

Bible Thoughts

with
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St. John's Gospel

The thoughts and note material given on these pages are only a possible suggestion of the meaning, they must not be taken as inspired, however they are prayerfully prepared and compared with other similar material. There are many ways in which God's Word can be analyzed and none must be taken in place of the Word of God itself.

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Introduction

The Gospel According to St. John

WRITER. The fourth Gospel was written by the Apostle John [John 21:24](#).

DATE. The date of John's Gospel falls between A.D. 85 and 90. Probably nearer to A.D. 90.

The events recorded in this book cover a period of 7 years.

Reason. This is given both in the beginning verses [John 1:1-14](#), and in the last verse of the Gospel [John 20:31](#)), and is: The incarnation of the eternal Word, and Son of life; (2) that as many as believe on Him as "the Christ, the Son of God" [John 20:31](#) may have eternal life. The prominent words are, "believed" and "life."

The letter is broken up as follows:

1. The eternal Word born through Jesus the Christ, [John 1:1-14](#).
2. The witness of John the Baptist, [John 1:15-34](#).
3. The ministry of Christ. [John 1:35-12:50](#).
4. Christ ministry to His own people [John 13:1-17:26](#).
5. The sacrifice of Christ, [John 18:1-19:42](#).
6. Christ in resurrection, [John 20:1-31](#).
7. Christ the Master of life and service, [John 21:1-25](#).

Chapter 1

John wrote this book for both the Jews and the Gentiles, his aim to present Jesus as the Son of God. Because John was writing to both he often had to explain Jewish words and customs for the Greek readers. John examines and explains the events in the life of Jesus. The main theme of the book is that Jesus was the Christ and the Son of God.

1:1-3 *The Word.*

v1,2 Jesus is the *Eternal Word*. He existed in the beginning not because He was created but because He is eternal, He is God and was with God.

v3 Jesus was also the *Creation Word*. Creation is finished it is not an ongoing operation, The word 'made' shows a 'completed act' in the Greek.

1:4-13 *The Light.*

v4 God is light, without light we would die, He is the Light of the world, [John 8:12](#) and the Light of Life.

v5 Darkness and light appear through out the John's Gospel, Satan is the 'darkness' Jesus the 'Light.' The 'darkness' cannot understand or overcome the 'light.' Man just did not understand the light of Christ.

v6-11 The exposure of the 'light' to the world starts with the birth of John the Baptist. John was sent as a witness to Jesus, preparing the way. John was the witness, lighting the way to the true Light v8. The Jewish Nation were very religious and full of religious traditions but were blind (in the dark) to the reason for Jesus coming. They had the copies of the 'Light,' the law, the temple, the sacrifices. The people saw the works of Jesus, a Jew, heard His words but they rejected Him. They were looking for a Messiah but did not recognize Him.

v12,13 Shows the reason for His coming, this was God's plan from the beginning, a great promise for anyone who will receive the gift of life.

v14 God reveals Himself, His purity, His love, His glory, to the world by becoming a man.

1:15-28 *Who Jesus was.*

Jesus came to where John was preaching, when John saw Him he said "[Behold the Lamb of God.](#)" Sin puts everyone under sentence of death - separation from God. But in Old Testament times God accepted the death of an animal in place of the punishment of the person. This needed repeated sacrifices. Jesus, God as a man was to die once and for all, a perfect sacrifice, like the lamb, for all.

What did John have to say about Jesus?

1) He was eternal v15. John was born about 6 months before Jesus [Luke 1:36](#) but he said "that Jesus was before me" v15.

2) Full of Grace and Truth. v16,17. Grace is God's gift of love and favour to those who do not deserve it and cannot earn it. If God treated us according to His Truth we would not survive, we would be condemned.

3) He reveals God to us v18. God is invisible to us [1 Tim 1:17](#); but God is revealed in nature [Rom 1:20](#) and in Jesus [Col 1:15-17](#); [Heb 1:3](#).

V18 is the first time John refers to Jesus as the "Son." The words "only begotten" means "unique," the only one, Jesus is the eternal God.

v19 [The Levite's](#); [The Priests](#).

1:19-28 *Examination.*

The Jewish leaders sent priests and Levite's to investigate John, asking "Who are you?" "Are you the Messiah?" "Are you Elijah?" Elijah was supposed to come before the Messiah came.(Mal 4:5) "No I am the one preparing the way."

v24 [The Pharisee](#); [The Levite's](#).

"Why are you baptizing?" Baptizing was done to a Gentile who wanted to adopt the Jewish faith but not Jews. John was calling Jews to be baptized. "By what authority are you doing this?" [Matt 21:23-32](#). John points out that his baptism was with water but the Messiah, when He is revealed because He is already here, will baptize with a spiritual baptism. John repeats that he was not trying to exalt himself (make important), v27.

1:29-34 *The Lamb of God.*

A day later Jesus comes to where John is baptizing. This time he calls Jesus "Behold, the Lamb of God" The Bible's message is centered upon this fact ending in the worship of the Lamb in [Rev .5:12](#).

The nation of Israel was familiar with the sacrifice lamb. At the Passover each family had to have a lamb. Two lambs were sacrificed in the temple everyday plus personal sacrifices. These were sacrifices by man, but Jesus was destined to be God's sacrifice for man.

v33 John did not know who the Messiah was until he came to him by the Jordan. God had told him what to look for, v33. [Matt 3:13-17](#).

1:35-42 *The Messiah comes.*

The Jewish leaders were confused as to what the Messiah would do when He came, some saw Him as the suffering sacrifice (Is 53) others

saw a king to save them. (Is 9 and 11) Both were right but they did not understand that the first one must come before the second.

v35 The disciples with John the Baptist were probably John the gospel writer and his brother Andrew. John sees Jesus and tells the disciples who Jesus was, they left John to follow Jesus. John was not hurt as he knew that Jesus must increase and John decrease, John had done his job to prepare the Jewish nation for the coming of the Messiah, v30.

v38 Jesus asks "what are you looking for?" to see why they were following Him. Were they looking for a leader to drive out the Romans or what? "Where do you live?" "If your busy we will come back later," but Jesus invites them home. It was about 10 a.m. they must have been impressed by what Jesus told them because Andrew goes off to find his brother Simon (later to be called Peter).

Jesus' first followers.

v43 He calls Philip.

v45-51 Philip brings Nathaniel. Nathaniel was following a Jewish custom of meditating the scriptures under a tree. From what Jesus said to him in v51 Nathaniel may have been thinking about Jacob's dream of a stairway to heaven.(Gen 28:12). Because Jesus knows about him Nathaniel acknowledges who Jesus is, v49.

Chapter 2

v1-12 The Marriage in Cana.

Cana a few miles northeast of Nazareth.

Jewish tradition requires that virgins are to be married on a Wednesday, widows are to be married on a Thursday.

This is the first recorded miracle of Jesus. Weddings would often last several days and for the wine to run out would be very embarrassing for the bridegroom.

v1 'The 3rd day' refers to [John 1:43](#).

v2 There is no reference to why Jesus was at the wedding except this was Nathaniel's home town so may have been involved with the marriage or perhaps Mary the mother of Jesus was involved. Jesus had not performed any miracles yet so was not 'special' to have at a wedding. Our Lord was prepared to enter into the social life of men, even though His enemies used it against Him.

v3-5 What made Mary approach Jesus with the problem, she knew who

He was but we have no record of Him doing miracles before this event. Mary must have been close to the family involved and even been involved with the arrangements to know the wine was running out. She also must have had some concern for the shame and disaster this wedding could have been to the bridegroom.

She did not tell Jesus what to do, just reported the problem. His reply may seem harsh but this was a normal way of addressing the women. "Why should I be involved? It is not my time yet." Jesus was living to God's time and plan.

Mary was happy to let Jesus decide on His actions by her instructions to the servants. He could have ignored her request but now takes charge. Only the servants and Mary knew of this first miracle. His first miracle was very different to His last miracle [John 11:1ff](#).

The water pots were used for washing, It must have been quite a job filling the pots with water, and how did the servants feel as they took the 'water' to the man in charge, they must have had great respect for Mary to do what Jesus told them to do. The bridegroom was praised for keeping the best to last.

Jesus supplied the best wine by His miracle, what a sign of grace but note it involved God and man to do the task. The world always offers best things first, it is later you find out what is the bad points, the truth. v11 This event, sign, must have proved to the new disciples that there was something special about this man.

We may be asked to do something 'strange' by God, would you trust Him and do it?

v12 - 23 Jesus cleanses the Temple.

v12 Jesus remains in Capernaum with His family and the disciples for a few days then went to Jerusalem for the Passover. A Jewish man was required to attend three annual feasts in the Holy City, (Deut 16:16) Passover [2:13](#) ; [6:4](#); [12:1](#), Pentecost and the Tabernacles [7:2](#).

Jesus in the temple.

The Jewish priests were operating a very good business exchanging foreign money for Jewish money as well as selling the animals required for the sacrifices. It may have started out to help the Jews who came from other countries but it had turned into a business. This was taking place in the temple area called "The Court of the Gentiles," this area was meant to be used to tell the Gentiles about the Jewish faith and true

God. They would not find the truth amongst the religious merchants. Jesus drives out all these merchants out of the "house of His Father." The temple conditions were reflecting the spiritual state of the nation, they had lost the meaning of worship, money controlled it all.

v17 The disciples are reminded of Psalm 69:9.

v18 The religious leaders challenged Jesus for His authority, why they were the official protectors of the faith, what right had He to do this. They had the right to test any new prophet, "they required a sign." But Jesus only predicted what was to happen to "His Temple," His body would be destroyed and rebuilt in 3 days.

