

Gospel of John Classes

By
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Introduction to the Gospel of John

1. John is NOT a synoptic Gospel
2. Most believe that the author of the Gospel was John the Apostle
3. It was probably written in the late 80's or early 90's to a community of Christians who were in the process of being expelled from the Jewish community (synagogue).
 - a. This was a traumatic time for those who tried to maintain their allegiance to both the Jewish religion and synagogue fellowship and to the Messiah-ship of Jesus and the new Christian group.
4. The Gospel was written for those faced with the decision of remaining with the synagogue or siding with the Christian group.
 - a. John uses stories about Jesus which reflect the experiences and convictions of the author and the church (he isn't interested in recording events chronologically).
 - b. *The key for interpreting the Gospel is to understand the conflict with the synagogue.***
5. The scenario:
 - a. At first there was a group of Christians (Johannine community) within the fold of the Jewish community.
 - b. They possessed traditions about Jesus and used them to nourish their faith and life.
 - c. Later, the confession of Jesus as Messiah created tensions with Jewish leaders.
 - d. 70 a.d. Judaism was devastated. Jerusalem was destroyed. The Pharisees were the only Jewish group to survive.
6. The result was the expulsion of the Christians and the writing of the Gospel of John.

A Bird's Eye Look at John

1. Structure:
 - a. Ch. 1-4: acceptance
 - b. Ch. 5-10: controversy
 - c. Ch. 11-12: hinge chapters
 - d. Ch. 13-17: upper room
 - e. Ch. 18-20: arrest and crucifixion
 - f. Ch. 21: epilogue

Survey of the Contents

1. The Gospel is divided into two principle parts:
 - a. Jesus work in the world. (1:19-12:50)
 - b. His return to the Father. (13:1-20:29)
2. Chapters 1-12 cover about 3½ years. Chapters 13-20 cover about 24 hours.
3. In other Gospels, the cleansing of the temple was the straw that broke the camel's back. In John, it is the raising of Lazarus.
4. Key words in the Gospel:
 - a. The Jews, glory, hour, above/below terminology, see and believe.

John 1

Prologue:

1. In John's gospel it sets forth many themes that will be developed later (table of contents).
 - a. "Mystery" of Jesus' origin (:1-5)
 - b. Role of John (:6-9, 15)
 - c. Rejection (:10-13)
 - d. The relationship of Jesus with the Father (:14, 16-18)
2. It addresses gnosticism:
 - a. Spirit is good; flesh is evil
 - b. Emphasized freedom from our prison (body)
 - c. Docetists: Jesus only APPEARED to come in the flesh.
 - (1) Evidence: He left no footprints.

:1-3 In the Old Testament, "In the beginning" introduces the story of the old creation; here it describes the creator.

1. Gospel of John describes Him as "The Word".
 - a. Our English term "Word" is really an inadequate rendering of the Greek term "logos."
 - b. Other terms that might simplify the logos might be, "God expressed Himself", or "the reason."
 - c. However we say it, in the beginning the logos already existed.
2. According to C. K. Barrett (a renowned scholar and expert on Johannine literature), "*John intends that the whole Gospel be read in light of this verse.*"

"So, when heaven and earth were created, there was the Word of God, already existing in the closest association with God and partaking of the essence of God. No matter how far back we may try to push our imagination, we can never reach a point at which we could say of the Divine Word (logos), 'There was once when he was not.'"

:4 Referring to *spiritual illumination*.

1. Things have become clear – He brought things to light that were misunderstood.
 - a. i.e. The idea of a warring Messiah

:5 Darkness cannot overcome light (figurative terms used for illustrative purposes)

1. Darkness can't compete with light – refuses to understand (choice – mindset)

:6-9 John the Baptist came as a witness to prepare the way for the coming of the Word.

1. Foretold that he would clear the path (prepare the people) for Jesus (Isa 40:3)
2. He was a witness (eyewitness!) to the light
 - a. He clearly was NOT the light

:10-13 He (Jesus) was in the world; He made the world; He was not recognized by the world. (A contemporary problem?)

1. Came to His own people (that which was His own – the Jews)
 - a. To those who receive Him, He will make them sons of God.

:14 **The Gnostics have a cow when they read that God became flesh!**

1. “Dwelling” = verb form of tabernacle

:15-17 JTB testifies that Jesus is greater than anyone or anything that has ever come before Him.

1. Jesus is superior to *the law*.

:18 Can this verse be any clearer? Jesus is God!

About John:

1. Older cousin of Jesus - born of Godly elderly parents (Luke 1)
2. Father was a priest (Levite)
3. Apparently John was under a Nazarite Vow (description found in Mk 1:6)
 - a. Must avoid certain foods
 - b. Must not cut his hair
 - c. Avoid dead bodies
 - d. No wine/intoxicating drinks (vinegar, raisins)
4. No man greater born of women (Luke 7:28)
 - a. Says MUCH about this man’s character (C.H. did him no justice!)

:19-23 Misconceptions about JTB

1. He was the Christ (:20)
2. He was Elijah [2 Kings 1:8] (:21)
 - a. Malachi 4:5 says that Elijah would come to prepare the way
 - b. Jesus identified JTB as the one (Matt. 11:14; 17:11-13)
 - c. John denies being Elijah, but he admits his mission as the one to prepare the way (:23)
3. He was “the Prophet”
 - a. Deut. 18: reference to the one Moses said would come

:24-25 JTB’s authority challenged

1. Notice - it’s the Pharisees (Sadducees do not play a major role in book)

2. Remember, John is writing to an audience when the Sadducees no longer exist

:26-27 “Baptize with water” (What about John’s baptism? Was it for forgiveness?
Mk 1:4)

1. John (not JTB) left the statement open for the big surprise – Spirit to come!
2. “One you don’t know” (ref. :10-13)
3. Not worthy to untie His shoes (ref. Luke 7:28)

:28 Happened at Bethany (Important city in John’s gospel)

1. Two possible locations – (see map)
2. Lazarus, Mary and Martha may have been converts of JTB

:29-31 John and Jesus meet

1. John’s confession – “Behold the Lamb of God who takes away the sins of the world” (ref. Isa. 53:7)
2. John’s mission – to reveal Jesus to Israel (the world)

:32-33 Baptism not recorded in John’s gospel account – but the result is:

1. Spirit came down from heaven
2. :33 answers the vs. 26-27 dilemma – Holy Spirit to be received (Mark 1:8)

:34 John’s testimony: “I have seen and I testify that this is the Son of God.”

1. Trusted man with an incredible statement!

:35-39 The next day John was there again.

1. Remember, he was confessing freely (vs. 20)
2. He had two disciples with him.
 - a. One was Andrew, Simon’s brother (vs. 40)
 - b. The other may have been our author John
3. Again, Jesus approaches and John recognizes him as the “Lamb of God.”
 - a. Response of John’s disciples: follow Jesus from now on (w/ John’s blessing – of course).
4. Jesus asked them what they wanted (:38)
 - a. Surely He knew, but He probably wanted to hear their explanation
 - b. They asked, “*Rabbi*, where are you staying?”
 - (1) May have been offering a place for him to stay
 - (2) May have just wanted to go with Him
 - (3) 10th hour (4:00)
 - (4) They ended up spending the rest of the day with Him as He taught them (desire to know Him)

:40-42 Response to the teaching:

1. Andrew was convinced that he had found the Messiah!
2. EVANGELISM!
 - a. Simon came with Andrew to meet Jesus (other Gospels Peter is somewhat skeptical).
3. Immediately Jesus changes Simon's name to Peter (Cephas).
 - a. Probably symbolic of a new mindset.

All this happened in Judea

:43-ff Jesus was ready to go back to Galilee (His home territory).

1. He found a man named Phillip – and gave him the invitation to become a follower
2. From Bethsaida (Philip, Andrew, and Peter's hometown).
 - a. Means "Fishertown" = Guess what – it was a fishing town
 - b. Philip found Nathaniel (Bartholomew) and invited him to come also!
 - c. **"We found the One Moses wrote about."** (The Prophet – Deut 18)
3. *"Jesus from Nazareth – Son of Joseph"*
 - a. Didn't impress Nathaniel
 - b. **"CAN ANYTHING GOOD COME FROM NAZARETH!"**
 - c. Nathaniel was from Galilee too – maybe their cities were sports rivals.
 - (1) Nazareth was a small village known for it's revolutions
 - (2) Wrong side of tracks
4. Jesus response to Nathaniel – "A true Israelite in whom there is nothing false."
 - a. i.e. Here's one that's going to speak his mind.

Fig tree scene (:48)

1. Many possibilities (prayer time?; in his thoughts?; we don't know!)
 - a. Whatever it was, it was miraculous and it convinced Nathaniel of Jesus' identity.
 - b. **"Son of God" & "King of "Israel"**
 - c. It amused Jesus
 - d. **"You will see greater things than that!"**
2. I tell you the truth (Truly, Truly / Verily, Verily) **LISTEN UP!**
 - a. Ladder comment
 - b. Remember Jacob's ladder?
 - (1) Angels will no longer ascend and descend on a ladder, but on the Son of Man.
 - (2) Jesus is the connection between heaven and earth

John 2

Remembering that John is emphasizing Jesus' superiority over all things, he shows it in the two events recorded in chapter 2. First, the wedding at Cana; second, the cleansing of the Temple.

- :1-2 Jesus was invited and attended a wedding in Cana of Galilee with His disciples.
1. Mary, His mother, was there (maybe a family friend, but she may have been the caterer - makes sense).
 - a. Since all of His disciples were from Galilee, maybe they all knew the groom or bride (*Nathaniel was from Cana – 21:2*)
 - b. With His attendance Jesus shows His approval of the bond of marriage
 2. Weddings ceremonies lasted about a week.
 - a. Many different activities took place during the week and included a lot of wine consumption.
 - b. Old wine was preferred because it tasted sweeter and stronger.
 - c. Table wine was diluted with water in the ratio of 2 parts water to 1 part wine.
- :3-5 Jesus' mother requested His assistance when the wine ran out.
1. She seemed to be a busy woman.
 2. "Why do you involve me"?
 - a. probable meaning: *this has nothing to do with Me*
 - b. Jesus explained, "My time has not yet come".
 - (1) timing is very important in John's gospel.
 - (2) Jesus will lay down His life, but only when He says it's time.
 3. Mary assumes that Jesus will help, and He concedes and obliges.
 - a. It seems likely that this miracle was performed out of respect for His mother.
- :6-7 6 ceremonial washing jars
1. For washing hands & vessels (ceremonial dishes)
 - a. washing in this manner had become a binding customary ritual to those who followed the Jewish religion
 - b. each pot held 20-30 gallons (avg. of 150 gallons)
- :8-10 To everyone's surprise, Jesus had turned the water into, not only wine, but the best wine they could have imagined!
1. See the reaction of the master of the banquet (8-9)
 2. Not knowing where the wine came from, he began to scold the bridegroom for saving the best for last (10)
 - a. Typically, the good wine would be served, people would get tipsy, and then the "cut" wine would be brought out.

b. once tipsy, they never knew the difference

:11 His glory was revealed – He was proven greater than Jewish customs

John 2:12-25

Different temples:

1. Solomon's temple (destroyed by Nebuchadnezzar, 586 B.C.)
2. Zerubbabel's temple (Ezra, 536 B.C.), defiled by Antiochus Euphron in 168 B.C.
3. Herod's temple (remodeling of 2nd temple, 19 B.C – 12 A.D.) completed in 64, destroyed in 70

The Temple layout:

1. Holy Place and the Holy of Holies (Inner Sanctuary)
2. Court of Priests: Only men could enter (bronze laver and great altar of sacrifice).
3. Court of the women: temple of treasury (i.e. Widow's mite); 13 chests for different donations
4. Court of the Gentiles: only place on the temple grounds that the Gentiles could visit.
5. Size of temple when compared to the city

Couple of Words:

1. Naos (ναος) Temple building
2. Hieron (Ἱερόν) Temple courts

Let's get to the text.

:12 Transition sentence

:13 Passover time

1. Male Jews make their pilgrimage to Jerusalem
2. 3 major feasts (Passover; Pentecost; Tabernacles)

:14 It was in the hieron (courts) that He found a makeshift marketplace

1. Selling of animals (cattle, sheep, doves)
2. Trading of money (currency exchange)

:15-16 He drove the animals from the courts with a whip (not the people) and turned over the tables

1. He ordered those selling doves out of the temple area.

Possibilities of why Jesus was angry: (may be one or all)

1. Animals: it was Passover time and these supposed to be sacrificial animals

- a. animals were to meet certain criteria (these may not have measured up)
- b. doves were for the extremely poor
- 2. Money changers: debasing money (improper exchange rate)
- 3. Pushing the Gentiles out of their only available space
- 4. Combination of all

- :17 Prophecy was remembered: “Zeal for your house will consume me!”
- 1. **What Jesus said (M,M,L) “*My house will be a house of prayer (Isa 46:7), but you have made it a den of robbers*” (Jer. 7:11)**
 - 2. **Opinion: This does not mean we can’t have fund-raisers on church property – the context is extortion, cheating, robbing – not raising funds that go toward the Lord’s work.**

- :18-19 “THE JEWS” (bad guys)
- 1. Give us a sign to prove your authority (What right do you have to clear the temple)
 - 2. “Destroy the temple and I will raise it in 3 days.”
 - 3. ABOVE/BELOW terminology (will see it a lot)

- :20 46 years in remodeling temple
- 1. If literal, temple began around 19 B.C.
 - 2. Calendar is off about 4-6 years.
 - 3. Jesus born in ca. 4-6 B.C., ministry began at age 30, lasted 3 years
 - a. 27-29 A.D.
 - 4. $27 + 19 = 46$ or $29 + 19 = 48$

- :21-22 written in retrospect (looking back)
- 1. Jesus was giving a glimpse of the future – a prophecy of His fate.
 - 2. Even the disciples didn’t understand it at the time – but looking back they figured it out.
 - 3. “THEN they believed” (vs. 22b)

- :23-25 Transition verses (summaries)
- a. He was performing miracles while in Jerusalem and many believed
 - b. Jesus was not yet ready to totally reveal Himself (timing)

John 3

Review intro material: In period of acceptance. Chap 2 ends with many believing. Chap 3 begins with a most unlikely person coming to Jesus.

