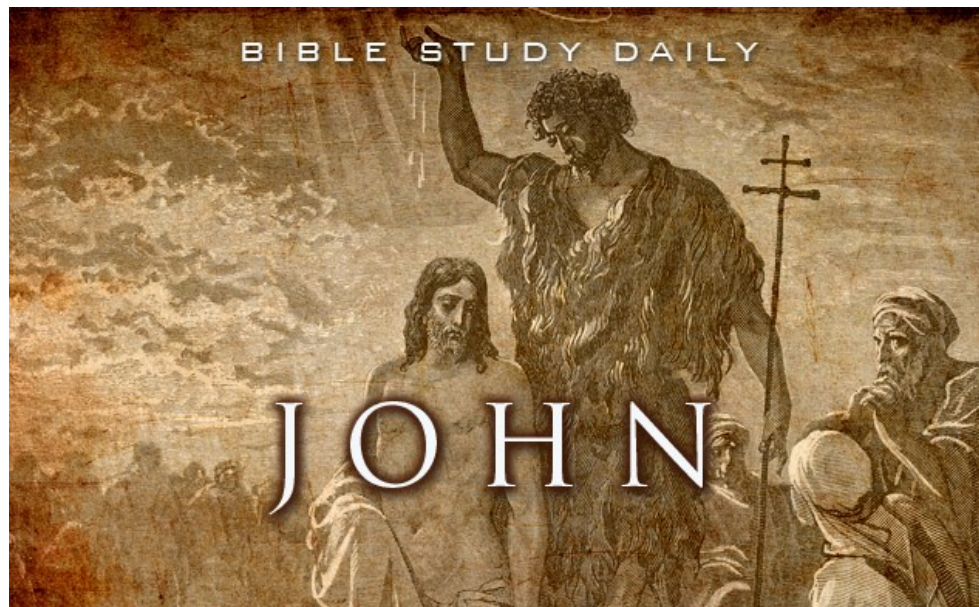




BIBLE STUDY DAILY



This document contains the introduction to the book of John as well as my study notes for the book.

Name

The title “John” comes from the name of the book’s author.

Author

Strict speaking the Gospel of John is anonymous because the author is not specifically named. However, there is a great deal of internal as well as external evidence that John, the son of Zebedee, was the author.

Internal scriptural evidence shows the author was an apostle (1:14, 2:11, 19:25). That he was one of the twelve disciples, “the one whom Jesus loved” (13:23, 19:26, 20:2, 21:20, 21:24-25). The disciple whom Jesus loved was at the cross. The only disciple fits these descriptions is John.

External evidence includes church fathers Polycarp and Irenaeus who said John had published a Gospel. Finally, Eusebius (a Roman historian of Greek descent who was the preeminent Biblical scholar in his time) said Matthew and John wrote the Gospels that bear their names.

Genre

Gospel

Literary Form

Narrative

Time Frame

The date for the writing of the Gospel of John is impossible to pin down with precision. However, it was most likely written between A.D. 70 and John’s death in A.D. 100. Most scholars agree on a date of between A.D. 85 and A.D. 95.

Emphasis

John’s gospel is very different from Matthew, Mark, and Luke in that 90% of the content is unique to John. The emphasis of the Gospel John is on Jesus’ deity as the Son of God, and how we can know and believe in Him.

One of the unique aspects of John’s Gospel is he records seven signs (miracles) performed by Jesus:

- Changing water into wine in Cana ([2:1-11](#))
- Healing an official’s son in Capernaum ([4:46-54](#))
- Healing an invalid at the Pool of Bethesda in Jerusalem ([5:1-18](#))
- Feeding the 5,000 near the Sea of Galilee ([6:5-14](#))
- Walking on the water of the Sea of Galilee ([6:16-21](#))
- Healing the blind man in Jerusalem ([9:1-7](#))

- Raising Lazarus from the dead in Bethany ([11:1-44](#))

Another unique aspect of John's Gospel is he records seven of Jesus' "I am" statements: "I am..."

- 1) the Bread of Life" ([6:35](#)).
- 2) the Light of the world" ([8:12](#)).
- 3) the Gate for the sheep" ([10:7](#); & [10:9](#)).
- 4) the Good Shepherd" ([10:11](#), [14](#)).
- 5) the Resurrection and the Life" ([11:25](#)).
- 6) the Way and the Truth and the Life" ([14:6](#)).
- 7) the true Vine" ([15:1](#); & [15:5](#)).

Outline

- Prologue: The Son of God's First Advent ([1:1-1:18](#))
- Jesus' first year of ministry ([1:5-4:54](#))
- Jesus' second year of ministry ([5:1-5:47](#))
- Jesus' third year of ministry: Galilee ([6:1-6:71](#))
- Jesus' third year of ministry: Jerusalem ([7:1-10:30](#))
- Jesus' third year of ministry: Perea ([10:40-11:57](#))
- Jesus' third year of ministry: the disciples ([12:1-17:26](#))
- Jesus' trial, suffering, and crucifixion, ([18:1-19:42](#))
- Jesus' resurrection, triumph over death ([20:1-31](#))
- Epilogue: Jesus' appearance to and charge to the disciples ([21:1-21:25](#))

What I Noticed Today (John 1-3)

John 1

In verses 1-18 John begins his gospel from a theological standpoint. He positions Jesus as the Christ, the Son of God, God in human form.

In verses 1-5 John describes the Word as an eternal entity with God, and the Word was God.

Note: The word John uses for Word is “logos” which means “speaking a message.” John is the only writer who speaks of the Word as a title for Christ.

The Word was with God in the beginning (eternity past; there was never a time when the Word did not exist). All things were created by the Word. Life was in Him, and He was the light of men.

Note: Light is a common scriptural metaphor for God, while darkness represents death, sin, separation from God).

In verses 6-13 John describes John the Baptist as being sent by God to be a witness, to testify about the “light” (God) so that all might believe. Christ is the true light and brings light to all men. But the world did not recognize Him, and His own people did not receive Him. But to all who did receive Him, He gave the right to be children of God, as is the will of God.

In verses 14-18 the Word became flesh (having a human nature), becoming the One and Only Son of God. We have received grace from Him. The Law was given by Moses, but grace and truth through Jesus Christ. No one has ever seen God, but the Son has revealed Him.

Note: John’s reference to no one has seen God means no one has seen God’s essential nature. We know God through the Son who revealed the Father’s nature.

John 1:19-12:50

This major section of John’s Gospel Jesus as the Son of God by relating Jesus’ ministry to the nation of Israel. It centers on Jesus’ seven signs (miracles), and several of Jesus’ encounters with specific people (chapters 3 & 4).

John 1:19-2:11

This section describes Jesus’ seven days of Jesus’ public ministry.

In verses 19-28 (Day 1) (*See also Matthew 3:1-12, Mark 1:1-8, and Luke 3:1-9*) John the Baptist testifies about Jesus in Bethany near the Jordan River. He

claims he is not the Messiah, only a voice sent by God to prepare the way for Messiah.

Note: The Bethany mentioned here is not the same Bethany where Mary, Martha, and Lazarus lived near Jerusalem. The location of this Bethany is unknown but scholars believe it may be near Jericho.

In verses 29-34 (Day 2) describes John the Baptist's encounter with Jesus. John the Baptist refers to Jesus as the Lamb of God who has come to take away the sin of the world. The spirit of God came down and rested on Jesus. John baptized with water, but Jesus baptized with the Holy Spirit.

In verses 35-39 (Day 3) John the Baptist refers two of his disciples to Jesus. John pointed out Jesus to Andrew, and Andrew immediately started following Jesus.

Note: We do not know the name of the other disciple that followed Jesus though it may well have been John the son of Zebedee.

Note: Andrew's meeting with Jesus' occurred about the tenth hour (v. 39) which is either 4pm or 10am depending on whether the day was counted as the Jews did beginning at 6pm or as the Roman's did beginning at midnight. Given the Roman influence, it was most likely 10am.

In verses 40-42 (Day 4) Andrew and his brother Peter were introduced to Jesus. Andrew went and found his brother Simon Peter and brought him to Jesus. Jesus renamed Simon, "Cephas" (an Aramaic word which means rock).

In verses 43-51 (Day 5) Philip and Nathaniel are recruited by Jesus to be disciples. Jesus found Philip when Jesus left for Galilee and called Philip to follow Him. Philip found Nathaniel, told him they had found the Messiah, and brought him to Jesus. Jesus' supernatural knowledge of Nathaniel caused Nathaniel to confess Jesus as the Son of God.

Note: Jesus said to Nathaniel "I tell you the truth" is a translation of the Hebrew for "amen, amen." John records Jesus using this phrase 25 times in his Gospel.


John 2

Sign 1. Turning water into wine.