But the religious leaders were blind to the truth, all they saw was a building which was started in 20 B.C. and not to be finished until 64 A.D. How could a man rebuild it in 3 days? His disciples and the leaders were later to remember this prediction by Jesus. [Matt 26:59-61](#); [Matt 27:40](#).

v23-25 *Jesus knows all.*

Jesus performed miracles during this visit, people started to believe in Him. Was Nicodemus one of these? [John 3:2](#)

v24 But Jesus knew the hearts of men, it was easy to see and respond to a miracle, but did their hearts change? [John 4:48](#) People Jesus 'knew.' [John 1:42](#); [John 5:42](#); [John 6:64](#); [John 8:2-11](#).

Some events opened eyes, others became more blind. It takes more than believing a miracle to know Jesus as their Saviour.

Chapter 3

The New Birth.

Nicodemus was a [Pharisee](#), "a teacher of the Jews." Nicodemus came by night probably to be undisturbed in his search for the truth. He used "we" in v2, this may show that he represented others of the leadership. He had realized that Jesus had some special powers given by God.

v3 the answer Jesus gave on being born was familiar to all, but a second birth was not. We all have experienced a natural birth but to be able to get to heaven we must be born to live there, a second spiritual birth from God.

v6-7 Nicodemus thought Jesus was talking about a natural birth. Even though he was a religious man he was blind to the truth. How true this is today, people cannot grasp that there has to be a new birth born of the

Spirit to be able to go to heaven, the old nature is against God.

v5 Jesus is not talking of baptism here as New Testament teaching always explains baptism as a symbol of death of the old nature. No amount of physical water can change a persons nature.

Nicodemus must have been puzzled by these remarks by Jesus, he was a Jew, a special chosen people of God, why did they need to be born again? A child inherits the nature of its parents, earthly or heavenly. Also our nature decides on our appetite, things of world or things of God.

[1 Peter 2:1-3](#).

v8-13 The wind cannot be seen, only the effect can be felt, this is like the Spirit of God. What did Jesus mean? when a person is born of the Spirit it is like the action of the wind, you cannot tell where it has come from or going to, even today we still do not understand all the mysteries of a natural birth, but each life is different and unique.

It is worth noting that the word used for *wind* in both the Greek and Hebrew can also mean *spirit*.

v9-12 Nicodemus *the teacher of Israel* still could not understand. Jesus says "I used earthly examples and you could not understand, how will you understand spiritual truths?" Jesus continues, "You do not accept my witness, you do not believe my teaching."

v14-18 *The serpent on the pole*.

Jesus now uses an Old Testament story [Num 21:4-9](#). A familiar story to Nicodemus, the nation had sinned against God and He sent a punishment of serpents, anyone bit would die. But God provided a way of salvation, a brass serpent on a pole, anyone bitten and then looking at the brass serpent would be healed. A story of [God's Grace](#) and a persons belief and faith.

Just as the serpent was lifted up for all to see so must the [Son of Man](#) be lifted up at calvary, to save mankind who have been bitten by sin and are dying. [Rom 6:23](#). The cross was the Glory of Jesus, not a failure. With unbelievable love God sent His Son to be lifted up and die on that cross, any one who believes will be saved.

v19-21 *Light and Dark*.

Jesus, the 'Light of God' has come into the world but man does not like this light and prefers the darkness of evil and death, this stops them coming to the light because it shows their evil lives, it is not an intellectual problem but they just hate the "Light of truth."

Nicodemus did eventually understand this 'Light' in [John 19:38-42](#) and identified with Christ at Calvary, he saw the uplifted Saviour.

v22-30 The Bridegroom.

The ministries of John and Jesus were now running at the same time, but John did not want anyone to follow him, he was here to point the way to the Messiah. Under these situation people began to ask questions about the ministries and teachings. John's disciples were asking questions about purity but this quickly turned to competition between John and Jesus, "John, everyone is following Jesus" The disciples of John were disappointed that John's ministry was failing. John had the answer. "All ministries and blessings come from God, there can never be competition, I am the not the Christ, I was the one sent to prepare the way."

[John 1:23](#).

John used an illustration, he was only the best man at the wedding, the bridegroom and bride are the centre of a wedding, John said "that he enjoyed this position, He's the Lord, he must increase and I decrease."

3:31-32 The Witness.

It is not obvious who is speaking the words in these verses, it could have been John the Baptist or John the writer but the emphasis is on witness and testimony.

This passage is about Jesus, He is acting as a witness. Why should we take any notice?

v31 He is from heaven not called from heaven or given power from heaven. As such He must represent God the Father and knows what the Father's desires and will is. This is confirmed in *v34-35* for we see that the Father has given Jesus the authority.

v34 God sent Him. Gave Him the Word. Gave Him the Spirit.

v35 He loves Him, giving Him all things under His control. [John 5:20](#).

v36 When we respond to this witness then we have everlasting life, if we reject this witness then we must expect the wrath of God and eternal death separated from God. Thankfully God is patient and long suffering and is prepared to wait. [2 Peter 3:9](#).

Chapter 4

v1-30 The Samaritan Woman.

The Pharisees were trying to cause problems between the ministries of Jesus and John the Baptist [John 3:25](#) so Jesus left the area for Galilee.

There were three ways to go to Galilee from Judea. Normal Jews would try to avoid going through Samaria even though it was the shortest route. The Jews had a hatred between them and the Samaritans. The Samaritans were of a mixed race of Jew and Gentile as a result of the captivity period of the Northern tribes in 727 B.C. Because Samaritans were not pure bred Jews, they were rejected by the very "purity conscious" Jews. The Jews would not let them go to the temple in Jerusalem so the Samaritans had created their own temple and religious services on Mount Gerizim. To be called a 'Samaritan' was an insult [John 8:48](#).

v4 Tells us that Jesus "needed to go through Samaria," Jesus had a divine appointment to go to meet a woman of Samaria.

v6 Jesus arrives at 6 p.m., the usual time women came to collect water from the well. While Jesus deliberately waited at the well His disciples went off to find food. This story also shows the humanity of Jesus, he was tired and thirsty.

v7-10 It was not normal in the New Testament times for a man, especially a *Rabbi*(teacher) to speak to a woman he did not know in public.
v27

v9 This information by John may have the benefit of the Gentile readers who did not know about Jews and Samaritans.

As the disciples had gone to buy food in the city, Jews must have still been prepared to do some business with Samaritans.

The woman is questioning the fact that Jesus wanted to have a drink from a "polluted" Samaritan water pot.

v10 Jesus was not really interested in a drink he just wanted a way of speaking to the woman. His reply was "If you knew who I was you would be asking for "living water." v11-14 She does not understand "Are you greater than our father Jacob?" Jesus is speaking of a spiritual water, she thinks only of natural water.

v13-15 Jesus continues to say that what the world offers will not satisfy you, what I offer will. Naturally the woman wanted this gift, but she was still thinking of natural water. Thankfully Jesus had patience with her.

v16 Jesus now tries to make her think spiritually by challenging her relationships, "Call your husband" knowing that she did not have a husband and was living in sin.

v17-18 "I have no husband" she replies, then Jesus shows that He knows all about her, her bad life.

v19-22 She realizes that this man is someone different, but is embarrassed by His knowledge and tries to change the subject onto religion. But Jesus points out that where to worship is not important, it is who to worship. Only salvation can come through the Jews. This shows that not all religions are acceptable to God.

God has chosen to reveal Himself through the Jews and His plan has always been that salvation through His Son was through this nation.

v23,24 It must have been a shock to the Jews and to any Jews who read John's Gospel that worship was no longer limited to the temple at Jerusalem. v25-30 *I've found the Messiah*. She knew all about the coming Messiah, and that this Messiah will know the secrets of all hearts.

"I am He" responds Jesus, He dares to claim that He is God. The woman understands and wants to tell others, she now has the 'living water' and wants others to have it as well.

v27-38 The disciples did not question His actions, they were beginning to realize that this man Jesus was different. The disciples now urge Jesus to satisfy His physical needs with the food they have brought. The response of Jesus was not understood by the disciples, v32,33. The disciples were satisfied by the bread, Jesus was satisfied by doing His Father's will.

The disciples had gone into the city to satisfy their physical needs, the woman took the message of the Saviour.

Jesus often used the image of a harvest in His ministry, [Matt 13:1-30](#) and Paul also often used fruit and harvests for examples [Rom 1:13](#); [Gal 6:9](#); [1 Cor 3:6-9](#).

As believers in Christ we are His labourers in His fields in this world, "some to sow, some to reap," v38 suggests that someone had already been sowing the message with the Samaritans, possibly John the Baptist disciples. The disciples were to return to Samaria in [Acts 8:5-25](#).

v39-43 The woman brought people to hear about Jesus, some believed because of the woman but many more believed when they meet Jesus and heard His words. The Samaritans knew from the beginning that Jesus was not just for them and the Jews, He was "the Savior of the world," v42.

4:43-54 Jesus returns to Cana.

Already opposition to Jesus is appearing, but also his ability to heal had

reached Capernaum 20 miles away from Cana, where a nobleman had heard Jesus was back. Who was this man? possibly he held a position in the government or Herod's royal court, we are not told but he was desperate and believed Jesus could heal his son. The nobleman thought that Jesus had to touch the boy to heal him, v47,49, hence the response of Jesus v48. you do not believe unless you see it happen.

v50 Would the man believe when Jesus told him his son was healed? The man's faith must have been very strong, he believed and went home to find his son was healed at the instant time Jesus spoke. v52.

The man and his family believed. Jesus "heal at a distance" at other times, [Matt 8:5-13](#); [Matt 15:21-28](#); these two events involved Gentiles, was the nobleman also a Gentile?

