*
3. The church is one foundation in Jesus Christ our Lord, not in the independent local institutions with their individual shepherds. *Verse 16*
4. Jesus was not killed. He chose to give up His life for the sheep. *Verses 17-18*
5. Whether someone is of God or the devil must be determined by (1) what he says (is it the same as the Word of God?) and (2) what he does (is it godly?). *Verses 19-21*
6. Those to whom Jesus gives eternal life will never perish. *Verses 22-39*
7. We must decide—Was Jesus God or was He a blasphemer? All eternity is in the balance. It's not safe to receive Jesus as your Savior.

Which statement is the best application of what is being taught in this chapter?

Applying Jesus' claims about Himself (verses 22-39)—

- A. Jesus claimed to be God and the Jewish leaders did not understand it.
- B. Jesus claimed to be God and the Jewish leaders understood it.
- C. Jesus claimed to be God and the Jewish leaders were confused about it.

B is correct. Verses 31-33 say the Jews tried to stone Jesus because they correctly understood His claim to be God. A and C are incorrect because Jesus' claim to be God was understood in this chapter and labeled as blasphemy (verse 33).

Chapter 11

Verse 1—Lazarus of Bethany was sick. The Mount of Olives is east of the city of Jerusalem, separated from it by the Kidron Valley, and Bethany is on the east side of the Mount of Olives. Jesus was directly east of there, on the east side of the Jordan River, across from Jericho (10:40). Lazarus' sisters are Mary and Martha.

Verse 2—Mary was the one who anointed Jesus with ointment and wiped His feet with her hair (John 12:3).

Verse 3—The sisters sent word to Jesus saying the one He loves is sick.

Verse 4—But when Jesus heard it, He said that the sickness was not to end in death but for the glory of God. This is the second man in the Gospel of John who was sick for the glory of God (the blind man in 9:3). What happened to Lazarus is hard to determine. My opinion is that Lazarus actually physically died, his body beginning to decompose (v. 14), but he would not die in the sense of his soul leaving his body. Genesis 35:18 is a precise statement of what happens at death. When Rebekah died, it said her "soul was departing." Actual, real death is when the soul departs the body. I suggest that didn't happen to anyone else who was raised from the dead in the Scriptures either (the boy

of Nain, the boy Elijah raised from the dead, etc.). In other words, Lazarus did not return from “heaven.” What happened to the rich man and a different Lazarus in Luke 16:19-31, whose souls left their bodies and were in another place, did not happen to this Lazarus. When God the Father is glorified, God the Son is glorified.

Verse 5—Jesus loved this family. There is a selectivity to love. It’s true that God so loved the world that He gave His Son, but there is also a selective nature to love. For example, God said He loved Jacob and hated Esau (Malachi 1:2-3). For example, if a husband tells his wife he loves her and then says he loves all other women, loving his wife would not have the same meaning. The significance of love is in its selecting. In the sense that God loves the world, Jesus loved the world enough to die for it, but there was a sense in which He loved Mary, Martha, and Lazarus, which was selective. It wasn’t the same as He loved the Pharisees.

Verse 6—When Jesus heard that Lazarus was sick, He (quite unpredictably) stayed 2 days longer where He was. The reason?

1. *Verse 4*—For the glory of God
2. *Verse 15*—So that the disciples would believe
3. *Verse 42*—So that the people would believe

The disciples must have heard the message, too.

Verses 7-8—The disciples are surprised that Jesus wanted to go to Bethany because the Jews wanted to stone Jesus.

Verses 9-10—Jesus answered that there are 12 hours in a day. If you walk in the day, you won’t stumble. If you walk at night, you’ll stumble. I believe the “day” represents the truth. If someone walks in the truth, then they will see things as they actually are. But if they walk in lies, then they will stumble because they won’t see things as they actually are. The danger is not going where people are trying to kill you. The danger is where people walk in lies instead of the truth.

Verses 11-14—Jesus then said that Lazarus had fallen asleep (a common figure of speech for death, especially used by Paul). The disciples thought He meant literally “sleep” and that Lazarus would wake up. Then Jesus said, without a figure of speech, that Lazarus was dead.

Verse 15—Jesus said it was a good thing He wasn’t there, which disagreed with both of the sisters, who thought Jesus should have been there. But now that Lazarus is dead, it’s time to go to him.

Verse 16—Thomas said they should go with Jesus, so they can die with Him, because they are convinced the Jews will kill Jesus. Here Thomas is not “doubting” but willing to die with Jesus.

Verse 17—When Jesus arrived in Bethany, Lazarus was already 4 days in the tomb.

Verses 18-19—There was still a gathering of people with Mary and Martha, mourning Lazarus.

Verse 20—Martha knew Jesus was coming before He got there, so she went to meet Him. But Mary was still in the house.

Verse 21—Martha told Jesus that if He had been there, her brother would not have died. But even now, she knows whatever Jesus asks of God, He will give Him.

Verse 23—Jesus said Lazarus would rise again.

Verse 24—Martha said she knew Lazarus would rise again *in the resurrection on the last day*.

Verses 25-26—Jesus said, *I am the resurrection and the life; he who believes in Me shall live even if he dies, and everyone who lives and believes in Me shall never die*—If a person dies physically, he or she continues to live as the same person in eternity. In what sense does he or she never die? In the sense that Moses, Elijah, the saints around the throne in Revelation do not die, that is, they live into eternity.

Verse 27—Jesus asked Martha if she believed this. Martha said that she believes Jesus is the Messiah who has come into the world.

Verse 28—Martha called for her sister secretly and said that “The Teacher is calling for you.”

Verses 29-30—When Mary heard this, she arose quickly and came to Jesus, who was not yet to Bethany.

Verse 31—The people thought she was going to the grave and followed her.

Verse 32—Mary said the same thing as Martha said to Jesus, that if He had been there, Lazarus would not have died. They knew He could have healed Lazarus, but He didn't do it, so it irritated them a little.

Verse 33—Jesus saw Mary and the Jews weeping, and He was deeply moved in spirit and troubled.

Verse 34—He asked where they had laid him.

Verse 35—Jesus wept. Why? We know He was moved and troubled in His spirit. Why? It wasn't about Lazarus because He knew He would raise Lazarus. I think He was moved by the sorrow of the others. Also, notice the emotions John tells us about Jesus—His humanity. Jesus was not a superman, He was God-man.

Verse 36—The Jews recognized His love for Lazarus. They probably thought He was weeping for Lazarus, when, in fact, that He was weeping for them.

Verse 37—They conclude, like the sisters, that Jesus could have saved Lazarus.

Verse 38—Jesus was deeply moved again. They came to a tomb, a cave with a stone in front of it (a sign of wealth, as Jesus was buried in the cave of wealthy Joseph of Arimathea).

Verse 39—Jesus told them to remove the stone. Martha questioned the wisdom of that because Lazarus has been dead for 4 days and smelled bad.

Verse 40—Jesus said that if they believe, they will see the glory of God. (This is a general statement because even those who didn't believe saw the resurrection of Lazarus.) Only believers, like Mary and Martha, would know it was the glory of God.

Verse 41—They removed the stone. Jesus prayed aloud so everyone could hear. "Father, I thank You that You heard Me."

Verse 42—He prayed out loud so everyone would hear it.

Verse 43—Then Jesus said in a loud voice, "Lazarus, come forth." The command of the Creator. So Jesus created life from death. [Someone has said—If Jesus had not said Lazarus' name, everyone in the graves would have come forth!]

Verse 44—Lazarus came out all bound up, and Jesus said to let him go.

Verse 45—Many of the Jews were believing because of this. But we're not sure *what* they were believing. Probably many, of not most, of these became true believers after Pentecost in Acts 2. We don't have any basis to evaluate their faith here.

Verse 46—But some went and told the Pharisees.

Verse 47—The Pharisees convened a council to decide what to do because Jesus was performing signs. We now know that miracles do not create faith. Some believed and some went to the Pharisees. Everyone around this tomb believed Jesus raised Lazarus from the dead, but only some believed in Jesus.

Verse 48—We find out the Pharisees' motivation was self-protection of their position and authority in their nation. If they let Jesus go on doing miracles, all men will believe in Him. Their motive was not theological, it was political and national. It was about personal power. They are false shepherds, feeding themselves.

Verses 49-50—Caiaphas became High Priest in A.D. 18. His father-in-law Annas was High Priest from 7-14 A.D. Caiaphas stayed in office until 36, at which time he and Pilate were removed from office by the Romans. He said that it was better for one man to die for the people than for the whole nation to die. It's better to get rid of Jesus than lose the whole nation to Rome.

Verses 51-52—John tells us that Caiaphas (unknowingly) made a true statement—that Jesus was going to die for the nation and all those who believed in Him.

The most basic principle of interpretation is that the author's intended meaning is the correct meaning. With the Scripture we have an unique situation of having both a human and divine author. So God may be saying something the original author was not saying. For example, when a New Testament author quotes an Old Testament author as a fulfillment of prophecy, the OT author did not have the fulfillment in mind when he wrote. This tells us God had something in mind that the OT author did not have in mind. But how would we know that? The only way to know that is when a NT author tells us that. In this case, God had Caiaphas say something he didn't even know he meant, but we know that because the author John tells us so. So meaning always has to come through the mind of the human author.

Verse 54—Because of this, Jesus did not walk publicly among the Jews. He went to Ephraim, north of Jerusalem and Bethany. He did this because it was not the time for Him to die.

Verse 55—The Passover is near. This is the third Passover mentioned John (2:13; 6:4).

Verse 56—Many were seeking Jesus and wondering if He was going to come to the Passover.

Verse 57—The Chief Priests and Pharisees had spies looking for Him.

Applications—

1. Sickness may be from God in order to bring glory to God. *Verses 1-4*
2. Love is sometimes selective. *Verses 5-6*
3. The real danger is not being among those who want to destroy you. The real danger is being outside of the truth, living a lie. *Verses 7-10*
4. Our bodies will all die, but the essence of who we are (our soul or our spirit) cannot die because it comes from the breath of God through Adam. *Verses 11-44*
5. Miracles do not create faith. They only give evidence for it. *Verses 45-47*
6. God sometimes uses evil people, or misguided people with evil motives, to accomplish His plan. So don't be too impressed if God uses you. Don't pray that God use you. Pray that you are pleasing to God. *Verses 48-52*
7. Sometimes it may be valuable to avoid danger if it will work out for the purpose of carrying out your calling. *Verses 53-57*. See also Acts 9:23-25; 20:3; and 2 Corinthians 11:33. It's not always a good idea to go headlong into a dangerous situation. That's not always the wise godly thing to do. That doesn't mean we should avoid dangerous situations, but Jesus stayed away from the Jews until it was the right time to come down.