In verses 2:1-11 (Day 7) the wedding at Cana and Jesus' first miracle. Jesus, his mother, and the disciples attended a wedding in Cana. When they ran out of wine Jesus' mother told the servants to "do whatever He tells you." Jesus had the servants fill several large storage jars with water which He then turned into wine.

Note: The reference to "On the third day" is likely counted from Philip and Nathaniel's encounter with Jesus.

Note: John specifically used the Greek word for "signs" rather than the word for "miracles" to focus on the significance of Jesus' actions.



Note: Each of the six large storage jars held 20-30 gallons of water so the total amount of water turned into wine could be as much as 180 gallons.

In verse 12 Jesus, the disciples, and Jesus' mother and His brothers went to Capernaum where they stayed for a few days.

John 2:13-3:21

Jesus begins His ministry in Jerusalem.

In verses 13-25 the Passover was near so Jesus went to Jerusalem where he found people selling animals for sacrifice and money changers in the temple complex. He made a whip out of cords and drove the animals out and overturned the tables of the money changers. He ordered them all to leave because they had turned His Father's house into a marketplace.

Note: The reference to the temple complex is specifically the Court of the Gentiles. They made their money by selling animals for sacrifice at premium prices and exchanged Roman money for Temple money at high exchange rates.

The Jews challenged Jesus' authority to do this. Jesus answered destroy this temple and I will raise it up in three days. The officials thought He was talking about the physical temple, but Jesus was referring to His body being raised from the dead after three days.

While He was in Jerusalem many people came to believe in Him when they saw the signs He did, but He did not entrust Himself to them.

Note: Jesus knew their hearts. Many believed he was a great healer because they saw signs, but they did not understand He was their savior.

John 3

In verses 1-21 John relates a meeting between Jesus and Nicodemus. Nicodemus was a teacher (Rabbi), a Pharisee, and a member of the Sanhedrin the Jewish ruling council.

Nicodemus visited Jesus at night addressing Jesus as Rabbi, and acknowledging no one could do what He was doing without God's power. Jesus told Nicodemus no one could enter the kingdom of God unless they are born again, meaning born of the water and the Spirit.

Note: There are a number of different interpretations to the phrase "born of water and spirit." My preference is the Water refers to the repentance ministry of John the Baptist, and Spirit refers the Holy Spirit coming to the individual. Assuming this meaning, Jesus was telling Nicodemus he needed to repent and be regenerated by the Holy Spirit.

Nicodemus asked about this spiritual transformation and Jesus said you are a teacher of Israel and you don't know? Jesus said We speak what We know,



We testify to what We have seen but you do not accept our testimony.

Note: The “We” and “Our” in verse 11 are all first person plural.

Jesus said no one has ascended into heaven except the Son of Man who descended from heaven. Everyone who believes in the Son of Man will have eternal life. For God so loved the world he gave His one and only Son so that everyone who believes in Him might have eternal life.

This is the judgment that has come into the world. People loved darkness (sin) because their hearts are evil. They avoided the light (Christ) so they would not be exposed.

In verses 22-30 John includes the final testimony of John the Baptist. Jesus and His disciples went to the Judean countryside where He baptized many. John the Baptist went to Aenon near Salim to baptize. John was baptized by John the Baptist (he had not yet been thrown in prison).

A dispute arose between John’s disciples and a Jew regarding purification. It seems John’s disciples were concerned that everyone was flocking to Jesus. John the Baptist said he was not the Messiah that he was sent ahead of the Messiah to make way for Him. He was the groom’s friend not the groom. He must decrease while Jesus must increase.

Note: The reference to the groom in a wedding suggests John the Baptist saw himself as the groom’s assistant, the person who got things ready for the groom.

In verses 31-36 the One who comes above is above all. He testifies to what He has seen and heard yet no one believes Him. Those who accept His testimony are affirming the truth of God because they have the Holy Spirit. The Father loves the Son and has given all things into His hands. Anyone who believes in the Son has eternal life. Anyone who rejects the Son will face the wrath of God.

A point for further consideration:

- *Many of the Jews hung around Jesus to witness the signs and receive healings, but they failed to understand what or who he truly was. Even when He taught them about the Son of God come to save the world they rejected Him. They had eyes but could not see, and ears but could not hear!*

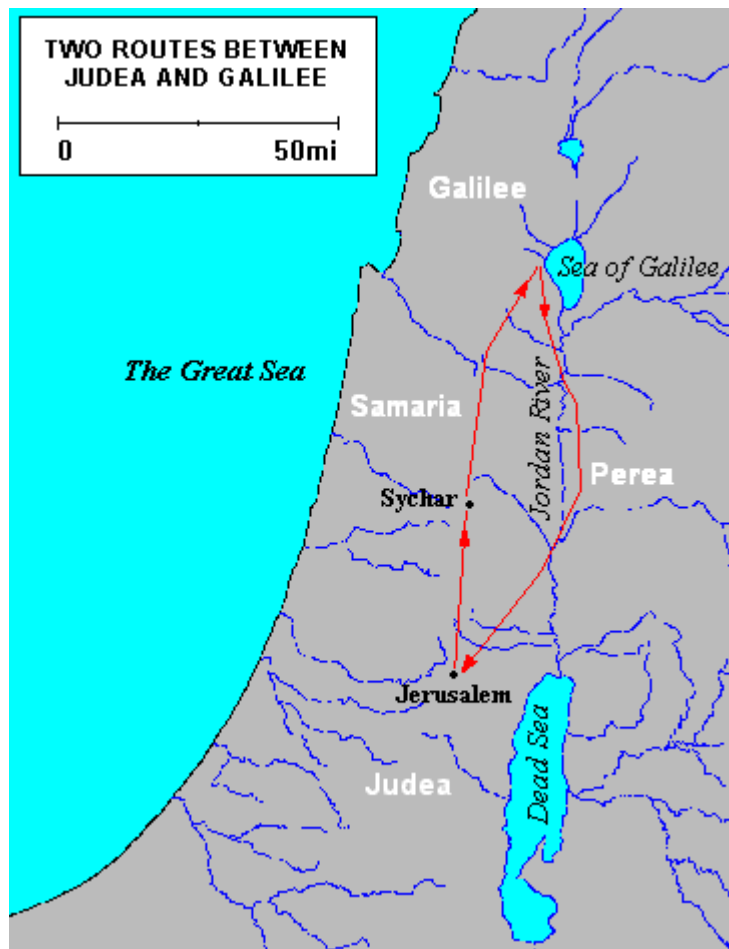
What I Noticed Today (John 4-5)

John 4

John 4:1-4:42: Luke describes Jesus' ministry in Samaria.


In verses 1-4 knowing the Pharisees were aware of what He and the disciples were doing, Jesus traveled to Galilee by way of Samaria.

Note: Due to the animosity between the Jews and the Samaritans, Jews would avoid traveling through Samaria if at all possible by taking the longer eastern route that went through Perea (See the map below from the *Bible Knowledge Commentary*).



In verses 5-6 Jesus arrived in the town of Sychar near the land that Jacob had given to his son Joseph (Genesis 48:21-22). Jesus sat down at Jacob's well about 6pm.

In verses 7-26 Luke records a meeting between Jesus and the Samaritan woman. Jesus told the woman about living water and whoever drinks this living water that He gives them will never thirst again. The woman misun-



derstood thinking Jesus was referring to water in the well, but Jesus was talking about quenching her spiritual thirst. The woman was a sinner living with a man having had five husbands, and was in need of salvation.

Note: The Greek word translated “husband” can also be translated “men.” She may not have been married in the traditional sense at all but had engaged in a series of illicit relationships.

Jesus explained true worship of God was in spirit because God was spirit. The woman acknowledged she knew about Messiah and believed He would explain everything to them. Jesus said I am He, the One speaking to you.

A chart contrasting Jesus’ encounter with Nicodemus and the Samaritan woman. [Click here.](#)

In verses 27-38 Jesus turns His attention to instructing the disciples.

The disciples arrived just as Jesus finished speaking to the Samaritan woman. She left and went to the village to tell the people she may have met the Messiah.

Meanwhile, the disciples tried to get Jesus to eat, but Jesus said I have food to eat that you don’t know about. The disciples were confused thinking Jesus had gotten food somewhere. But Jesus explained His food was to do the will of the Father. Jesus explained the time for harvest was almost near. The reaper is already gathering fruit for eternal life, so the sower and reaper can rejoice together.

Note: Jesus refers to the disciples as being reapers. Reapers have the joy of bringing in the harvest. The sower makes possible the harvest but has no immediate fulfillment from their work.

In verses 39-42 many people came to believe in Jesus as Messiah as a result of the woman’s testimony. Jesus stayed with them two more days. Many more believed because of what Jesus said.

Note: The Samaritans came to faith based on a personal encounter with Jesus. This is the first example of Jesus taking the Good News beyond the Jewish nation.