Are we prepared to take Jesus at His word?

Chapter 5

v1-47 Jesus Heals on the Sabbath.

This miracle takes place in front of many people and on the Sabbath. Previous miracles recorded by John were very restricted as to who knew about them.

History shows that there was two pools near the North East corner of the old city near the 'Sheep Gate.'

We are not told what feast Jesus was attending in Jerusalem but it is not important as Jesus was here to keep another divine appointment, but at the same time he was there to give a very important message to the people and get the attention of the religious leaders.

The man had been ill for 38 years, unable to walk. Jesus knew all about him. He was the only person who was sick that He chose to heal that day.

Jesus asked him if he wanted to be healed. The man was obviously depressed as all he could only think of why he had not been healed before. Jesus seems to ignore this response He just heals with words, "Rise, take up your bed, and walk." Instant healing just by the Word of Jesus. Jesus leaves immediately, no one else healed even though there must have been quite a number there. Why did Jesus chose this man? Did he become a follower? From later in the story the man did not even know who Jesus was until Jesus came back to him in the temple, v14.

The scribes had made a list of 39 tasks or jobs which were not allowed

on a Sabbath, carrying a burden, such as a bed was one of them. The religious leaders were so determined to obey these laws that they failed to be pleased for the healing of the man.

v14 Jesus deliberately makes a further contact with the man, perhaps to force the issue back to the religious leaders. Jesus makes an interesting comment which suggests that the illness of the man may have been due to a sin and if the man turned back to a life of sin his punishment could be worse. What a warning to us, to seek healing and forgiveness of salvation then turn back to the world of sin.

The man goes to the religious leaders and identifies Jesus as the man who healed him and told him to carry his bed on a Sabbath. From then on they were out to "persecute Jesus and sought to slay Him," Why? He had done these things on the Sabbath. Religious laws had taken over the Grace of God. The [Sanhedrin](#) had been deliberately challenged by Jesus, their legalistic traditions were being questioned, they had taken the Sabbath, given by God as a day of rest, and turned it into a religious prison of rules and regulation.

v17 They challenge Jesus and he simply replies that He is doing His Father's instructions. This caused even more of a problem because Jesus was making Himself equal with God. The penalty for this is death, from now on they were out to destroy Him, ignoring His words and good deeds. His death, which they achieved at Calvary, was just as God had planned.

Other actions by Jesus on the Sabbath, [Luke 4:31-37](#); [Matt 12:1-8](#); [Matt 12:9-14](#).

v19-47 What Jesus claimed.

v19-23 Equal with God. Jesus does not deny the charge, he actually gives them more evidence to work with. Jesus is claiming to be one with His Father in His actions, if healing a person on the Sabbath is a sin then "God was to blame"

v20 The Father loved the Son, God loves mankind but He also loves His Son, but was still prepared to send Him to pay the price for the sins of man. The religious leaders were blind to these because they did not know the Father. Because of this, God has given His Son power and honour, any rejecting Him will also be rejected.

v25 May be a forewarning of the raising of Lazarus and the child but v21 can mean more than physical resurrection, this Jesus expanded in

v24-29. How does this 'raising of the dead' occur? Just by the Word, v28.

v28,29 Are referring to the future resurrection of believers [1 Thess 4:13-18](#); [1 Cor 15](#). v29 also mentions a further resurrection, - for those who have done evil, they will be resurrected to damnation. The fact that Jesus has the authority to raise the dead also shows that He is equal with the Father.

The Father has given all judgement to Jesus v22, v27.

v30-47 *The witnesses to His claim.*

1) *John the Baptist* v30-35. John knew who Jesus was and went out of his way to point out Jesus to the Jews [John 1:23](#); The Lamb of God [John 1:29,36](#); Son of God [1 John 34](#).

2) v36 *His miracles*. John's Gospel lists a number of "sign" miracles as proof that Jesus was the Son of God [John 20:30-31](#); Nicodemus acknowledged that the miracles were "from God" [John 3:2](#).

Just miracles on their own are not proof for the Bible has many by normal people like Moses and Elijah, but because they can do miracles proves that they are from God [Heb 2:3-4](#). But none of these people claimed that they were the Son of God.

3) v37-47 *The Word of God the Father*. The Old Testament often refers to the future Messiah, the Jewish people revered this Word of God, especially the writings of Moses and the Law but could not see how Jesus was the Messiah. v38, they read the words but did not let the Words grow in their hearts. The leaders were searching the scriptures for the way to eternal life but did not know the God of the Word, v39, so could not recognize the Son. They therefore were not able to give any honour because the love of the Father was not in them, v42.

v44 The Pharisees were very happy to get the praise of men. [Matt 23:1-12](#) preferring this to the praise of God. Jesus warns that this attitude will one day lead to judgement, not by him but Moses himself will accuse them, the one they have so much 'trust in,' but in practice they knew all the words Moses had written but did not believe them, and so were not going to believe Jesus.

v43 Because of their attitude and rejection of the true Messiah one day they will accept a false messiah, the Antichrist, "who will come in his own name." [2 Thess 2:1-12](#); [Rev 13:18](#).

Chapter 6

John is very selective on which events he records, between the events in John chapter 5 and chapter 6 many events took place [Luke 6:1 to 9:10](#); and [Mark 3:1 to 6:30](#). The feeding of the 5000 is recorded in all the gospels.

v1-13 Feeding of 5000.

Jesus had been busy and in v1-3 he has taken his disciple up into a mountain possibly for rest or teaching, but the people came seeking Him because of the miracles.

The text refers to 5000 people, it was common practice to only refer to the men present so if this is the case and women and children are not included then the number of people present could be 3 to 4 times 5000. How to deal with so many people? Jesus knew the answer but he was testing the disciples, v6.

1st answer. [Mark 6:35-36](#); mentions the first response, "send them away," get rid of the problem. It was evening and in the climate of Israel the people could be taken ill if they had to travel any distance without food.

2nd answer. v5 "raise the money to buy food," Philip calculated the cost and feels they would need 200 days wages for just a little food each. How often we think money is the answer, then get put off because it needs so much and lose faith.

3rd answer v8 Andrew has some information but cannot see how it helps. "A boys lunch 5 loaves and 2 small fish."

4th answer Jesus takes what is available and makes a miracle. He takes the boys food, after thanking the Father for the food he starts to distribute the food via the disciples. All are fed and then they collected 12 baskets of the fragments not used. They ended up with more than they started. Jesus wasted nothing.

When ever there is a need, give all that is available, money, people, time etc. and let Jesus do the rest. Begin with what you have, but make sure you give it all to Him.

v14 The people have seen what has happened, and see the advantage of a person who can make food from nothing, just the kind of leader they wanted. Jesus knows their thoughts and leaves them.

v15-21 Jesus walks on water.

Were the disciples in danger from the crowd? Jesus makes them get into

the boat and leave him. [Matt 14:22](#); [Mark 6:45](#). Probably some of the disciple would have liked Jesus to have been made king, but that was not God's plan.

Jesus knows all things so He knew that a storm was about to come, so had Jesus deliberately sent His disciples into danger? No, he had stopped them being led on by a fanatical crowd but now He wanted to teach them something. The events which take place in the boat and storm are recorded in more detail in [Matt 14:23-34](#); and [Mark 6:46-53](#). As the disciples set off in the boat Jesus goes off into the mountains to pray.

v17-21 It has become dark as they row across the sea towards Capernaum. The storm hits and they are frightened as they just cannot row against the wind. Suddenly they see Jesus walk across the water towards them and are scared, they think it is a spirit. [Matt 14:27-34](#); tells us that Peter asked to also walk on the water but became scared, took his eyes of the Lord and sank.

There are four miracles in this event, Jesus walks on water, Peter walked on water, Jesus calms the storm, and then immediately the boat was at the shore. Only the disciples knew about them.

The people were satisfied with the miracle bread and were prepared to make Jesus their king, how easy are people satisfied. What did they see in Jesus? A healer or someone who gives free food or supplies what they want. Food, entertainment, possessions etc. may satisfied for a period but what of eternity?

v22-71 *Jesus Teaches.*

v22-26 The people came looking for Jesus, they could not work out how He had got to Capernaum as they had seen Him going up into the hills on the other side of the sea.

Jesus knew what they were seeking, not even miracles, just free food.

"Seek the the meat of everlasting life not 'food' that rots away," v27.

Jesus starts to talk to the crowd about seeking the "bread of life" it is at this point in His ministry that some of the followers start to have problems with the teachings of Jesus.

There are four types of responses from the crowd.

1) v22-40 *Searching for truth.* Jesus knows the minds of these people, originally they wanted to see the miracles, then they discovered the free food. Jesus goes on to explain that there are two kinds of food, physical

food for the body and spiritual food for the spirit. The people picked up the word "Labour," v27, and thought that Jesus meant that they had to work for their salvation v28 missing the words "the Son of Man shall give unto you;" v27. The only 'work' you need to do is to believe in Jesus v29. Good works cannot save you only belief [Eph 2:8-10](#).

v30-31, the Jews now ask for a sign, they seem to have forgotten the miracles. Signs are not real proof as Satan can also perform "wonders" [2 Thess 2:8-10](#). They needed something like Moses did in bringing the manna down from heaven.

v32 Jesus reminded them that it was not Moses who supplied the manna but His Father and now God has sent you the true bread of heaven - His Son Jesus. For Jesus had come to give them the bread of eternal life, His body, v33.

v34 The people were still thinking of the 'bread' Jesus was talking about as a physical loaf, as food to eat, they wanted this food which meant they did not need to work.

v35 "I am the Bread of Life," the first of the ["I AM"](#) statements, it was the name that God used when He revealed Himself to Moses (Ex 3:14), so when Jesus used "I Am" he was claiming to be God.

v37-40 Jesus describes the process of salvation in these verses, it involves both the divine action and a persons action. The Father gives the person to the Son, v37,v39, but the person must come to Jesus v37, and believe in Him, v40. Jesus states that anyone who does come to Him in this way will never be turned away or lost, v37,39. And finally the person will be raised up again with everlasting life, v39, 40.