Which statement is the best application of what is being taught in this chapter?

Thinking about the raising of Lazarus from the dead—

- A. Jesus did miracles so unbelievers would believe.
- B. Jesus did miracles so believers would be strengthened in their faith.
- C. Jesus did miracles as a sign that He was the Messiah.

C is correct. John says Jesus did miracles as signs of who He was (verse 47). A and B are incorrect because John does not specify that Jesus targeted any specific group for belief as a purpose for doing miracles.

Chapter 12

We're about halfway through the book, yet this chapter begins the last week of Jesus' life.

Verse 1—Six days before Passover, Jesus came to Bethany, where Lazarus was, whom He had raised from the dead.

Verse 2—They made supper, Martha was serving, and Lazarus was reclining at the table with Jesus.

Verse 3—Mary took a large amount of pure nard (a perfume made from a plant from India) and anointed Jesus' feet and wiped His feet with her hair. The house is filled with the fragrance. Apparently they were quite wealthy. Why didn't Jesus tell them to sell their wealth and give it to the poor, as He said to the rich young ruler? Because their wealth wasn't keeping them from following Jesus. They were willing to give what they had to glorify Christ. We know from

Luke 8 that Jesus' ministry was financed by various people. So Jesus was supported by people like Mary, Martha, and Lazarus, and the money, evidently, was kept in this money box (from which they bought food, for example, in John 4:8).

Verses 4-5—It is Judas who objected to “wasting” the perfume in this way, not Mary, Martha, or Lazarus.

Verse 6—Judas didn't say this because he cared for the poor. He took care of the money box, and he used to steal from the money box, so he wanted the money from the perfume in there. What Judas said was good, but his motive was evil. We only know his motive because the Bible tells us so.

Verse 7—Jesus told Judas to let Mary alone. She was doing it for His burial.

Verse 8—The poor will always be with them, but Jesus was not going to always be with them. Here is an hierarchy not found in the Old Testament—that Jesus is more important than the poor. The poor are always important, but serving Christ is always a priority. Social work is easier than evangelizing, for example, so social work will usually take over serving Christ, if those are the two options. Feeding the poor is always there. It cannot be cured, it must just be treated. It's always a virtue to give to the poor, but Jesus Himself is more important, and His activity (evangelism and discipleship) is more urgent. Your view of this subject will depend on your view of church. If you view the church in an amillennial or reformed way (the church as being the fulfillment of God's promises to Israel), then you will be more concerned about feeding the poor than in evangelizing and discipleship. If your view the church in a more premillennial or dispensational way (Christ's return is imminent), then you'll be more concerned about evangelism and discipleship than in feeding the poor.

Verse 9—The crowd came to see Jesus and Lazarus.

Verses 10-11—But the chief priests wanted to put Lazarus to death. Because of him, many were believing in Jesus.

Verses 12-13—The multitude heard Jesus was coming to Jerusalem. They took palm branches, and went out to meet Him.

Verse 14—Jesus rode a young donkey, fulfilling Zechariah 9:9.

Verse 16—The disciples didn't understand it at the time, only later, after the Holy Spirit came and taught them.

Verse 17—People who saw Jesus raise Lazarus were giving testimony about it.

Verse 20—There were Greeks among those going to worship in Jerusalem. There seemed to be a large group of people there who were in the process of believing and who become part of the church in Acts 2.

Ten Statements about Death and Resurrection:

- (1) *Verse 24*—Unless a grain dies, it remains alone, but if it dies, it bears much fruit (1 Corinthians 15:36). The human body, unlike seed, dies and rots. But our spirit, the real us, is like the seed. Death releases us to eternal life. [Some think this verse refers only to Christ's death and resurrection, or that this refers to dying to oneself in order to gain eternal fruit.]
- (2) *Verse 25*—He who loves his life loses it, and he who hates his life in this world shall keep it to life eternal. It's contrary to Judaism and contrary to what most of us pray for. Most of what we pray for and hope for and work for is about love of this life. It's why suffering often brings us closer to God, because it teaches us to hate this life.
- (3) *Verse 26*—To serve Jesus is to follow Jesus in His commandments and lifestyle. That will be the basis of our heavenly rewards.

Verses 27-31—We now see His inner suffering. Should God save Him from this hour? No, it's why He came. Our actions should be according to our calling, not our feelings. Just because our soul is troubled by something doesn't mean it's not in the plan of God. Jesus wants God to glorify the Father's name. A voice came from heaven saying, “I have both glorified it and will glorify it.” I think this is the last time we hear God the Father speak. Through the agony of the Garden of Gethsemane and the cross, the Father was silent. Jesus died in agony, without a word from God. So will you and I. The last thing God said was that He was going to glorify Himself. That's what it's all about. Maturity is this—to understand that God is

not in it for you but for Himself. It's not about your glory, it's about God's glory. Jesus said this was said, not for Jesus' sake, but for the peoples' sake.

- (4) *Verse 31*—Now judgment is upon the world, and the ruler of this world will be cast out. The cross defeated Satan. Satan's inability to keep Christ from the cross sealed his fate. I think the purpose of the temptations (Matthew 4) was to get Christ to go to the kingdom rather than the cross. The kingdom without the cross would have been a victory for Satan, because the cross allowed for the redemption of humanity and took them out of Satan's power. But Satan is still the ruler of this world, and will be until he is cast into the Lake of Fire in Revelation 20:10. We can expect that everything the world concludes is under his influence. It's not that we need Satan to sin. We have a sin nature and can sin all by ourselves.
- (5) *Verses 32-35*—Lifted up, Jesus will draw all men to Himself. Lifted up was a sign that Jesus would draw all men to Himself. I suspect He means every kind of human being (Poles, Americans, Indians, Jews, Greeks, etc.). The crowds say they thought the Christ was to remain forever. Daniel says Messiah would be cut off (Daniel 9), Isaiah 53 tells of Messiah's death. Jesus' answer is that a little longer the light is among them, so walk while they have light, so darkness will not overtake you. Light is revelation and truth (Jesus). Darkness is ignorance and sin. Without the revelation of Jesus, we have darkness and sin.
- (6) *Verse 36*—The offer of the light (Jesus) will not always be available. The time to accept the light is limited. Death ends our available time to accept the light.
- Verses 37-43*—They wouldn't believe—in order to fulfill the prophecy of Isaiah and because God hardened their hearts so they wouldn't believe, because they were not chosen to believe. Isaiah said these things because Isaiah saw God's glory (Isaiah 6). But even though most did not believe, many did believe (whom I think became part of the church in Acts 2). But they were timid believers because of the Pharisees, and thinking they would be thrown out of the synagogue (like the parents of the blind man in John 9). Why are we afraid of being put out of religious surroundings? Verse 43 says it's because we love the approval of men more than the approval of God.
- (7) *Verse 44*—He who believes in Jesus does not believe in Jesus but in the Father who sent Jesus. Faith in Christ is faith in God the Father, which is what Jesus says in John 5:24. If you separate the Son from the Father (as the Jews and Jehovah's Witnesses do), then you don't know the Father.
- (8) *Verse 45-47*—He who sees Jesus, sees the Father who sent Him. John 1:14, 18 say the Word became flesh and dwelt among us. No one has seen the Father, but the Son has revealed Him. To believe in Christ is sufficient, since He is the perfect image of God the Father. Jesus has come as light, so the one who believes will not remain in darkness. He who hears Jesus' words and doesn't keep them, Jesus is not judging them because He did not come to judge but to save.
- (9) *Verses 48-49*—He who rejects Jesus and doesn't receive Jesus' sayings, has one who judges him or her, and that judge is the words Jesus spoke. The basis of judgment (whether at the Great White Throne for unbelievers or the Bema for believers) will be the words Christ as already spoken (the whole New Testament), not some new ideas or new words. Jesus did not speak on His own initiative but from what the Father gave Him to say.
- (10) *Verse 50*—I know His (the Father) commandment is eternal life. The commandments of God the Father, stated by God the Son, have to do with eternal life, not loving this life.

Applications—

1. There's a hierarchy of virtues. Anointing Christ's feet with perfume (equal to a worker's annual wage) was more virtuous than giving money to the poor. But it is certainly virtuous to give to the poor. It's a command in both Testaments and is emphasized by Christ. *Verses 1-8*
2. As we saw in the last chapter, miracles do not create faith. *Verses 9-11*
3. Conversion from being lost to being saved begins with repentance (Acts 2:38). But the faith which brings people to the point of repentance begins with the recognition of who Christ is, even if it is only a partial recognition. There is no repentance in any of the world religions. They are all based on pride, not repentance. *Verses 12-22*
4. Death releases the spirit for rewards or punishment. *Verses 23-24*

5. The love of life, that is, comfort, luxury, good health, possessions, etc., leads to a loss of eternal life or eternal rewards. A hatred of life leads to eternal life and eternal rewards. The more a person is interested in this life, the less interested they will be in eternal life. *Verse 25*
6. To serve Christ is to follow His moral example. *Verse 26*
7. Maturity is to understand that everything that God is doing is for His own glory, not our glory. *Verses 27-36*
8. If you do not believe in Jesus as the Son of God, as, for example, the Jehovah's Witnesses or Jews do, then neither do you believe in God. *Verses 37-50*

Which statement is the best application of what is being taught in this chapter?

Applying Mary's anointing of Jesus' feet with very expensive perfume—

- A. It's more important to build churches than to support inner city rescue missions.
- B. It's more important to pay teachers than to give to widows.
- C. It's more important to give with Jesus in mind than it is to give with the needs of people in mind.

C is correct. Mary's gift was more important than selling the perfume and giving the money to the poor because her thoughts were about glorifying Jesus. A is incorrect because we could build churches for ourselves, as they did the Tower of Babel. B is incorrect because we might employ teachers for the benefit of ourselves or our organizations.

Chapter 13

This begins one of 3 major discourses of Christ, called the Upper Room Discourse, in chapters 13-16.

Verses 1-3—Before the feast of the Passover, Jesus knowing:

- (1) That His hour had come that He should depart out of this world (having loved His own—a selectivity of love). He loved them to the end of His life.
- (2) That during supper, the devil had already put into the heart of Judas to betray Christ.
- (3) That the Father had given all things into Christ's hand.
- (4) That He was going back to God, where He had come from (repeated in 3:31; 8:42; 16:28).

Verses 4-5—Jesus got up from the Passover supper, laid aside His outer coat, wrapped a towel around Himself, poured water into a basin, and began to wash the disciples' feet. This is sort of an acted-out parable. It's a displaying of the virtue of humility. Apparently this was the job of a servant, and it emphasized that Christ came to serve (Mark 10:45; Matthew 20:28).