In verses 43-45 Jesus left Samaria for Galilee. The Galileans welcomed Jesus because they had seen what He had done in Jerusalem.

Sign 3. Healing the official’s son.

In verses 46-54 Jesus made it to Cana in Galilee. A royal official in Capernaum had a son that was sick. The official went to Jesus and pleaded with Him to heal his son. Jesus rebuked the people for not believing unless they saw signs and wonders. Yet the official pleaded again for his son’s life. Jesus dismissed the official saying your son will live. The official had faith and left on his journey home. On his way his servants met him and told him his son was healed. When he asked when the boy was healed he discovered it was the seventh hour, the same time Jesus said he would live. Because of this, the official and his whole household believed.

John 5

Sign 3. Healing the paralytic man.

In verses 1-15 Jesus heals the paralytic man.

Note: “After this...” (v. 1) marks an undetermined amount of time since Jesus was last in Jerusalem for Passover. It could have been as long as 18 months.

A paralytic man sat by the edge of the pool at Bethsaida in hope of being the first one in the pool when an angel stirred the waters so he would be healed. He had been crippled for 38 years. Coming up to the man Jesus asked him if he wanted to get well. The man said of course but no one will help me get to the water when it is stirred. Jesus told the man to get up you are healed. Instantly the man got up and walked.

The Jewish leaders objected to the man picking up his mat because it was the Sabbath.

Note: The man was not breaking any Sabbath laws, but was violating a Rabbinical code that prohibited carrying an object from one domain to another.

The officials wanted to confront the man who told the man to pick up his mat, but Jesus had already slipped away in the crowd.

Later Jesus found the man in the temple and warned him not to sin anymore or something worse might happen to him. The man went and told the officials that it was Jesus who had healed him.

Note: The “something worse” would be facing eternal judgment for sin. Jesus healed the man physically but was even more concerned for his spiritual health.

In verses 16-24 the Jews started persecuting Jesus because He was healing people on the Sabbath. Jesus said My Father is Working so I am working. The officials were even angrier because Jesus was making Himself equal to God.

Jesus continued saying He only did what the Father does. He does nothing on His own. The Father judges no one but has given the role of judgment to the Son so that everyone will honor the Son as they honor the Father. Anyone who does not honor the Son does not honor the Father.

In verses 24-30 continuing, Jesus said, anyone who hears My word and believes has eternal life and will not face judgment. The hour is coming when all those in the grave will hear His voice and come out: those who have done good things to resurrection life, those who did evil to resurrection judgment.

Note: The reference to “doing good things/evil things” does not imply salvation by works. The good thing is to accept Jesus as God’s Son. The evil thing is to reject Him.



In verses 31-47 Jesus provides four witnesses to His truth:

- There is Another (v. 32)
- John the Baptist (v. 33)
- God the Father (v. 37)
- The Scripture (v. 39)

Jesus said they do not love God because they had rejected Him. You don't even believe Moses because if you believed Moses you would believe Me because he wrote about Me.

Some points for additional consideration:

- *The Samaritan woman and the royal official both believed Jesus, accepted Him as Messiah, and went and told others. Many came to believe in Christ as a result of their testimony. Who is our testimony bringing to Christ?*
- *In contrast to the Samaritan woman and the royal official, the Jewish leadership knew about Jesus, heard His teaching, and witnessed his miracles, yet they remained hard-hearted rejecting His truth.*

What I Noticed Today (John 6-8)

John 6

Sign 4. Feeding the 5,000.

In verses 1-15 (*See also Matthew 14:13-21, Mark 6:34-44, and Luke 9:12-17*) Jesus feeds 5,000.

Note: The Feeding of the 5,000 is the only miracle recorded in all four Gospels, evidence of its importance.

Note: After this (v. 1) represents an undetermined amount of time. However, we can begin to place the timing based on clues from the other Gospels: Herod Antipas had killed John the Baptist (Mark 6:14-29, John 3:24), the disciples had preached through Galilee (Mark 6:7-13, Mark 6:30-31), Herod was seeking Jesus (Luke 9:7-9). Given these events it is likely that about 6 months had elapsed between the close of chapter 5 and the feeding of the 5,000 in chapter 6.

Jesus and the disciples had crossed the Sea of Galilee and a large crowd had followed them. As a test, Jesus asked Philip where will we buy bread to feed all these people. Andrew stepped forward and said a boy had fives loaves and two small fish, but what good would they be with so many to feed. Jesus had the people sit in groups of 50. He took the bread and the fish and blessed it, and distributed it to the people. When the crowd was done eating they collected the left-overs and there were 12 baskets. The people recognized Jesus as a prophet (Deuteronomy 18:15-18) and wanted to make Him king, so He withdrew by Himself to a mountainside.

Sign 5. Walking on Water.

In verses 16-21 (*See also Matthew 14:22-36, and Mark 6:45-56*) Jesus tells the disciples to get in the boat and sail to the other side of the Sea of Galilee. A strong wind came up. They had rowed about 4 miles when they saw Jesus walking towards them on the water. At first, they thought He was a ghost, but as He got near Jesus assured them saying “It is I,” and got into the boat. The wind stopped, and at once they were on the other side of the lake.

Note: The phrase “It is I” literally is “I am.” Compare to John 8:58 and other “I Am’s” of Jesus.

Note: The Sea of Galilee is approximately 8.1 miles wide, so the disciples were about half way across when Jesus came to them.

In verses 22-59 Jesus teaches about the bread of life. The crowd realized that the disciples and Jesus had left so they followed them to Capernaum. Jesus told them not to work for food that perishes, but for food that brings eternal life which the Son of Man will give you. The work of God they should do is to



believe in the One God has sent.

The people asked for a sign like the sign of the manna from heaven. Again Jesus told them the bread of God is the One who comes from heaven and gives life to the world. Jesus said He is the bread of life, and no one who comes to Him will be hungry or thirsty again. Jesus repeated, His work is the work the Father gave Him; that everyone who sees the Son and believes in Him will have eternal life and be raised up on the last day.

The people grumbled amongst themselves thinking they knew Jesus' parents so how could He be from heaven? Jesus told them to stop grumbling amongst themselves. No one comes to the Father except those whom the Father draws to the Son.

Jesus said again that He was the bread of life and that the bread that He gives for the world is His flesh. The people wondered about this. Jesus assured them unless you eat the flesh and drink the blood of the Son of Man you do not have eternal life. The one who eats My flesh and drinks My blood has Me. Those who eat this bread will live forever.

Jesus said all this while teaching in the synagogue in Capernaum.

Note: Jesus' reference to eating the bread and drinking the cup brings up a picture of the Lord's Supper celebrated a year later. But in the context of this verse, it is best understood as believing in Jesus as Messiah.

In verses 60-71 many of the disciples considered this teaching as hard, and difficult to accept. Jesus said the Spirit is who gives life and the words He had spoken were Spirit. Yet many did not believe. Jesus said again no one can come to Him unless it is granted by the Father. At this point many of the disciples turned away from following Jesus. Peter responded to Jesus saying we believe and know that you are the Holy One of God. Jesus said yet one of you is the devil, referring to Judas who would betray Him.

John 7


John 7 describes Jesus' ministry in Galilee.

In verses 1-9 Jesus ministered in Galilee because Jews in Judea were trying to kill Him.

Note: "After this" is another indeterminate time period. Since the events of chapter 6 took place just before Passover (April, John 6:4), and chapter 7 events are near the Feast of Tabernacles (October, John 7:2) a period of six months may have elapsed.

Jesus' brothers encouraged Him to go to Judea to do His works because his brothers did not believe in Him. But Jesus said My time has not yet come.

In verses 10-24 Jesus then made His way to the Feast of Tabernacles but went in secret because His time had not yet come. When the festival was half over (3 days had passed) Jesus went to the temple complex to teach. People were amazed at His teaching but Jesus said His teaching was not His but



from the One who sent Me. The people accused Jesus of being possessed by a demon. Jesus responded the people receive circumcision so they don't break the Law of Moses, but He healed a man and they are angry with Him. He accused them of judging the outside rather than righteous behavior (Leviticus 19:15).

In verses 25-35 some people wondered if the reason the authorities hadn't followed through with their threats against Jesus was because they knew He was Messiah. Others said we know where this man comes from, and when Messiah comes we won't know where He comes from.

Again Jesus said He had not come on His own but was sent by God. Jesus said He would only be with them a short time and then return to the One who sent Him, and where I am you cannot come. They thought Jesus was talking about leaving the region to go teach the Greeks.

In verses 37-52 on the last day of the festival, Jesus spoke an invitation for people to come and believe in Him, and those who believed would receive the Spirit (after He was glorified).

In verses 40-44 the people argued over who Jesus really was. Some people said He was the Prophet, others said He was the Messiah. Some of the people wanted to seize Him but no one laid hands on Him.