:1 Pharisees

1. Jewish ultra-conservative religious sect
 - a. Pharisee = “separatist”
 - b. Believed in the resurrection / angels / strict interpretation of the law (*613 commands: 248 positive; 365 negative*)
 - c. Opposition to the Sadducees – Caiaphas was a Sadducee
 - d. Minority party
2. Nicodemus: a member of the Sanhedrin
 - a. Jewish ruling counsel = 70 men (+1 for tie-breaker = H.P.)
 - b. Could be called “*Jewish Supreme Court*”

:2 Nicodemus came to Jesus at night:

1. He was afraid of what others may say or do
 - a. Crypto-disciple – afraid to take a public stand
2. “*Came at night*” may have a dual meaning:
 - a. literally came at night
 - b. symbolic of living in darkness
3. He recognized Jesus as a great teacher - “Rabbi”
 - a. possibly a witness to the miracles Jesus had performed
 - b. he understood God to be with Him (patronizing?)
 - c. From Jesus’ response, I think he believed (again: crypto-disciple)

:3 One must be “born again” before he can see/enter the kingdom of God

1. to obtain a relationship
 - a. baptism (1 Peter 1:3; 23) Baptism was not new to the Jew
 - b. text leads right into a discussion of the subject
2. ek tou ournou (of heaven)

:4 “*How can one enter into his mother’s womb again?*”

1. ek tas gas (of earth)

:5-8 Born of the Spirit

1. Nicodemus should understand what Jesus is saying
2. If born of the Spirit, then you should see the effects of the Spirit.

:9-12 Even though Jesus has proven His abilities, there were still “religious people” who rejected Him

1. If he cannot understand it in earthly terms, he will never understand heavenly terms.

:13 Jesus admits His deity – for only He has seen heaven
:14-15 Just as Moses lifted up the snake – so Jesus will be lifted up

1. Numbers 21:8
 - a. Crucified
 - b. healing

:16-17 God **SO** loved the world

1. only Son = unique, peculiar
2. did not come to condemn but to save
3. Belief = faith
 - a. faith must act (James 2)

:18 Difficult verse

1. Sounds similar to blasphemy of Spirit
2. There is something in a name!

:19-21 The Verdict

1. men prefer darkness (thieves always work in the dark)

:22 Jesus left Jerusalem for the countryside - possibly to escape the crowds.

1. ****Quiet time is important – and Jesus needed it too.
2. Mission: to spend time with His new disciples, and to baptize.

:23-24 John was also baptizing (*didn't stop preparing the way once Jesus came*)

1. "Plenty of water" (*pouring or sprinkling does not take much*)
2. People were "**CONSTANTLY**" coming out to be baptized.
 - a. ****What has happened to today's society?
 - b. They understood, without hesitation, the necessity of it.
3. Parenthetical remark: All this took place prior to John's arrest.

:25-26 Argument developed between John's followers and a Jew (* some Jews) over **ceremonial washing**. * remember discussion of *Jewish baptism (Mikveh)*

1. John was not baptizing for the same reasons the Jews did – probably upset them.
2. The dispute led to John's disciples questioning Jesus' motives
 - a. John's followers sound very pouty!
 - b. Sounds like a baptism competition

Great lesson on **humility**

:27-30 John the Baptist understands where he fits in:

1. (Paraphrase) "*I can only do that which I am capable of*"
 - a. ****not a cop out statement – because he is **DOING** what he is capable of – unlike many today who are capable of doing but don't

2. John reminds them, “*I am not the Christ, but has been preparing the way for Him.*”
 - a. ****The best of us need reminders, don’t we?
3. J.T.B. refers to himself as if he were the best man to a groom.
 - a. “*He (Jesus) must become greater, and I must become less.*”
 - (1) This should be our daily prayer – because it’s not about me!
 - (2) ****J.T.B. (and us) must step back and allow Jesus to minister without interference.

:31-33 J.T.B. recognizes Jesus as THE ONLY ONE who came from above

1. Jesus is above all / over all / deserves elevation
2. John admits he is from the earth
 - a. Don’t fall to his feet – he admits he isn’t worthy
3. John realized that no one (**hyperbole*) accepts Jesus’ testimony (see vs. 11)
 - a. Probably has experienced some of that himself.
4. Believers (****WE) are witnesses to the claim (vs. 33)

:34 The context is that Jesus has the Spirit without limit

:35 The Father has placed all things in the hands of Jesus.

:36 Two choices: Accept the Son and live; reject the Son and receive God’s wrath.

Background for Chapter 3

Dr. Merrill Tenney, the editor of the Zondervan Encyclopedia of the Bible said, "Baptism as a rite of immersion was not begun by Christians but was taken by them from Jewish and pagan forms...." Since early Christianity was a part of the Judaism of Jesus' day, it is without question that baptism in today's church was originally Jewish. Further evidence comes from Scholars like William Lasor and David Daube who tell us of the early church's practice of baptism by self immersion after the custom of the Jews.

History of the Jewish Mikveh

The term mikveh in Hebrew literally means any gathering of waters, but is specifically used in Jewish law for the waters or bath for the ritual immersion. The building of the mikveh was so important in ancient times it was said to take precedence over the construction of a synagogue. Immersion was so important that it occurred before the high Priest conducted the service on the Day of Atonement, before the regular priests participated in the Temple service, before each person entered the Temple complex, before a scribe wrote the name of God, as well as several other occasions.

The Mishnah attributes to Ezra a decree that each male should immerse himself before praying or studying. There were several Jewish groups that observed ritual immersion every day to

assure readiness for the coming of the Messiah. The Church Fathers mentioned one of these groups called Hemerobaptists which means "daily bathers" in Greek. Among those used to regular immersion were the Essenes and others that the Talmud calls tovelei shaharit or "dawn bathers."

On the third day of creation we see the source of the word mikveh for the first time in Genesis 1:10 when the Lord says, "...to the gathering (mikveh) of waters, He called seas." Because of this reference in Genesis the ocean is still a legitimate mikveh.

Three Basic Areas

According to Jewish law there are three basic areas where immersion in the mikveh is required.

1. Immersion is required for both men and women when converting to Judaism. There were three prerequisites for a proselyte coming into Judaism: Circumcision, baptism, and sacrifice (Maimonides, Hilkh. Iss. Biah xiii. 5). 2. Immersion is required after a woman has her monthly period (Lev. 15:28). 3. Immersion is required for pots and eating utensils manufactured by a non-Jew (Encyclopedia of Jewish Religion p-263).

Besides these, there are other times when it is customary to be immersed in the mikveh such as the occasion before Yom Kippur as a sign of purity and repentance and before the Sabbath in order to sensitize oneself to the holiness of the day.

The Six Descending Orders of Ritual Immersion

There are six descending orders of ritual baths in the Mishnah (Oral Laws of how to accomplish the written Law) and the highest order is that of a spring or flowing river. We see Jesus understanding and fulfilling this order in Matthew 3:16 as He comes to be baptized in the Jordan River "fulfilling all righteousness." This highest order was called Living Water and illustrated the forgiving of sins, therefore, we hear Jesus using this term concerning Himself (John 4:10-11).

The Water Restrictions

There were also six basic restrictions on the water used in the mikveh including such rules as: (1) the mikveh can not contain other liquid besides water. (2) The water has to be either built into the ground or be an integral part of a building attached to the ground. (3) The mikveh can not be flowing except for a natural spring, river or ocean. (4) The water can not be manually drawn. (5) The water can not be channeled to the mikveh by anything unclean. (6) The mikveh must contain at least 40 sa'ah or approximately 200 gallons of water.

The term sa'ah is an ancient Biblical measurement equivalent to approximately five gallons. All six requirements come from the original Hebrew words found in Leviticus 11:36. Rabbi Yitzchok ben Sheshes said the amount of 40 sa'ah was derived from the idea that the largest normal human body has a volume of 20 sa'ah, therefore the amount of water needed to "nullify" this body is double this amount or 40 sa'ah.

Why Be Immersed?

To the ancient Jew, the mikveh was a process of spiritual purification and cleansing, especially in relation to the various types of Turmah or ritual defilement when the Temple was in use.

Although God has not revealed all the meaning of the mikveh, it is obvious because of the amount of space given to it in Scripture, and the effort of Jesus to fulfill it, the command is of utmost importance. All commands of the Lord fall into three categories:

1. The moral or ethical laws that are necessary for man to live in harmony are known as Mishpatim and are literally translated judgments. 2. The rituals and festivals which reawaken us to important religious truths such as Sabbath, holidays, the Tefillin and the Mezuzah that remind us of God's presence are known as Edos and are literally translated witnesses. 3. The third group often has no explicit reason given for their existence except for Israel's identification as God's chosen people to the other nations (Deuteronomy 4:6). This group of laws are known as Chukim and are literally translated as decrees. Among the decrees of this group are the dietary laws as well as ritual immersion.

How Immersion Was Done

Jewish baptism has never been taken lightly, but in ancient times immersion was to be performed in the presence of witnesses (Yebam. 47b). The person being baptized made special preparations by cutting his nails, undressed completely and made a fresh profession of his faith before the designated "fathers of the baptism" (Kethub. 11a; Erub 15a). This is possibly where churches, sometime later, got the term Godfathers. The individual stood straight up with the feet spread and the hands held out in front. The candidate would totally immerse themselves by squatting in the water with a witness or baptizer doing the officiating. Note the New Testament points out the fact that Jesus came up straightway out of the water (Matthew 3:16).

The earliest drawing of Christian baptism was found on the wall of a Roman catacomb in the second century showing John standing on the bank of the Jordan helping Jesus back to shore after self immersion.

Ancient sages teach that the word mikveh has the same letters as Ko(v)Meh, the Hebrew word for "rising" or "standing tall," therefore we see the idea of being baptized "straightway."

Although it is the Jewish belief that repentance is necessary, purification from defilement is done primarily through water, while other effects of sins are covered by blood (Romans 4:7; note the "almost all things" in Hebrews 9:22). The concept of immersion in rabbinic literature is referred to as a new birth (Yeb. 22a; 48b; 97b; Mass. Ger. c.ii). Note six other important aspects of ancient Jewish immersion:

1. Immersion was accompanied by exhortations and benedictions (Maimonides Hilkh. Milah iii.4; Hilkh. Iss, Biah Xiv .6). A convert would reaffirm his acceptance of the Torah by declaring, "I will do and I will hear" which was a phrase from the oath that was originally taken by the priests not to forsake the Torah (Deuteronomy 29:9- 14). This ritual demonstrates the willingness of the convert to forsake his Gentile background and assume his Jewish identity by taking on the status of one who keeps the commandments.

According to a number of Jewish sages, mayim, which is the Hebrew word for water, shares the same root as the word "mah", meaning "what." This teaching points out that when a person immerses in water, he is nullifying the fleshly ego and is asking, "what am I?" in the same manner that Moses and Aaron did in Exodus 16:7 when they said to the Lord, "we are what?"

2. The Jewish baptism candidates were often immersed three times. The idea of total immersion comes from the Scripture in Leviticus 15:16 when it says, "he shall wash all his flesh in the

water." One reason it was customary to immerse three times was because the word mikveh occurs three times in the Torah.

3. According to Jewish law the immersion had to have a required witness. Dr. William LaSor in the *Biblical Archaeology Review* says apparently the Biblical phrase "in the name of" was an indication of the required witness. In several New Testament references such as I Corinthians 1:13, 15; Matthew 21:25; Acts 1:22; and Acts 19:3 we see early baptism mentioned in conjunction with the name of individuals such as John and Paul. Further information on this can be found in Jewish literature concerning proselyte baptism where it indicates his baptism required attestation by witnesses in whose name he was immersed.

4. The immersion candidate was not touched by the baptizer in Jesus' day. Because Leviticus 15:16 says "He shall wash all his flesh in the water," Judaism stresses that the entire body must come in contact with the water of the mikveh. To insure the immersion was valid, no clothing or individuals could touch the candidate. Any such intervention that prevented the water from reaching a part of the body was known as Chatzitzah and rendered the immersion invalid. Although the mikveh was more spiritual than physical, often the bath had two sets of steps, one entering and another leaving so as not to defile what had been purified.

5. The baptismal water (Mikveh) in rabbinic literature was referred to as the womb of the world, and as a convert came out of the water it was considered a new birth separating him from the pagan world. As the convert came out of these waters his status was changed and he was referred to as "a little child just born" or "a child of one day" (Yeb. 22a; 48b; 97b). We see the New Testament using similar Jewish terms as "born anew," "new creation," and "born from above." According to Dr. Arnold Fruchtenbaum rabbinic literature uses the term "born again" to refer to at least six different occurrences. Note each of these life changing experiences: (a) When a Gentile converts to Judaism. (b) When an individual is crowned king. (c) At age 13 when a Jewish boy chooses to embrace God's covenant and be numbered with the believers. (d) When an individual gets married. (e) When an individual becomes a rabbi. (f) When an individual becomes the head of a rabbinical school.

6. Jewish law requires at least three witnesses made up of qualified leaders to be present for certain immersions (Yebam 47b). Ordinarily a member of the Sanhedrin performed the act of observing the proselytes immersion, but in case of necessity others could do it. Secret baptism, or where only the mother brought a child, was not acknowledged.

Introduction to John 4

Samaria:

1. Formerly central Canaan.
 - a. Bordered by Bethel (Abraham in the South and Mt. Carmel in the north).
 - b. Land originally allotted to Manasseh and Ephraim (Joseph's kids).
 - (1) part of the northern kingdom prior to Assyrian's conquering
 - c. Northern kingdom was always more prosperous than southern.
 - (1) result – invaders who brought idols
 - (2) Prophets condemned the Northern kingdom (Samaria)

Samaritans:

1. Prior to the invasion of Assyria, the region was occupied by Israelites from the tribes of Manasseh and Ephraim.
 - a. Sargon (Assyrian King) replaced the deported Israelites with foreigners who intermarried with the remaining Israelites (2 Kings 17:24f).
 - b. Later Ashurbanipal (Osnapper) sent more Assyrians to settle in the land (Ezra 4:10).
2. Because of the great city of Samaria, the people took the name Samaritans.
 - a. How did they learn of Israel's God?
 - (1) 2 Kings 17:27 says they sent back to Assyria for a priest of the land to teach them (Henotheism)
 - (2) However, many continued worshipping idols and pagan gods (17:29)
3. So, the Samaritans were a mixed race.
 - a. Josephus says they were also opportunists (i.e. when the Jews were enjoying prosperity, the Samaritans reminded them how they were related – but during hard times they disowned any such kinship, declaring their Assyrian ancestry).
4. When Zerubbabel returned to rebuild the temple in Jerusalem, the Samaritans offered help but were rejected.
 - a. They then tried to prevent the Jews from finishing the project (Ezra 4:1-10)
 - b. When Nehemiah was rebuilding the wall, the Samaritans were part of the opposition (Neh. 4:2ff).
5. The final straw was when the Samaritans built a temple at Mt. Gerazim, claiming it was the true "Beth – El" (house of God).
 - a. Their bible was the Samaritan Pentateuch.

John 4

Recall that chapters 1-4 are chapters of acceptance.

1. Chapter 4 contains a couple of stories of discipleship that we can probably relate to.
2. Contrast to Nicodemus, this Samaritan woman had nothing to lose by following Jesus.

:1-3 Pharisees were becoming worried.