2) v41-51 *Murmuring against*. The words of Jesus in v38 "I came down from Heaven," caused the religious leaders a problem, "we know who he is and his parents, he's from Nazareth. What right does he have to claim he came from heaven?" v42. It is a pity that they did not investigate the past of Jesus on earth, they would have found that he was born in Bethlehem and specially announced.

v44,45 further explanation by Jesus on salvation. The believer hears, learns v45, and comes as the Father draws him, v44. [Rom 10:17](#).

v48-51 Jesus said that He was the Bread of Life, not another kind of manna, something much better. The people who eat manna were dead, the Bread from heaven brings eternal life. The manna came each day but the Bread of Heaven came once to die for each one, a gracious gift

from God.

3) v52-59 *The problem of 'Flesh.'* An orthodox Jew would have a great problem with eating flesh and blood due to a divine instruction ([Gen 9:3-4](#); [Lev 17:10-16](#)). The Jews were taking what Jesus said literally, Jesus said that just as you eat normal bread and take it into your body and it become part of you so must you take me into your spiritual life, I must become part of you.

v63 confirms that Jesus was not talking physically but spiritually. Some Bible interpreters feel that Jesus was talking about the Communion, the Lord's Supper but this celebration is for believers and at this time Jesus was talking to disagreeable unbelievers. In addition all references to the Lord's Supper use the word "Body" and not "flesh." [1 Cor 11:23-34](#).

v60 The statements had caused some problems with the disciples, these are not the chosen 12 disciples but a group of followers of His teaching, they now feel that they could not continue to follow him. The "Hard saying" refers to the "eating of His flesh," they could not see that He was going to be sacrificed on the cross for those who believed. Jesus could read their minds and knew they were having problems.

v62 One day He will be lifted up as a sacrifice for sin, and then rise again to heaven, they will have even more problems with that than what concerned them now.

v64-71 *Followers lose faith.* The result of this message was that many turned away from Jesus, they went back to their old faith and religion.

v67 Jesus asks His twelve disciples if they are going as well, Peter understood the message and declared their faith, v68,69. "You are the Christ." The only problem was that Peter spoke for all the disciples, he believed that they all believed, However, Jesus knew all their hearts and had to say that there was one who would betray Him. It shows that it was not obvious that Judas Iscariot was having problems.

Do you have a problem with this discussion?

Chapter 7

The 'feast of the Tabernacles' was a backward look at the time of Israel's journey in the wilderness. [Leviticus 23:33-44](#) This feast may have been a time of enjoyment for the Jewish people but it marked the time of change for Jesus, v1. From this time there was open objection to

His ministry by the Jewish leaders.

V5 is a sad statement, His family had seen the miracles, had been able to watch His life as he grew up yet still could not see that He was different. How could his family have been with Him and not seen who He was?

v2-5 The family members had a worldly view to His ministry, if you want to be popular do something spectacular, so they were encouraging Him to go to Jerusalem as it would be crowded with pilgrims for the festival. Satan also suggested this in [Luke 4:9-12](#). His half brothers were laughing at Him. (Ps 69:8) Or perhaps they planned to use His position for their own gain.

v6 Jesus is working to a divine plan, He could have gone to Jerusalem, done something spectacular, been crowned King [John 6:14,15](#) but He is following His Fathers Will.

v7-10 His family could not see the hatred of the world as they were part of this world. Jesus planned to go up quietly and in secret, v10.

v11-20 *Public Debate* The Jews (the leaders) were looking for Jesus, the people were talking about 'this man,' discussing what he had done, some thought he was a good man, others just a deceiver. But fear of the leaders kept all this talk secret.

v14 In the middle of the feast, it lasts about 8 days, Jesus starts to teach in the Temple. The leaders were astonished by the fact that this man had never had a real rabbinic education like them, v15. What He was teaching was causing them a problem. The Jewish teachers always quoted that there teaching was from famous Rabbi but Jesus always explained that His teaching came from the Father not a person. He was teaching the Word of God.

v17-19 He challenges them, if a person is following the Words of the Father then they would know if what He said was true or not. If the words spoken give glory to the speaker and not to God then it cannot be right. Why Moses, who spoke for God, gave you the Law, yet you do not obey it!

v20 It appears that the pilgrims now became involved in the discussion, "why does anyone want to kill you, your just a little mad." Their accusation of being taken over 'by a devil' is not the first time, [Matt 9:32ff](#) ; [Matt 10:25](#) ; [Matt 11:18-19](#) ; [Matt 12:24ff](#).

The real problems the leaders were having was the healing of the man

on the Sabbath, it broke their strict rules they had created. Jesus questions their attitude "I performed one miracle on the Sabbath yet you allow a man to be circumcised on the Sabbath, effectively harming the man yet you challenge me for making a man whole on the Sabbath. Judge correctly if this is right."

v25,26 The locals knew that their leaders were after Jesus, "why do they not arrest Him? Perhaps they really think He is the Messiah."

v27 They now tried to answer their own question.

a) Nobody knows where the Messiah comes from.

b) We know where this man came from - Nazareth.

c) This cannot be the Messiah.

They thought they had all the information. This way of 'thinking' Jesus had met before. [John 6:42ff](#) v28 Jesus raises his voice so all can hear "You think you know me and where I come from, but in fact you do not know, because you do not know the Father." This would strike hard against the Jewish leaders for they were full of pride on their "Knowing the God of Israel." "Not only do I know the Father, it was Him who sent me to you," continued Jesus.

This man is claiming to be God!!! But they could not catch him, his time was not yet come, God was protecting Him.

v31-36 But the Jewish pilgrims were beginning to believe, to see who he was, and this was upsetting the leaders, so they sent temple guards to arrest Him, but Jesus issues a warning to them. "In a short time you will look for me but not find me because I will have gone to where you cannot come." In a few months Jesus would be with the Father in heaven having completed the Father's plan of sacrifice. The people could not understand, "is he going to the Gentiles to teach?" Had these people understood God they would not have been left behind, they could not believe, they could not understand.

v37-52 *The end of the Feast.*

The last day of the feast involved the priests marching seven times round the Temple alter, as part of this action they would draw pots of water and pour it out, a symbolic reminder of the water Moses got from the rock. On this day Jesus makes a proclamation to those who are thirsty, "believe on me and living water will flow from their body," Jesus was speaking of the future Baptism of the Holy Spirit.

The crowds reaction was divided, "He is the Prophet," not any prophet

but the promised Prophet (Deut 18:15), others, "No this is the Messiah," and the final group, "how can the Messiah come from Galilee?" The Messiah is to come from Bethlehem." [John 6:42](#) Again no one had checked the facts, that He was born in Bethlehem.

v45-50 The temple guards returned to the religious leaders without Jesus, they could easily have arrested Him but they felt that He was something special and could not do it, He did not speak like a man. The Leaders refused to investigate further or consider the facts, they passed judgement based upon their pride of 'knowing the law' and being 'special,' "these people who believe are just 'common people' who do not know the Law."

v50-53 Nicodemus speaks up, he was sure that they were not giving Jesus an honest hearing, they had already passed judgement without a lawful trial. "We should look further at His miracles and what He teaches." says Nicodemus. This brings a sarcastic reply, "Are you a lowly despised Galilean as well?" they could not answer his question. They challenged Nicodemus to look for 'anything good' coming from Galilee. (Jonah came from a small village near Nazareth and Jesus used his story as a picture of Himself in death, burial and resurrection [Matt 12:38-41](#)).

Chapter 8

v1-11 The woman taken in adultery.

This story does not appear in all of the original manuscript copies and where it does appear it is not found in this position, some Bible experts therefore wonder if it was in the original John's Gospel, however, the story is obviously true and is felt that it is inspired Scripture.

This is a sad story as the Jewish leaders are out to trap the Messiah and give them more evidence that He was not the Messiah, they thought that if He told them to stone the woman it would show He was heartless, if He said "let her go" then He would not be obeying the Laws, but they did not know He knew their hearts or the heart of God and His grace. All it does is show the wickedness of all men.

v1-11 Jesus came into the temple to teach but was interrupted by the [Pharisees](#) and scribes. They had brought a woman who had been 'caught in the act of adultery.' If the Pharisees had really wanting true justice then they would have also brought the man involved in the adultery, it would be doubtful if one would have been caught without the other,

possibly the man was part of the plot. The Law required both parties to be stoned. ([Lev 20:10](#); [Deut 22:22](#)).

The ministry of Jesus was showing that He was "friend of sinners," if He said "stone her" would show He did not really have a message of forgiveness. If He said "Let her go," then He would be breaking the Law.

v6 It is a waste of time to guess what Jesus wrote in the sand, because of what happens next some Bible students feel that He was writing a list of sins, but we are not told. What He said is really the point that convicted them. "He that is without sin among you, let him first cast a stone at her," v7. It moved the attention from Jesus to the Pharisees, "without any sin," not necessarily the sin in question.

The words of Jesus were soon having an effect, the Pharisees conscience began to work, the eldest having more things on their conscience left first.

Only two people were left, the sinner and the Friend of sinners. Jesus could have cast the stone as He was sinless but He was more concerned with the future of the sinner than seeing that the law was satisfied. "Neither do I condemn you," may sound wrong but "go, and sin no more." shows that He had read her heart and it was full of sorrow for her action.