In verses 45-52 the temple police went to the chief priests and Pharisees who asked why they hadn't brought Jesus.

Note: The temple police had been sent to arrest Jesus but they returned without Him because they were struck by the way Jesus taught. The leaders claimed that Jesus was leading the crowd who didn't know the Law astray.

Nicodemus who had spoken to Jesus earlier (John 3:1-3) said the law required someone accused of a crime receive a fair trial. The leaders insulted Nicodemus suggesting he also was an ignorant Galilean.

Note: The religious leaders were prideful, thinking they knew more than anyone else. They were disrespectful of Nicodemus even though Nicodemus was a highly regarded teach to the people of Israel (John 3:10).

In verse 53 the religious leaders disbanded. and ...

John 8

In verse 1 Jesus went to the Mount of Olives.

In verses 7:53-8:11 the story of the forgiven adulteress. The scribes and Pharisees attempted to trick Jesus so they could bring charges against Him for contradicting the Law of Moses. They brought a woman caught in the act of adultery and said she should be stoned. Jesus said the Law should be carried by those who had committed no sin. Jesus wrote in the dust. Jesus stooped down and wrote in the dust and one by one the woman's accusers left until she was alone with Jesus. Jesus said He did not condemn her and told her to

go and sin no more.

Note: Clear evidence this was a trap is the Law required both the man and the woman caught in adultery to be stoned, but they brought only the woman forward.

Note: Most scholars agree John 7:53-8:11 were not part of the original Gospel of John. The reasons are 1) the style of the writing is significantly different than the rest of the Gospel of John, 2) it was not included in the oldest known copies of the Gospel, and 3) it interrupts the flow of the Gospel which flows from 7:52 to 8:12.

In verses 12-20 Jesus spoke near the temple treasury (v. 20) saying He was the light of the world, anyone who follows Me will never walk in darkness. Pharisees said Jesus was testifying for Himself and His testimony was not valid.

Note: Jewish law required the testimony of two or three men.

Jesus said He testifies for Himself along with the Father and their testimony was true. They asked Jesus where His Father was and Jesus said you don't know Me or My Father. If you knew Me you would also know the Father.

In verses 21-59 the Jews debate with Jesus.

Life and death (vv. 21-30). Jesus said He was not of this world. Those who believed in Him would be lifted up. Jesus does only what the Father gives Him to do.

Truth and Freedom (vv. 31-47) those who believe in Jesus have the truth and the truth will set you free from slavery to sin. Again Jesus said He only did the work the Father sent him to do. If God were your Father you would love Me because I came from the Father.

Honor and dishonor. The Jews dishonored Jesus by saying he was possessed by a demon. Jesus said to glorify Himself meant nothing, His glory came from the Father. Jesus said Abraham was overjoyed at seeing My day. The Jews asked how could you have seen Abraham you aren't even 50 years old. Jesus said before Abraham was "I am."

Note: "I am" is a title of deity (Exodus 3:14, Isaiah 41:4).

At that the Jews picked up stones to stone Jesus, but he was hidden and left the temple complex.

Note: The reaction of the religious leaders indicates they took Jesus at His word when He equated Himself with God (I am). They had to decide; Jesus either was a deceiver of massive proportions or He was exactly who He said He was.

What I Noticed Today (John 9-10)

John 9

Sign 6. Healing the blind man.

In chapter 9 John records the healing of the blind man. It is the sixth of Jesus' seven signs. There are three main sections to the story: 1) vv. 1-12 Jesus heals the blind man, 2) vv. 13-34 the testimony of the blind man, and 3) vv. 35-41 the blindness of the Pharisees.

Jesus is leaving the temple complex on the Sabbath after the religious officials tried to stone him (John 8:59).

In verses 1-12 as Jesus was leaving he passed by a man blind from birth. The disciples asked who sinned this man or his parents.

Note: A common belief among Jews was that sickness or other suffering could be traced to specific sins in a person's life (Job 4:7).

Jesus said neither sinned, but this man was born blind so that the Works of God might be displayed. Jesus said as long as He was in the world, I am the light of the world.

Note: The reference to "day" is the time for Jesus to do the work God called Him to do.


Jesus mixed some clay and saliva to make mud, put it on the man's eyes and told him to wash in the pool of Siloam. The man left, washed, and came back seeing.

Note: "Siloam" means sent. The pool was on the southeast corner of Jerusalem.

His neighbors wondered if this was the man they knew as the blind man, and he insisted he was. They asked how he was healed, and he related how Jesus had healed him.

In verses 13-34 the man who was once blind was brought before the Pharisees and again they asked him how he was healed, and he explained again. Some of the Pharisees complained this man could not be from God because he healed on the Sabbath, but others asked how could a sinful man perform such signs.

When asked, the man said he thought Jesus was a prophet. The Jews didn't believe he had been blind so they brought his parent forward and asked them. The parents admitted the man was their son but said they had no idea how he had been healed. But since he was of age they should ask him directly.



The parents were afraid to say anything because the Pharisees had already said anyone who confesses Jesus as Messiah would be cast out of the synagogue.

The Pharisees summoned the man again and told him to give glory to God for the man (Jesus) was a sinner. The man said he didn't know whether Jesus was a sinner or not, but he knew He healed him.

The Pharisees ridiculed the man saying they were Moses' disciples and God had spoken through Moses, but they didn't know who Jesus was.

The man responded God doesn't listen to sinners but listens to those who do His will. No one in history had ever opened the eyes of someone born blind. If this man were not from God He could do nothing.

The Pharisees responded this man was born in sin and no right to try to teach them so they threw him out of the synagogue.

Note: Being excommunicated, thrown out of the synagogue, was a significant punishment given Jewish life centered on their faith.

In verses 35-41 Jesus found the man and asked do you believe in the Son of Man.

Note: "Do you" is emphatic in Greek. It is an emphasis that calls for a conclusion. In this case, "do you believe?"

When Jesus told the man He was the Son of Man, the man said yes I believe and worshiped Him. Jesus said He came into the world so the blind could see and the seeing would become blind.

Nearby Pharisees who heard this realized that Jesus was speaking about them and asked are you saying we are blind? Jesus responded saying if you admit you are blind and sinful then your sins can be forgiven, but if you claim to not have sin there is no forgiveness.

Note: The great sin is claiming to have spiritual insight, while failing to recognize Jesus for who and what He said He was.


John 10

In verses 1-21 John records the Good Shepherd discourse. It is a continuation from the end of chapter 9. In this analogy Jesus refers to Himself as a shepherd, and to his followers as sheep.

In verses 1-6 Jesus says anyone who enters the sheep pen by climbing over the wall is a thief. The shepherd would enter through the door. He would call his sheep and knowing his voice, they would follow him. They will run away from a stranger whose voice they do not recognize.

Note: It was common to bring sheep into a walled pen at night to keep them safe from thieves and predators.

In verses 7-21 Jesus explains He is the door. Anyone who enters through Him will find pasture. He came to provide life and abundance to His sheep.



Note: The reference to thieves and robbers is directed at leaders (religious and otherwise) who led people away from God caring only for themselves. The thief is a false shepherd who comes to steal, kill, and destroy. Jesus is the good and true shepherd. Jesus will lay down His life for His sheep, unlike the hired man who will run.

Jesus says I am the good shepherd and I know my sheep, as I know the Father. I have sheep that are not of this fold (flock) and I must bring them also.

Note: The reference to another fold or flock is to the Gentiles who would believe in Jesus as Messiah.

In verses 17-18 Jesus repeats four times that He lays down His life voluntarily, and will take it up again, just as the Father has commanded.

Note: This proclaims Jesus' sovereignty over life and death.

Once again (the third time) the Pharisees were divided. Some thought Jesus was demon possessed, others believed a demon possessed man could not heal the blind.

In verses 22-42 John records Jesus' final public teaching that began at the Festival of Dedication.

Note: The Festival of Dedication commemorated the reconsecration of the Temple in 164 B.C. It is known today as Hanukkah or the Feast of Lights.

Jesus was walking in the temple complex by Solomon's colonnade when the Jews surrounded Him and demanded to know if He was Messiah. Jesus responded I did tell you but you didn't believe. The works I do testify about Me, but you didn't believe because you are not my sheep. My sheep know me and I know them. I give them eternal life and they will never perish, and no one will ever snatch them away from Me. The Father and I are One.

Note: "One" here is neuter in Greek which means "the Father and I" are not the same person, but one in nature and purpose.


In verses 31-39 once again the Jews picked up stones to stone Jesus for blasphemy. Jesus asked for which of the good works from my Father are you stoning me. They answered they were stoning him not for good works, but for blasphemy.