Verses 6-9—Peter objected to Jesus washing his feet. Peter said he should be washing Jesus' feet. Rather than explain it to Peter, Jesus told him he would understand it later (when the church age began). Jesus told Peter if He didn't wash Peter's feet, he would have no part of Jesus. This was an illustration of the church. Jesus is introducing the church. He has been training the 12 to start the church. The major idea of the church is that they are to serve one another. Christ would serve us with His death and resurrection and His presence in our lives. Then we are to serve one another. Peter said if that is the way it is, then he wants Jesus to wash him all over his whole body. But Jesus said that one who is bathed only needs his feet washed.

Verse 10—Just as in natural life, if a man has bathed, he just needs to wash the dust off his feet when he returns home. So in the spiritual life, a man who has been cleansed from sin does not need to think all is lost when he sins in his walk through life. He needs to confess his sin (1 John 1:9). What we need continually is not a bath all over, but we need our feet washed.

Verses 11—Jesus knew the one who was betraying Him, so He said not all of the disciples were clean.

Verse 12—When He finished, He asked them if they knew what Jesus had done to them.

Verses 13-14—If Jesus is Lord and Teacher and He washed their feet, then they should wash one another's.

Two lessons tied together with the concept of serving:

- 1) First, Christ would serve them by dying on the cross, to cleanse their whole body, then forgive their sins as they confess them.
- 2) His example was to be an example to the whole church, to serve one another. He didn't teach them to start organizations. He didn't teach them to preach sermons or to organize meetings. What He taught them was a

morality of serving one another and the priority of the Kingdom of God. He told them not to take titles (Matthew 23:8-9). The church was to be a co-equal band of believers serving one another.

Verse 15—He gave them an example that they should also do as He did to them.

Is foot washing an ordinance of the church? There are groups who practice it, along with baptism, etc. I don't think it is because we have no New Testament example of foot washing being practiced in the early church. Some say 1 Timothy 5:9-10 is this ceremony, but it seems like that is simply saying the good widows serve others. There's no harm in doing it. It's a form of serving one another. I don't think repeating a ceremony is what Christ had in mind. I think He had in mind that believers should serve one another.

Verse 16—A slave is not greater than His master, or one who is sent is not greater than the One who sent him. Since Jesus is the Master and served them, the disciples should not try to be greater than He was. Since Jesus didn't lord it over them or have a position of authority, neither should they.

Verse 17—If you know these things, you are blessed if you do them. ("Blessed" in the Old Testament always has to do with benefits here on earth, and "blessed" in the New Testament has to do with eternal rewards in heaven.)

Verse 18—Jesus is not speaking of all the disciples—Judas is the exception. Jesus knows the ones He has chosen.

Verse 19—Jesus is telling them these things in advance, so when these things happen, they will know Jesus is the Christ. The purpose of prophecy is to confirm the Word of God. Prophecy is not to predict the future (even though it tells us about the future), but the purpose is to confirm the Word of God when it happens.

Verse 20—Whoever receives the one Jesus sends, receives Jesus, and receives the Father, who sent Jesus. He is talking about the apostles and anyone Jesus sends. Today we have the same job as the Jews had—to determine if someone is from God. The epistles are full of warnings about false teachers. Paul makes a case for his own apostleship and against false teachers. This is a constant issue. You are surrounded by people teaching different things. You are always faced with determining if they are from God or not. The only way to do that is to ask if their teaching conforms to the Word of God or not.

Verse 21—Jesus again became troubled in spirit (showing the humanity of Christ). This time Jesus is troubled over Judas' betrayal.

Verse 22—The disciples began looking at one another, to see who was the betrayer.

Verse 23—They were reclining at the table, and John was leaning against Jesus. John refers to himself as "the one whom Jesus loved."

Verse 24—Peter asked John to ask Jesus who He was talking about.

Verse 26—Jesus said that the one to whom He gives the dipped morsel is the one. Jesus gave it to Judas.

Verse 27—Then Satan entered Judas. Only bad angels enter into humans for possession. It's wrong to do. Good angels do not do it. Good angels appear in various forms, but they do not possess a human body. There is no example in the Bible of a good angel possessing a human body. From now until he hanged himself, Judas is possessed by Satan. Jesus told him to leave to betray Him.

Verses 28-29— The disciples still did not understand that it was Judas who was going to betray Christ. They thought Judas was going to buy supplies because he had the moneybox.

Verse 30—It was night, when the Passover was eaten. It might also be emphasizing the spiritual darkness of Judas' actions.

Verse 31—Jesus said, "Now is the Son of Man glorified, and God is glorified in Him." So God used the sin of Judas to bring glory to Himself. This was probably one of the greatest sins, along with the Jews who brought it about. This sin of Judas bothered Jesus because He mentioned it several times, yet His conclusion from it was that both the Father and the Son would receive glory from it. Whether we sin or obey God, God will get the glory from it. The only difference is what happens to us. History is not a battle between good and evil. God will be glorified, and He uses both good and evil to glorify Himself.

Verse 32—If God is glorified in the Son, He will glorify the Son. Glorified means to make known the qualities of something or someone, to advertise. It will happen immediately (that is, “next”). He is referring to His resurrection.

Verse 33—Jesus will only be with them a little longer. Where He is going, they cannot come.

Verses 34-35—Jesus gave them a new commandment—that they love one another, as He has loved them. By this, all men will know they are Christ’s disciples, by their love for one another. Leviticus 19:18 says to love our neighbor (as ourselves), so why does Christ call this a new commandment? Some say it is to love sacrificially, as Christ did, not as we love ourselves. I suggest it is in the sense of verse 35, as a standard or definition of the church. Christ’s disciples would be known, not by their love for the lost or their love for fellow Israelites (the idea of Leviticus 19:18) or their love for their race or their nation or their patriotism, but they will be known for their love for one another as the body of believers, that is, they will prioritize one another, give to one another, which cannot be given back.

Verses 36-38—Peter said to Jesus, “Where are You going?” Jesus said, “Where I go, you cannot follow Me now.” Peter asked, “Why ...?” Peter wanted to follow Jesus now, even giving up his life now. Jesus had a different assignment for Peter. Peter is not ready to do that. In fact, he will deny Jesus 3 times before the cock crows.

Applications—

1. The chapter has two basic descriptions of the true church (true believers in Christ):
 - a. Serving one another, which Christ illustrated with the foot washing ceremony. *Verses 1-20*
 - b. Loving one another, which Christ taught in the midst of Judas’ betrayal. *Verses 20-30*
2. There will always be false disciples (like Judas) among believers, but God will be glorified, even by them. They will destroy themselves, and they may be like bad leaven for the church (1 Corinthians 5), but whatever they do, God will receive the glory in the end. *Verses 31-32*
3. The chapter ends with a new commandment. The disciples of Christ will be known, not as those who love the lost or the world or their country (as the Jews did), but as those who love one another. *Verses 33-35*

Which statement is the best application of what is being taught in this chapter?

The world will know we are disciples of Jesus Christ when we—

- A. Love Jesus Christ.
- B. Love one another.
- C. Love those who are lost.

B is correct as Jesus states in verses 34-35. A is incorrect because the world cannot recognize our love for Christ by itself. C is incorrect because it is not given here as an identification of Christ’s disciples by the world.

Chapter 14

Verse 1—Do not let your heart be troubled. Jesus was going away, He was going away, one of them was a trader, Peter would deny Him, Satan was at work against them, and Matthew 26:31 says they would all fall away. Believe in God and believe also in Jesus. Whether your heart is troubled is a decision you make. It’s a decision of whether to focus on your trouble or to focus on God and Christ.

Verse 2—In the Father’s house are many dwelling places. If it were not so, Jesus would have told us. Jesus is going to go and prepare a place for us. “Place” means a substantive material place, not a spiritual place (Greek). I believe the place He is preparing is the New Jerusalem of Revelation 21.

Verse 3—If Jesus goes to prepare a place (it’s a sure thing), He will come again (it’s a sure thing), and He will receive us to Himself, so that where He is, we may be also (it’s a sure thing). This “receiving to Himself” is the Rapture (1 Thessalonians 4:11-15), not the Second Coming, because:

- 1) He is addressing the apostles, not Israel. He’s been talking about the serving, loving nature of the church. It sounds like it’s His coming for the church, that is, the Rapture.
- 2) He’s coming to receive them where He is, not to come and dwell with them (on earth).
- 3) There is no description of establishing a kingdom on earth, rather it is to bring them to a place He is preparing in heaven.
- 4) There is no mention of judgment and the unsaved, which is the description of the Second Coming (Revelation 19).

This is not a return of Christ in His glory, the coming King. This is a description of taking His believers to be at home with Him. This does not parallel or fit the description in Matthew 24 or in Revelation 5-19. It parallels the event described in 1 Thessalonians 4:11-15 and 1 Corinthians 15:50-54.

Verse 4—Jesus said, “And you know the way where I’m going.”

Verse 5—Thomas said they didn’t know where He was going, how could they know the way?

Verse 6—Jesus said, “I am the way, the truth, and the life. No one comes to the Father, but through Me.” In other words, He is the only way, the only truth, and the only life. The apostles did not start the church to proclaim another way to God or another way or a newer way, but the absolutely only way.

Verse 7—If they had known Christ, they would have known the Father also. From now on, they have known Him and seen Him. Philip said, “Show us the Father.” Discipleship is like that—you must tell them the same things over again many times.

Verse 8—Jesus asked if Philip has not known Jesus? If you’ve seen Jesus, you’ve seen the Father. In a physical body, Jesus revealed the infinite God. To see the Son is to see all there is to see of the Father. Not because the Son is the Father, but because the Father is in the Son and the Son is in the Father. There is a total mutual connection between the Father and the Son.

Verse 10—Don’t you believe that, Philip? The Father who is in Me does the works that I am doing.

Verse 11—Either believe what I say (the Father is in Me and I am in my Father) or believe my works. One of the earliest questions in church history is the nature of Christ. There are three different positions that were believed in the first years of church history:

- 1) All three branches of the church (Orthodox, Catholic, and Protestant) have agreed with the view of Athanasius (in 300s A.D.). He said that Jesus is 100% God and 100% man, united in one person.
- 2) He was opposed by Arius (in 300s A.D.), who claimed that Jesus was less than God. He was 100% man but less than 100% God. He was created by God, so He was not sovereign nor eternal. That position was defeated at the first church Council of Nicea.
- 3) Nestorius (400s) said Jesus was 100% God and 100% man, but He was not united. Sometimes He functioned as a man (thirsty, tired, hungry) and sometimes He functioned as God (calming sea, healing).

Arian Christianity continued until the 700s. Nestorian Christianity is still held in some sections of the Syrian Orthodox church. The best view is 100% God and 100% man united without taking away from either 100%. He wasn’t 50%-50%. He was 100%-100%.