Instead of judging the woman He passed judgement onto the judges. Their actions showed how much they were hypocrites, willing to condemn others but not judge themselves.

The Law was given to show our sin [Rom 3:20](#), then we can claim God's Grace and forgiveness. Conviction comes before conversion.

v12- 20 The Light of the world.

This passage contains the second "I AM" statement "I am the Light of the world." Life in this world is very dependant upon light, the Jews thought of the sun as a symbol of God, the centre and source of life.

"God is light," [1 John 1:5](#), the presence of God's light shows man's wickedness.

If we believe (follow) we will have the light of the world and life. Those who do not believe walk in darkness. [John 3:15ff](#).

v13-16 There must have been other Pharisees than those with the woman, they now challenge Jesus, "You cannot be a witness for yourself by claiming to be the light of world," by making this statement they knew

He was claiming to be God. In a Jewish court a person is not allowed to be a witness to themselves. Jesus replied that He could be a witness for Himself as He knows and controls where He came from and where He is going, you are still judging as a man, though I do not judge people if I did my judgement is perfect for the Father helps with the Judgement.

v17-18 Your law calls for two people to act as witnesses [Deut 17:6](#) [Deut 19:15](#); [Num 35:30](#), I and my Father are two witnesses.

v19 The leaders still could not grasp what He was saying, "Where is your Father?" Jesus replied "You do not recognize who I am so you will not recognize my Father or know Him."

It is so sad that the so called experts of the Law did not know the originator of this Law, did not know His Word, His love or His Son Jesus The Christ. [John 5:38](#).

Only blind people cannot see the 'light.'

v20 The Father is still protecting His Son, 'His hours was not yet come.'

v21-30 *They still do not understand.*

Jesus had previously mentioned that He was to leave soon [John 7:33-34](#) but they had not understood. Once again He repeats the warning, he was soon to leave and they will not be able to follow. He told them that they were wasting their time arguing with Him when they should be trusting Him and learning what it is all about. "All that is going to happen is you will die in your sins." v24.

v25-27 "Who are you?" It is sad that these religious 'experts' should ask this question, they had seen Him at work, had seen plenty of evidence as to who He was, that's why he responded "I am who I say I am. I have given you all the proof you need." They could not even understand when He spoke about God the Father, their eye's were totally blind to the God they were supposed to be worshipping.

v28-29 Jesus now talks about His future, His own death, when He would be 'lifted up' on a cross. 'Lifted up' can have two meanings, 'to die on the cross, to suffer' or 'to be glorified and exalted.' Jesus said that this will show who He is. He also made two claims that God the Father was with Him and that He was doing what the Father wanted Him to do.

There was something about what He said that made many believe. Yet the following verses show that it may not be a full belief.

v31-47 *Free or not.*

v31,32 Jesus tells those who believe that they must continue in His

teaching, to continue in 'His Word,' then they will really be His disciples, know the truth and be free.

v33-34 Was it the new believers who misunderstood 'freedom,' because they were thinking of their physical and not their spiritual condition or were other Jews taking over?. "We are Abraham's descendants (physical) and have always been freemen." but Jesus was talking about spiritual freedom. If you are born of God then you will share God's nature [2 Peter 1:1-4](#). If Satan is your father, then you share his evil nature. Abraham's descendants were actually not free men at all. The Old Testament records show that for many times they were either captive or slaves of other nations, for example, Egypt, Assyria, Babylon, and right then the Romans.

v31,36 and also v38-43. Note that the 'freedom' comes from the Word of the Son.

v35 A servant does not become part of the family, they may live in the house but do not have the rights or future of a son of the family.

v37-40 The Jewish leaders, claimed freedom and be descendants from Abraham, but Jesus tells them that as they wanted to kill Him then they cannot be like Abraham who was a "Friend of God," they were rejecting the truth.

v41-47 The behaviour of the religious leaders showed that their father was in fact Satan, they rejected the truth v40, did not love God, v42, could not understand the words of Jesus, v43,47. They may have been getting at what they believed was the birth of Jesus "We are not born of fornication."

Satan was a liar and murderer from the beginning, it was his lies that made Adam and Eve disobey God and was now blinding the Jewish leaders to the truth.

v48-59 Personal attacks.

v48 The Jews now turned to personal insults, to be called a 'Samaritan' was a big insult, and further say "he was demon controlled" added to this insult.

v49 Jesus chooses to ignore the racial insult. "I am here to honour the Father." Often religion becomes an 'admiration group' for one person, seeking the praise of men only, Jesus aim was to give glory to His father. Christ must be the centre of all faith, "if a man keep My saying, he shall never see death." What an invitation to these people who were so

insulting to Him. He had said this before yet still they could not understand or accept the words.

v52-54 "Abraham and all the prophets are dead, are you greater than these?" By claiming that He had power over death Jesus was claiming to be God, making this claim they consider blasphemy and worthy of death, Jesus did not claim honour for Himself, it was being given by His Father. They should have been full of joy to know that He had this power over death, but they rejected Him and His Father, their religious behaviour did not even give honour to the Father.

v55-59 They accused Jesus of being a liar but He was keeping God's commandments, it was them, who did not know the Father, who were the liars.

v56 Abraham was not given a special vision but he was involved in God's plan, the miraculous birth of Isaac. He saw 'Calvary' when he offered Isaac and God provided the lamb as a substitute for the sacrifice(Gen 22). Abraham was happy to see the day.

v57 "How can you have seen Abraham when you are not even 50 years old?" Jesus reply is another 'I AM,' the title the Jews knew was God's. "Blasphemy" was on their lips as they reached for stones to stone Him, but they could not find Him.

Who is your Father? Whose child are you? God or Satan? your choice means life or death.

Chapter 9

v1-12 The man blind from birth.

Jesus performed miracles to help others but He usually used the event to show that He was the Messiah and gave a message of spiritual nature. Jesus uses this miracle as the basis on spiritual blindness.

This event links with the previous chapter where Jesus said "I am the light of the world."

v1-3 The question by the disciples was based upon the belief that all illness and bodily suffering was as a result of sin. Whether by the parents, based upon (Ex 20:5) or the man himself, some Jews believed in a pre-existence of the soul. They wanted to discuss why and how this man was blind, they had no feeling for his suffering. All physical problems are as a result of our fall in Adam, his disobedience brought death and pain into the world. Jesus dismissed any special wrong on the part of the

parents or man. Neither are we told that God deliberately made the man blind. Only God knows why babies are born with handicaps and only God can turn these into good and bring glory to His name.

v4,5 Jesus calls the disciple to action, idle speculation, guessing the reason for and event was to end as time for His work was limited. He was linking His work with them.

v6-7 Jesus method of healing the man was unusual, it was not necessary for the cure as He healed blindness just by touching the eyes, there must be another reason. The scripture does not record that the man actually asked to be healed, was Jesus asking him to prove he trusted Jesus by having to do something in faith to be healed?

The use of the Pool of Siloam for washing has an interesting connection, the name 'Siloam' means the 'one sent' which makes a connection that Jesus was the 'sent one.'

v8-12 This man and parents appeared to have been well know by the people, they noticed that he was able to see. Was this really the blind beggar? How was he made able to see? Who did it?

v13-16 The Pharisees now became involved. Jesus had done this healing on the Sabbath so now the Pharisees are asking an additional question, if this man was of God how can he break the Sabbath laws? If He is not from God how did he heal the man?

First the neighbours then the Pharisees were asking the man, it looks as if they were all interested but actually it gave them a problem and they were all trying to get rid of the evidence, they were afraid to admit the truth.

v17-23 They continue their questioning of the 'blind' man. "What do you know about this man who opened your eyes?" "He is a prophet" was the answer. Still they did not accept that this man was blind, "Fetch the parents." "Is this your son?" "Yes, he was blind but we do not know how he was healed, he's old enough, you ask him." The parents were frightened of the leaders because the leaders had told everyone that if anyone said "it was the Messiah" they would be thrown out of the synagogue, and so would be considered a 'sinner' and unable to worship. The Pharisees were responsible for the Jewish faith, they had every right to check that this was a miracle, blindness due to illness or injury can self heal, if he had been born blind then it was a miracle. There was an even more serious problem, it all happened on the Sabbath. A Jew was

not allowed to do any work on a Sabbath, mixing the clay and putting the clay on the eyes of the man and healing him would be considered 'work' and meant that the law had been broken three times. Their basis for judgement was that no one who breaks the Sabbath laws could be from God. Instead of praising God they were hunting Jesus.

v24-33 The man is called back, "This time he is put under an oath." "Give God the praise!" is kind of oath in a Jewish court. But the 'judges' by saying "We know that this man is a sinner." were biasing any witnesses. The beggar was not prepared to be put off, he had experienced the miracle. For the fourth time he gets the same questions. He was very brave to ask them if they wanted to become the disciples of Jesus v27. Unable to destroy the evidence they turn to revile(call him names) the beggar. "We are disciples of Moses, God's man, you are a disciple of this unknown 'sinner.'" The leaders knew all about Moses but Jesus worried them, "where did he come from?"

The beggar gave the religious 'experts' a lesson. "You called him a sinner, yet he opened my eyes. If this man was not from God how could he heal me?"

v34 The leaders did not like to be told they are wrong, so after calling the man more names he is thrown out of the synagogue, he became an "outcast, 'a sinner'."

v35-41 Jesus The Son of God.

The man appears to have gained his sight but lost his place of worship. Jesus comes looking for him. He had never seen Jesus only heard His voice. Jesus identifies himself as the Son of God, the man knew that it was through God he had been healed, the man believes in Him and worships Jesus. The beggar heard, saw, believed and was saved.