Note: Jesus quoted Psalm 82:6 in which God appoints men as judges and they are called "gods." Jesus' argument is if they hold to the scripture and scripture cannot be violated then they cannot logically accuse him of blasphemy because he called himself a son of God since God had appointed Him (set Him apart) to do this work.

The Jews tried to grab Jesus again (5th attempt), but He eluded them.

In verses 40-42 because of their hostility Jesus left them and went across the Jordan where He and John had been baptizing. Many believed in Him there.

Some points for further consideration:

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- *The Pharisees who questioned the blind man who was healed came to understand the healing but were so close-minded they rejected the truth that was right before them.*
 - *The lame man that Jesus healed (chapter 5) reported Jesus to the authorities and demonstrated no faith in Jesus. The blind man listened and responded to Jesus, and eventually worshiped Him as Messiah.*
 - *The Good Shepherd cares for His sheep and none who are His will ever be lost.*

What I Noticed Today (John 11-12)

John 11

Inverses 1-44 John recounts the events surrounding Jesus raising Lazarus from the dead.

In verses 1-3 Lazarus is identified as a sick man from Bethany. His sisters were Mary (who anointed Jesus with oil and wiped His feet with her hair) and Martha. They lived in the village of Bethany on the east side of the Mount of Olives. They sent a message to Jesus saying the one You love is sick.

In verses 4-8 Jesus said the sickness would not end in death but is for the glory of God. He stayed two more days where He was and then told the disciples they should go to Judea again. The disciples were worried the Jews would try to stone Him again.

In verses 9-12 Jesus said if anyone walks during the light of the day he does not stumble, but if he walks at night he does stumble because the light is not in him.

Note: Most people worked during the daylight hours and quit when it got dark. But Jesus is also speaking of walking in the spiritual light as one walks in obedience to God. Thus, Jesus reasoned, it was not dangerous to go to Bethany because this was God's will.


In verses 12-16 the disciples misunderstood Jesus' reference to sleep thinking He was referring to natural sleep so Jesus told them plainly Lazarus had died. Jesus said He was glad He was not in Bethany earlier because now the disciples would have their faith strengthened by seeing Lazarus raised from the dead.

Note: Scripture does not record anyone dying in Jesus presence. Certainly, Jesus would have healed Lazarus from his sickness, but by delaying and allowing Lazarus to die the disciples' faith was strengthened by seeing Lazarus raised from the dead.

In verses 17-27 when Jesus arrived in Bethany, Lazarus had already been dead for four days. Many of the Jews had come from Jerusalem to mourn. Martha ran out to meet Jesus but Mary stayed with Lazarus. Martha greeted Jesus saying she knew whatever Jesus might ask of God He will give you.

Note: Martha said her brother would not have died if Jesus had been there in person. She had faith but didn't understand Jesus didn't need to be there in person to heal Lazarus.

Jesus told Martha that Lazarus would rise again. Martha misunderstood thinking Jesus was referring to the resurrection. Jesus said, I am the resur-



rection and the life, everyone who believes in me will never die. Martha confessed she believed Jesus was the Messiah, the Son of God.

In verses 28-37 Martha went back to the house and told Mary the Teacher was calling for you. Mary got up and went to Jesus. Mary fell at Jesus' feet saying Lord if you had been here my brother would not have died. When Jesus saw her weeping He was angry in His spirit.

Note: Jesus being angry in His spirit is also translated “greatly moved,” and “troubled.” Perhaps a reaction to the pain and suffering present in the world because of sin.

Jesus asked where they had laid Lazarus.

Note: Verse 35 is the shortest verse in the Bible: “Jesus wept.”

Sign 7. Raising Lazarus from the dead.

In verses 38-44 Jesus came to the tomb of Lazarus (a cave with a stone rolled in front) and told them to remove the stone. Martha said, he is decaying, it has been four days.

They removed the stone. Jesus looked up to heaven and prayed for the benefit of the crowd standing there. Then Jesus shouted for Lazarus to come out.

Note: Jesus prayed audibly so the people would realize that it was God who sent Him to do this miracle. Jesus called Lazarus by name, and some scholars suggest had He not called Lazarus specifically, all the dead in the grave would have come out.

Lazarus came out, bound head to foot in linens and Jesus told them to remove them and let him go.

In verses 45-57 (*See also Matthew 26:1-5, Mark 14:1-2, and Luke 22:1-2*) many in the crowd believed in Jesus, but others reported to the Pharisees. The chief priests, elders, and Pharisees convened the Sanhedrin to determine what to do about Jesus. They were concerned as more people believed in Jesus the Romans would take away their place (the temple) and the nation.

Note: Of course the temple was destroyed, but this took place in A.D. 70, and not because they accepted Jesus, but because they had rejected Him!


Caiaphas the high priest said it was better for one man to die than to lose the nation. From that day on they plotted to kill Jesus.

Knowing this, Jesus left, going into the country to Ephraim with the disciples.

The time for Passover was near so the Jewish officials were on the lookout for Jesus in case He returned to the city so they could arrest Him.

John 12

In verses 1-8 (*See also Matthew 26:6-13, and Mark 14:3-9*) six days before



the Passover Jesus came to Bethany where Lazarus, Mary, and Martha lived. Martha was serving while Lazarus was reclining at the table with Jesus. Mary took a pound (a liter) of perfumes and anointed Jesus' feet and wiped them with her hair.

Note: Nard was imported from northern India and was used by Romans to anoint someone's head. The washing of feet was typically done by servants in a Jewish household.

Judas Iscariot objected to the use of the oil saying it could have been sold for 300 denarii (a year's wages) and given to the poor. But Judas didn't care about the poor, he was a thief who helped himself to the disciples' money bag.

Jesus rebuked him saying she was anointing Him for burial. The poor you will always have, but you do not always have me.

In verses 9-11 word spread about Lazarus being raised from the dead. The chief priests decided to have Lazarus also killed. People were believing in Jesus because Lazarus had been raised from the dead.

Note: Some of the Sanhedrin were Sadducees who do not believe in the resurrection. Some scholars suggest that another reason they wanted to kill Lazarus was to eliminate an example of resurrection.

In verses 12-19 (*See also Matthew 21:1-22, Mark 11:1-11, and Luke 19:28-42*) the next day (5 days before Passover) Jesus began His triumphal entry into Jerusalem. People met him and shouted "Hosanna, He who comes in the name of the Lord is the blessed one, the king of Israel." (Psalm 118:25-26)

Jesus got a young donkey (a colt) and rode it into town (*fulfilling Zechariah 9:9*).

The disciples didn't understand what had happened had been a fulfillment of prophecy until after Jesus had been glorified and returned to heaven.


A large crowd gathered as word spread that Jesus, the man who had raised Lazarus, was coming.

Note: A large crowd was curious about Jesus and the miracle He had performed but only a few were willing to believe in Him as Messiah.

In verses 20-36 some Greeks (who had converted to Judaism) had come to celebrate the Passover and wanted to see Jesus. Phillip and Andrew brought the request to Jesus who said the hour for the Son of Man to be glorified had come.

A grain of wheat falls to the ground and dies in order to produce a crop. The one who loves his life will lose it, and anyone who hates his life and follows me will have eternal life. If anyone serves Me the Father will honor Him.

Jesus spoke to the Father about His troubled soul. He prayed that the Father be glorified. A voice from heaven declared that He had glorified His name, and would glorify it again.



Note: This is one of three times recorded in Scripture when God testified to Jesus and His ministry (See also Matthew 3:13-17, and Matthew 17:1-13).

Some of the crowd standing there thought they heard thunder, but others said they heard an angel speaking.

Note: Some may hear God's Word brought to them over and over, but to them it is just noise (thunder). Others will hear the voice of God speaking to them.

Jesus explained that He did not need to hear God's voice audibly, but this was done so they would hear it. It was time for Him to be taken from this world, to be lifted up.

The people were confused thinking the Messiah would be with them always so they asked how the Son of Man could be lifted up. Jesus told them to walk in the light while they have the light because the light would not be with them much longer. Jesus then left and hid from them.

In verses 37-43 despite seeing signs many of the Jews rejected Jesus (*fulfilling Isaiah 53:1*), because of Isaiah 6:9-10.

Even so, many did believe in Jesus including some of the rulers. But none of the Pharisees believed because they were afraid of being banned from the synagogue, and they enjoyed the praise of men more than the praise of God.

In verses 44-50 Luke summarizes Jesus' mission on earth and issues His final appeal. Jesus said the person who believes in Him believes not Him but the person who sent Him (God the Father). Jesus came to be a light to the world so that anyone who believes in Him would not remain in darkness.

Jesus said He did not come to judge the world but to save it. When He returns in the last days then He will judge those who rejected Him. Jesus said the things He speaks are only the things the Father told Him to speak.