Verse 12—He who believes in Jesus will do the works Jesus did, even greater works, because Jesus is going to the Father. What greater works? Charismatics use this verse to justify having healing meetings. Mega-churches use this verse to justify having large churches. This is a handy verse to quote when we do something not paralleled in the early church of the New Testament.

- 1) This was given to the apostles. What it means is whatever they did. If we look at what they did (Acts 1:8), in fulfilling that across the Greek world, they didn’t have healing meetings, tongues speaking decreased rather than increased, they didn’t form large meetings or mega-churches (they formed small groups in homes). But what they did that was greater than what Jesus did was that they went to the remotest parts of the earth. Jesus didn’t leave Israel. So “greater” means “global.”
- 2) Principle of application—The question is, Are we to do what the people in the Bible did, or are we to keep the standard they kept? What is the Bible? Is it a record of what God did or is it what He always does? I take it that the Bible is a record of what He did. God’s work is a narrow band, with a few people (patriarchs, prophets, apostles, for example). The rest of the people were outside that band (China, Russia, South America, etc.). The newest view today is that what God did with a few people in the Bible He does today with everyone. I don’t think that’s true. The Bible is a record of what God did, not what He does. So we apply the theology, the morality they had, but we don’t experience what they experienced. Just because God spoke to Abraham doesn’t mean He speaks to us (verbally, outside of the Bible). Just because Moses knew God’s will for His life doesn’t mean we can know God’s will for our life.

Verses 13-14—Whatever the apostles ask in Jesus’ name, He will do, is a promise given just to the apostles. Jesus repeats this several times in the Upper Room Discourse (15:16, where it is clearly the apostles and in 16:23). This is not a promise made to us. It’s good for us to pray in Jesus’ name, that is, that our prayers to God go through Jesus. He’s our access to God. But that’s not to say we should expect God to answer our prayer. It’s not a promise to us. The interpretation is the author’s intended meaning. The interpretation here is that Jesus is making a promise to the

apostles. Application is always of the mind of God. Sometimes that's easier to discern than others. Here we can apply that we should pray through Jesus' name and that God is more likely to answer those prayers that glorify the Son.

Verse 15—If the apostles love Jesus, they will do what Jesus has been telling them to do. Application of that is real easy. If I love Jesus, I will keep Jesus' commandments. Application depends on how well I can interpret the passage. But interpretation and application are two different things. Interpretation is what the intention of the author is, what he is saying to his readers. Application is what does that imply for me. Sometimes the statement is general, such as "whoever believes" etc. This is easier to apply. When interpretations are different, we need to act on what interpretation we think is correct, knowing we each have to stand before Christ, and we stand alone and are accountable to Him for what we thought and did.

Verse 16—Greek *paraklekos*, "called" + "alongside of," used also in 14:26; 15:26; and 16:7. It means advising, strengthening, encouraging, interceding. The only other occurrence of this word is in 1 John 2:1 (applied to Christ, who is alongside of us). Jesus is going to ask the Father, and He will send the apostles another *paraklekos*. He will indwell, help the disciples recall the events of Jesus' life, convict the world of sin, righteousness, and judgment, and teach believers the truth.

Verse 17—This *paraklekos* is the Spirit of Truth, whom the world cannot receive because it doesn't know Him. But the disciples know Him because He abides with them and will abide in them. The difference between the work of the Holy Spirit in the Old Testament and the New Testament is that in the Old Testament He was with believers and in the New Testament He is in believers.

Indwelling of the Holy Spirit in Old Testament

Partial, i.e., some believers (Judges 6:12, 34)

Temporary (Psalm 51:11)

In degrees ("mightily" Judges 14:19)

Teaching was selective (2 Samuel 23:1-2;
Jeremiah 1:2; 2:1)

Only some believers were taught

No baptism of the Holy Spirit (Acts 1:5)

No gifts of the Holy Spirit (Ephesians 4:8)

He is with believers (John 14:17)

Indwelling of the Holy Spirit in the New Testament

Total, i.e., all believers (Romans 8:9, 14, 16)

Permanent (1 Corinthians 6:19-20)

Does not differ in degree (1 Corinthians 6:19-20)

Teaching is universal (John 16:13-14)

All believers are taught

All believers are baptized (1 Corinthians 12:13)

All believers are gifted (1 Peter 4:10)

He is in believers (John 14:17)

Verse 18—Jesus will come to them, that is, the Rapture.

Verses 19-20—In a little while, the world will see Jesus no more, but "in that day" again referring to the Rapture. The whole spiritual life is captured in these words—"you in Me, and I in you."

Verse 21—The one who loves Jesus keeps His commandments (14:15, 21, 23; 15:10; 1 John 5:3; 2 John 6).

Verse 22—Judas (not Iscariot) asked how He will reveal Himself to them and not to the world? They don't understand the church age. They think there will be a political overthrow of the Romans. Even today, the objective of many organizations is to make Christ known to the world, instead of being a testimony of Christ to the world. There is nothing said in the New Testament to reach the world for Christ. Rather, we are to be Christ's witnesses to the world. If you believe you are to reach the world, you will end up changing the message in order to reach people. You'll start believing things the world believes, like the doctrine of tolerance.

Verse 23—Jesus repeated what He said in verse 21. The nature of the spiritual life—The Father and Jesus will make their abode with believers.

Verse 24—By contrast, the one who does not love Jesus does not keep His words. If you say you love Jesus, but you are going to get a divorce, then, no—you don't love Jesus because you do not keep His words.

Verses 25-26—Jesus spoke to the disciples while He was with them, but the Holy Spirit will teach them all things and bring to remembrance all that Jesus said. This is specific to the apostles in order to write the New Testament without error. The Holy Spirit does a similar thing with us in illuminating the Scriptures so we can understand it.

Verse 27—Jesus left peace with the disciples, but it's not the same as the world gives. Difference:

World's Peace

Short-term, physical, emotional

Jesus' Peace

Eternal, spiritual (of the Holy Spirit), grounded

in truth not just in feelings

Verse 28—If you loved Jesus, you would rejoice that He goes to the Father. There is an eternal submission of the Son to the Father (1 Corinthians 11:3; 15:28). The Father is greater than Christ (eternally). They are the same in essence but different in roles.

Verse 29—Jesus told them what will happen so when it does, they will believe (the function of prophecy).

Verses 30-31—The ruler of the world has nothing in Christ. As the Father gave Christ commandment, so He did.

Applications—

1. Whether or not we are troubled by the events around us depends on whether we focus on those events or on the place which Christ has prepared for us. *Verses 1-3*
2. There is absolutely no other way to God except through Jesus. *Verses 4-11*
3. God answers prayer in order that the Father can be glorified in the Son. *Verses 12-14*
4. Those who love Jesus are obvious—they keep His commandments rather than trying to justify not keeping His commandments. *Verses 15, 23-24*
5. I should understand that the church age (age of grace) is unique in that the work of the Holy Spirit is known by the believer but cannot be known by the world. *Verses 16, 17, 26*
6. I should understand that the Holy Spirit teaches by bringing things to mind which we have already learned from the Word of God. *Verse 26*
7. The peace Christ gives us is not like the world's peace. His peace is eternal, spiritual, and heavenly, not temporal and earthly. *Verses 27-29*
8. Even though Satan's defeat is accomplished on the cross, He will still rule the world until Christ returns. *Verses 30-31*

Which statement is the best application of what is being taught in this chapter?

"I am the way, the truth, and the life" means—

- A. Repent and be baptized for the forgiveness of your sin.
- B. Believe on the name of the Lord Jesus Christ and you shall be saved.
- C. If you love Jesus Christ, you will keep His commandments.

C is correct according to verse 15. A and B are incorrect because they are not mentioned in John 14. They are, however, true statements given elsewhere in the New Testament by Peter (Acts 2:38) and Paul (Acts 16:31), respectively.

Chapter 15

Verse 1—"I am" (8:12; 10:7, 9, 11, 14; 11:25; 14:6, 15; 15:1, 5). Jesus was the true vine, probably meaning Judaism with its false teachers was a false vine. Israel is also known as a vine (Isaiah 5; Ezekiel 19).

Verse 2—See verse 6 for "He takes away." Every branch that bears fruit, the Father prunes it. "Takes away" and "prunes" are similar Greek words and similar concepts (used intentionally by John).

Verse 3—They were already clean because of the word Jesus spoke to them.

Verse 4—The command is for the apostles (the branches) to abide in Christ (the vine) because they have no life apart from the vine.

Verse 5—Abiding in Christ will result in bearing fruit. There is no other way to produce fruit, no matter how organized you are, etc.

Verse 6—If you do not abide in Christ, you will be thrown away. There are 3 prominent views of this passage:

- 1) (The view I prefer.) It refers to the works of the believer, that is, a believer who does not abide in Christ is unfruitful, so his works are burned at the *bema* judgment seat of Christ (1 Corinthians 3:11-15), although he himself is saved.
- 2) The branches represent professing believers, who were never truly believers. The fact that they do not produce fruit proves they were not believers, so they are cast into the Lake of Fire.

- 3) Unfruitful believers lose their salvation. John Wesley and C. S. Lewis held this view. But 15:2 says these branches are “in Me.” And 10:28-29 says that those “in Him” are promised eternal security. In verse 3 it says they are already clean because of the word He spoke to them. This view would violate other passages, even here in John (5:24 and 10:28-29).

This is a parable. The vine and branches are part of the parable. As in any parable, the details are to illustrate the story, and the main point is what is to be applied. In verse 6, it's the branches that are cut off and are dried up and are cast into a fire and burned. That's what happens to branches that are cut off (i.e., the pruning has to do with branches, not believers).

Verse 7—Promise for answered prayer. Here the requirement is to abide in Christ.

Verse 8—By their abiding in Christ and producing fruit, the Father is glorified and you prove to be Christ's disciples.

Verse 10—Keep My commandments.

Summary of verses 1-10—It's about bearing fruit. Two requirements: (1) abide in Christ (Greek *meno*, remain or abide), defined by Christ as keeping His commandments, and (2) bearing much fruit (pruning, trimming, cutting back)—it's the pruning that produces fruit. Trimming is never for the benefit of the tree, it's done for the owner to have more fruit.

Verse 11—Jesus spoke these things so His joy would be in them and their joy would be made full. The reason Jesus talked about pruning was to put His joy in them and to fulfill their joy. The way to joy is the abiding, pruning process. That produces fruit (verse 2), and more fruit (verse 2) and much fruit (verse 8) and remaining fruit (verse 16). If I take a tree out of the woods and plant it by my house, it no longer has the freedom of being in the woods. It is now for my enjoyment. So I'm going to trim it to be the way I want it to look. I'm also going to water it, fertilize it, spray it for bugs, etc. So as my joy is made full, it's joy is made full.