Some Pharisees were obviously following Jesus, watching what He did and listening to His words, trying to catch Him out. Verse 39 must have hit something in their conscious because they asked "Are we blind also?" Jesus replied "You think you know everything, your pride, your self-righteousness, you think you know all truth. But your understanding is wrong, your interpretation of the scriptures is false, you think you understand and see everything, but in fact you are blind." "If you had been blind, you would have been better off, you would have an excuse for not knowing, but you claim that you 'see' and so you are guilty." Jesus had performed many miracles before them, they had seen the beg-

gar healed, but they choose to ignore the evidence.

The only people who cannot see Jesus as the 'Light of the World' are those who are blind to the evidence.

Chapter 10

This chapter is focusing on sheep, sheepfolds and the shepherds. This was a common image to the people of New Testament times, but it is also common in today's world. The image is developed to show the church, the church leaders and the members. [Acts 20:28ff](#). The image of a shepherd and sheep is found throughout the Bible. This image helps man to understand his relationship with God.

This chapter contains the 3rd, 4th & 5th "I AM" statements. [John 6:35](#); [John 8:12](#); [John 10:9](#); [John 10:11](#); [John 10:36](#).

In this chapter Jesus describes Himself in three ways.

1) v1-10 *I Am The Door*.

This chapter is a continuation of chapter 9 where we read of Jesus healing the beggar and then the beggar being 'excommunicated' (thrown out of the synagogue).

The Jews looked upon their leaders and prophets as 'shepherds' with Israel being the 'sheep.'

Jesus starts with what was a familiar arrangement to the Jew, the sheepfold was usually an enclosure made of rocks, an area surrounded by a wall of rocks and stones with an opening for the door. The shepherd would lay across the door to stop the sheep leaving and protecting the sheep from the danger of wild animals or thieves entering. A thief could only enter by climbing over the walls but the sheep would not recognise a thief as they only recognise the shepherd and only respond to his voice, they do not recognise the voices of a false shepherd or thieves. Sometimes the sheepfold may be protecting a number of flocks but each flock would recognise their own shepherd and follow him out to the place to feed when he called.

v6 The leaders did not understand what Jesus was talking about. Jesus was saying that they were the thieves or false shepherds (hirelings) and did not care for the sheep, instead they mistreated them like the beggar in chapter 9 (note v8 'are thieves and robbers' makes it clear that he was talking about the present religious leaders not the previous prophets).

2) v11-21 *I Am The Good Shepherd*.

Jesus now changes the picture to show how He fits, "I am the door of the sheepfold. I am the true shepherd." This door allows those who seek the Messiah to hear His voice and recognise it as their shepherd, then follow and leave this sheepfold of Judaism for the pastures and food of the True Shepherd.

This Shepherd not only leads them out of the old sheepfold but becomes the 'Door' into a new flock and sheepfold. Jesus is the Door of Salvation, He did this by laying down His life for His sheep, v11,17,18.

v10 'the thief' may be referring to Satan, 'the thief' wants to steal and destroy, the True Shepherd wants to give life.

The Good Shepherd dies for His sheep [John 10:11-13](#). Previously the sheep had died as sacrifices for the people now the Shepherd dies as a substitute (in place of) for the 'sheep.'

The Good Shepherd knows His sheep [John 10:14-15](#), by name, fears and needs, v10.

The Good Shepherd brings other sheep into the His flock and fold [John 10:16](#). The 'fold' is those who are seeking the Messiah in the Jews. The Gentiles are the other 'sheep' Jesus is talking about, outside the covenants of Israel [Eph 2:11ff](#). At first He looked for the lost of Israel, at Pentecost the people who turned to believe were Jewish [Acts 2:5ff](#), but Peter took the Gospel to the Gentiles at God's instruction. [Acts 10-11](#). Later Paul took the message to the Roman world.

The Good Shepherd takes His life again [John 10:17-18](#). On the cross He was able to cry "It is Finished" His death followed by the resurrection, the work was completed. "To take His life again" was saying "I am God," the power was given by God v18, this caused a split v19.

v20,21 Again "He does it through the Devil" was one side, "The Devil cannot heal" the other.

3) v22-42 *I am the Son of God*.

About 2 months has passed since the previous verses 1-21. The Feast of the Dedication, or 'the feast of lights' takes place in December, it is a reminder of the rededication of the temple by Judas Maccabaeus in 164 B.C. after it had been desecrated (violated, to break into the sacred place or object) by the Romans.

The Jewish leaders had surrounded Jesus and were challenging Him to say who He was. "Are you the Messiah?"

v10-38 Jesus response was to remind them of what he had said, done

and taught. But He went further by telling them why they did not believe Him before or now. They were not His 'sheep.' v27 The 'sheep' of Jesus recognise Him and who He is, He gives them eternal life because of their faith and protection for eternity v28. A promise made by God v29

A person who hears the message of salvation does not know about 'divine election.' From a human point of view we become His sheep because we believe, from God's point of view we believe because we are His sheep, a difficult fact to understand. [Eph 1:4ff](#).

v30 Jesus gives them the plain answer that the leaders asked for, "I and My Father are one." This does not show that the Father and Son are identical persons, just that they are one in essence (The important features are the same.) To say "I am God" was blasphemy to the Jews, the penalty was death by stoning.

v32,33 "Which good deed do you stone me for?" Jesus asks, "None but for blasphemy." the leaders replied. They had asked for His identity proof and he had given it, but they did not believe.

Jesus uses [Psalms 82:6](#) to stop their actions. In this Psalm we see a picture of a court, God has brought together the judges of the earth, He warns them that one day they will be judged. The word used for 'judge' *elohim* can be translated as 'god' or 'judge.' If God called human judges 'gods' then they cannot stone Him for applying that title to Himself.

v37-38 Jesus invites them to believe in Him just because of His miracles, by believing the miracles they would be able to find the Father. They would not accept the truth.

They tried to arrest Him again but He escapes again and goes to Bethabara [John 1:28](#) on the other side of the Jordan.

The people still came to Him at this place "and many believed" because of what John the Baptist had said about Jesus.

Chapter 11

In this chapter we find a record of a very important miracle of Jesus, it was not the last miracle before the cross but it was to have a very great affect on his followers and enemies.

Jesus had raised others from the dead but Lazarus had been dead and buried in a tomb for four days. It was a miracle the Jewish leaders could not deny or avoid.

In this chapter we see that Christ has the ultimate power, if Jesus could not control death then everything else he did was a waste of time. [1 Cor 15:19](#). Death is our last enemy [1 Cor 15:26](#) but this miracle shows that Jesus has all power over mans enemy death.

Three groups of people are affected by this event.

v1-16 *The Disciples*.

Jesus was at Bethabara, about 20 miles from Bethany [John 10:40](#) when the messenger came from Bethany of the sickness of Lazarus. If The messenger had travelled quickly he could have just made that journey in one day. Jesus now does a strange thing, He waits a further 2 days so that by the time Jesus and the disciple arrived at Bethany Lazarus had been dead for four days.

v4 Was this a message Jesus gave to the messenger to take to Mary & Martha? If this was the case by the time he arrived back at Bethany Lazarus would have been dead. "Sickness not unto death" must have hit Mary and Martha hard when they had just buried Lazarus. Jesus was telling them to trust Him no matter what had happened.

The disciples must have been very confused by the actions of Jesus, He loved Lazarus but did not go to his help, He deliberately delayed. Why had He not healed Lazarus from the distance, He had done this before with the noble man's son [John 4:43-54](#).

Jesus was working to God's plan. The fact that God was prepared to sacrifice His beloved Son on the cross because of His love for us shows that love and suffering do go together in God's plan. God's plan for each of us may involve periods of sadness and the problems of life.

Mary and Martha's message had not told Jesus what to do, just "we need your help" They knew that it would be dangerous for Jesus to return to Judea, they were perhaps praying for Him to just 'speak the word' from Bethabara. The message Jesus sent "Trust me, I am the Son of God, it is for The glory of God." was telling them to live by faith and not by sight.

Why did Jesus delay? He was following a divine timetable, this miracle was going to show who He was to all the people. Jesus also knew that this miracle would cause the Jewish leadership to seek to destroy Him even more.

v9-13 Jesus calms the disciples fears, "we are working to the Fathers timetable, He will protect us all." But the disciples did not understand

the schedule or that Lazarus was ‘a sleep,’ to them a sign of getting better.

v14 The Bible often refers to death for a believer as ‘sleep’ [Acts 7:60](#); [1 Cor 15:51-55](#); [1 Thess 4:13-18](#)

v15 This event is to increase your faith.

v16 Thomas, was a man full of doubts [John 20:24-28](#) but this verse shows that he was willing to risk his own life for Jesus.

Jesus was not only concerned about His disciples faith but also the two sisters.

v17-40 *The Sisters.*

Mary and Martha were very different in their personalities, Martha was the one who was always working, while Mary was the one who enjoyed thinking and listening.

It was Martha who ran to meet Jesus, but both sisters had the same thoughts, "If only you had been here," v21 and v32. A feeling of disappointment but also their faith could be seen, that Jesus could have done it ‘IF.’

Martha was quick to show her faith. v22. Jesus was quick to respond to this with a promise of her brothers rising from death, v23. Jesus was thinking of the present, Martha was thinking of the future resurrection on the Day of Judgement.