Some points for further reflection:

- *Jesus could have easily ordered the stone covering Lazarus' grave to move, or for his grave linens to fall away. Jesus does what only He can do, allowing us to do what we can do.*
- *Even in the face of the miracle of the raising of Lazarus, the religious leaders were so hard-hearted they plotted to kill Jesus. Hard hearts can blind men to God's miracles in their lives.*
- *Mary's anointing of Jesus is a reminder that opportunities to do spiritual work come in many forms, and there will be those who object and protest.*

What I Noticed Today

(John 13-16)

John 13:1-17:26

The second major section of John's gospel is focused on Jesus instructing the disciples and preparing them for what was to come after Jesus returned to the Father.

John 13

In verses 1-11 Jesus and the disciples are gathered together in the upper room to celebrate His last Passover with them. Jesus realizes His time is short. Satan had already put it into Judas' heart to betray Jesus.

Jesus got up from the dinner took off His robe, and using a basin of water began to wash the disciple's feet. Peter didn't understand why Jesus was washing their feet and he objected to Jesus washing his feet. When Jesus explained if you do not let me do this then you have no part in me. Peter said then Lord wash my feet, hands, and head.

Jesus said one who has bathed only needs to wash their feet to be completely clean, you are clean but not all of you.


Note: Foot washing was a menial task typically completed by a household servant.

Note: Most scholars agree the "bath" Jesus refers to is believe in Christ (He washes away our sins). The foot washing represents the ongoing confession of sin. The phrase "you are not all clean" is a reference to Judas, which suggests Judas was not a true believer.

In verses 12-19 when Jesus was finished, he put back on His robe and asked if they understood what He had done. It is an example of how the Teacher served the disciples, and how they should then serve each other. A messenger is not greater than the person who sent him. Jesus again singles out one person saying He knows who are His, but one who shares His bread will rise up against Him (referring to Judas).

In verses 21-30 Jesus again spoke of the one who would betray Him. The disciple whom Jesus loved (John), at Peter's urging, leaned toward Jesus and asked who would betray Him. Jesus said the one I give the bread to after I dip it, and He gave the bread to Judas. Speaking to Judas, Jesus told him to do what he was about to do quickly and Judas immediately got up and left the room, and it was night.

Note: John made a point to say Judas left and it was night. This may be his way of saying Judas was leaving the light (Jesus, John 8:12) and going into the darkness of the night (sin, John 3:19).



In verses 31-35 after Judas left Jesus said the Son of Man is glorified and God is glorified in Him. He told the disciples He would be with them only a short while longer and gave them a new commandment: love one another as I have loved you. By this love people will know you are My disciples.

In verses 36-38 Peter asked where Jesus was going because he wanted to be with Him. Jesus answered where I am going you cannot go now, but you will follow me later. Ever persistent Peter said he would lay down his life to follow Jesus. But Jesus said you will deny me three times before the rooster crows.

John 14

In verses 1-6 Jesus sensed the disciples' hearts were troubled (He had announced He was going away and they could not follow, He had said one of them would betray Him, and He had told Peter that He would deny Him three times before morning). Jesus encouraged the disciples saying you believe in God, believe also in Me. There are many dwelling places in My Father's house, and I am going away to prepare a place for you that you may be with me.

Note: Jesus' reference to coming back is not to His resurrection, but to the rapture of the church when Christ will return for His sheep.

Thomas said we don't know where you are going, how will we know the way. Jesus answered I am the way the truth and the life, no one comes to the Father except through Me.

Note: Verse 6 is the sixth of Jesus' "I am" statements. Jesus said "I am *the* way," not "a way." There are not *many* ways to the Father, only one, and that is through believing in His One and Only Son.

In verses 7-11 Jesus continued saying if you know Me you also know the Father. Philip said show us the Father, and that will be enough.

Note: Philip was probably hoping for a theophany (a visible appearance or manifestation of God).

Jesus responded to Philip I have been with you all this time and still you do not know me. The one who has seen Me has seen the Father. Jesus said they should believe because of three things:

- The Father is in Me and I am in the Father (same identity, character).
- My words are the Father's words.
- The miracles reveal God working in Him.

Jesus concludes if you believe for no other reason, believe because of the miracles you have seen (the seven signs in John's gospel).

In verses 12-14 Jesus assured the disciples the ones who believe in Him will also do even greater works than He (not in terms of miracles, but in terms of their outreach). Whatever you ask in My name I will do it so the Father may

be glorified.

Note: Jesus saying whatever you ask in My name I will do is not to reduce God to a genie that does what we ask. Jesus says the work we do for the kingdom that glorifies the Father (according to His will) will be done.

In verses 15-31 Jesus promises to send the Holy Spirit.

Jesus said if you love Me you will keep My commandments. He promised to send the Holy Spirit (the counselor) who is the spirit of truth, who will be with you forever.

Note: In verse 17 the Greek literally says “spirit of *the* truth.” Not “one” of the truths, not “a” truth, but “the” truth.

Jesus said the world would not see Him much longer, but they would because He was in them (I am in you and you are in Me). The one who has my commands and does them is the one who loves me, and I will reveal them to My Father.

Note: Verse 21 is not a call to salvation by works, but a reinforcement that if we truly believe and love Jesus for who He is, then we will be obedient to Him.

Another Judas (not Iscariot) asked Jesus how He would reveal Himself to them and not to the world. Jesus answered if anyone loves me and keeps My word the Father will also love him and they will come and make their home in him. The one who doesn't love Me will not keep My words. In the future the Father will send the Holy Spirit, the Counselor, to teach you all things and remind you of what I have told you.

Note: God dwelled corporately among the people in the tabernacle in the wilderness, and in the temple, but this dwelling in us is personal.

In verses 27-31 Jesus said My peace I leave you. My peace I give to you. Therefore do not be troubled or fearful. He told them again He was going to the Father and they should rejoice.


Note: The disciples were still thinking of themselves, not of God's plan for the Son.

Note: Certain faiths (Arians and Jehovah's Witnesses) argue that Jesus' statement (verse 28) “the Father is greater than I” is proof that Jesus is a lesser God. But if Jesus were a lesser God, He would also have to be created which leads to a polytheistic belief. Both of these outcomes are clearly not supported by scripture. The Son is functionally subordinate to the Father during His incarnation.

John 15

In verses 1-8 John records the seventh and last of Jesus' “I am” statements.

Jesus said I am the true vine and my Father is the vineyard keeper. Any branch that does not produce fruit the Father removes. He prunes other



branches so they produce more fruit. Remain in Me. Just as the branch must remain attached to the vine to produce fruit, you must remain in me.

Note: “Remain” (some translations use “abide”) is used 40 times in the Gospel of John and another 27 times in John’s epistles. To remain carries several meanings: 1) to accept Jesus as Messiah, 2) to continue to believe or to persevere, and 3) be obedient to. Apart from Jesus, we can bear no fruit.

If anyone does not remain in me, he is thrown aside like a withered branch, which will be burned in the fire.

Note: There are three explanations offered for Jesus’ reference to the branch being thrown into the fire and burned. I believe the third explanation to be correct:

The discarded and burned branches are Christians who have lost their salvation.

The discarded and burned branches represent Christians who will lose rewards in heaven, but not their salvation.

The discarded and burned branches are people who professed Christianity, but like Judas were not true believers.

In verses 9-17 Jesus says I have loved you as the Father loved Me. If you keep my commands you will remain in My love. Jesus said He had spoken these things so that His joy might be in us and that our joy might be complete. The command we are to keep is to love one another as Jesus has loved us.

Jesus says the disciples are friends. He had chosen them and appointed them to go out and produce fruit so that whatever you ask the Father in My name He will give you.

Note: Jesus had selected and anointed specific men for a specific task, that of preaching the Gospel. Whatever they asked the Father He would give them.


In verses 18-25 Jesus warns the disciples the world would hate them just as it had hated Him. If they persecute me they will also persecute you. If they keep my word they will also keep yours. Those who persecute you do so because they do not know the One (God) who sent Me. Now that they have seen and heard Him they have no excuse for their sin. Now they hate both Him and the Father (*fulfilling Psalm 69:4*).

In verses 26-27 Jesus reminds them the Father will send the Counselor, the Spirit of Truth and He will testify about Me.

Note: Believers are being called to testify to Jesus, through the power of the Holy Spirit, whom the Father has sent. We testify (witness), the Spirit persuades, Jesus saves.

John 16

In verses 1-4 Jesus warns the disciples they will be banned from the syna-



gogue. People will try to kill them thinking they are serving God. But they do that because they do not really know the Father or Me.

In verses 5-15 John describes the ministry of the Holy Spirit. Jesus tells the disciples it is to their benefit that He go away because unless he goes the Holy Spirit cannot come. When He (the Holy Spirit) comes He will convict the world of sin, righteousness, and judgment.