1. Upset because they were losing their own people.
2. They were going to stir trouble, because when Jesus learned of it, He left the area.
 - a. Another interesting note: John kept his promise to become less and let Jesus become more.
3. Time to go back to Galilee
4. (map)

:4 Instead of going around Samaria, Jesus went through Samaria.

1. Can you imagine the disciples reaction?
2. Deep rooted hatred (Samaritans = half-breeds) (*story of Assyrian captivity*)
 - a. Developed their own form of Judaism – altering it so as to meet their needs without being with the pure Jews
 - b. both believed in the Pentateuch
 - c. both claimed to be Abraham's children

:5-6 Ancient water-well built ca. 1800 years prior.

1. Meeting area in the city
 - a. Customary for women to draw water in the early evening
 - b. recall servant looking for a wife for Isaac (Gen. 24:11)
2. This woman was an outcast from the other women
 - a. She drew water at the sixth hour = 12:00 noon

:7-8 She approached the well and Jesus spoke to her.

1. Though some Jews may have happened upon Samaritans, they would have NEVER spoken or asked anything from them.
 - (1) but Jesus asked for some water
 - (2) He breaks down barriers
2. (*John wants us to know that the disciples had gone to buy some food*)

:9 She immediately draws the race card!

1. Do you see any prejudice?
 - a. Even John admits it.
 - b. (:9 textual variant – dishes or association)

:10 If you recognized Me, and what I offer, you would ask for the living water that I offer (ek tou ournou)

1. Spiritual refreshment (heaven)

:11-12 You have no dipper to get water from the well (ek tas gas)

1. Are you greater than OUR father Jacob? (again – Abraham’s roots)
 - a. possibly stated sarcastically – as if to say, “who do you think you are?”

:13-14 The special (living) water offer leads one to never thirst again – and leads to eternal life!

:15-19 “*Gimme, gimme, gimme*”

1. She requests the “magical” water so her chores will be easier (again – sarcastic?)
2. Jesus’ response – before anything, go get your husband (forcing her to face her sin)
 - a. Her answer **was not** to admit her adultery, but to hide her sin by claiming no husband.
 - b. It was the ultimate honesty check!
3. She not only had no husband but has HAD 5 prior and is now co-habiting!
 - a. She’s not what we could consider a likely candidate for a discipleship
4. Her sarcasm turns to confusion.

:20-24 Comparisons of Judaism and Samaritan religion (remember earlier debate over ceremonial washings – now worship locations)

1. Jews worship in Jerusalem and Samaritans worship at Mt. Gerazim
2. Jesus’ answer:
 - a. First of all, time is coming when we won’t argue such insignificant things.
 - b. Second, salvation comes through the Jews (ie. Jesus).
 - c. Finally, the time has come for everyone to worship in spirit and in truth.
 - (1) God is Spirit (:24); Jesus’ words are spirit (6:63)
 - (2) Jesus is the truth (14:6)
 - (3) Therefore, forget about the PLACE and worship THROUGH Jesus!**

:25-26 She knows of the Messiah, and Jesus admits His identity (:26).

1. ego eimi “**I AM**” (Moses and the burning bush)

:27- 30 The disciples return to find Jesus talking with a Samaritan woman (not customary)

1. They didn’t dare question Him!

2. She leaves to go share her testimony (evangelism).
 - a. She is the first person in the gospel to openly follow Jesus (besides the disciples).
 - b. Her testimony
 - (1) "He told me everything I ever did!"
 - (2) "Could this be the Christ?"
 - c. What is your testimony?

:31-34 Disciples were concerned that Jesus would not eat.

1. His answer: "I have food you don't know about." (ek tou ournou)
 - a. Disciple's response: "What did He eat?" (ek tas gas)
2. Jesus "food" is to do God's will.
 - a. It is what motivates Him.
 - b. What motivates (excites) you?

:35-38 A "sort of" parable.

1. Meaning is that the world is ready to receive the Gospel and we need to get busy.
2. 1 Cor. 3:6
3. Prophets, JTB prepared the way, now go and harvest.

:39-42 Many came to believe because of the woman's testimony.

1. Verse 42 is a GREAT summary of her efforts!

:43 Jesus stayed in Sychar for 2 days before He continued His journey.

1. Amazing that Samaritans would invite a Jew to stay.
 - a. It shows the kind of impact Jesus had on people – even those considered enemies to the Jews.

:44 Parenthetical remark

1. Prefacing the visit to Galilee (Matt. 13:53-58)
 - a. Though John only records a positive visit – other things happened (referring to other gospels).

:45 Welcomed by those who witnessed His power in Judea.

:46-47 Back in Cana (remember, Jesus had a following in Cana)

1. A Royal Official came to Jesus because his son was sick in Capernaum (ca. 18-20 miles away).
 - a. He begged Jesus to travel with him, for only Jesus could help at this point.
 - b. (What do you think about this man? desperate? bold?)
 - c. I get the impression he's tried everything else (*sometimes that's when people are most likely to accept an invitation to hear about Jesus.*)

Note the progression in G.O. John

1. First, Nicodemus = 100% Jew
2. Second, Samaritan = Part Jew
3. Third, Royal Official = 100% Gentile

Do you think John's readers got the point?

:48 Romans were obsessed with power and the supernatural (Mark's gospel).
1. Jesus points out their weakness of having to see something great to believe.

:49 Official impressed Jesus – “*no time to argue – please come!*”

:50 Travel unnecessary
1. The official TRUSTED Jesus' words.
2. Here we have someone who came to Jesus out of desperation and believed – but so often God is approached and refused.

:51-54 Official never got home before he received the news that his son would live.

1. It just so happened he got better at the precise time Jesus said he would live (1:00 p.m.)
2. Result: Official and family believed in Jesus.
3. 2nd miracle performed in Cana

Chapter 4 ends on high note / Chapter 5 begins controversy

Chapter 5:1-15

Chapter 4 ended on a high note; chapter 5 begins controversy

- :1 Some time has expired
1. Jesus spent a period of time in Galilee before going back to Judea.
- :2 Arrived at the pool by the Sheep gate (Bethesda pool)
1. One of those “it really doesn’t exist” things
 2. Found in 1956 under 45 feet of debris (PICTURE)
 3. A spring-fed pool 100 yards long with 5 covered porches
 4. The colonnades were visible at the time of Christ, but the pools would not have been enclosed like it now is.
 5. At that time, the floor level was much lower.
- :3 A gathering place for the disabled.
1. Goes from vs. 3 to vs. 5. in modern translations.
 - a. Why? Inadequate evidence that vs. 4 should be included in the biblical text (no support of the verse in older manuscripts)
 2. What was omitted?
 - a. *an angel would come stir the pool and the first one in is healed.*
 - b. Does God play games with healing?
 - (1) Does it sound reasonable for God to have a race of the cripples to the water?
 3. Clearly something happened (or was thought to happen) to the waters on occasion (see vs. 7)
 - a. Pool was built in the days of Hezekiah.(at time that Northern kingdom was going into exile).
 - b. Underground pipes (aqueduct) in case of siege.
 - (1) He constructed a channel of water from the Spring of Gihon to the Pool of Siloam (inside the walls)
 - (2) had to cut through 1,700’ of rock!
 - c. Air escapes to the surface –i.e. bubbles (*troubled water*)
 - d. These stirred waters became somewhat of a folklore – but no evidence of any healing properties EVER!
- :5-6 Approached one who had been crippled 38 years (depending on age - may have walked at one time????).
1. “*Do you want to be healed?*”
 - a. Why ask such a thing?
 - b. He had been that way for 38 years; may not have known any other way of life.
- :7 Already talked about this - “*Stirring waters*” folklore: surely someone would have taken over this “miracle cure” station.
1. The king could have reserved it for himself and his court.

- :8-9 Jesus healed the man
1. No physical therapy. He was completely cured.
 2. Unfortunately, it was the Sabbath (controversy #1)
- :10 “The Jews” saw this former invalid and rejoiced with him – NOT!
1. They forbid him from carrying his mat.
 2. There were many man-made Sabbath regulations; Jesus opposed the needless rules
- :11 Innocently enough pointed out that this miracle worker told him to do it.
- :12 The inquisition begins!
- :13 He had never seen Jesus before (he was CRIPPLED!), but the Jews knew who He was.
- :14-15 Jesus saw him again.
1. “*Stop sinning or something worse may happen*” (vs. 14) = spiritual illness
 - a. Jesus knew the man’s heart and his intentions.
 - b. The healed man made a bee-line to the Jews as a snitch.
 - c. He was an ungrateful jerk!
 - (1) He may have feared being put of the synagogue
- :16 Jews were mistreating Jesus because of the good things He did on the Sabbath
1. They had a total misunderstanding of God’s Sabbath regulations.
 2. *Examples:*
 - a. It was forbidden to eat eggs laid on the Sabbath.
 - b. A person wasn’t allowed to use a wooden leg.
 - c. A person couldn’t check their clothes for fleas.
 - d. Women couldn’t wear make-up.
 - e. You couldn’t use vinegar to relieve a tooth-ache for that constituted healing.
 3. Jesus opposed the needless regulations!
 - a. He said His yolk is easy and His burden light
 4. NOTE: Jesus WAS NOT opposed to the Law of Moses!
 - a. He was opposed to the binding of non-biblical rules on people – in essence ***He denounced legalism.***
- :17 “*My Father*” = claiming equality;
1. God is at work (implication of doing good) on the Sabbath, so Jesus is doing the same.
- :18 “For this reason they Jews tried to kill Him.”

1. What reason?
 - (1) breaking the Sabbath
 - (2) blaspheming by claiming equality to God (claiming to be God)

Who do YOU say Jesus is? **Legend, Liar, Lunatic, or Lord**

(From here to the end of notice all the “I tell you the truth” statements: 22 times between 5:19-16:23)

Claim of equality with the Father throughout this narrative.

:19-23 **“ITYTT”** Jesus and the Father NEVER contradict each other

1. Complete unity in all things.
 - a. The Son can only do as the Father does (:19)
 - b. The Father gives life – the Son gives life (:21, 25).
 - c. The Father has entrusted the judging to the Son (:27)
2. It isn't enough to just believe that Jesus lived. He must be honored in order to honor the Father (:23)

:24-26 **“ITYTT”** Those who believe in His name have eternal life

1. Defines vs. 21
 - a. Context is clearly spiritual life / death
2. **“ITYTT”** (:25)
 - a. Life granters!

:27 Jesus able to judge because he is the Son of Man. (referring to his humanity). (27)

Witnesses to His claim:

Jesus points out that he has many testify to the validity of his claim.

1. The Father (32, 37)
2. John the Baptist (33-35)
3. His own works (36)
4. Scripture (39)
5. Moses (46)

Additional witnesses to his claim:

1. The Samaritan woman (4:39)
2. The Spirit (15:26)
3. The Disciples (15:27)
4. The Disciple whom Jesus loved (19:35; 21:24)

The Crushing Blow! - You don't believe Moses when he writes about Me.

John 6

Besides the resurrection, this is the only miracle recorded in all 4 gospels.

Usually the scene is viewed as a nice big picnic. However, this was actually an uprising against the Romans by the Jews and could have easily led to all out war.

When we read this we need to take into consideration the other gospel accounts to get a clear picture (Matt. 14; Mark 6)

1. Remember what we have said: The Jews were looking for a Messiah to be a military leader and lead them to victory over their oppressors.
2. The 5,000 MEN that gathered would have outnumbered the largest Roman garrison stationed at any given outpost.
3. According to 1 Enoch (popular book – quoted in Jude 14), the Messiah was to come in the Spring.
 - a. Passover was in the Spring (:4)
 - b. The green grass is an indicator of the time of year (Mk 6:39).
 - c. Jesus had recently publicly identified Himself as the promised One of God.
 - d. Messianic fever was at an all time high.

:1-2 “Some time after this”

1. Probably a reference to the healing at the pool (ch. 5)
2. Jesus is back in Galilee on the east side of the Sea (aka Sea of Tiberius).
 - a. Considered a desert region (ερημος) (Mk 6:35 KJV)
 - b. Desert and revolutions had something in common (Acts 21:38).
3. People were following Him because they witnessed His power (:2)
 - a. Who better to lead you into battle than one that has power to heal?
4. **Mk 6:31 – people (literally “ones of many” - *not gender specific*) were “coming and going”**
 - a. **Military term referring to the movement of troops**
(1) See Num. 27:16-23

:3-4 Jesus sat with His disciples away from the crowd

1. Jesus understood the potentially volatile situation, but the disciples were clueless.
2. Passover was near.

:5-7 The question is not the main point of the story – sort of a “but this happened too” thing.

1. Jesus asked the question knowing what He was going to do.
 - a. Jesus is compassionate – even when He knows it might escalate into more trouble.

2. Mark 6:34 He saw them as “Sheep without a Shepherd.”

a. Another military term

(1) Num 27:16-23

(2) 2 Chron. 18:16

(3) Zech. 13:7

:8-9 Andrew found a young male. He had 5 barley loaves (crackers) and 2 small fish (dried sardines).

1. A word about translating: It is not always the acceptable practice to use the first definition in the translation process.

b. For instance – many look at Acts 2:38 and translate the word εἰς (primary meaning “for”), and use the secondary meaning “because of”.

2. The word in consideration here is παιδαριον (paidarion).

a. Primary = boy

b. Secondary = young man

c. The Septuagint uses it when describing the 19 year old man Benjamen.

3. I believe this person is a young man of fighting age- carrying in his pouch some morsels for the battlefield.

:10-13 The miracle

1. 5000 MEN were served by these few tidbits of food.

a. In Greek, the word is not neuter – it is MEN (Mk 6:44)

b. See Matt. 14:21

(1) Choris (remember primary and secondary meanings?)

(2) PRIMARY is “without”; secondary is “besides”

(3) No women and children were present (though it does make for a nice story).

c. Mk 6:40 They sat in groups of 50's and 100's (military regiments)

:14-15 The icing on the cake

1. Because of the miracle, the men were now CONVINCED that Jesus was going to lead them against Rome.

a. “MAKE” Him be king by force (grabbed Him).

b. withdrew = fled

Mk 6:45 His disciples got caught up in the Messianic Fever as well.

1. He had to ORDER them to get in the boat.

2. 6:52 Their hearts were hardened because they thought He should have done something more.

John 6:23 Rome heard about it and dispatched soldiers to put down the revolt.

:16-17 Jesus walks on the water

1. Evening had come – tensions were high – Jesus forced His disciples in the boat while He went elsewhere to pray (Mk 6:45-46).

:18-19a A strong wind caused water to become rough (“Fourth Watch” 3-4 a.m. – Matt 14:25)

1. 3 - 3 ½ miles out in the water - *John must have been rowing!*

:19b They saw Jesus approaching the boat.