Verse 12—Jesus' commandment is that they love one another.

Verses 13-15—Jesus' death on the cross is the ultimate example of His love for them. Both the Greek words *agape* and *phileo* are used here. No one has greater *agape* than this, that he lay down his life for his *phileo*. The two words come together here. *Agape* love is giving, expecting nothing in return. That's what we're to do for our *phileo* (friends). Friendship with God is different than human friendship. In human friendship we have mutual respect. But friendship with God is conditioned on our keeping His commandments, and it results in our receiving revelation from God (for us, the Scriptures). Jesus said, because He called them friends and not slaves, they are going to be given revelation from God.

Verse 16—They didn't choose Jesus, He chose them, and appointed them to bear fruit, and that their fruit would remain. Whatever the disciples ask in Jesus' name, the Father would give them. God chose them to be believers and apostles and appointed them to be in a certain place to produce fruit. Interpretation—What is the author's intended meaning? Interpretation says this promise is made to the apostles. Application is—What is the mind of God? (That is my goal in Bible study—But I get to the mind of God through the mind of the human author when he wrote down the Scriptures. The Holy Spirit helps me understand what the human author meant.) How can I live the way God wants me to? (I need to put into my life the mind of God.) Application is—We know He chose others to be part of the church. Whatever you ask for that produces the fruit God wants to produce in you, God will give you that.

Verse 17—The recognition of who the church is (true believers in Christ)—they love one another.

Verse 18—If the world hates you, don't be surprised, because the world hated Jesus first. (In the context of the whole book, it's the religious world that hated Christ. It wasn't the Roman world—they just didn't understand. But the chief priests and scribes hated Jesus because of what they understood—that Jesus was claiming to be God. So expect the same hatred from the religious world around you.)

Verses 19-21—Jesus chose them out of the world, therefore the world hated them. If they persecute the Master, count on it—they will also persecute you. The reason they will do this? Because they don't know God.

Verses 22-24—If Jesus had not told them this, they would not have sin, but now they have no excuse for their sin. With greater revelation comes greater judgment (Matthew 13:10-13, where Jesus said He spoke in parables so they would not understand). Because Jesus did His works among them, their sin remains. This didn't *make* them sinners. They were already sinners. But in the sense of being responsible or accountable for the revelation that was given them, they have more sin. For example, in Luke 10:13-15, Jesus said that the towns mentioned would have a worse

judgment because of the revelation of Jesus done in them, compared to Tyre and Sidon, which did not that that revelation. Bringing revelation to the world is necessary, but it also brings more judgment. They now have a sin they didn't have before, namely, rejecting that revelation.

Verse 26—When the Holy Spirit comes, He will bear witness of Jesus (not of Himself, see 16:14). The disciples will also bear witness of Jesus.

Applications—

1. Bearing fruit is defined in the New Testament in 4 ways:
 - a. It is defined as making disciples (Romans 1:13-16)
 - b. It is defined as godly attitudes (Galatians 5:22-23)
 - c. It is defined as godly actions (Philippians 1:9-11)
 - d. It is praise and thanksgiving to God (Hebrews 13:15)Whether Jesus had all four of this in mind, we don't know, but all four are defined by abiding in Christ, that is, keeping His commandments. *Verses 1-10*
2. True joy (the kind God wants us to have) comes through remaining (or abiding) in Christ, and by being pruned (trimming out worldliness and conforming you to Jesus Christ) to bear more fruit. If you are a believer, you will not be joyful and content if you are not becoming fruitful. *Verse 11*
3. We are to be a friend of God, not just a servant of God. The difference (as with Abraham and Moses, for example), is that friends of God operate by revelation from God. They have the word of God. *Verses 12-14*
4. If you are being fruitful for God, it's because Christ chose you, that is, He called you out of the world and appointed you. He placed you in the position you are in. *Verses 15-17*
5. Expect to be hated by the religious world. If you are not hated by the world, you are probably conforming to it. *Verses 18-21*
6. Greater revelation is essential to making disciples. The disciple-making process always requires a continual understanding of the Word of God. But understanding it also brings greater judgment. *Verses 22-25*
7. Christ has two witnesses today—The Holy Spirit and you. *Verses 26-27*

Which statement is the best application of what is being taught in this chapter?

As disciples of Jesus Christ in this age—

- A. We are to be slaves of Christ.
- B. We are to be friends of Christ.
- C. We are to be both slaves and friends of Christ.

C is correct. In verse 14 Jesus says we are His friends and in verse 20 He says we are His slaves. We are His friends in the sense that we have New Testament revelation from God, and we are slaves in that we will be persecuted like our master. A and B are correct but incomplete.

Chapter 16

Verse 1—Jesus spoke these things to the disciples so they would be kept from stumbling. The Greek word is *skandoliso*, from which we get the English word “scandal.” It means to be offended or stumble.

Verses 2-4—So don't be surprised when they make you outcasts from religion. Jesus is telling them about it so when it happens they will remember what He said.

Verse 6—Because He said these things, sorrow filled their heart.

Verse 7—The truth is, it's to their advantage that Jesus goes away because then the Holy Spirit will come. The church age will begin. Why did Jesus have to go in order for the Holy Spirit to come? Why not just have both? He ends one age before He begins another. Romans 11 says Israel is grafted out so the church can be grafted in. One day the church will be grafted out and Israel will be grafted back in. God doesn't run two programs at the same time. If you're a believer, you're part of the church, not Israel. The Law ended at the cross (Romans 4). We're not under the Law.

Verses 8-11—When the Holy Spirit comes, He will convict the world of:

- Sin—because they don't believe in Jesus
- Righteousness—because Jesus goes to the Father

Judgment—because the ruler of this world has been judged
The point is, it is the Spirit who convicts of these things. It's not our job. Our job is to be a witness for Christ.

All the godhead is involved in all the ages. But in different ages, they have different roles. For example, in Old Testament Israel, the Holy Spirit was with certain people. In the church age, He indwells all believers. In the Millennial Kingdom, He will teach everyone (Jeremiah 31), and there will be no need for human teachers.

Verses 12-15—Jesus had many more things to say (the rest of the New Testament), but they couldn't bear them now, but when the Spirit comes:

- He will guide them into all truth
- He will not speak on His own initiative. He will speak what the Father and the Son speak
- He will also show them future prophecy
- He will glorify Christ

Also notice, "He" is a personal masculine pronoun. The normal Greek word for "Spirit" is a neuter word, which requires a neuter pronoun. Jesus is intentionally violating the law of Greek grammar to emphasize that the Holy Spirit is a "He" not an "it." He has personality. He's not a force.

Verse 16—Jesus won't be here much longer, but then in a little while they will see Him again (talking about His death and resurrection).

Verses 17-19—The disciples discuss this.

Verses 20-21—Jesus explained this in terms of weeping and rejoicing. They will have grief now (His death), but He will see them again (His resurrection), and their heart will rejoice. The resurrection and their joy will motivate them to start the church. That's also the way God will function with believers on the earth—they have sorrow now, but they will have joy in heaven. Satan will always tell you to give up the future in favor of the present. God tells you to give up the present in favor of the future. He used the illustration of childbirth because it is the biggest contrast we experience now on earth between pain and joy.

Verses 23-24—In that day, they won't question Jesus about anything. Because of the context, I think "that day" refers to the church age. They won't question Him because He won't physically be here. Instead, they will ask the Father for anything (in beginning the church age), and He will give them understanding. Until now they have not asked for anything (because they haven't been discipling anyone). They are about to turn the corner from being disciplined to doing discipleship. That will bring them to their knees, asking for understanding. The discipling process goes on not when I'm teaching someone, but when I disciple others. When you have a ministry, you are very interested in learning the Bible.

Verses 25-30—Jesus was using figurative language (so people wouldn't understand, such as parables—Matthew 13:11-15). This keeps them from greater judgment (John 15:24). They will understand Jesus better when He is gone because they will make requests of the Father and be taught by the Holy Spirit. They will understand that Jesus came from the Father and is going back to the Father. John the Baptist started teaching this idea. He said we come from below (the earth), and Jesus came from above (heaven). John said the goal—Jesus must increase and we must decrease.

Verses 31-32—There is an hour coming when the disciples will be scattered. They will leave Jesus alone, but He won't be alone because the Father will be with Him.

Verse 33—Jesus has told them these things so they would have peace. In the world they will have tribulation. But Jesus has overcome the world.

Applications—

1. Following Christ and being His disciples will always run against the world's culture, as it is expressed in the world's religions. Culture is always connected to religion. *Verses 1-3*
2. Jesus had to go for the Holy Spirit to come. It is the Holy Spirit's job (not our job) to convict the world of sin, righteousness, and judgment. *Verses 4-8*
3. What the world does not believe, and will not believe unless convicted by the Holy Spirit, is:
 - a. That Jesus is the Son of God
 - b. That God is the Father of Jesus
 - c. That the world is following Satan—*Verses 9-11*
4. The work of the Holy Spirit includes—

- a. Guiding Christ's disciples into the truth (Romans 8:14, 16)
 - b. Revealing what the Father and the Son have said
 - c. Revealing future prophecy
 - d. Glorifying the Son—*Verses 12-15*
5. In this age and in this life, we will weep like a woman in labor, and the world will rejoice. But after this life (or after Jesus returns), we will rejoice and the world will weep. *Verses 20-33*

Which statement is the best application of what is being taught in this chapter?

- A. The Holy Spirit teaches us the same things Jesus taught.
- B. The Holy Spirit teaches us things in addition to what Jesus taught.
- C. The Holy Spirit teaches things different from what Jesus taught.

B is correct. The Holy Spirit guides us into truth beyond what Jesus taught while He was on earth—by illuminating for us the rest of the New Testament (verses 7, 13-15). A is incorrect because the Holy Spirit teaches also what the apostles were inspired to write. C is incorrect because what the Holy Spirit teaches is what Jesus teaches. It is just more than He taught during His incarnation.

Chapter 17

This is often called the “High Priestly” prayer of Jesus.

Verse 1—Jesus had two requests of the Father. (1) That the Father glorify Himself. Again notice, it's all about the glory of God. If you think you need glory, too, then you're off the pages of God's Book. God's opposed to the proud and gives grace to the humble. Humility is where you understand that profit comes from God (eternal rewards). Pride is where you understand that profit comes from your work. Pride is the root of all evil, because it makes independence from God to be valuable. Humility is the root of all virtue, because it realizes value comes only from God.

Verse 2—The Father gave the Son authority over all flesh, and all those God gave to the Son will have eternal life.