- Sin. Because they do not believe in Me.
- Righteousness. Because I am going to the Father and you will no longer see Me.
- Judgment. The ruler of this world has been judged.

Note: Conviction of sin comes before the confession of sin. We must be aware of the sin before we can confess the sin.

When the Spirit comes He will: 1) guide you into all truth, 2) He will declare what is to come, and 3) He will glorify Me.

In verses 16-24 Jesus says in a little while you will not see Me and in a little while, you will see Me.

Note: These references to “a little while” are either to the period of time between his crucifixion and His resurrection or to the period of time between His resurrection and His ascension. I believe the latter is most likely.

While they would mourn His death the world would rejoice, but in time your sorrow will turn to joy, and no one will be able to rob you of your joy.

Jesus tells them again that anything they ask the Father in His name they will receive.

Note: The disciples had not been praying, asking in Jesus’ name, but going forward this is what they were to do. Again, this asking is to do the will of the Father.

In verses 25-33 Jesus admitted that He had been teaching the disciples with figures of speech, but the time was coming when He would speak plainly to them.


Note: Jesus says you will pray asking the Father in My name does not mean He will ask the Father on our behalf. Rather, they (we) as children of God, have direct access to the Father.

Jesus said I came from the Father into the world and am going to leave the world to return to the Father.

The disciples finally understood that Jesus knew everything (was omniscient) and came from God.

Jesus warned the time was coming when they would all be scattered (*fulfilling Zechariah 13:7*), and He would be with the Father.

Jesus concluded saying He had taught these things to give them peace in



Him. You will suffer in this world, but be courageous, because He has conquered (overcome) the world.

Note: Because Jesus conquered the world and we are in Him we are also conquerors (Romans 8:37).

Some thoughts for additional consideration:

When Jesus washed the feet of the disciples He did so as an example to us; that we would also love and serve each other.

The distinguishing mark of a Christian is the love we have for each other.

The world continues to oppose Jesus' truth and celebrates their victories over Him, but in the end, it is Christ who has conquered the world.

What I Noticed Today (John 17-18)

John 17

Chapter 17 is known as the High Priestly prayer of Jesus. He prayed for Himself (vv. 1-5), His disciples (vv. 6-19), and for all future believers (vv. 20-26).

In verses 1-5 Jesus prayed for Himself. He recognized that His hour had come and asked the Father to glorify the Son so that the Son might glorify the Father. The Father had given Him authority over all flesh so that He might give eternal life to those whom the Father had given Him. He closed saying He had glorified the Father by doing the work He was given. He was now asking to be glorified in heaven with the glory He had before the world existed.

In verses 6-19 Jesus prayed for the disciples in three parts:

- 1) He speaks of His ministry to them (vv. 6-8). He revealed God to those God had given Him. Now they know that I came from You and that You sent Me.
- 2) He petitions for protection for His followers (vv. 9-19). He intercedes for them, not for the world because He is no longer in the world, but they are in the world. He asks God to protect them as He protected them while He was with them. None was lost except for the son of destruction (Judas). I speak these things so they might have complete joy. They are not of this world as I am not of the world.
- 3) He prays for their future service to the kingdom (vv. 17-19). He asks the Father to sanctify them (set them apart for special use) by the truth. Your Word is truth. As You sent me into the world I have sent them into the world.

In verses 20-26 Jesus prayed for all future believers. Jesus' prayer is that there be unity among believers; may they all be one, as You Father, are in Me and I am in You. May they also be one in Us. He prayed that we are made completely one, so the world will know You sent Me, and have loved them as You have loved Me. These You sent Me, know You, because I made Your name known to them, so the love You loved Me with may be in them and I may be in them.

Note: Jesus' prayer for believers asks God to protect and preserve us (v. 11), to sanctify us (v. 17), to unite us as one body (vv. 21-22), and to allow us to participate in His glory (v. 24).

John 18

In verses 1-11 (*See also Matthew 26:47-56, Mark 14:43-50, and Luke 22:47-53*) John describes the betrayal of Jesus. Jesus left the Passover dinner with His disciples and went across the Kidron Valley to the olive garden

(Gethsemane).

Note: During the Passover celebration many people camped near Jerusalem. Jesus and the disciples often stayed in the olive garden when they were in the area.

Judas knew where the disciples were staying and went there leading a group of chief priests, Pharisees, temple police, and soldiers. Jesus met them and asked who they were looking for. They answered Jesus the Nazarene. Jesus said I am He. When He said this they stepped back and fell to the ground.

Note: Falling to the ground was a common response to being in the presence of divinity.

Jesus asked a second time and they responded a second time that they were looking for Jesus of Nazareth. Simon Peter stepped forward and cut off the ear of Malchus, the high priests' servant. Jesus told Peter to put away his sword and asked, Am I not to drink the cup the Father has given me.

Note: The "cup" Jesus referred to was the suffering and death that He was to experience.

In verses 12-27 (*See also Matthew 26:57-68, Mark 14:53-65, and Luke 22:54*) John describes the trials of Jesus and Peter's denials.

The Jewish temple police seized Jesus, bound Him, and took Him to Annas, the father-in-law of Caiaphas the high priest.

Note: Annas had also served as high priest. He served from A.D. 6-15.

Simon Peter was following Jesus along with another disciple (probably John). That disciple (John) was an acquaintance of the high priest and was allowed into the courtyard, while Peter remained outside by the door. The other disciple spoke to the girl who was the doorkeeper who allowed Peter inside. She accused Peter of being one of Jesus' disciples and Peter denied it. Peter stood near a fire with temple police and household slaves to warm himself.

Annas questioned Jesus who said since He had always taught openly in the temple complex and the synagogue so Annas should ask those who heard Him teach. Annas bound Jesus and sent Him to Caiaphas.

One of the people warming themselves by the fire asked Simon Peter again if he was one of Jesus' disciples and he denied it. Finally, one of the high priests' slaves, a relative of Malchus, directly accused Peter of being a disciple because she had seen him in the garden. Peter denied it again and immediately a rooster crowed.

In verses 28-38 (*See also Matthew 27:1-14, Mark 15:2-5, and Luke 23:1-5*) John describes Jesus being brought before Pilate, the Roman governor.

Note: John did not report the trial of Jesus before the Sanhedrin (*See Mark 14:55-64*).



Note: Jews did not have the right to put Jesus to death, so the case had to be brought to Pilate, the Roman governor (A.D. 26-36)

The Jews did not enter Pilate's quarters because they did not want to become defiled so Pilate stepped out to meet them. Ultimately, Pilate told them to Judge Jesus according to their own law, but they told Pilate it is not legal for us to put this man to death.

Pilate asked for Jesus to be brought to him asking if He was the King of the Jews. Jesus answered that His kingdom was not of this world. Pilate asked are you a king, and Jesus answered you say that I am, I was born for this: to testify to the truth, and everyone who is of truth listens to My voice. Pilate asked what is truth.

Note: Scholars speculate on Pilate's intention with his question, what is truth. Is he asking because he wants to know? Is he asking philosophically? Or is he indifferent, irritated? We can't be certain but his reaction is telling.

In verses 39-40 Pilate left Jesus, and went out to the Jews and told them he found no grounds for charging Him. He offered to release Jesus, but the crowd demanded the release of Barabbas.

Note: It was customary for Pilate to release one prisoner. Rather than releasing Jesus he appealed to the crowd and avoided the Jewish rulers, but the rulers pushed for Barabbas' release so they could continue their plan to kill Jesus.

Note: Barabbas means "Son of the father." He was a revolutionary, someone who in today's terminology, would be considered a domestic terrorist.

Points for further consideration:

- *In His high priestly prayer, Jesus prayed for the unity of believers and the church. I wonder what He would say to us today with all the denominations who legalistically argue amongst themselves dividing the body even further.*
- *When Peter should have followed he fought, and when he should have led he denied. We face the same challenge in knowing when to follow and when to lead to fulfill God's will today.*

What I Noticed Today

(John 19-21)

John 19

In verses 1-5 (*See also Matthew 27:27-56, and Mark 15:16-20*) Pilate had Jesus flogged. The soldiers made a crown of thorns, put it on His head, and put a purple robe on Him. They taunted Jesus and slapped Him.

Pilate went back outside and said for the third time he found no grounds to charge Jesus with a crime. Jesus was brought out and Pilate said here is the man.

Note: Pilate may have thought that punishing Jesus by flogging Him would satisfy the crowd.

In verses 6-17 the chief priests and temple police demanded Jesus be crucified, but Pilate again said he found no grounds to charge Jesus. He told them to crucify Jesus themselves, but the Jews said Jesus needed to be crucified because He claimed to be the Son of God.

Note: The claim to be the Son of God was blasphemy according to the Jewish leaders, and this, they said, demanded the death penalty.