1. Matthew and Mark record that they believed He was a ghost.
2. They were TERRIFIED!
 - a. Critics say Jesus was walking either on a sandbar or the lake was frozen over.
 - (1) Answer: These are experienced fishermen on familiar water. Why would they be so afraid?
 - (2) They were terrified because there shouldn't have been ANYBODY walking where this figure appeared.
 - (3) Mark records that Jesus wasn't going to get in the boat – but continue walking – but they saw Him.
3. Matthew – “*They cried out in fear*”
 - a. I don't believe in ghosts, but I may have that night!
4. It is at this point that Peter ventures out of the boat in Matthew's account.

:20-21 Jesus calms the disciples.

1. Ego Eimi (Peace maker!)
2. Jesus got in the boat and they immediately reached the shore (Lord over elements).

:22 Those on shore realized that something miraculous happened (again).

:23 “*Boats from Tiberius*”

1. Tiberius was a city along the western shore of Sea of Galilee
2. It was an outpost for the Roman Army and Caesar Tiberius had a palace there.
3. Boats (soldiers) were dispatched to squash the revolt in the desert.
 - a. Why else would the Roman army go to such a secluded place?

:24 The crowd realized: (1) Roman soldiers have arrived, (2) Jesus wasn't there.

1. They decided to leave to look for Jesus.
2. Good advice: If Jesus isn't there, KEEP LOOKING!

:25-27 People were looking for Jesus with impure motives.

1. Seal of Approval = Spirit descended on Him at baptism

:28-29 “What **work** can we do?”

1. How can we work our way to God?
2. Jesus says that God’s work for them it to believe (a working faith)

:30-33 Another miraculous sign request:

1. Remember what happened the last time He showed them a sign?
2. They use the “*our forefather’s saw a sign*” approach
 - a. Jesus explains that Moses didn’t give them the bread – God did

:34-40 Like the Samaritan’s request of unending water, the people request the “magical bread” (physical).

1. (Ego eimi) **I Am** the Bread of Life.
 - a. If you take what is offered, He will never drive you away.
 - b. If you leave, that’s your choice.
 - c. His desire is that everyone will believe and follow.

:41-42 The Jews remembered that Jesus was just a common man.

:43-51 No one can see the Father unless they enter through the One that the Father sent.

1. Bread offered in desert was physical – God has now given you that which is spiritual – and I Am (ego eimi) that bread.

:52-59 You must “eat the flesh and drink the blood of the Son of Man.”

1. This is simply saying that you must abide in Christ.
 - a. This is NOT a Lord’s Supper reference.
 - b. It has everything to do with allowing Jesus to be your spiritual nourishment.

:60-65 For some it was too hard to swallow

1. Jesus asked, “Are you offended by my words?”
 - a. “Is it going to take you watching Me go to heaven?”
2. Spirit vs. Flesh (Spirit wins!)
 - a. Yet some won’t believe (Judas)

:66-71 Many began to leave Jesus.

1. Jesus asked the 12 if they were going to abandon Him too.
 - a. Peter (spokesman) answered: “**You are the Holy one of God.**”
2. Jesus equated Judas to the devil.

**Summary: If you don’t partake of the Bread from Heaven, you can’t be spiritually nourished. Vs. 40 says that everyone can partake of the Bread; however, many refuse to eat because of their preconceptions or misunderstandings.

John 7:1-24

- :1 Instead of immediately returning to Judea Jesus remained in Galilee.
1. Why not return to Judea?
 - a. He knew that the plot by “*The Jews*” to kill Him was now in effect
- :2-5 Feast of Tabernacles discussion
1. Jesus’ brothers taunted Him:
 - a. Go so Your disciples can see your “miracles”
 - b. If You want to be famous You can’t hide.
 - c. Go show off to the world.
 2. His own brothers didn’t believe in Him.
- :6-11 “Timing” is important in John’s gospel.
1. His time hadn’t arrived (was to reveal, now to die).
 - d. For you it’s always time because they blend with the world (:7)
 2. Jesus wasn’t ready to go the feast.
 - a. Probably didn’t want to travel with brothers (can you blame Him?)
 - b. Also wanted to arrive in Jerusalem secretly.
 3. . People were looking for His arrival.
- :12-13 Differing opinions on the hottest topic in Jerusalem (Jesus):
1. He is a good man.
 2. He is a deceiver.
 3. No one said anything publicly – for fear of the Jews.
- :14-15 Jesus waited until halfway through the meal to reveal Himself to the crowd.
1. Strategy? – they were too busy to care.
 2. The Jews were amazed at His knowledge (didn’t change their minds)
- :16-19 Jesus responds to their astonishment
1. My teaching comes from above.
 2. Those who know God (do His will) will understand My words.
 - a. Glory seekers don’t recognize Me; but God seekers will recognize Me.
 3. Moses gave the law – yet you don’t follow him either.
 4. Jesus reveals that He knows their plot – He puts them on the spot.
- :20-24 First response: “*You’re demon possessed (crazy)! Who’s trying to kill you?*” (see vs. 25 – the public even knew it)
1. Can you see the fake innocent look on their faces?
 2. Jesus tries logic:

- a. You want to kill me because of my miracle (referring to ch.5)
- b. Moses (your hero) & you circumcise on the Sabbath = healing
- c. You heal part of the person – I healed the whole person –
WHAT'S THE DIFFERENCE?

3. Rid yourself of biases and see the evidence.

The crowd begins to get involved – much to the chagrin of the Jews.

:25-27 Due to the teaching of Jesus, the crowd began to ask questions.

- 1. "Isn't this the man they (the Jews) want to kill?"
 - a. Yet, He is speaking publicly without any rebuttals.
 - b. Have they concluded He is the Christ?
- 2. The people's struggle (he's ordinary)
 - a. "We know where Jesus is from– but we don't know from where the Christ is coming."
 - (1) Micah 5:2?
 - (2) Matt. 2:23?

:28-29 Jesus' claim of equality and deity

- 1. You say I'm ordinary – and your right – because you only see me as a man.
- 2. You know me (ek tas gas – from below), but I am more than the eyes can see.
- 3. I AM sent from one you don't know (ek tou ournou – from heaven)

:30-31 His statement threw them into a fit.

- 1. While many wanted to lynch Him, some believed in Him.
 - a. "Have you seen the things He's done?" (:31)

:32 See vs. 13

- 1. The Jews heard what people were saying and sent in reinforcements.
 - a. Temple guards could only bring Jesus before the Jews.

:33-34 I AM not going to be here much longer (1st clue in John's gospel)

:35-36 The Jews (loudly) became sarcastic.

- 1. "Where does he think he can go that we can't find him – to the Gentiles (ha ha ha ha ha).

:37-39 Last day of Feast - set aside to pray for rain – drink offerings were given (Post- Mosaic traditions)

- 1. Water was great theme of the day - a continuous flow of water ("The Pouring") would be running down the steps of the temple.
- 2. The setting:
 - a. Daily the priests would form in procession and walked around the altar singing Psalm 118:25, "*O Lord, save us; O Lord grant us success.*"

- b. On the last they walked around it 7 times (like Jericho).
- c. With everyone expecting to hear the final call of the High Priest throughout the temple (as was custom) – they heard the following:

(1) **vs. 37b-38**

3. Meaning: Living water = Spirit that was to come.

:40-42 Confusion on who this is!

- 1. He is the prophet.
- 2. No – He's the Christ.
- 3. No, No – he's from Galilee – he couldn't be the Christ
 - a. *Not really – He's from Bethlehem and from David's tribe (Judah).*

:43-44 People were divided.

- 1. While some wanted to arrest Him while others began following Him.

:45-52 The guards from vs. 32 returned.

- 1. "I'm not gonna arrest Him – you ought to hear what He says."
- 2. Pharisees (The Jews) response – "He's fooled you too!"
 - a. "You don't see any of us (the holy and pious one) following him, do you?"
- 3. GO NICODEMUS!
 - a. The once closet disciple is now emerging.
 - b. A Pharisee and member of the Sanhedrin, Nicodemus urges caution before proceeding – bringing immediate insult from the others.
 - c. "ARE YOU FROM GALILEE TOO?"
 - (1) Prejudice against Galilee is clear

Textual variant concerning 7:53-8:11

- 1. There is no connection between 7:52-7:53.
- 2. The narrative of 7:53-8:11 interrupts the connection of 7:52 to 8:12.
- 3. Jesus makes 3 speeches at the Feast of Tabernacles. This story falls between the 2nd and 3rd.
- 4. In Greek, the vocabulary and writing style are notably different.

All this said – there is no question that this story belongs in the Bible

- 1. Dates way back!
- 2. Most likely belongs in Luke.

7:53 After a gathering (when?) the crowds went home.

8:1 Jesus went to the Mount of Olives.

- 1. Why? Most likely to be alone and pray.

:2 Jesus appeared at the temple early in the morning to teach in the temple courts.

:3-6 The plan: Turn people away from Jesus

1. Devised by the “religious”
2. They (Deut 19:15) found a woman of less than exemplary reputation committing adultery and brought her to Jesus.
 - a. Where did they find her?
 - b. Was she framed?
 - c. Where was the man? (Lev. 20:10)
3. The question was a trap (attempting to force Jesus to oppose the Law of Moses– but Jesus remained calm as He wrote in the dirt.
 - a. What might He have written?
 - (1) The sons of her accusers?
 - (2) “*Where is the adulterer?*”

:7-11 They pressed Jesus for an answer.

1. “The one of you without sin is the one to throw the first stone.”
 - a. OH MAN! Where did He pull that from?
2. They dropped the rocks and left (dejected).
3. Only Jesus and the woman remained.
 - a. “Where are your accusers?”
 - b. “They don’t condemn you – and neither do I.”

That day, the accusers left with their sins still in place, but the “sinful” woman, with whom Jesus stood, left forgiven.

John 8:12-30

Third address at the Feast of Tabernacles

:12 "I AM the light of the world"

1. This took place in the Court of the Women (see vs. 20)
 - a. Candles are lit in this area.
 - b. He had offered living water (Spirit) as they watched the water flow.
 - c. He stayed with the agricultural theme (water and light).

:13 The Pharisees reference the Law which requires two witnesses.

:14-18 A contradiction? (see 5:31)

1. NO! Tie vs. 14 with vs. 18
 - a. Jesus is saying, in essence, "I speak for God – and He is a witness"
 - b. I guess vs. 14 could read, "If I appear to testify on my own behalf...."
2. Jesus rebukes the religious leaders.
 - a. You are ignorant of heavenly things
 - b. You have exalted yourselves to the position of judge
 - c. Jesus doesn't judge by human standards, but by God's standards (agreement)
3. My Father sent me and testifies to Me.

:19-20 The critics were thinking on earthly terms (ek tas gas) "Who is your father?"

1. Jesus' response was critical of their thinking – "*You don't know Me or my Father!*"
2. "*If you knew Me you would know my Father.*"
 - a. They are equal!
 - b. Point has been made repeatedly – but bears stating again – Jesus is talking to the most pious people of His time.
3. His time had not come – so no one was able to take Him into custody.

:21-24 Again, Jesus predicts His departure (see 7:33).

1. The Jews thought He was talking suicide.
 - a. When He said it in ch.7 they thought He meant He was going to the Gentiles.
2. You are from below; I Am from above.
 - a. If you don't believe "I AM" you will die in your sins.
 - b. **Notice the brackets under the words "the once I claim to be"

:25 HUGE VERSE!

1. Frustrated – WHO ARE YOU!

2. The One I have claimed to be all along
 - a. My words will judge you (ouch) – and I will tell the world!

:26-30 Future evidence

1. When you kill Me, you'll realize I'm God (Acts 15:5)
 2. My Father and I are in full agreement.
 - a. Some didn't understand, but others were convinced.
- John 8:31-59

:31-32 The test of true discipleship

1. Hold to my teachings.
 - a. If you do, the truth will set you free?????
 - b. Application – *How do you rank?*

:33 The Jews are clearly delirious! Have they forgotten

1. What about Egypt? Assyria? Babylon? Persia? Greece? Rome?
 - a. They've been slaves forever!
2. By their question, "how can you say.....", they are implying they are already free.

:34-36 "ITYTT" – whoever sins (continues to sin) is a slave to it (frame of mind)

1. What is Jesus saying (He is employing a play on words)
 - a. A slave is unable to set themselves free, but a son, who is a family member, can set a slave free.
 - b. Of course, Jesus is the Son who is able to set them free.

:37-38 Jesus points out that they missed Abraham's message.

1. *We are all Abraham's children, yet you are ready to kill me.*
2. Jesus claims God as His Father and insinuates they have a different father (insinuation won't last long).

:39-41a WE ARE ABRAHAM'S CHILDREN!

1. Jesus points out their inconsistencies (if you were, then)
2. Jesus continues, "*You are acting just like your father*" (who is their father?)

:41b We aren't fatherless???? Did Jesus say they were fatherless?

1. Probably a stab at Jesus' birth
 - a. Rumor was that His father was a Roman soldier.
2. Our only father is God (see vs. 39)

:42-45 Jesus points out why they are not of God:

3. You don't love Me (vs. 42)
3. You don't understand Me. (vs.43)
3. You are of the Devil (vs. 44)

- a. You carry out his desires
 - (1) he is a murderer and you want to murder Me
 - (2) he is a liar and you lie about Me

:46-47 Jesus provides the reason they couldn't prove Him guilty.

- 1. They don't belong to God (vs. 47)

:48 Resort to silly insults

- 1. Earlier His parents were called into question – now He's being called a Samaritan (*mature, religious leaders!*)
 - a. He is also being accused of being demon-possessed.
- 2. Why all the insults?
 - a. The Jews must save face!

:49-51 When you dishonor Jesus, you dishonor the Father.

- 1. The Jews, in essence, are calling the Father a demon.
- 2. Jesus' argument is as follows:
 - a. God, the Judge, seeks to glorify Me.
 - b. If you believe My words, you will never see spiritual death.
- 3. Jesus is speaking ek tou ournou (words "from above")

:52-53 Jews are hearing ek tas gas (words "from below")

- 1. You're crazy!
- 2. Abraham's dead; prophets are dead – yet you say "people won't die"
 - a. They are speaking physical – Jesus is talking spiritual.
- 3. Admit it – you think you're greater than Abraham!

:54-55 Jesus summarizes

- 1. God glorifies Me.
- 2. If I said I didn't know God, I would be just like you – a liar.

:56-59 Grand Finale!

- 1. Abraham knew of Me and was glad to meet Me.
- 2. "You aren't old enough to know Abraham!"
 - b. ITYTT – I WAS GOD before Abraham was ever born!
- 3. Stoning attempt – WHY?
 - a. Blasphemy

How can so-called "Christian groups" read this passage and walk away from it stating that Jesus never claimed to be deity?