Verse 3—To know God and Jesus Christ is eternal life. A zeal for God without knowledge is useless (Romans 10:1). It's not knowledge in general, but only knowledge of God and knowledge of His Son Jesus Christ.

Verse 4—This is a perfect goal for the end of our life. *I glorified Thee on the earth, having accomplished the work which Thou hast given Me to do.* When Jesus said on the cross, “It is finished,” it meant the payment for our sin was finished, but it also meant that He finished the work God had given Him to do, glorifying God on earth and discipling the twelve to start the church.

Verse 5—An indication of the eternity of Christ. He asks to be returned to the state of glory which He had with God the Father before Jesus came to earth.

Now Jesus begins to talk about discipleship. Christ mentioned 12 things He did for the disciples:

1. *Verses 6-8*—He taught them knowledge and understanding of God. In verse 7 they know, in verse 8 they understand, and in verse 8 they believe. This is the process: know, understand, believe. In Matthew 13, the good soil is those who understand. James says do not be just a hearer but a doer of the Word—and what bridges the gap between hearing (knowing) and doing is understanding. That leads to faith. Whatever you are doing is consistent with what you believe. In John 6, Peter said they believed and have come to know Jesus is the Son of God. There's also a connection between believing and knowing. Eternal life begins with knowledge, an increasing spiral. Knowledge leads to understanding. Understanding leads to believing. And believing leads to more knowing—which leads to more understanding, more believing, etc. That's the process.

Verses 9-11—A parenthesis. We continue to try to fix the world. But Jesus asks for those who have been called out of the world.

2. *Verse 11*—He prayed for their unity, as Jesus and the Father are one.
3. *Verse 12*—While Jesus was with them, He guarded them.
4. *Verse 13*—He asked that their joy be made full.
5. *Verse 14*—He made them to be hated by the world because He gave them God's Word. The Word of God separates you from the world.

6. *Verse 15*—He did not take them out of the world. His prayer for them is not that the Father take them out of the world but that the Father protect them from the evil one, keep them from worldliness.
7. *Verse 16*—Set them apart from the world with the truth of the Word of God.
8. *Verse 17*—He sanctified (set apart) them in the truth (God’s Word).
9. *Verse 19*—Christ set Himself apart from the world in the truth in order that the apostles might be sanctified in the truth. They were set apart in that they were sanctified in the truth.
10. *Verse 20*—He prepared them for reproduction in others, not with the masses, but with those who believe the apostles’ word about Christ, that they all may be one as Jesus and the Father are one.
11. *Verse 24*—He prepared them for eternity—He wanted them to be with Him where He is, to see the glory Jesus had before the foundation of the world.
12. *Verse 25-26*—He prepared them with the love of God (that the love which God gave Christ may be in them).

Applications—

1. It’s all about the glory of God. *Verses 1-5*
2. Eternal life begins with knowledge of God the Father and God the Son. *Verse 3*
3. The process of discipleship seems to go from knowledge to understanding to faith, then more knowledge, understanding, faith, and so on. *Verses 3-8*
4. When we become disciples of Christ, we’re hated by the world and set apart from the world, kept away from the evil one who rules the world, and yet sent back into the world. *Verses 9-18*
5. The reason the world hates us is because we are set apart by the truth of the Word of God. We proclaim things that are the opposite of the world (such as, that homosexuality and evolution are wrong). *Verses 17-19*
6. Discipleship is reproductive. The eleven were not the only ones. And we are not the only ones. There are those who believe in Christ through their word. *Verses 20-24*
7. The kind of love that characterizes Christ’s disciples is the way God the Father loved the Son, namely, doing the best good for one another, which always results in giving without expecting anything in return, and where God gets the glory. *Verses 25-26*

Which statement is the best application of what is being taught in this chapter?

The first step toward eternal life with God is—

- A. To know about God and Jesus.
- B. To receive Jesus as your own personal Savior.
- C. To repent of your sin.

A is correct. *This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent* (verse 3). B is incorrect because first you must know who Jesus is. C is incorrect because repentance follows a knowledge of God and His righteousness.

Chapter 18

Verses 1-2—Jesus crossed the Kidron ravine to the east and entered a garden. He met often in this garden with His disciples, so Judas knew the place.

Verse 3—Judas received the Roman cohort (about 600 men) and officers who came from the chief priests and the Pharisees. They came with lanterns and torches and weapons in the middle of the night.

Verse 4—Jesus asked who they were seeking? Suggesting they let the disciples go (which Jesus says in verse 8).

Verse 5—They answered, “Jesus the Nazarene.” Jesus said that was He.

Verse 6—Then they drew back and fell to the ground.

Verse 7—Again He asked, “Whom to you seek?” Again they say, “Jesus the Nazarene.”

Verses 9—Jesus again said that it was He. Then Jesus asked them to let the disciples go, to fulfill the prophecy that *Of those whom Thou hast given Me I lost not one.*

Verse 10—Peter’s temptation was not in taking on the cohort with his sword. He was willing to do that. His temptation came from a young slave girl accusing him of being with Jesus. For men, temptations do not come head-on but rather come from the side.

Verse 11—Jesus told Peter to put the sword away because this cup Jesus must drink comes from the Father (sovereignty), “shall I not drink it?” (free will).

Six Trials (four are in John):

1. The trial before Annas the father-in-law of the high priest (John 18:12-14)
2. The trial before Caiaphas, the high priest (John 18:14-24)
3. The trial before the Sanhedrin (Matthew 27:1-2)
4. The trial before Pilate (John 18:28-38)
5. The trial before Herod (Luke 23:6-12)
6. The trial before Pilate (John 18:39—19:16)

Verse 12-14—The trial before Annas

Verses 15-18—Peter followed Jesus and another disciple (probably John) also. They were eye witnesses of these things. The other disciple (John) was known to the high priest somehow, so he and Peter were able to enter the high priest’s court. The slave girl, who was keeping the door, asked Peter if he was one of the disciples. Peter denied it (#1). They made a fire because it was cold, in the middle of the night, and they were warming themselves by the fire.

Verse 19—They were questioning Jesus about His teaching. He wondered if Jesus was a threat to their authority.

Verses 20-21—Jesus said He spoke openly, He didn’t have any secret plans to overthrow anyone.

Verses 22-23—Someone struck Jesus and accused Him of speaking disrespectfully to the high priest.

Six statements, that John lists, that Jesus said during His trials:

1. 18:20-21—*I don’t have any secrets.* Jesus appealed to the truth. Ask others what Jesus had said.
2. 18:23—*If I have spoken wrongly, bear witness of the wrong; but if rightly, why do you strike Me?*
3. 18:34—*Are you saying this on your own initiative, or did others tell you about Me?*
4. 18:36—*My kingdom is not of this world. If My kingdom were of this world, then My servants would be fighting, that I might not be delivered up to the Jews; but as it is, My kingdom is not of this realm.*
5. 18:37—*You say correctly that I am a king. For this I have been born, and for this I have come into the world, to bear witness to the truth. Everyone who is of the truth hears My voice.*
6. 19:11— *You would have no authority over Me, unless it had been given from above; for this reason he who delivered Me up to you has the greater sin.*

Verse 24—The trial before Caiaphas, not too far from Annas’. It seems like Peter is in the same place when he makes the second denial, warming himself by the fire.

Verses 25-27—Someone asked Peter if he was one of Jesus’ disciples. He denied it (#2). One of the slaves, a relative of the one whose ear Peter cut off, said he saw Peter in the garden with Jesus (denial #3). Immediately the cock crowed. John doesn’t tell us Peter’s emotional state at the denials or whether Peter remembered Jesus’ statement about it, or Peter’s remorse afterward. The rooster indicates it’s early in the morning.

Trial before the Sanhedrin (Matthew 27:1-2, not mentioned in John).

Verse 28—The first trial before Pilate. In the praetorium (Antonio’s Fortress, in the corner of the Temple Mount area). The Jews wouldn’t enter this Gentile area so they wouldn’t defile themselves before the Passover.

Verse 29—Pilate went out to the Jews and asked what the accusation was against Jesus.

Verse 30—They don’t answer specifically, just call Jesus evil.

Verse 31—Pilate said for them to therefore judge Jesus according to their own law. But the Jews were not permitted to put anyone to death.

Verse 32—This would be to fulfill prophecy that he was to be “lifted up,” that is, crucified. (The Jews normally killed by stoning.) So it must be a Roman death by crucifixion.

Verse 33—Pilate seemed reluctant, being dragged into the whole thing by the Jews. Pilate asked Jesus if He is the King of the Jews.

Verse 34—Jesus wasn’t making Himself out to be king of the Romans, so what difference does it make to Pilate?

Verse 35—The Jews delivered Him to Pilate, so what does it have to do with the Roman law?

Verse 36—Jesus replied that His kingdom is not of this world. Yet the church fights to gain the world (such as the Crusades).

Verse 37—Pilate asked Jesus if He was a king. Jesus says, “You say I am a king.” Then He says, “For this I have come into the world, to bear witness to the truth.”

Verse 38—Pilate said, “What is truth?” declaring truth to be relative. But Pilate went out to the crowd and said he found no guilt in Jesus, that is, there is no reason the Roman government should try this man.

The trial before Herod (Luke 23:6-12) John doesn’t cover this trial either. Jesus won’t talk to Herod, so Herod sent Jesus back to Pilate.

Verse 39—The Jews have a custom to release someone at the Passover.

Verse 40—The crowd wanted Pilate to release Barabbas, a robber. Do not release Jesus.

Applications—

Applications about the five statements Jesus made:

1. We may do things in private, but not in secret. We shouldn’t tell anyone things we’re not willing to tell everyone. *Verse 20*
2. We should be more sensitive of the truth of what we say than in the social status of to whom we say it (whether high priest, rich, poor, slave, etc., the truth is what is important) *Verse 23*
3. Point out injustice when it relates to what God is doing. Jesus was pointing out the injustice of the trial. *Verse 34*
4. Don’t give yourself to a kingdom of this world or disciple people to fight for a kingdom of this world (nationally, politically, or socially). *Verse 36*
5. Our purpose, like that of Jesus, is to testify to the truth, and the only thing we know is truth is God’s Word. *Verse 37*

Which statement is the best application of what is being taught in this chapter?

Applying Jesus’ comments to Annas, the father-in-law of the High Priest—

- A. We should not teach anything as a secret.
- B. We should not teach anything in private.
- C. We should not teach anything disrespectful about public officials.

A is correct. According to verse 20, Jesus said He spoke openly in the synagogues and in the temple because He “spoke nothing in secret.” B is incorrect because Jesus taught many things in private. C is incorrect because our focus should be the truth not how it relates to public officials.