Pilate was more afraid than ever, so he asked Jesus where He was from, but Jesus did not answer (*fulfilling Isaiah 53:7*). Jesus told Pilate he no authority except that which was given by God. Again Pilate tried to release Jesus, but the Jews said if you release Him you are no friend of Caesar's.

Note: Pilate was an appointed Roman governor. Pilate was not about to allow a bad report go back to Caesar that suggested Pilate was not loyal to Rome.

Pilate had Jesus brought back out, took a seat at his judging bench and told the Jews, here is your king. It was about 6am on Passover (Friday).


Note: Friday, the day of Passover, was also called the day of preparation for the Festival of Unleavened Bread which followed immediately after Passover.

The Jews again cried out they wanted Jesus crucified, claiming they have no king but Caesar. With that, Pilate relented and turned Jesus over to be crucified.

Note: The Jews' claim that they had no king but Caesar was certainly ironic since they had just denied their true king and Messiah.

In verses 17-37 (*see also Matthew 27:50, Mark 15:20-37, and Luke 23:26-46*) John describes the crucifixion and death of Jesus.

They took Jesus to the place of the skull, (Golgotha, which means place of the



skull or skull place). They crucified Jesus with two others one on either side of Him. Pilate had a sign made and placed on the cross that said, Jesus the Nazarene, the King of the Jews. It was written in Hebrew, Latin, and Greek. The chief priests objected to the term King of the Jews but Pilate refused to change it.

The four soldiers divided Jesus clothes among them and cast lots for His tunic (*fulfilling Psalm 22:18*).

Standing near the cross was Jesus' mother, Mary's sister Salome (the mother of John), Mary the wife of Clopas, and Mary Magdalene. Jesus said to His disciple (John) here is your mother.

Note: In His final moments Jesus assigned the care of His mother to John. Mary was likely a widow in her early 50's with no personal assets or income. Jesus fulfilled the commandment to "honor" His mother by providing for her care.

Note: Between verse 27 and 28 was the three hours of darkness mentioned in Matthew, Mark, and Luke's gospel.

Jesus realized everything had been fulfilled according to scripture. He said, "It is finished," bowed His head, and gave up His spirit.

Because it was preparation day and the Jews didn't want the bodies hanging on the crosses over the Sabbath so they requested Pilate order the legs of the men be broken to speed their death. They broke the legs of the two men who were with Jesus but when they came to Him they found He was already dead. To be sure one of the soldiers pierced Jesus' side with a spear and blood and water came out (*fulfilling Zechariah 12:10*).

In verses 38-42 (*See also Matthew 27:57-60, Mark 15:43-46, and Luke 23:50-54*) John describes the burial of Jesus.


Joseph of Arimathea, who was secretly one of Jesus' disciples because he was a member of the Sanhedrin, asked Pilate for Jesus' body. Pilate gave him permission so Joseph took Jesus' body. Nicodemus brought a mixture of about 75 pounds of myrrh and aloe and together with Joseph they wrapped Jesus' body in linen cloth along with the spices. They then took Jesus to a new tomb that was nearby and laid Him there.

Note: It was important to care for Jesus' body before sundown when the Sabbath started and all work had to stop.

John 20

In verses 1-10 (*See also Matthew 28:5-8, Mark 16:2-8, and Luke 24:1-11*) John describes the empty tomb of Jesus.

On the first day of the week (Sunday) Mary Magdalene came to the tomb while it was still dark and saw that the stone had been removed from in front of the tomb. She ran to report this to Peter and the other disciple (John). Peter and John started running to the tomb, but John got there first and saw



the linen cloths lying there. When Peter arrived he also saw them and went into the tomb. Then John entered the tomb, saw, and believed.

Note: The mention of the head wrapping being folded up seems trivial, but indicates that Jesus' departure was unhurried. Later there would be claims that Jesus' body was stolen, but it makes no sense for someone to steal His body and then carefully fold the linen head cloth.

In verses 11-18 Mary stood outside the tomb crying because Jesus's was gone, and saw two angels in white sitting where Jesus' body had been. Mary thought the angel was a gardener and asked where he had taken Jesus' body. Jesus called her by name and she recognized Him and called Him *Rabbouni* (Teacher). Jesus told her not to cling to Him because He had not yet ascended to the Father, but to go and tell the others that He is ascending to My Father and your Father, to My God and your God. Mary went and told the disciples what she had seen, and what Jesus had told her about ascending to the Father.

Note: The disciples, Peter and John, had left but Mary remained. It is then that the angels appeared and Jesus made Himself known to her. In Jesus' instruction to Mary do not miss the personalization that occurs when Jesus says My Father, and your Father, My God, and your God.

In verses 19-23 (*See also Mark 16:14, and Luke 24:36-43*) John describes the commissioning of the disciples.

In the evening of the first day of the week (Sunday) the disciples were together when suddenly Jesus appeared in their midst. He showed them His hands and side and they rejoiced. He commissioned them saying as the Father sent Me so also I am sending you. He breathed on them and said receive the Holy Spirit if you forgive the sins of any they are forgiven if you retain the sins of any they are retained.

Note: Verses 22 and 23 are difficult to understand. Did Jesus give the Holy Spirit at that moment when we know from John 7:39 the Holy Spirit would not come until Jesus had been glorified (returned to heaven)? Did Jesus give the disciples the power to forgive sins when scriptures tell us clearly that only God can forgive sin? Most likely the disciples, based on someone's confession of faith, were given the authority to declare sins forgiven. If someone rejected Jesus then their sins stayed with them.

In verses 24-29 Thomas was not in the room when Jesus first appeared so Thomas said if I don't personally see the marks on Him I will never believe. After eight days when the disciples were together again Jesus suddenly appeared in their midst again. Jesus spoke to Thomas telling him to look and touch His wounds, to not be an unbeliever, but believe. Thomas believed and said My Lord my God.

In verses 30-31 John writes Jesus performed many other signs in the presence of the disciples that are not written, but these were written so you would believe Jesus is Messiah.

John 21

In verses 1-14 John describes Jesus' third appearance to the disciples.

Note: "After this" in verse 1 refers to the feast of Unleavened Bread., the following Sunday. After the Feast was over the disciples went to Galilee by the Sea of Tiberias (Galilee). Peter, Nathanael, James, and John and two other disciples were together when Peter announced that he was going fishing. They went out in the boat but didn't catch anything all night. At daybreak, Jesus appeared and told them to cast the net on the right side of the boat. They did and caught so many fish they could not pull them all in. John said to Peter, it is the Lord!

Peter jumped overboard and swam to shore to be with Jesus while the rest of the disciples rowed to shore with the net of fish. They had caught 153 large fish. Jesus invited them to join Him for breakfast. Jesus blessed the bread and the fish and they ate.

In verses 15-19 when they had finished breakfast Jesus turned to Simon Peter and asked him if Peter loved Him more than these (probably referring to the other disciples). Peter answered, yes Lord You know that I love You. Jesus said feed my lambs. Jesus asked a second time and Peter confirmed his love for Jesus a second time. Jesus said, shepherd my sheep. Jesus asked Peter a third time, and for a third time, Peter confirmed his love for Jesus. Jesus said feed my sheep. Then Jesus said, follow me.

Note: There are six words for "love" in Greek (agape, phileo, eros, lutus, pragma, philautia). "Agape" means to love in a social or moral sense. "Phileo" means to be fond of or to love in a brotherly sense. When Jesus asked Peter the first time Jesus asked, do you "agape" me, and Peter answered, he "phileo" Him. Same words in the second question. In the third question, Jesus asked, do you phileo me, and Peter responded you know I phileo you. Peter had denied the Lord three times. Now the Lord required Peter to affirm Him three times.

Jesus also told Peter when he was young he could come and go as he pleased, but when he grew old someone would tie him up, and lead him where he did not want to go.

Note: In verse 18 Jesus foretold the death of Peter as a martyr.

In verses 20-23 Peter turned around and saw John following them. Peter asked Jesus what about him? Jesus said if I want Him to remain until I come what is that to you. Do not to worry about John, you should just follow Me. So Peter reported to the other disciples that John would not die, but that is not what Jesus said or what He meant.

In verses 24-25 John closed his gospel attesting to the fact that he wrote the gospel and the truth of what was written. He added that many other things were done by Jesus that were not written down, and all the books in the world couldn't contain a record of all He did.



Some thoughts for additional consideration:

- *Peter and some of the disciples returned to Galilee to their old lives as fishermen but were unsuccessful. When they followed Jesus' direction they were very successful. Regardless of expertise and years of experience, we will always be more successful in our endeavors when we follow Jesus' direction!*
- *Despite Peter's denial of Jesus, Jesus reaffirmed him, calling him again to follow Him. We may slip and fall in our walk with the Lord. We may even deny Him like Peter. But Jesus is full of grace and is willing to redeem us just as He did Peter.*