John 9

The controversy continues

- :1-2 Take time for the teachable moments (referred to Jesus as “Rabbi”)
1. When a blind man was found it caused a theological question.
 2. The disciples questioned Jesus as to why the man was suffering.
 - a. common understanding was that bad fortune was due to sin
 - b. “Theory of Retribution”
- :3-5 Difficult passage
1. Jesus tells them that the man is not blind because of anybody’s sin.
 2. “But **this** happened.....” What “**this**” is in question?
 - a. Two possibilities:
 - (1) His birth
 - (2) The opportunity that has presented itself.
 - b. The “this” was to display God’s power.
 3. Notice vs. 4 – WE are to do good work while it’s light.
- :6-7 Keep the critics guessing.
1. This time Jesus used spit to heal – made some mud and rubbed it on His eyes.
 2. “Go Wash at Siloam Pool!”
 - a. A true servant doesn’t question the Master’s command.
 - (1) Contrast with Naaman who questioned everything said.
 - b. Vs. 7 Went; Washed; Came
- :8-12 The story from a VERY excited man’s perspective.

The Inquisition

- :13 Why would they bring the man to the Pharisees?
1. Maybe to offer the sacrifice according to the Law of Moses.
 2. Maybe they had been told to bring anyone knowing of Jesus to them.
 3. WHO KNOWS!
- :14-16 The day Jesus healed the blind man was the Sabbath
1. The man’s story is consistent if nothing else: blind, mud, wash, see
 2. Pharisees drew a some conclusions:
 - a. “He’s not from God. He didn’t keep the Sabbath (*i.e. our regulations*)!”
 - b. “He must be from God. Who else could do these things?”
 - c. They were divided (*Does this seem like familiar territory?*)
- :17 Ask the witness his opinion.
1. HE IS A PROPHET!

- a. This man has respect for God.
- b. Contrast him to the jerk in chapter 5.

:18 Grasping for straws!

1. The only way to explain it – it's a trick – the man was never blind to begin with.
2. Call in his parents.

:19-23 "If your son was born blind, explain how he can now see."

1. Parent's respond nervously:
 - a. We know he's our son
 - b. We know he was born blind
 - c. But we DON'T know how he can now see.
 - d. He's of age – leave us out of this.
2. They feared being put out of the synagogue.
 - a. The Jews had already said anyone believing in Jesus was to be expelled.

:24-27 To the formerly blind man –

1. "If you were healed, give the glory to God – not this sinner!"
 - a. WONDERFUL response from this new disciple.
 - (1) You call him a sinner – I don't know if that's true.
 - (2) This is what I DO know – I was blind, but now I see.
2. TELL US HOW HE DID IT!
 - a. I have told you – ohhhhh, you must want to be His follower **too!**

:28-29 They hurled insults (again – religious leaders)

1. You are His disciple – we follow Moses.
2. We don't even know this man's origin (ref 7:52).

:30-33 It's remarkable you don't see what is so clear (he uses something foreign to them – LOGIC)

1. I can tell you where He came from.
2. Look at the evidence.
3. He came from God

:34 He made them mad.

1. You were steeped in sin (reference to his being blind).
2. Don't lecture us (you're beneath us).
3. He was thrown out (of the synagogue).

:35-37 Jesus knew the man was expelled – so He went looking for him.

1. "Do you believe?"
2. PLEASE TELL ME – I WANT TO BELIEVE!
3. You have both seen and heard Him – for He is speaking to you now.

:38 If Jesus wasn't God, then He would not have accepted worship.

:39-41 What does Jesus mean by the “blind and seeing” metaphors?

1. Blind = innocent, not YET able to see (used differently than in other passages)
2. Seeing = those who are guilty but claim innocence.

We need to recognize our sin for what it is – rebellion against God. Only when we can admit that we are sinners can God accomplish His will in our lives.

John 10:1-21

One of the main issues in the Gospel of John is the relationship between Jesus and the religious leaders his time.

- In this chapter Jesus (the judge) describes the role the Jewish leaders have played.
- Several analogies in this story (can be confusing). Jesus is both the gate and the Good Shepherd (:1-3a explained in :7-10; 3b-5 explained in :11-18).
- This narrative is a continuation from the previous chapter; however it goes from dialogue to monologue.

:1 Sheep pens only had one gate.

1. Sometimes the pens were built the side of a hill.
2. Only the craftiest of thieves could enter the sheep pen without being detected.

:2 Contrast the sneaky one with the one who enters by the gate.

1. He is the one who is welcomed and trusted by the sheep.

:3-6 “Watchmen” represents the Father.

1. He opens the gate for the Shepherd.
2. The sheep (us) recognize His voice – and He knows them by name.
3. He leads them (Ps. 23)
4. True sheep don’t follow a stranger – in fact, they run (sound of a truck with cows)
 - a. They didn’t understand what He was saying (vs. 6)

Explanation of the analogies

Verses 1-3a

:7-8 Jesus says, “Ego Eimi” the gate (John 14:6)

1. Those prior to Me were “thieves and robbers”
 - a. either false prophets or Pharisees
2. (True) sheep don’t listen to them

:9 One must enter through the gate (Jesus) to be saved

:10 Contrast between the Shepherd and thieves.

1. Thieves come to kill and destroy.
2. Jesus comes to offer life – to the full!

Verses 3b-5

:11, 14-15 Jesus says, “Ego Eimi” the Good Shepherd

1. Ezekiel 34
2. What does the Good Shepherd do?

- a. He knows his sheep – becomes familiar with them
- b. He willingly risks his life to protect them

:12-13 Hired hands (lower case “s” shepherds in Ezekiel)

1. Have no tie to the sheep – so they run when trouble comes.

:16 “Other sheep”

1. Gentiles

:17-18 Jesus is in total control of his destiny!

1. He laid down his life on His own accord.

:19-21 Again, he is accused of being demon-possessed.

1. Others remember the testimony of the blind man.

:22a Feast of Dedication: Modern Hanukkah

1. Celebrates rededication of the second temple (Zerubbabel’s) following its desecration by Antiochus Epiphanes IV (little horn in Dan. 8).
2. Feast began between the writing of the testaments.

Antiochus IV Epiphanes (175-164 BC), was the 8th ruler of the Seleucid empire. He was violently bitter against the Jews, and he made a furious and determined effort to exterminate them and their religion. He devastated Jerusalem (168 BC), defiled the Temple, offered a sow on its altar, erected an altar to Jupiter, prohibited Temple worship, forbade circumcision on pain of death, sold thousands of Jewish families into slavery, destroyed all copies of Scripture that could be found, and slaughtered everyone discovered in possession of such copies, and resorted to every conceivable torture to force Jews to renounce their religion. This led to the Maccabean revolt, one of the most heroic feats in history.

:22b-23 Winter time – (it gets chilly in Jerusalem).

1. At the temple “Walking in Solomon’s colonnade.”
 - a. It was a very large covered porch – a popular gathering place for the Jews.
 - b. Guarded by the Temple Guards.

:24-25 The Jews continued hounding Him.

1. “*Don’t keep us in suspense. Tell us plainly if you are the Christ!*”
2. Why would they even say such a thing if Jesus hadn’t mentioned it?
 - a. Let’s see: 5:18; 8:52-58; 9:37, etc.....

:26-29 Their reason for their disbelief – “***you are not My sheep.***”

1. See 10:1-21 for further explanations.

:30-31 Jesus claims, "***I and the Father are one!***"

1. They got the message!

:32-33 "Are you going to stone me for healing the lame, or making the blind see, etc.....?"

1. They say for blasphemy – "He claims to be God"
2. Notice - Jesus does not deny the claim!

:34-36 Paraphrase of Jesus' **sarcastic** statement:

1. "*The true God pronounced them gods, and since God the Father sent Me Himself, then certainly I am God.*"
2. The Father, through the Psalmist (82:6), kind of "snorted" at the powers that be.
 - a. They were full of themselves – and the Father let them know that though they were gods in their own eyes, they were going to die like everyone else.

:37-38 Do not believe unless the entire character is consistent.

1. A follower's behavior ought to match their belief.

:39-42 Jesus is not some escape artist. He would only be taken when He was ready.

1. John prophesied (though he never performed a miracle) about the Christ and all that he said was true.

End of controversy (ends on a positive note)

Begin the hinge chapters.

John 11

- :1-2 New characters – Lazarus, Mary and Martha
1. Bethany - A village on the opposite side of Mt. of Olives from Jerusalem.
 - a. Bethany was where JTB had been preaching (1:28).
 - b. L, M and M probably former JTB disciples.
 2. Lazarus became deathly ill.
 3. John identifies Mary – she's the same one in chapter 12.
- :3 Mary and Martha notify Jesus, "*The one you love* (φιλεω - phileo) *is sick.*"
1. If anyone could help Lazarus it would be Jesus.
- :4-6 Jesus laid out the plan.
1. The plan is for Jesus to receive glory (as does the Father).
 - a. Don't you know that Jesus wanted to help IMMEDIATELY, but knew there was a greater plan!
 - b. Death will not be the outcome – glory will be!
 2. Jesus loved (αγαπε – agape) Mary, Martha and Lazarus.
 3. He intentionally delayed His visit for 2 days.
- :7-8 Time to go
1. Jesus announces His return to Judea (Jesus is east of the Jordan - 10:40).
 - a. The disciples think He's gone mad!
 - b. "*Do you remember the danger?*" (10:39)
- :9-10 Summary – Do good while you have the opportunity.
1. There is no time to waste.
- :11-13 Let's go wake up Lazarus.
1. Asleep and Awake (above / below language)
 2. The true duhh moment, "Uhhhh Jesus, won't Lazarus get better with some rest?"
- :14-15 Jesus told them plainly, "Lazarus is dead!"
1. He sounds aggravated.
 2. He scolds them for their lack of faith.
 - a. Apparently they are still having a belief problem.
- :16 Thomas speaks:
1. Option #1 "*This is what we've been waiting for! Let's go fight!*"
 2. Option #2 With his head hanging low he whimpers, "*let's go die.*" (11:8)
 - a. Scholars believe the statement may be in response to Lazarus' death.

- b. Something like, “*He let Lazarus die – so let’s go die like Lazarus.*”

Next week we’ll see how Jesus’ plan was revealed.

:17 Lazarus had been in the tomb for 4 days. (how long had he been dead?)

1. Jesus’ arrival relates to His “timing”
2. After 4 days the body begins to deteriorate
3. 4 days was intentional

:18-19 Jerusalem was only 4 miles from Bethany

1. Many people had come from Jerusalem to show respect for Lazarus.
2. But some came with other motives (see 11:46)

:20-22 “If you had been here my brother would not have died.”

1. Martha went to meet Him (possibly to give Him a piece of her mind); Mary stayed home (*role reversal?*)
2. Blaming Jesus? (see vs. 32)
3. Martha still believed in Jesus – but she really thought it was too late for Lazarus (context).

:23-24 Jesus informed Martha of His plans to raise Lazarus from the dead.

1. Martha mistook Jesus’ statement as common words of comfort.

:25-27 Ego Eimi the Resurrection and the Life.

1. “He who believes will live, even though he dies.”
 - a. A call for confession: “***Do you believe this?***”
 - b. She does: “***You are the Christ (Messiah), the Son of God, who is coming into the world.***”
2. How is Jesus the Resurrection and the Life?
 - a. Resurrection and life in that He will ultimately be the One to raise all men from the dead.

:28-29 When Mary was called she ran to Jesus

1. That can make a beautiful parallel for those who answer the Master’s call.

:30-31 The way Mary left made the visitors curious (they were concerned for her) so they followed her to – what they thought was the tomb – but was actually to Jesus.

:32 She, too, seemed to blame Jesus.

:33 Jesus was saddened when he saw the sisters crying.

1. Moved and troubled in spirit
 - a. Heb. 4:14

2. Compassion!

:34 Let's fix this – where is he?

:35 Jesus cried over their anguish

:36-37 “See how Jesus loved him like a brother.”

1. Criticism: Yeah, but why didn't He heal him like He did the blind man.
 - a. WOW! This blind guy story really made the circuit!

:38-39 Deeply moved, Jesus ordered that the stone be removed.

1. “Take away the stone!”
2. Protest: “**but it's been 4 days**”

:40 Reminder: This is to reveal God's glory in Christ.

:41-42 Jesus had already consulted God concerning this occasion.

1. Jesus let's those around Him hear why this miracle is to be performed – to be a sign of who sent Him.

:42-44 In a loud voice, “**Lazarus, come out!**”

1. To their amazement, out hopped a man who had been dead for over 4 days.
 - a. Bound like a mummy, Jesus gave the instructions to release him.
 - b. Can you imagine the crowd's response?
2. This miracle was not hidden and the critics do not deny it.

:45 Success! God was glorified by the raising of Lazarus.

1. Miracles were to confirm Jesus' authority.
2. Because of this confirmation, people came to faith in Christ.

:46-47a Some were “moles” and reported Jesus' actions to the Pharisees.

1. This prompted a meeting of the Sanhedrin.
 - a. also called “the senate of the children of Israel”
 - b. this religio-political group consisted of 70 men, plus the HP.
2. This meeting is somewhat reminiscent of children tattling.

:47b-48 Meeting minutes

1. What can we do? How can we stop him? (most likely many suggestions but no solutions).
 - a. Do you sense panic?
2. If we let him go on WE WILL LOSE EVERYTHING!
3. Truth is not the issue – status is the issue
 - a. What do they think they'll lose?

- b. The Temple & their political clout
 - (1) This isn't about the people, it's about their selfishness

:49-50 Caiaphas the High Priest

- 1. Information about Caiaphas and his rule in Jerusalem.
- 2. Using himself as the standard – “*You know nothing at all!*”
 - a. *It's better that one man die.....*

:51-52 Interesting – he wasn't even aware that he prophesied concerning Christ

- 1. He prophesy also covered the Gentiles – which would have really bummed him out – had he known.
- 2. He reminds me of Balaam – although he was more like the donkey.

:53 The plan is put into motion – due to the raising of Lazarus.

- 1. Jesus now is a wanted man – a price on His head.

:54 End of public ministry in Judea

- 1. Most likely spent time training his disciples.
- 2. Ephraim was about 20 miles north of Jerusalem – so He was still near by.

:55 Passover time

- 1. 1 year since feeding of 5000
 - a. Prior to Passover people would begin arriving early for ceremonial cleansing so they could eat the Passover meal.

:56 Tension was in the air as people were looking / hoping that Jesus would arrive.

- 1. Isn't this a special way to celebrate a religious feast?
 - a. Do you think that they were able to recall the meaning of the Passover, or were their minds elsewhere?

:57 The religious leaders have become the religious police.

John 12

A period of time has elapsed between the ending of Chap. 11 and the beginning of Chap. 12.