Chapter 19

Verse 1—Pilate had Jesus scourged. The victim was stripped of clothes, tied to a post, and beaten. Soldiers would alternate when they got tired. The victim could not be a Roman citizen. The scourge had a short wooden handle with several pieces of leather attached to it. Each strip of leather had a piece of bone or metal on the end. Scourging was so severe that sometimes the victim would die from the scourging itself. It caused the death process of the cross to be faster. Muscles, veins, and bones would be exposed.

Verse 2—The soldiers put a crown of thorns on His head, probably made from the long spikes from the date palms in the area. It was a crown like for kings, but the long spikes would cut deeply into Christ’s head. The purple robe was a mockery of Jesus being King of the Jews.

Verse 4—Pilate restated that he found no guilt in Jesus.

Verse 5—Pilate said, “Behold, the Man.” At this point, Jesus would be swollen and bleeding. Possibly Pilate wanted to provoke sympathy from the crowd in order to get Jesus released.

Verse 7—Referring to the Law (probably Leviticus 24:16) against blasphemy, a charge they had made against Him a number of times.

Verse 8—Pilate more afraid when He heard that Jesus claimed to be the Son of God.

Verses 9-11—Pilate asked Jesus where He was from, but Jesus did not answer. Pilate then told Jesus he has authority to release Him.

9:11 Christ’s final trial statement—*You would have no authority over Me, unless it had been given from above; for this reason he who delivered Me up to you has the greater sin.* There are greater and lesser sins. A popular belief today is that all sin is forgiven, so it is all the same. But here Jesus clearly says there are “greater” sins. Judas had a greater sin than Pilate. The basis of salvation is always faith, based on the knowledge of Jesus, but judgment (whether for believers at the *bema* seat [1 Corinthians 3] or unbelievers at the great white throne [Revelation 20:11-15]) is based on works.

Authority means “power to act.” It’s translated “authority” 65 times in the New Testament. It’s also translated as the “right” to do something 11 times, and “power” 11 times. See John 2:18, 5:27, 10:18, Romans 13:1-3, Revelation 6:8, for example. It’s a power to act, given from someone, ultimately from God. But Jesus compared the authority of Pilate to that of Judas and concluded that neither had authority by themselves. They both got it from God, and both used the authority God gave them against Christ. They were both in the eternal plan of God the Father. The difference is, Pilate had very little revelation, and Judas had 3 years of being with Christ, so greater revelation equals greater sin. No one is independent of God’s authority, but we have different responsibility based on revelation.

Verse 12—Pilate tried to release Jesus, but the Jews said that if Pilate did this, he would not be a friend of Caesar. Pilate is now more afraid of what the Jews will say to the Romans, so he turned Jesus over to the Jews.

Verse 14—Josephus says there were two Passovers—a Galilean Passover and a Judean Passover. The Passover lamb had to be sacrificed in the temple at twilight (between 3:00 and 5:00 in the afternoon). Two days, therefore, made this more manageable in the temple area.

- The Galilean Passover was on our Thursday. They counted their day from 6:00 in the morning to 6:00 in the morning. Therefore, Jesus and His Galilean disciples at the Passover during the evening of our Thursday night. Then Jesus was arrested.
- The Judean Passover was on our Friday. They counted their day from 6:00 in the evening to 6:00 in the evening. But the Judeans (chief priests, scribes, Pharisees, etc.) ate their Passover during the evening of our Friday. When Jesus was crucified and died at 3:00, it was the same exact moment the Judeans were slaughtering their Passover lambs in the temple.

Verses 14-16—At the sixth hour (6:00 a.m. Roman time), the Jews take Jesus away to crucify Him.

Verse 17—Jesus carried His own cross (probably the horizontal crossbeam). Two other men were crucified alongside of Him. The victim laid on the ground and was nailed to the horizontal crossbeam. Then he was lifted up and the crossbeam was attached to a vertical beam, a ways down because a sign was at the top. The nails went through the wrist (they would have tore out of the palm). The feet were also nailed. There was a small seat, not for comfort, but to make the death longer (part of the cruelty). Cross victims died from suffocation. As the arms stretched out, the lungs would collapse. The victims could push themselves up on their feet, so air would go back into their lungs, but then the pain in the feet would be too great, so they’d sit back down. Some could last a week before dying.

Summary of the Events of the Crucifixion and Jesus’ 7 Statements:

1. John 19:17—Jesus arrived at Golgotha
2. Matthew 27:34—Jesus refused wine mixed with myrrh
3. John 19:18—Jesus is nailed to the cross between 2 thieves

4. Luke 23:34 —Jesus gives His **First Statement** from the cross (*Father, forgive them, for they do not know what they are doing*)
5. John 19:23 —Soldiers take Christ's garments
6. Matthew 27:39-43—The Jews mock Jesus
7. Luke 23:39-40—Jesus has conversation with thieves
8. Luke 23:43—**Second Statement** (*I tell you the truth; today you will be with Me in paradise*)
9. John 19:26-27—**Third Statement** (*Woman, here is your son*)
10. Matthew 27:45—Darkness from noon to 3:00 p.m.
11. Matthew 27:46-47—**Fourth Statement** (*My God, My God, why have You forsaken Me?*)
12. John 19:28—**Fifth Statement** (*I am thirsty*)
13. John 19:29—He drank the "wine vinegar"
14. John 19:30—**Sixth Statement** (*It is finished*)
15. Matthew 27:48—He drank vinegar from the sponge
16. Luke 23:46—**Seventh Statement** (*Father, into Your hands I commit My spirit*)
17. John 19:30—He gives up His spirit
18. Matthew 27:51—The temple curtain is torn in two
19. Matthew 27:54—The Roman soldiers say, "Surely He was the Son of God"

The women at the cross:

Verse 25—His mother Mary, His mother's sister (Salome, John's mother), Mary the wife of Clopas, and Mary Magdalene.

Verse 27—Jesus addressed His own mother as "woman," not a disrespectful term, but it is unusual. Someone would need to provide for Mary because Jesus (the oldest son) would not be there to do it. Why assign it to John? Because John was there (the brothers were unbelievers at this time [see 1 Corinthians 15]) and Jesus placed priority of disciples over blood relatives.

Verses 38-42—Joseph of Arimathea and Nicodemus buried the body of Jesus in Joseph's garden tomb, which was new, which no one had laid in yet, one side was unfinished.

Applications—

1. To follow Jesus as our example is to accept suffering, even severe pain, from the hand of God as part of the plan of God. *Verses 1-3*
2. The cross is perhaps the greatest example of moral conflict. Even Pilate recognized that the crucifixion was morally wrong. The conflict is that it's morally wrong for the innocent to suffer for the guilty. The law even says that. Yet here God makes Jesus (the innocent) suffer for the world (the guilty). The conflict cannot be resolved by saying it was a lesser evil because that would still be an evil. Rather, it was a greater good. The compassion and love of God for the world was a greater good than the innocent suffering for the guilty. *Verses 4-8*
3. All authority (power to act in a situation) comes from God. To think we have power independent of God (as Pilate thought) is the sin of pride, the basis of all sin (and the basic sin of the devil in Isaiah 14). *Verses 9-16*
4. To follow God is to take up our cross, as Jesus did, and follow Him. *Verses 17-22*
5. There was no argument over Jesus' inheritance. It seems that He only had the clothes on His back. Be careful about living in luxury (having more than you need). *Verses 23-24*
6. Make adequate, reasonable preparations for those we leave behind, as Jesus did with His mother. *Verses 25-27*
7. The goal of life is to die being able to say, "It is finished. I've accomplished the work You have given Me to do." Paul, in 2 Timothy 4:6-8, said a very similar thing. *Verses 30*
8. Speak and write the truth as you know it to be. *Verses 35-37*

Which statement is the best application of what is being taught in this chapter?

Applying Jesus' discussion with Pilate in verses 10-11—

- A. No one has any real authority.
- B. We have different kinds of authority which leads to greater or lesser sin.
- C. Public officials only have authority which comes through governments set up by God, so they have no real authority.

B is correct. God contrasted the authority of Pilate and Judas. Both had authority. Both got their authority from God. Both were responsible for their authority. But Judas had the greater sin because he had more revelation from God. A

and C are incorrect because Jesus does not say they had no authority. If so, they would have no sin. Robots cannot sin.

Chapter 20

Verse 1—On the first day of the week, Sunday, Mary Magdalene came early to the tomb, while it was still dark. The stone was rolled away.

Verse 2—She ran and told Peter, and said, “They have taken away the Lord out of the tomb...” Evidently the idea of the resurrection did not occur to her.

Verses 3-5—Peter and John came to the tomb. John got there first and looked in and saw the wrappings but did not go in. Peter came and entered the tomb.

Verse 6-7—The face wrap was rolled up in a place by itself. We don't know why.

Verses 8-9—John then entered into the tomb, and he saw and believed. What did he believe? He saw the body was not there, and that began their process of understanding about the resurrection.

The order of events at the tomb (John is aware of the synoptic gospels—he is not trying to contradict or confuse us—he was there, so he is clarifying a few things, but he does leave out most of the events) taken from Matthew 28:1-8; Mark 16:1-8; Luke 24:1-10; John 20:1-8:

1. Luke 23:55-56—Several women observe Joseph of Arimathea and Nicodemus bury the body, after wrapping it with spices (on Friday). On the Sabbath, no one came to the tomb.
2. Matthew 27:62-6—The Roman guards put at tomb
3. Matthew 28:2-4—In the middle of the night (early Sunday morning), there is an earthquake, and the angels rolled away the stone, which was seen by the guards.
4. Luke 24:1-3—Several women came to the tomb, led by the initiative of Mary Magdalene. They found the stone rolled away, and no body in the tomb.
5. John 20:1-10—Mary Magdalene (and possibly all the women) went to get Peter and John, who ran to the tomb and saw what the women saw. Then Peter and John left, but the women stayed.
6. John 20:11-13 (and Matthew 28:5-7; Luke 24:4-8; Mark 16:5-6)—The women saw several angels, and the angels told them:
 - a. He is not here. He is risen
 - b. Go tell the 11 that Jesus will meet them in Galilee
7. John 20:14-17 (Matthew 28:9-10)—Mary and the other women saw Jesus, as they were leaving to tell the other disciples, and clung to His feet
8. Luke 24:9-10—The women returned to the disciples, telling them about seeing Jesus.
9. Luke 24:12—Peter returns a second time, but sees neither angels nor Jesus. He only saw what He saw the first time.

Verse 11-13—Mary was standing by the tomb weeping. The angels, sitting in the tomb, one at the head and one at the feet, ask her why she is weeping. She said it's because someone came to take away Jesus.

Verses 14-15—She turned around and saw Jesus, but she didn't know it was Him. Jesus asked her why she was weeping. She thought He was the gardener and asked Him if He had taken away the body.