The reply of Jesus is the 5th "I AM" statements. It is here we see a wonderful promise of a future, a promise of resurrection. [2 Tim 1:10](#). If you believe, you have a future. Jesus confirms that one day believers would be raised from the dead, v25 [Rom 6:4,5](#); [Gal 2:20](#); [1 Thess 4:13-18](#) v27 Martha believes in Jesus and uses 3 titles for Jesus; Lord, Messiah(Christ); The Son of God; to prove it.

v28 Martha goes and calls Mary secretly, the house may have been full of Jewish leaders and she was protecting Jesus. But they misunderstood her actions when she left to meet Jesus v31. They must have had a surprise when she meet Jesus and fell at His feet.

As Jesus saw the sadness and weeping for Lazarus He "groaned within and was troubled," He could see the terrible effect on man of sin in the world. The fear of death for each one.

v34 Jesus knew that Lazarus had died yet asked where he was buried, Jesus never used His divine powers when His human abilities were able to do the task.

v35 Shows the humanity of Jesus, a love for Lazarus and his sisters was showing, but He may also have been thinking that Lazarus was in heaven, away from all the problems and pain of life and He was about to bring Lazarus back to this world's situation.

v37 Did they think that Jesus could not have done anything to help Lazarus, were His tears of sadness and regret? No one expected a miracle.

v38 they reach the cave being used as a grave, "Open the cave." Martha's faith fails at this point, "his body is starting to rot away by now." Jesus reminds her of His promise v40.

v41-57 *The Spectators*.

v41 Jesus prayed, He thanks the Father for hearing his prayer, what prayer? Perhaps when He first knew about Lazarus as the Father revealed His plan, but now the prayer of Jesus is for the benefit of the unbelieving spectators.

v43-44 Jesus calls Lazarus to rise from the dead, Lazarus appears still bound in the grave clothes, must have been difficult to walk bound up like that, perhaps God gave him a helping hand?

The 'living witness' of the miracle touched many hearts and God brought many to believe in His Son.

v46 "But some went their way to the Pharisees" These people saw Jesus prove that He had the power of God in Him, He was the Messiah, but they did not believe.

v47-52 The chief priest and council ([Sanhedrin](#)) were called to a meeting to discuss the situation. They were worried about their position not who Jesus was. Caiaphas makes a divine statement without realizing it, "it is expedient for us that one man should die for the people."

v53 From that day the official decision was that Jesus must die. [Matt 12:14](#); [Luke 19:47](#). The Leaders thought that they had everything in control, but they did not realize that they were all part of God's plan. [Act 2:23](#).

v54-57 Jesus now withdraws Himself from public view to Ephraim. While the crowds gather for the Passover in Jerusalem, the leaders were hunting for Jesus everywhere in Jerusalem.

Chapter 12

This chapter starts with Jesus spending time with His friends Mary, Martha and Lazarus [Luke 10:38-42](#) and ends with many followers

searching their hearts on what to believe.

Jesus knew that the Jewish leaders were seeking to arrest and kill Him, but He still returns to Bethany, which was only 2 miles from Jerusalem, the location of most of His enemies.

Once again we see the different personalities of Mary and Martha, they were having supper, Martha was serving, Mary was worshipping Jesus. This account of Mary anointing her Lord is also found in [Matt 26:6-13](#) and [Mark 14:3-9](#). The event in [Luke 7:36-50](#) is not the same as it took place in the house of Simon the Pharisee in Galilee.

If you combine the three accounts you find that Mary anointed both the head and feet of Jesus, it was an act of pure love for her Lord. She had sat at His feet and taken in all He had said so perhaps she had realized that He was about to suffer death. She knew what she was doing, it was an act of worship in public, personal and sacrificial as it would have taken a years wages for a normal worker to purchase the ointment. Her act of worship made the house and surrounding full of fragrance, but also her act of worship has spread throughout the world since then. [Matt 26:13](#); [Mark 14:9](#).

After anointing His head she humbled herself to do the task of the slave and wash His feet. She must have undone her hair (not done by Jewish women in public) to wipe the feet, laying her glory at His feet [1 Cor 11:15](#).

v4-6 Criticism of her actions soon appears, Judas was first to complain, but not for the reason he gave, he was a thief and wanted the money.

[Matt 26:8](#) tells us that the other disciples were also critical. The disciples did not realize that Judas was a devil [John 13:2](#) and thought it was a good point to make about the poor. v7,8 Jesus tells them that she is preparing the way for His burial, the poor are always here, I am not. It is possible that the comments of Jesus during this event caused Judas to start having doubts about his position, in [Matt 26:14](#) we find that after this event Judas makes contact with the Jewish leaders and starts to arrange for the betrayal of Jesus.

We must not forget Martha during this event, she is continuing to prepare and serve the meal for Jesus, her action are just as important as Mary's worship. She is *working* in the background so that the other events can happen. Lazarus is also important, he does not speak but his presence attracts the people to see him, he is the *witness* of the power of

Christ. The three people join together to bring the people to hear the words of the Lord.

Their presence also was causing the leaders a problem, especially the risen Lazarus, he was a walking miracle and proof that Jesus was something special, Jesus said that "Ye are of your father the devil" [John 8:44](#), they would probably like to kill Lazarus as well as Jesus.

v12-19 *The Passover Pilgrims.*

The next day we see the only "public display" Jesus allowed while on earth, as prophesied by [Zechariah 9:9](#) ('Zion' is another name for Jerusalem). The result was the Jewish leaders were even more stirred up, they thought that Jesus may have won the day. They thought Jesus would do something special during the Passover, but actually Jesus was about 'to force' the Sanhedrin into acting, the Lamb was ready for the sacrifice, v23.

All 4 Gospels record this event, [Matt 21:1-11](#); [Mark 11:1-10](#); [Luke 19:28ff](#) there are three types of people involved, the Passover visitors, v12,18, the local people who had been involved with the resurrection of Lazarus v17 and the religious leaders v19. Was this when Jesus was to make the first steps to establish Himself as King?

Jesus was openly telling the people that He was the King Of Israel, the promised Messiah. What did the people think? they spread their garments, wave palm branches as a symbol of peace and victory. (See [Rev 7:9](#)) but even while they did this Jesus is weeping [Luke 19:37-44](#), He knew what was the future for this city and nation, war, destruction, the people scattered throughout the world, persecution, gas chambers. The people had seen their God and were about to reject Him, the next time they see Him as the King will be [Rev 19:11ff](#), it was all part of God's plan [Luke 24:25ff](#).

v20-36 *The Gentiles.*

The original text shows that the Greeks were regular visitors to the feast, they may be following, or seeking the truth in the Jewish faith. They appeared to have repeatedly asked Philip if they can see Jesus, Philip tells Andrew and together they tell Jesus. We are not told if Jesus did see these people but He left an important message.

Jesus did not say that He was about to be crucified, but to be glorified, v23. The image that a seed has to 'die' to produce the fruit, shows there can be not fruitful life without the old life dying, we must give ourselves

to Jesus to 'plant and grow' [Gal 2:20](#).

v27-30 Jesus has many things on His mind, He is about to die a terrible death on the cross in place of mankind, He had a choice, "Father save me" or "let it happen as planned and bring glory to the Father." The Father responds, some must have heard the words and perhaps understood what was said, others said it "just thundered." The voice came for the people to realize and understand that when Jesus prayed, the Father answered.

v31-33 Jesus now openly talks about the next few hours, the cross and what it meant, Satan would be defeated, punishment for man's sins would have been taken. The "lifted up" showed that He would die on the cross but it also shows that this act will also bring glory to Him. By this act all people, Jew and Gentile will be drawn to Him, they then have to make a choice, accept or reject. [John 3:14-17](#).

v34-43 *The Son Of Man*.

"The Son Of Man" was a title for the Messiah but the people could not understand that the Messiah had to die, they thought that the Messiah was to live for ever.

It was the hour of fulfilling all the prophecies, Jesus told them that you have seen my miracles, heard my words, the 'Light' has been shining on you to see the way to go. Do not let the light go out as you will be in darkness and get lost.

They had seen and heard but just as Isaiah had prophesied [Is 6:8-10](#) they did not believe.

v42 But some did believe, including a few in the Sanhedrin, but because of the power and threats of the Pharisees did not openly admit it. They loved the position and praise given by man and did not want to be rejected.

v44-49 *Believe in Me*

Jesus is now coming to the end of His public ministry, He sends the last messages to the people, "BELIEVE IN ME," I came with a message from the Father for you, you can have everlasting life if only you would believe. But the nation would not believe.

Jesus now withdraws Himself from public, His hour has come.

Chapter 13

[Luke 22:7-13](#) tells us that Jesus sent Peter and John to prepare the upper room for the feast and fellowship Jesus had planned with His disciples

before His crucifixion.

[Luke 22:7](#) shows that the feast was in preparation for the Passover feast, yet [John 18:28](#) shows that the Passover was yet to occur after the trial of Jesus. We therefore have to assume that the meal taken in the upper room was not the Passover.

The Jews did not normally sit on chairs round a table, they would sit and lay on the floor round a short legged table, this explains v25, John was leaning on Jesus as they lay on the floor.

The opening verses 1-3 shows the spiritual importance of the events soon to happen, His love for His people. The work of the devil through Judas Iscariot. "His hour had come." Here we see the controlling power of God the Father over every event, the final event, why He had been born, the reason for the whole life of Jesus, was approaching. Soon He would be returning to the Father.

v4 The action of washing the feet was often done when the guests arrived at a feast, this would usually be done by a slave. "Supper being ended" v2 can be translated as "during the supper," this would make slightly better sense with the rest of the passage.

The washing of the feet was clearly a sign to the disciples, as explained in v12-15, it was a totally unexpected act by Jesus and showed humility, knowing who He was and soon to return to the Father, Jesus was still willing to lower Himself for such a low job. The material for the washing of the guests feet would have been obtained earlier [Luke 22:10ff](#), one of the disciples could have done the job but they were too proud. It is worth noting that just a little later they were arguing about who was the greatest. [Luke 22:24](#).