- :1 Jesus arrived in Bethany six days before the Passover.
1. Preparations being made – many people traveling to Jerusalem (roads congested)
 2. No doubt, Jesus was quite a celebrity in the city.
- :2-3 While in Bethany Jesus ate at the home of Simon the Leper (2 days before Passover – Mark 14).
1. Contrasts: Martha served; Lazarus reclined; Mary sacrificed
 2. Mary anointed Jesus with pure nard.
 - a. Very expensive perfume imported from India.
 - b. She was being very generous (as evidenced by Judas' comment)
 3. She placed it in Jesus' feet (Matthew and Mark say head).
 - a. She covered Him in it.
 - b. She then took her hair and wiped off the excess.
 - c. There is no precedent for this – it may have been quite embarrassing to her brother and sister.
- :4-6 Judas spoke up – “*Hey, don't waste that stuff on feet!*”
1. That's worth a year's wages – it could do a lot of good for the poor – name ly ME! (vs.6)
 - a. John had a strong opinion about Judas, didn't he? (*thief and betrayer*)
 - b. Judas was greedy (*honestly though – he was probably verbalizing what everyone else was thinking*).
- :7 Jesus defended Mary
1. Leave her alone – she is preparing Me for burial.
 - a. She get's it! You guys are still scratching your heads.
 2. Jews did not embalm (still don't) – but they did use lots of perfume & spices to cover odor.
- :8 You will always have the poor with you.
1. Was Jesus being insensitive?
 2. This statement was made to rebuke Judas.
 3. Jesus' point: I will only be here a short time – they will be still be here after I'm gone.
- :9-11 Many Jews made the trip to Bethany from
1. They wanted to see Jesus – but they REALLY wanted to see Lazarus.
 2. Because of Lazarus, many people came to believe in Jesus.

3. The plan is made – Jesus and Lazarus must die.
 - a. As long as Lazarus is alive there is proof of Jesus' power.
- This event is recorded in all 4 gospels – VERY significant.
1. It's our version of a ticker tape parade.
 2. Jerusalem is overflowing with Jews from all over the world.
- :12 The word is out that Jesus is entering town.
1. Again, He has been a major topic of discussion – celebrity status.
- :13 Jesus enters Jerusalem (remember – there's a price on His head).
1. Palm BranchesWHY?
 - a. The palm was the national symbol to the Jews much like the eagle is to USA.
 - b. The palm appeared on the Jewish coins during the Judean revolt against Rome in the 60's A.D.
 - (1) When Rome put down the revolt they engraved a palm branch on their own coins to celebrate the crushing of the Jews.
 2. **"HosannaBlessed is the King of Israel!"**
 - a. **Hosanna** = "salvation" or "victory now"
 - b. **"King of Israel"** = the cheer of a victorious leader returning home to his throne.
- :14-15 Fulfillment of Zechariah 9:9
1. Jesus never denied being the King of Israel – in fact He is encouraging the people by riding the donkey.
- :16 AMAZINGLY – Jesus' own disciples didn't get it until later – after HE received His "ultimate" glorification.
- :17-19 Those who witnessed Jesus' miracles were putting the word out.
1. Many people went out to meet Him.
 2. The Pharisees are concerned: **"He's got the whole world going after Him."**
- Keep in mind the events that just occurred. Jesus entered Jerusalem to a tickertape parade. He was welcomed as a conquering King – to the words "save us now."
- :20-22 Some Gentiles who had converted to the Jewish religion approached Phillip (**Greek name from a Greek town**) asking to see (meet) Jesus.
1. Why Gentiles? Why now?
 - a. Remember chronologically Jesus cleansed the temple IMMEDIATELY following the triumphal entry.
 - b. A day or two has gone by since Jesus' arrival in Jerusalem.

- c. Did the Gentiles see the cleansing of the temple as an act in their favor?
- 2. Phillip and Andrew reported the request to Jesus.
- 3. Jesus is already addressing a crowd, or begins to address them when Andrew approached Him.

As we discuss the next few verses, remember the context - Jesus is talking about a time that is rapidly approaching that **ALL MEN** will be able to experience a new life.

:23 The hour (time) has finally arrived.

- 1. Jesus had told them about it for 3½ years.

:24 ITYTT – something must die for something else to live.

:25 Love this life = bad ending “Hate” this life = eternal life

- 1. To love one’s life here means to give it priority over the things of God’s kingdom (i.e. eternal life).

:26 A Jewish idiom – to follow the Master, the servant will share in the Master’s suffering.

- 1. But the servant will also share in the Master’s glory.

:27 Jesus is not looking forward to His impending death.

- 1. He approaches it with the understanding that this was the plan all along.

:28-30 “Father, glorify Your name!”

- 1. Everyone present heard something.
 - a. Some said an angel; some said thunder.
 - b. Jesus explained it was a voice for THEIR benefit.

:31-32 Problematic (due to my ignorance) (several options)

- 1. Jesus will defeat Satan on the cross (Jesus’ glory will be revealed and Satan will be defeated).
- 2. The cross will divide (judgment) and Satan’s disciples will become clear.
- 3. A combination of both and add other elements.

:32-33 Jesus will be lifted up (indication of the kind of death) and people will be drawn to Him.

:34 “*You claim to be the Christ, but the Christ is supposed to stay forever. You keep saying “Son of Man” – who is this “Son of Man?”*”

:35-39 Jesus answers them indirectly.

- 1. Open your eyes – the light isn’t going to be here much longer.

- a. I'm not going to answer the same questions I have answered 1000 times.
2. Jesus needed some time alone.

:37 Summary Statement: Even the proof wasn't enough to bring them to belief.

1. Hard headed & heart hearted

:38-43 Prophecies from Isaiah

1. The first is a poetic / prophetic question asking the question, "**who will believe?**"
2. The answer is found in the second prophesy:
 - a. Does this mean free-will has been stripped?
 - b. God knew it would happen – but didn't cause it to happen.
 - c. See vs. 42 (many, **even leaders**, believed)
3. Yet many didn't believe due to the threat of the Pharisees.
4. Many leaders refused to believe because they loved to be placed on a pedestal.

(Sidenote - Isaiah saw Jesus' glory – just like Abraham)

:44-46 Jesus' story summarized

1. Believing in Me is believing in the Father.
2. Looking at Me is looking at the Father.
3. I want to be your Light!

:47-48 Believe or be judged – but not by Me.

1. Jesus' purpose is to save.
2. The words spoken by Jesus will condemn those who don't believe.

:49-50 Total Unity

End of Public Ministry:

John 13

Begins a long block of scripture (13:1-17:26) where Jesus and the 12 are in the Upper Room.

1. Again, chapters 1-12 are devoted to 3½ years, and chapters 13-19 are devoted to 24 hours.
2. Chapters 13-16 consist of a conference with the Apostles while chapter 17 is a conference with the Father.

John does not record the upper room preparation (make arrangements, etc...).

1. The other Gospels record the institution of the Lord's Supper (Last Supper).
2. This marks the last full day of Jesus' life before the crucifixion.

:1 Several discussion points:

1. Time for Passover Feast – very Jewish!
2. Jesus knew "*the time had come*".
3. He was now going to show the full extent of His love.
 - a. You ain't seen nothing yet!
 - b. Could be referring to the immediate context but more likely referring to the rest of the story.

:2 Feast of Unleavened Bread (NOT THE PASSOVER MEAL)

1. Precursor to the larger Passover feast: unleavened bread was used to remember the Israelites haste in leaving Egypt.
 - a. Event = Ex. 13:3-10; Command for feast = Lev. 23:6-8
2. Judas had already fallen to temptation (deal had been struck).

:3 What's the significance of this verse?

1. Jesus (God in the flesh) was about to take in the role of slave.
 - a. The verse is basically saying, "Jesus had no problem with who He was – no identity crisis.

:4-11 The foot washing story: Part 1 (*look at the story before we draw conclusions*)

1. Dirty feet needed washed – no servants were present
 - a. He took off His clothes, wrapped a towel around Himself, took a basin with water, and cleaned the disciple's feet (no volunteers).
2. Peter misunderstood.
 - a. He spoke when he should listen.
 - b. Jesus comments that Peter will understand later.
3. Peter continues to insist that Jesus will NOT wash his feet!
 - a. Jesus informs Peter that if He doesn't then Peter will have no part of Him.

- b. Peter (in true fashion) goes overboard (not grasping deeper meaning)
- c. Jesus' answer: **A person who has been washed** (completely cleaned) **needs only to wash his feet** (maintain cleanliness).
- d. You are all clean (*except one of you - Judas*).

:12-17 The foot washing story: Part 2

- 1. Jesus returns to His place at the table.
- 2. Asks them, "Who understands what I've just done?"
 - a. Your Lord and Teacher has washed your feet (though Mine are still dirty)
 - b. Now – you need to wash each other's feet.

At least two things accomplished:

- 1. Vss. 2-11 = a symbol of His death (***spiritual application***).
 - a. Denotes an inward change
 - b. Note the similarities: the humiliation (slave – dying on a thief's cross)
 - c. They don't understand now – but will later.
 - d. Unless you participate there is no part of Jesus.
 - e. Once in Christ then one has to maintain his "cleanliness".
- 2. Vss. :12-17 as a lesson in humility (***practical application***).
 - a. If He, God, is willing to perform menial tasks, then they ought to be willing to do the same for each other. ("***No servant is greater than his Master***" vs. 16).
 - b. Now, DO THEM!

:18-19 Another prediction of His betrayal.

- 1. Telling beforehand so when it happens they will remember He had told them.
- 2. It's a fulfillment of Psalm 41:9 (what about Judas' freewill?).

:20 This idea is throughout scripture.

- 1. It's the "give a glass of water in My Name" principle.

:21 This whole Judas thing really has Jesus bothered.

- 1. He now verbalizes that He will be betrayed.

:22-25 The 12 began their investigation.

- 1. John and Peter begin by questioning Jesus about the prediction.
- 2. What was a peaceful evening is now filled with whispering.

:26-27 Jesus points out who the betrayer is.

- 1. **Probably only whispered it in Judas' ear – "*the one who dips the bread with me*"** (had they heard it, others would have stopped him from leaving the room in vs. 30)
- 2. Satan entered (overcame) Judas

3. “What you’re about to do – do quickly”

:28-30 Judas left the room (others thought to buy groceries or take care of the poor)

1. “It was night” = **Judas was in darkness**

:31-32 Lot’s of “glory”

1. The betrayer has left the room – the plan is set in motion.

:33 Jesus tells His followers that He is leaving and they can’t come.

1. Without a doubt they are confused – but only for a little while longer.

:34-35 Here’s the “*How can we know if we are His people?*” test.

1. ONLY if we love one another.
2. Is that sobering?

:36-37 Peter offers to lay down his life for Jesus.

1. In his defense, his offer eventually comes true – but not how, at this time, he had in mind.
 - a. Even in the garden, he keeps his word – at least he’s willing.

:38 Jesus, in essence says, “I hear your, but before the night’s over – before the rooster crows, you will say at least three times that you don’t know Me.”

1. Place yourself in Peter’s shoes (sandals).
2. He must have felt horrible – and very confused.

John 14

Chapters 14-17 mark the farewell address of Jesus to His disciples.

1. One thing will be perfectly clear – His death will be a terrible blow to the disciples and He has to console them as much as possible.
2. He comforts them with reassurance that they have a home in heaven.
3. Key word (concept) in this chapter – **TRUST!**

:1 “Do not be troubled.”:

1. Comforting words to people who don’t understand what is to happen.
2. You cannot trust in God without trusting in the Son.
3. Jesus’ statement expresses once again their complete unity.
 - a. **Trust** is most important during times of unknown transition.

:2-3 A dwelling place (room) has been prepared for those who He is leaving behind – and it’s **His Father’s house!**

1. **Trust** that there has been a room prepared for you.
 - a. It sounds as if Jesus is saying, “***if it’s not true I’ve been wasting My time.***”
2. A great promise – Jesus is going to come back to get them! **TRUST**

:4 Two- fold meaning?

1. First, **TRUST** that what I’ve taught you will lead you to the Father.
2. Second, Jesus says they know “the way” to heaven.
 - a. Not geographic in nature (vs. 6)

:5 This verse may be indicative of how Thomas got his nickname.

1. Could be taken argumentatively – “*We DON’T know the way.*”
2. Difficulty **trusting**.

:6 Jesus’ answer to Thomas is HUGE!!!!

1. Ego Eimi the Way = the path, the door, the good Shepherd, etc. (10:7)
2. Ego Eimi the Truth = whatever he speaks is RIGHT!!! (1:17)
3. Ego Eimi the Life = the deliverer of sins. the life giver (4:24; 11:25)
4. NO ONE comes to God unless they come through Me!

:7 A claim of equality with the Father: “***To know Me is to know Him!***”

1. Shouldn’t our lives reflect that claim? (vs. 12)

:8 Phillip wants something more than words – he wants to see the “Big Picture!”

1. Like the father of the demon possessed boy - “***Help my unbelief!***” (Mk 9:24)

:9-11 Jesus seems to be hurt by Phillip's request – because he, too, is showing a **lack of trust**.

1. "How could you ask such a question?"
2. "Believe me I am in the Father and He in Me."
3. If you don't believe that – at least believe the miracles I performed.

:12 If we have faith in Him – we must, to the best of our ability, act like Him.
(vs 7)

:13-14 "Greater things than these" – His disciples performed many miracles

1. "Whatever you ask will be done."
 - a. Ask in My name.
 - b. Remember – total unity – so asking must be according to the Father's will (even Jesus prayed according to God's will – Mt. 6)

:15 "If you love me....."

1. Proof is in the action of those who make the claim
 - a. If we say we love Him the proof is found in our obeying Him
 - b. It's more than lip service (showing up once a week) – it's a lifestyle.
2. Remember – we are known as his people by our love for one another

:16 "Another *Counselor*"

1. A promise of the Holy Spirit
 - a. "Paraclete" – legal term - one who defends
 - b. One called to the side of another
 - c. The Spirit will be of the same mind as Jesus (and of the Father vs. 7)
2. The fulfillment of the promise is recorded in Acts 1

:17-19 The world must see to believe in the "*Spirit of Truth*"

1. What is faith?
 - a. It's the ability to believe in the unseen (Heb. 11:1)
 - b. The world is incapable of this because they follow its prince.
2. The world doesn't know Him either.
 - a. Lack of relationship
 - b. They can know Him, but they choose not to.
3. Jesus comforts them by informing them that they aren't being abandoned (left as orphans).
4. **The Spirit lives with them and will (future) live in them.**

:20 "On that day"

1. What day?
 - a. Resurrection day
2. What is Jesus saying they will realize?
 - a. They will realize the harmony Jesus has been describing.

:21 Our love is expressed by obeying Jesus, which leads to the Father loving us, which leads to Jesus loving us and revealing Himself to us.

1. "The circle of life....." (Lion King song)
2. Conditioned on obeying.

:22-25 Judas and others are still not understanding Jesus' teaching – so Jesus explains it all again.

1. As if they are saying, "***The world is looking for something more aren't you going to provide it?***"
 - a. They were all struggling to understand Him.
2. :23-25 repeats what Jesus had already told them.