Verse 16-17—Then Jesus said her name, “Mary!” Then she turned again and said, “Teacher.” Now she recognized Him. She was clinging to Him. He said to stop clinging to Him because “I have not yet ascended to the Father; but go to My brethren, and say to them, ‘I ascend to My Father and your Father, and My God and your God.’” I think He means that she can't hold Him there by clinging to Him. The ascension He's talking about is Acts 1. [Possibly He's talking about Ephesians 4, where He led the host of captives from Sheol to heaven.]

Verse 18—Mary came to the disciples, announcing, “I have seen the Lord” and that He had said these things to her.

Verse 19—The disciples were in a secret room, hiding from the Jews, and Jesus stood in their midst (with the doors shut) and said, “Peace be with you.”

Verse 20—Jesus showed the disciples the wounds in His hands and His side, the scars of His suffering. That doesn't mean our resurrected bodies will show the scars of suffering in this life, but these are special scars of Jesus, which took away the sins of the world. They are a sign of who He is and What He has done—which I suspect will be there for eternity. He was also scourged, but evidently none of those scars were there. (See Revelation 5:6.)

Verse 21—He told them, *Peace be with you; as the Father has sent Me, I also send you* (disciples are followers, apostles are sent ones).

Verse 22-23—He breathed on them, and said, *Receive the Holy Spirit*. It was a special empowering of the Holy Spirit to begin the church. They have the power to forgive sins. Now we know this was not just given to Peter (Matthew 16:19) but to all the apostles. So wherever the Gospel was taken, that's where the Gospel will go. This authority to forgive sins—it is not in the Bible that this authority passed down to anyone else (priests or popes). It was unique to the apostles to start the church.

Verses 25-26—Thomas wasn't there. Evidently the disciples told him they had seen the scars. He said he would not believe unless he also saw the scars.

Verses 26-29—Eight days later, the disciples were inside a room, Thomas with them, and Jesus appeared again. This time Jesus told Thomas to put his finger in Jesus' hand scars and Thomas' hand in Jesus' side. Thomas said, "My Lord and my God!" Jesus said, "Blessed are they who did not see, and yet believed." Believing without seeing is greater than believing after seeing. It will have a greater eternal reward.

Resurrected body—Paul gave Jesus' resurrected body (firstfruits) as an example for our resurrected body (1 Corinthians 15:20-23):

1. Even though they are not flesh and blood, they are substantive. They are not like a ghost. They are real matter and energy.
2. They can pass through walls and doors and be transported some other way than physical transportation. Luke 20:31 says Jesus vanished from their sight.
3. We will not look exactly like we do now. We will probably not recognize each other immediately from our physical appearance. Our bodies are a product of a sinful world (such as age) and a product of our personality, which is also perverted by sin. Our resurrected bodies are free from sin and those perversions, so they probably look a little different.

Verse 31-31—John gave one of the purposes for the book. Jesus did many other signs, that is, John did not record an exhaustive account of everything that Jesus did. But the miracles John recorded were "signs" that authenticated that Jesus was the Christ (the Messiah), and that in believing Jesus was the Messiah, you may have life in His name (John 1:12; 5:24). These things he wrote about are expected to be applied to the church to whom John is writing.

Applications—

1. God gives attention to those who honor Christ's death. *Verse 1*
2. Godly women are often the first to see the truth in a situation, but godly women will also leave the leadership up to the men. The women were the first to come to the tomb, the first to see the angels, and the first to see Jesus, but they went and told the men, at the command of the angels. *Verses 2-18*
3. Our ministry should be characterized by (*Verses 19-23*):
 - a. Being at peace with God (but in trouble with the world)
 - b. We are sent into the world, as the Father sent the Son into the world
 - c. Be sensitive to the work of the Holy Spirit, in convicting the world of sin, righteousness, and judgment
 - d. Declare what is sin, what needs to be confessed and forgiven
4. Believing without seeing is better than believing by seeing because what I see is no longer a matter of faith. *Verses 24-29*
5. One of the purposes of our ministry should be declaring the deity of Christ and calling people to faith in Christ. *Verses 30-31*

Which statement is the best application of what is being taught in this chapter?

Concerning the last verse, John's purpose—

- A. We are to believe that Jesus was the Messiah, the Son of God.
- B. We are to believe Jesus died for our sins on the cross.
- C. We are to believe Jesus rose from the dead.

A is correct. John says he wrote this gospel "... so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name" (verse 31). B is incorrect because Jesus' death for our sins is not mentioned and the belief is only valuable if we first believe Jesus was the Christ, the Son of God. C is incorrect because the resurrection of Jesus was one of the proofs of His being the Christ. It is essential that we believe it (1 Corinthians 15:12-19), but John's point is that the fact of the resurrection is revealed so that we can believe in the deity of Christ.

Chapter 21

The post-resurrection appearances of Christ:

1. John 20:11-18—To Mary Magdalene (probably other women with her) at the tomb
2. Luke 24:34—To Peter (probably later that day)
3. Luke 24:13-32—To some disciples on the road to Emmaus—probably evening of same day
4. John 20:19:25—To the disciples without Thomas
5. John 20:26-29—To the disciples with Thomas, a week later
6. 1 Corinthians 15:6—To the group Paul mentions (the 500)
7. 1 Corinthians 15:6-7—To His half-brother James
8. Matthew 28:16-20—On the mount in Galilee, where He gave the Great Commission
9. John 21—To the 7 disciples by the Sea of Galilee
10. Acts 1:3-12—The ascension, back in Jerusalem on the Mount of Olives
11. Acts 9; 1 Corinthians 15:8—To Paul
12. Revelation to John on the Island of Patmos

Verses 1-2—Then Jesus made Himself visible to 7 of the disciples back on the shore of the Sea of Galilee.

Verses 3—They went there because Jesus told them to, but they didn't know what they were to do there, so Peter said, "I'm going fishing." The others went with him. They fished all night, but they didn't catch anything.

Verse 4—When the day was breaking, Jesus was standing on the shore. They didn't recognize Him, probably because it was still dark.

Verse 5—Jesus asked them if they had any fish. And they answered, "No."

Verse 6—Jesus told them to put the net on the right side of the boat (similar to Luke 5:1-10). They do that, and it was so full of fish, they were not able to haul it in to shore.

Verses 7-8—John then told Peter, "It's the Lord." It seems like he figured it out because he saw the fish. Peter then puts his outer garment on and jumps into the water. But the other disciples came in the boat, dragging the fish.

Verse 9—When they got to land, they saw a fire already laid and fish placed on it, and bread. (Wonder if the charcoal fire smell would remind Peter of the night of his betrayal in John 18:18.)

Verses 10-11—Jesus said for them to bring their fish which they had caught. Someone counted, and there were 153 fish, yet the net was not torn.

Verses 12-14—Jesus invited them to have breakfast, but no one said anything, but they knew it was Jesus. Jesus came and gave them the bread and fish to eat. This was the third time Jesus appeared to the disciples since the resurrection.

Verse 15—When they finished breakfast, Jesus asked Peter, “Simon, do you love (*agapeo*) Me more than these? Peter answered Him, “Yes, Lord; You know that I love (*phileo*) You.” Jesus said to him, “Tend My lambs.” *Agape* means doing the best good for someone, expecting nothing in return (John 3:16). *Phileo* has more of an emphasis on affection. Peter was not trying to express a lesser kind of love. If anything, he was trying to increase the description of his love. “More than these”—What are “these”? Most say it is the other disciples. I disagree. I think it is “these” fish they had just caught, the fishing he was doing. In other words, it is a decision Peter must make between being a fisher of fish and a fisher of men. “Tend” in Greek means “feed or tend,” (as the prodigal son “fed” the pigs in Luke 15), that is, give spiritual food to Jesus’ followers.

Verse 16—He said to Peter a second time, “Simon, do you love (*agapeo*) Me?” Peter said to Jesus, “Yes, Lord; You know that I love (*phileo*) You. He said to Peter, “Shepherd My sheep.”

Verse 17—Jesus asked the third time, this time saying, “Do you love (*phileo*) Me?” Peter doesn’t see any difference in the questions Jesus asked him. Peter said that Jesus knows all things, so “You know that I love (*phileo*) You.” So Jesus said again for Peter to feed Jesus’ sheep.

Verses 18-19—Jesus then said that when Peter was younger, he used to dress himself and go where he wanted to go. When Peter grows old, someone else will dress him and take him where he doesn’t even want to go. This was predicting what kind of death Peter would die, that is, Christ said Peter would not have a choice about his death. [According to tradition, Peter was crucified, and is dead at the time of John’s writing.] That “kind of death” glorifies God.

Verses 20-21—Peter turned and saw John, and asked Jesus what will happen to John.

Verse 22—Jesus said that if He wants John to wait until Jesus comes, what is that to Peter? You (Peter) just be responsible for yourself. Peter—follow Jesus—don’t worry about John. Shepherding in 1 Peter 5 is “feeding and leading,” not being a priest or a pastor, who is responsible for what other people do. Each believer is independently related to God.

Verse 24—John is the disciple who was a witness of these things, and he knows it’s true.

Verse 25—John didn’t intend to give an exhaustive writing of all Jesus did—if anyone did that, the world itself could not contain the books that would be written.

Applications—

1. Business leaders may or may not be business leaders, but they will only be spiritual leaders if they love Christ more than their business. *Verses 1-8*
2. Christ may or may not give you success in business, but if He does give you success, it will not be just so you can make more money or just so you will have more money to give. But it’s to demonstrate His power to give you success in your ministry of feeding His sheep. The reason Jesus gave them a net full of fish was to show that He could give them a net full of people. *Verses 9-14*
3. Whatever is valuable to you in life, whether it’s people, business, hobbies, health—Jesus’ question to you is—Do you love Me more than these? *Verse 15*
4. If you love Jesus, that will be evidenced or shown by the fact that you feed His sheep. Every gift can be used to feed the sheep. *Verses 16-17*
5. Following Jesus will result in a sacrificial life and death. *Verses 18-19a*
6. Your #1 concern should not be how God uses other people but in following Christ yourself. *Verses 19b-23*
7. You don’t have to know everything about God, but be sure what you teach is the truth about God. See also Deuteronomy 29:29. *Verses 24-25*

Which statement is the best application of what is being taught in this chapter?

“Tend, shepherd, or feed My sheep” means—

- A. Discipleship is more important than evangelism.
- B. Evangelism is more important than giving to the poor.
- C. Ministering to believers is more important than ministering to the needs of the world.

C is correct. Jesus instructs Peter to focus on tending, shepherding, and feeding His sheep. A is incorrect because evangelism is done to bring in Christ’s chosen sheep who are not yet saved. B is incorrect because giving to the poor is a priority if the poor are Christ’s sheep.