:26 A special passage.

1. The Godhead! Father, Son, *Holy Spirit*

:27 Peace is the new topic of discussion

1. The world does not give peace – just turmoil and confusion
2. Repeat of vs. 1; "***do not be troubled***" – that is peace!

:28-29 A hard teaching

1. First, He wants them to be glad He is going to die – this is difficult!
2. Second, the Father is greater? Explain.
 - a. Not in deity; but in function.

:30-31 Satan and his agents are coming to do their work on the disciples.

1. They worked on them and continue to work on us
2. We can overcome – remember: Satan can tempt us, but he cannot make us fall

John 15

- :1-3 “Vineyard” is an allegory of Israel in the O.T.
1. Many references (Ps. 80; Isa. 5; Jer. 2)
 - a. It usually shows Israel to be lacking
 2. Jesus pictures Himself as the “True Vine” (or true Israel).
 - a. The picture Jesus is painting is that we must be “plugged in” to the vine, because that’s how the branch survives.
 3. The Father is portrayed as the gardener.
 - a. He prunes, plucks, trims, etc....
 - b. He makes the determination whether the branch is fruitful.
 - c. If not, they branch is removed so that other branches will receive the nourishment they need.
 - d. He makes them “clean” – same word used of the foot washing.
- :4-5 Jesus’ encouragement – “Remain in Me and I will remain in you.”
1. The only way a branch can be fruitful is to remain part of the vine.
 - a. For us – the only way we will be fruitful Christians is to be attached to Jesus.
 2. The people (Jews) understood the words of Jesus because of their familiarity with Ezekiel 15:1-8.
- :6-8 Summary of previous verses with this exception:
1. What happens to the worthless branches that have been pruned?
 - a. Their only good for the fire.
 - b. BE FRUITFUL!
 - (1) This involves having a relationship with Him (:5)
 - (2) Discipleship is not a bad word – we must show ourselves to be disciples! (:8)
- :9-16 These verses on the subject of love build upon the idea of being fruitful.

Love is.....

1. remaining in Him (:9)
2. obeying Him (:10)
3. for our joy (:11)
4. it is loving one another (:12)
5. laying down your life for another (:13) → sacrifice
6. being His friend (:14) → intimacy
7. answering the call (:16a) → initiative
8. bearing fruit (16b) → lasting fruit

:17 The command: Love one another (not an emotion – a choice)

All this is on the heels of Jesus’ command to “Love One Another.”

- :18 Jesus is saying they have no excuse not to love.
1. Difficulty understanding comes from their upbringing – “eye for an eye”.
 - a. Even though the disciples may be feeling hatred toward them (“*if*”), Jesus reminds them that they hated Him first (7:7).

- :19 You resemble what / who you follow..
1. When you follow Jesus – you don’t resemble the crowd.

A balance must be maintained.

1. We must live in the world without being of the world.
2. It is a balance of holiness and ministry.

:20-21 When we truly resemble Christ, then we will suffer the hardships He suffered.

1. No servant is greater than His Master (13:16)
 - a. Don’t expect better treatment than what I receive.
 - b. Treatment caused by the persecutors due to their lack of knowledge.
 - c. * But some will listen (:20b)
2. Not a great sales pitch – but it has a great retirement plan!

:22-25 The greater the knowledge the greater the responsibility (Romans 3).

1. No greater privilege could be known than witnessing Jesus in His ministry.
2. He came to show them love, but they responded to His love with hatred (He also came to show them light, but they preferred darkness).
 - a. By rejecting Him, they rejected the Father - therefore they passed judgment on themselves.
 - b. “***They hated Me without reason***” = a quote from Psalm 69:4.

:26-27 Though the disciples didn’t understand - when the Counselor came He made things clear.

- a. I believe He still does today.

Summary of chapter 15:

Three reasons for the world’s hostility:

1. Difference in ultimate allegiances between the world and the disciples
2. The disciple’s choice to associate with the rejected Christ.
3. The conviction of the world’s sin which Jesus’ message brings.

John 16

This chapter begins with a promise of persecution, but ends with a promise of peace.

:1 Warnings / Teachings are designed to assist on life's road.

:2 A major theme in the book.

1. **"Put you out of synagogues."**
2. **Those who kill you will think they are pleasing God.** (Saul)
 - a. Of course, at the time of this writing John was well aware of Saul (Paul).

:3-4 These things will happen – but I didn't want to scare you off.

Jesus did not give the disciples a sugar coated description of what was to come. He told them of the violence, hardships, and difficulties that would come from the world – even the religious world. But in the middle of all the turmoil, the Spirit was going to come and strengthen them – just like Christ had done.

:5-6 Jesus is leaving and the disciples were depressed.

:7 Jesus must go before the Spirit can come.

1. The Spirit will compensate them for what they have lost in Christ and will equip them with resources they will need to carry on.

:8-11 Jesus promised that the Spirit would take up where He left off – and that is what happened!

1. He is the Helper for those who believe in Jesus.
2. He acts as Counselor for the prosecution for those who reject him.

:12 Jesus has more information to share, but their faith cannot handle it.

1. What does this mean?
 - a. Maybe it means that they need to witness the resurrection before they can handle the rest of the story.

:13-15 Jesus has said several times that He does not speak of His own initiative, but only speaks what the Father tells Him to say.

1. The Spirit will act in the same way.
2. These verses serve as a summary of all the Jesus has said concerning the coming of the Holy Spirit.

Roles of the Holy Spirit in John chapters 14-16.

- a. 14:15-17 → Helper/Counselor
- b. 14:25-26 → Teacher/Instructor
- c. 15:26-27 → Witness

- d. 16:5-11 → Judge; Prosecutor
- e. 16:12-15 → Revealer; Guide into Truth

:16 “You won’t see me then you will”

- 1. Words of comfort to grieving disciples.
- 2. I’m leaving, but I’m coming back.
- 3. The words confused them – as we will see in the following verses.

:17-18 Can you imagine the aggravation the disciples must feel?

- 1. First He says He’s going to die - now He says they’ll see Him again.
- 2. MAKE UP YOUR MIND, WILL YOU?

:19-20 Discussions begin (lots of whispering)

- 1. “Why are you asking *each other* what I mean? I’m over here.”
 - a. While you are mourning My death, the world will be rejoicing it.
 - b. The irony is that the world’s joy will turn to mourning and the disciples mourning will turn to joy.

:21-22 A good manly illustration – child birth!

- 1. A woman goes through terrible pain while giving birth, but after the experience is over, she rarely mentions the pain that she endured.
- 2. Jesus promises his disciples something similar – following their grief and pain, they will never mention the pain again.

:23-24 Jesus promised them that they will understand what He is talking about.

- 1. What is Jesus saying they need to ask of the Father?
- 2. Wisdom? That certainly seems to be the context of vs. 23.

:25 Jesus admits that He is talking in ways that are hard to understand.

- 1. He also states that one day He will speak clearly.
 - a. Certainly after His resurrection He spoke clearly.
 - b. Let’s not forget – they will have the Spirit to aid in their understanding.

:26-27 He won’t pray for them anymore?

- 1. Hard Verse???
 - a. Jesus reassured the disciples that God will listen to their requests.
 - b. He will no longer have to pray on their behalf, but their faith will be strong enough to approach the Father and know the things to ask for.
 - c. This is accomplished by the love that the disciples have for Jesus.

:28 Jesus came from the Father to the earth; now He is going to leave the earth and go back to the Father.

- 1. Pretty straight forward statement.

:29-30 “*AHHHHHH. Now we get it!*”

1. I must have missed the earth shattering news that Jesus shared with them that all of the sudden opened their eyes.
 - a. It looks like the same message He has been teaching them.

:31-32 “Yeah, you believe now, but later tonight let’s see how you react.”

1. It is only a matter of hours before the betrayal takes place.

:33 Remember, this chapter began with a promise of persecution – but it ends with a promise of peace. They, like Jesus, will be overcomers!

John 17

In the closing hours of his life, when He had finished instructing His disciples, Jesus prayed His beautiful “High Priestly Prayer.” In it he prayed for three things: (1) He prayed for Himself, that God would glorify Him; (2) He prayed for those who are left in the world that they may be united as one; (3) He prayed for the future disciples and that they would also be unified.

:1-5 Jesus’ prayer to the Father for Himself

1. Jesus recognized that His time (the hour) had come
 - a. His prayer was specific – “Glorify Me so You may be glorified.”
2. Jesus says of Himself, “I granted people eternal life with the authority granted Me.”
 - a. He recognized the magnitude of His mission – to give eternal life
 - b. Eternal life is to know the Father and the Son in a relational way.
3. Vs. 5 = “*Bring Me back to where I was before.*” (Phil. 2:7)

:6-19 Jesus prayed to the Father for His disciples.

1. Jesus has found and taught many disciples (6)
 - a. “*They were Yours*” = obedient to Jewish faith?
2. They finally have an understanding of who Jesus is (7-8)
3. Jesus prays specifically for His followers – others will be prayed for momentarily. (9-10)
4. Jesus prays for them because they must remain in the world (11)
 - a. It sounds like Jesus feels sorry for them because he gets to leave!
5. Jesus prays for protection against them dividing (11)
6. He also prays for their safety against falling away – referencing to Judas (12)
7. Verse 14 is of particular interest.
 - a. Once we get the message of Jesus Christ inside us, we can no longer live a life pleasing to the world!
 - b. We become aliens in a foreign land
8. Jesus does not ask that they be removed from the earth, but rather that they be shielded from Satan. (15-16)
9. Sanctify them (17)
 - a. make them holy; set them apart

:20-26 Jesus’ prayer to the Father for future disciples (us)

1. Jesus prays about those who will hear the gospel message (20)
2. Complete unity – like the Son and Father (21-22)
 - a. the message has been lost between then and now
 - b. pray that we can find that Spirit of Unity

3. Jesus desires that those who are His followers will be with Him again (24)
4. Jesus' earthly ministry is complete! (25-26)

John 18:1-27

- :1 The long awaited departure from the upper room has finally come.
1. After 5 chapters (really only a few hours), Jesus adjourns the meal with a prayer (ch.17) and makes His way to the Kidron Valley.
 2. After the lengthy walk, they went into the often-visited olive grove known as the Mount of Olives.
- :2 Judas knew that Jesus was going to be there.
1. Jesus was accustomed to visiting the grove while in Jerusalem.
 - a. What does that say about Jesus prayer life?
 - b. More importantly, what does it say about ours.
- :3 Imagine, Judas is leading a detachment of soldiers (cohort=600), armed and ready for battle, along with others (for accusation purposes), to arrest Jesus.
1. It seems like an overkill to bring so many men to arrest only one man (possible 11 others).
 2. Could it be that they had heard about the Messiah that was to re-establish David's kingdom?
- :4-9 These verses are incredible – and somewhat humorous.
1. Simple question, “*Who do you want?*”
 - a. Answer, “*Jesus of Nazareth*”
 - b. Response, “Ego Eimi”
 - c. **They all tumbled down!**
 2. After another round of questioning He released His disciples
 - a. Jesus is in total control of the situation.
 3. What's missing in this story?
 - a. Judas does not kiss Jesus in John's gospel
 - b. Maybe John did not see the necessity in telling that story again.
- :10-11 Poor Peter still doesn't get it!
1. He is thinking like a Jew who has never met the Messiah.
 2. Though all the gospels record Peter's actions, only John mentions the victim – Malchus the slave.
 - a. Only Dr. Luke records the healing of the ear.
 3. Imagine the scene:
 - a. Peter looking to lop off the head of a servant (less punishment)
 - b. Blood dripping from the sword and flowing down the face of the now hysterical Malchus.
 - c. Jesus rebukes Peter for his actions.
 - d. Malchus holding his hand to the wound – Jesus picking up the ear off the ground, shaking off the dust, and reattaching it.
 - e. INCREDIBLE!!!
 4. Other Gospels include that the disciples scattered.

:12-16 Jesus is now arrested and taken to Annas the high priest.

1. Actually he was the former high priest (kind of like us and our presidents).
 - a. Rome deposed him as H.P. in 15 A.D. (*too political*), but he was still a MAJOR influence among the Jews because of his four sons, and his son-in-law Caiaphas the present H.P.
4. Peter and John followed closely (but not TOO closely) and went to the house of the H.P.

:17-18 Peter's first denial: In the presence of a slave girl

1. Was he more interested in the warmth of the fire?
2. Peter's defense.
 - a. He had just tried to keep his promise and was rebuked.
 - b. Confused???

:19-24 The questioning by the High Priest and his cronies.

1. Jesus' answers taken as improper.
 - a. A guard blindsided Jesus!
 - b. I believe anything He said would have resulted in the same treatment.
2. From Annas's house He was sent to Caiaphas.

:25-27 The final two denials.

1. It took him all night to do it, but he proved Jesus right.
 - a. It was not his shining moment, but fear is a great motivator to do both good and bad.

:28a Jesus is led from the H.P. to the Roman Governor.— Pontius Pilate

1. About Pilate: Served as the procurator of Judea from 26-36 A.D.
 - a. Appointed by Emperor Tiberius
 - b. NOT a man of great character.
 - c. Philo said he was a rapist, murderer and inhumane.
 - d. Josephus said that Pilate had attempted to use temple money to construct a new aqueduct.
 - e. He was finally removed from power when he used strong armed tactics to break up a Samaritan uprising.
 - (1) During this uprising, several Samaritan leaders were killed.

:28b A couple of things:

1. Friday morning
 - a. According to the Mishna (book of Jewish oral laws), capital offenses must be tried during the day and suspended at night.

b. In the work, "Criminal Jurisprudence of Ancient Hebrews", criminal cases could be acted upon during the DAY TIME ONLY!

(1) The Sanhedrin had unlawfully assembled.

(2) This meeting may have been an attempt to legitimize their actions.

2. Jews wouldn't enter the Roman Governor's palace for fear of becoming unclean.

a. They wanted to eat the Passover meal (WHAT???)

:29 Pilate hated the Jews!

1. He thought it beneath him to have to deal with their trivial matters.

2. When he came out to hear them, it was not a meeting of friends.

a. Hear him saying something like, "**Don't waste my time – what do you want.**"

:30 The Jews weren't fond of Pilate either.

1. Their disrespectful response was to say, "**don't mess with us you outsider!**"

:31-32 In a taunting way, Pilate instructed the Jews to deal with Jesus according to "their own laws".

1. Laws that Pilate thought was ridiculous (who should be able to hold any law beyond Rome's?).

2. The Jews quickly point out the problem with Pilate's suggestion - they didn't have the authority to execute (any longer).

a. A fulfillment of the kind of death Jesus would encounter.

:33-34 The Jews had to turn Jesus into a political figure.

1. For Rome to hear the complaint there must first be a crime committed against her.

2. Pilate interrogated (privately? – at least away from the Jews – see vs. 28):

a. "Are You the King of the Jews"? (i.e. **Are you the one the Jews have been looking for – the Messiah?**)

3. Jesus' response, "How would you know of Me unless someone told you?"

:35 Pilate is insulted that Jesus puts him on the same level with the Jews.

1. He had heard it from the Jews (& chief priests).

a. Of course, they said that Jesus was **CLAIMING** to be the king.

:36 Strong kingship theme (above/below language).

1. "My kingdom"

2. "My servants"

3. "My kingdom is elsewhere"

:37 “AHHHHH, you are a king then”

1. YES!
2. I came to bring the world truth and those who follow truth follow me.

:38a Pilate asked the big question – “What is truth?”

1. John 14:6 – He is the truth!

:38b Pilate finds a spine and tells the Jews that there has been no Roman law broken.

:39-40 Custom – release a criminal for Passover (*again, Passover hasn't been observed yet*)

1. Poor attempt to release Jesus.
2. He chose Barabbas.
 - (1) Son of the Father.
 - (2) The real son will be killed, the one named “Son” was released.

John 19

- :1 Pilate had Jesus flogged. (just the word “flogged” doesn’t sound good).
1. According to some historians this occurred prior to each Roman crucifixion.
 2. Administered with a short whip (flagellum) with several single or braided leather thongs to which small iron balls or sharp pieces of bone were tied.
 - a. The back, buttocks, and legs were flogged by either two soldiers or one who alternated sides.
 - b. Many people died from this form of punishment
- :2 Crown of thorns & Purple Robe
1. The Roman soldiers are mocking His claim of being a king
 - a. A crown for the authority.
 - (1) Thorns pressed into opened wounds
 - b. The purple robe: a sign of royalty
 - (1) Robe placed on a shredded back
- :3 They struck Jesus (again and again) on the face (no doubt pressing the thorns even further into his scalp) while they continued to mock Him.
- :4 Pilate once again made a poor attempt to release Jesus.
1. ***“I find no charge against Him?”***
 2. Have you ever wondered – if he really wanted to release Jesus, why flog Him?
 - a. Most likely to try to appease the Jews.
 - b. But once they tasted blood, they wanted more.
- :5 “Here is the man”
1. Emphasizing that Jesus would cause them no more harm.
 2. The mockery continues as He is still wearing the robe and crown.
- :6 Feeding Frenzy – CRUCIFY HIM!!!
1. Flaunting his authority, and taunting his audience, Pilate (knowing they can’t do it) tells the crowd to go crucify Jesus themselves.
 2. “I find no basis for a charge”
 - a. Again – if He did nothing wrong, then why flog Him?
- :7-9 WE HAVE A LAW. HE MUST DIE!
1. The “we have a law” statement isn’t what bothered Pilate.
 2. However, you start saying that the man is claiming to be a god – that’s a different story.
 - a. Now, Pilate was not a religious man, but when he was told that Jesus claimed to be a god, (Son of God), he became nervous.
 - b. He may be thinking, “*Was my wife’s dream just a coincidence?*”

3. He again nervously questioned Jesus – but Jesus said nothing (Isa 43:7).
- :10 Pilate put way too much emphasis in his own power.
1. If you talk to me I may be able to get you out of this mess.
- :11 Jesus corrects Pilates misunderstanding of the power source.
1. You would have nothing if it weren't given to you.
 2. The greater guilt lies on the one who handed me over to you (Jews or Judas).
 - a. Interesting wording “guilty of greater sin”
 - b. Is Jesus saying Pilate isn't sinning, or is he committing a lesser sin?
- :12 **Now** Pilate tries to set Jesus free.
1. Before it was political positioning (see vs. 4) – but now he gets serious.
 - a. He has played too long – now the Jews see light at the end of the tunnel.
 2. If you release him, you're not really loyal to Rome (no friend of Caesar).
 - a. Jesus claims to be a king – so He's a traitor.
 3. Pilate was already under scrutiny from Rome (and the Jews knew it) – so they pushed the right button.
- :13-14 Pilate brought Jesus out to the place of judgment.
1. The following cannot be listed as coincidence:
 - a. It was the day of preparation for Passover- the day the lambs were slaughtered
 - b. It was the sixth hour – the time the Passover lambs were slaughtered.
 - c. Isa. 43:7
 2. Here is your king!
- :15 As Pilate was introducing Jesus as a king, the crowds were shouting “Crucify”.
1. Confusing to me.
 - a. Was Pilate really convinced Jesus was their king?
 2. Chief Priests declare their loyalty to Caesar.
 - a. Pilate thought that was a good trade – Jesus for the Jews loyalty to Rome.
- :16a Finally Pilate, this immoral, cowardly governor – only concerned with his own political career – handed Jesus over to his guards for crucifixion.

:16b Jesus was now officially “in custody”

:17 Jesus was forced to carry His own cross.

1. Most likely reserved for Barabbas.
2. Went to the site called, “Place of the Skull”.
 - a. There are a couple of stories why it’s called this:
 - (1) The cliff looks like a skull from a distance
 - (2) Some believe David hung Goliath’s head here
 - b. Many people have speculated about the distance from the Stone Pavement (place of sentence) to the Place of the Skull (**aka Golgotha**) – but it hasn’t been determined.
 - (1) Via Dolorosa is the traditional route, but it carries with it many traditions that are unlikely.
 - (2) Most scholars believe between .2 and .5 miles.
 - c. **Why can’t we be more precise?**
 - (1) Jerusalem was destroyed in 70 a.d. – roads were rebuilt later
3. John does not go into the detail of the other gospels.
 - a. This is where Jesus received some relief from Simon from Cyrene (all other gospels mention him – not John).
 - b. Many people followed Him weeping out loud.

:18 Jesus was crucified

About crucifixion:

1. Developed by the Persians, perfected by the Carthaginians, popularized by Alexander the Great (Greeks) and adopted by the Romans.
 - a. It was one of the most disgraceful and cruel forms of punishment and was thought to be appropriate for slaves, thieves, and soldiers who deserted.
 - b. It was officially accepted as the most painful and disgraceful form of capital punishment, more so than decapitation, being thrown to wild animals or being burned alive.
 - c. **The word “crucifixion” and “excruciating” come from the same Latin word.**
2. The configuration of the cross – 3 basic choices: T or t or X
3. Being placed on the cross.
 - a. Placement of nails by skilled executioner
 - (1) (hand or wrist?)
 - (2) Feet (with support – archeology evidence)
 - (3) Some crosses had seats – ***** genitals were attached.
 - b. Sometimes ropes - but they’re not mentioned in the text.
4. Death came by **suffocation (???)**, **shock and fatigue**.

- a. For those with the will to survive, their legs were broken, causing them to both go into shock.
- 5. He had company.
 - a. Two thieves – possibly from the same group as Barabbas.

:19-22 A sign was placed over Jesus' head: "**Jesus of Nazareth. The King of the Jews**"

- 1. Even under protest, Pilate left the sign as written – in three languages.

:23-24 Stripped down to nothing – they gambled for His clothes.

- 1. "Dividing" would be better translated "torn".
- 2. Undergarment left in tact.
 - a. Who else wore an undergarment described like this? (Priests)
- 3. Jesus was left naked – a sign of shame in that culture.
 - a. Think of all the times in scripture nakedness is mentioned
 - b. It's typically in connection with shame
- 4. All this is a fulfillment of David's prophesy in Ps. 22:17

:25-27 John does not mention all the 7 sayings (*separate page*) of Jesus on the cross – but He does mention this (the 1st of 3).

- 1. Jesus entrusts the care of His mother to John (revisit in ch. 21)
- 2. Church tradition says Mary died and was buried in Ephesus.
 - a. After being released from Patmos, John resided in Ephesus – where he may have served as an elder (see 2 John) – **speculation at best.**

:28-30 Jesus requested something to drink (2nd of 3 sayings).

- 1. He was offered a pain killer.
- 2. He bowed His head - said "It is finished" (3rd) and **gave up** His spirit.
 - a. Not a beaten man – **He was in total control.**
 - b. Other gospels record "in a **loud voice** He cried out, Father...."
 - c. Remember, no one could take His life. He would give it when the time comes (**John 10:17-18**).
- 3. **What is finished?**
 - a. His mission? His separation from the Father? His suffering?

:31-37 Friday – the day of Sabbath preparation.

- 1. "Special Sabbath" – it was also Passover.
- 2. The soldiers broke legs to hasten death – but when they came to Jesus, He was already dead.
 - a. A soldier pierced His side (no apparent reason)
 - b. Blood and water (He spilt every drop).
 - (1) John was a witness to this (vs. 35)
- 3. Fulfillment of scriptures
 - a. Passover lamb was not to have broken limbs (Ex. 12:46)
 - b. David foretold it in Ps. 34:20

c. Zechariah mentions the piercing in 12:10.

:38-42 Two men were willing to risk becoming unclean and missing the feast.

1. Joseph of Arimathea - a wealthy member of the Sanhedrin who had become a closet believer (:38), but is now openly admitting his faith.
 - a. Matthew 27:57-60 tells us that the tomb is new and belongs to Joseph.
 - b. New tomb; colt never ridden – coincidence?
2. Nicodemus – 3rd appearance of this man, whose faith has progressed.
3. Time is short – they wrap Jesus in linen and spices and placed Him in the tomb, sealing it with a large rock.

Things not mentioned in John (not exhaustive):

1. Darkness (6th to 9th hour).
2. Earthquake (many dead people walking around Jerusalem)
3. Temple curtain torn from top to bottom.
4. 4 other sayings of Jesus
5. The Centurion's recognition of Jesus.
6. The sealing of the tomb by Rome and the placement of guards.

John 20

:1-2 The Empty Tomb

1. This is the defining event in history proving Jesus' claim.
 - a. Others have claimed to be God's Son, but only Jesus abandoned His grave.
2. Early Sunday morning Mary M (and others) went to complete the burial – since it had been done in a hurry.
 - a. Mark records that they were wondering who would roll away the stone (16:3)
 - b. Another problem is that Rome had the tomb sealed (stamped).
 - c. But when they arrived, the stone had already been removed – **and Jesus was gone!**
 - (1) Matthew 28: Earthquake; visible angels (to guards and the women); guards like dead men
 - (2) Who was in charge of tomb? Centurion! How many men would be assigned to guard the tomb? Up to 100.
 - (3) Matt 28:11 – Some of them made a report (if only 2 or 3, why say "some"?).
3. The women immediately reported this to Peter, John, and the others.
 - a. John has more information than the other gospels.
 - b. In the other gospels there is only one record of the women reporting to the men, but in John there are two reports – and this is the first.

:3-9 The men arrive at the tomb (*John brags a bit – he beat Peter*)

1. John waited at the tomb (took a peak), but impetuous Peter just burst right in.
2. What did he see?
 - a. an empty cocoon
 - b. a head wrap folded by itself
3. John saw and believed
 - a. Though they still didn't understand the resurrection.

:10-18 Jesus appears to Mary M.

1. Peter and John left, but Mary stayed at the tomb.
 - a. She saw two angels in the tomb and conversed with them.
2. Jesus makes His first post-resurrection appearance – but she didn't recognize Him.
 - a. How often have we missed Jesus in our midst?
3. When she realized who He is, she tries to grasp Him – but He tells her not to.
 - a. She is most likely holding His feet – not wanting Him to leave again.
 - b. Jesus has not yet returned to the Father.
 - (1) Lots of debate as to the meaning

- (2) Some say Jesus is saying, “Don’t keep me from My imminent ascension.”
 - (3) I think Jesus is saying, “***For now I must go to the Father, but I’ll return to meet with you again.***”
 - (4) **Evidence** – vs. 17b & when He sees His disciples later, He does not rebuke them for touching Him – in fact, He invites them to so they will believe.
4. Jesus’ instructions – “***Go tell the others you’ve seen Me.***”

:19-23 Jesus appears to the disciples

- 1. That very night, while the disciples are still hiding, Jesus appeared to them.
 - a. Peace (they NEEDED some peace!)
 - b. Jesus showed them His wounds.
- 2. Jesus breathed the Spirit on them.
 - a. Confusing – because this isn’t the miraculous measure of the Spirit.
 - b. But it may be the indwelling.
 - c. Just the opposite is seen in Cornelius (he received the miraculous, but not the indwelling).
- 3. Forgive sins and they are forgiven.
 - a. Nothing really new here, Jesus taught this throughout His ministry.
- 4. They were overjoyed – but Thomas wasn’t there.

:24-30 Jesus appears to disciples WITH Thomas.

- 1. It is thought that Thomas was absent the first time because he was trying to warn his brother (twin) to look out.
- 2. Honest (not doubting) Thomas told them that he must see to believe.
 - a. The other disciples had said basically the same thing.
- 3. Jesus appeared to Thomas and offered Him the same peace extended a week earlier.
 - a. Thomas sees the evidence (didn’t need to touch) and confessed His faith.
 - b. My Lord. My God!
- 4. Jesus’ mild rebuke.
 - a. You saw and believe – blessed are those who don’t have to see, yet believe.
 - b. Heb. 11:1
- 5. John’s Gospel Thesis (:30-31)
 - a. Miraculous signs = confirms message.
 - (1) Many not recorded.
 - b. These things recorded so we might believe.
 - c. Belief leads to life (spiritual).

John 21

:1-14 The Fishing Trip

1. 3rd appearance (:14)
2. In Galilee (Sea of Galilee)
 - a. From Peter's words, he had decided to go back to what he knew best – fishing.
 - b. There were 7 disciples present in the boat.
3. It appears Peter may have been a very thin man – because he never seems to be able to catch fish on his own.
4. Jesus, again, assists them with the catch (2 miracles).
 - a. The catch of fish (153 big ones)
 - b. The nets held.
5. When John recognized Jesus – Peter jumped in and swam to shore.

:15-17 Peter's reinstatement

1. Notice the following:
 - a. Peter denied Jesus around a fire – Peter is reinstated around a fire.
 - b. Peter denied Jesus 3 times – Jesus asked Peter 3 questions.
2. Agape me? / Phileo you!
 - a. Agape me? / Phileo you!
 - b. Really Phileo me? / Yes, phileo you
 - c. Jesus met Peter where he was.
3. Admittedly, I may be reading more into the following than what was intended – but it makes sense:
 - a. Feed my lambs (take care of the small ones)
 - b. Take care of sheep (oversee the flock)
 - c. Feed the sheep (nourish the flock)
 - d. A natural progression

:18-19 Jesus predicts Peter's death

1. Jesus says he will stretch out his hands
 - a. Church history tells us that Peter was crucified upside down (his choosing) by Emperor Nero in approx 67 A.D.

:20-23 Peter's running competition with John

1. "What about him?"
2. Jesus' response, "None of your business"
 - a. Rumors spread that John wouldn't die.
3. John says, "that's not what Jesus said".

:24-25 John wraps up his testimony by admitting his inability to record everything Jesus did.