When Jesus came to Peter he would not let the Messiah wash his feet like a servant, he felt unfit for Jesus to wash his feet. The reply of Jesus was more than a 'slaves' response, Jesus gave an answer which was not about the evening but the future, it was a sign that without washing they could not be part of Him, to be apart from Christ was far worse than the humiliation for Peter, hence Peter wants everything clean for his Lord. The whole event had a spiritual meaning. The washing of sin away by the death of Christ makes us suitable to stand before God, this is also symbolized in the Christian water baptism, an act done once only. Further 'cleaning' of failures by the Christian do not need the 'washing again' v10. [1 John 1:9](#).

v10,11 "And ye are clean, but not all." Jesus knew all their hearts and of Judas Iscariot's plans.

v12 Jesus had shown the spiritual side of His action, now he points out the human side, 'a service to others.' v15. Note that it is an **example** not a commandment, this rules out the idea that 'foot-washing' should be an act of worship, it is a matter of hospitality, caring for your visitors. [1 Tim 5:10](#).

v18-30 *Jesus announces His betrayal.*

It now becomes impossible for Jesus to keep quiet about the coming acts of Judas, He reveals that one of them was about to betray Him. This caused much concern amongst the disciples, Peter, obviously some distance from Jesus round the table, asks John, who happens to be laying next to Jesus, to ask Jesus who it was who was to betray Him. Judas had played his part very well, no one had any idea of what he had in his mind. Judas must have been laying close to Jesus for Jesus exposes Judas by the action of giving the 'sop' (normally a piece of bread given in 'favour' to a person during a meal). Satan now takes full control of Judas.

In great wisdom Jesus has informed Judas that He knew all about his plans, but now He needed to remove Judas from the room so that He could proceed with His teaching. None of the other disciples seem to have understood what was happening and thought Jesus had sent Judas out to buy something.

It is worth noting that Jesus must have also washed the feet of Judas earlier. Scripture had written about this event [Psalm 41:9](#).

v30 'And it was night.' symbolic of Satan's powers of darkness soon to take over.

13:31 - 16:33 *The Upper Room teaching.*

v31-35 Jesus tells of His soon departure, "Now is the Son of Man glorified, and God is glorified in Him.," with Judas gone to complete his task the stage is set for the Glory of the Son and His Father. The death of Jesus would be the fulfilment of the Father's plans. As a result of this plan, in the resurrection, the glorifying of Jesus and the pouring out of the Holy Spirit on mankind, God the Father would also be glorified. v32 v33,36 "Little children" a sign of love and a goodbye. The disciples and possibly the Jews might try to seek Jesus physically after the coming events, but they will not find Him.

v34,35 A new commandment, "that ye love one another," Love for those who belong to Christ, a love for all His followers in the world, an international love, how? "as I have loved you," that sets the level of love, Jesus loved us to the cross.

v36-38 *Peter the Leader.*

Peter does not accept the separation from Jesus, "Peter, you cannot follow me now but you will in the future." Peter was prepared to give his life for his Lord, but this loyalty, this faithfulness was soon to be tested, and fail three times.

Chapter 14

This chapter tries to prepare the disciples for the departure of Jesus, the rejection and betrayal of Judas and the failure of Peter and the other disciples. It concerns the final return of Christ, the future home of the followers.

v1-2 The disciples were troubled, Jesus had showed that Peter would fail Him, if Peter failed what chance had they? Jesus told them to Believe in the Father and in Him. The future reward is great for God has prepared a place, Jesus said My Fathers House, though the Temple of Jerusalem was large and had many rooms, Jesus is referring to the Fathers heavenly home. There are many mansions (homes, places to live in.) for you. "if it was not so I would have told you," The Father has provided for His children more than we need.

v3 Jesus is going to prepare the way, He will open the door to the Father for you (when He dies on the cross). "Come again" could mean His resurrection, the death of a believer or the second coming. (compare the death of Stephen and Jesus waiting for him. [Act 7:55-60](#)).

v4,5 "You know the way" Thomas's questions showed that they still had not understood the spiritual truth, they still did not know where Jesus was going so could not know the way.

v6,7 Jesus gives a spiritual answer, "I am the only way to the Father, my way is the true way." You know me, through me you have seen the Father. If you know Jesus then you will know the Father.

v8 Philip was expecting a physical appearance of the Father, a direct vision of Him. (See [Ex 33:18-23](#)).

v9-11 Jesus tells Philip and the other disciples off, "Have I been with you for so long?," time was getting short to when He was to complete

the plan and still they did not know Him. "Have you not been listening to me? Not seen what I have done? " They had seen wonders and miracles showing His great power, His healing, His bringing people back to life who were dead. Yet it appears that they still had not recognized who He was and His true nature. This power can only come from God, It is God who is doing the miracles, God is in Jesus, Jesus must be God.

v12-31 *Jesus encourages His disciples.*

v12 The words Jesus now speaks were not just to the disciples but to all who were to believe, you and I.

"Greater Works" Not only are the works of Jesus to be a pattern (copied) for the disciples but they are to do even greater works. The "Works" must be under the control and plan of God, part of His God given mission. Greater works must also show the wider contacts the disciples were to have, the book of Acts shows this happening. The whole point is that the Father must be glorified by the "works."

v15 We must link faith and love together in obedience, "My Commandments" is referring to all the teaching of Jesus, this is a very large improvement on the obedience of the Jews to the Mosaic Laws.

v16 Is linked to the promise of keeping His commandments, 'The Comforter' is the coming Holy Spirit, who was to be part of the believer to give all the help needed to live the life in Christ, not just to come upon a person to carry out the Will of God as had happened up to this point.

v17 Jesus puts importance upon the special characteristics (abilities, powers) of the coming Comforter, "The Spirit of Truth" must be very important for the believer. The non believer cannot see or feel the presence of the Holy Spirit, but those who are the children of God through Jesus will not only know about Him but He will live with you and live in you.

v18-20 Jesus tells the disciples that He will never leave them, even though the world may not be able to see Him. "Yet a little while" points to the resurrection (coming back to life) of Jesus when the disciple would see Jesus differently.

v21 For us to love the Lord and keeping His commandments must always go together, The Father and Jesus will love us because of this.

v22-24 This raises a problem for Judas(not Iscariot). Why not the whole world? The answer Jesus gives makes love motive the centre, for wherever believers look for the Father, then Jesus and the Father will make

there home with them. But many will not desire this situation and reject Jesus and His words. These are not my promises, they are the Fathers. v25-26 Jesus again mentions His soon departure but also reminds them that the Comforter, the Holy Spirit will soon come and will teach and remind the disciple of all the teaching of Jesus.

v27-29 Jesus now speaks of the peace He will give, a peace which the world cannot give. "What ever happens do not be frightened when what I have talked about to you happens."

Be very happy, rejoice when I go to my Father for He controls all things and when all this happens you will believe. Jesus was about to be glorified, His future position would be greater than now.

v30,31 The ruler of the world is coming, yet Satan has no power over Jesus. Jesus is following the Fathers orders in love for His Father. They now leave the upper room, which means that the teaching in the following chapter must have taken place as they walked to Kidron.

Chapter 15

v1 The passage does not show where Jesus was when He gave this teaching, [John 14:31](#) that they had left the upper room heading for the Mount of Olives. They may have been passing a vine tree and Jesus came out with another of the "I AM" statements. "I am the vine" must be linked to the Old Testament thought of Israel being the Vine of God, a vine which did not bring 'good fruit.' [Is 5:1-7](#). "I am the true vine." shows that there may be counterfeits (copies), "My Father is the husbandman (gardener)" showing who owns the vine and thus showing that He is the real 'Vine of Israel.'

v2 The reason for a vine is to produce good fruit, to achieve this the gardener must remove the bad parts or parts which produce no fruit and encourage the good branches to grow stronger and fruit more. Judas was a 'bad' branch, the other disciples were each 'prunes' and produce 'great fruit' starting at Pentecost [Acts 2:1ff](#).

v3 Jesus appears to consider that the 'pruning' has already been complete, "Now you are clean" through the teaching of Jesus.

v4 "Abide in Me, and I in you." The branch cannot exist unless it is connected to the tree and receives the food through the sap, even a small crack can reduce the flow.

v5 Jesus identifies the parts of the 'vine' and its dependence

(connection) on the 'true vine.'

v6 explains v2, the 'branches'(man) cut out are those not abiding in Jesus, they suffer 'pruning' and being destroyed. The vine is only used by man to produce fruit, it has no other use apart from being burnt.

v7 Jesus now brings out the advantages of being part of the "Vine of God," answered prayer for those who obey God's Will.

v8 The production of fruit is not just the reason for all this care but that God may be glorified, proving that we are His disciples.

v9 The way the Father loves Jesus is the way Jesus loves us, when He comes into us He brings His love with Him.

v10 The enjoyment of this love is dependant, a requirement, a condition that we keep His commandments, just as Jesus obeyed all the commandments of the Father, right to the cross.

v11 A Christians joy, a life of love will give joy. Christ first had joy as He followed the Fathers will. We can possess that joy as we commit ourselves to Him.

Love one another.

v12,13 A commandment to love others as Jesus loves us. A love which meant He sacrificed (gave) His life for us. [1 John 3:16](#). Such a level of love in us can only be possible with His love flowing in us.

v14,15 Friendship and obedience must go together when it comes to us and Christ. This would at first appear to make us servants, but servants do not have the knowledge of the Masters will and thoughts. Even the thoughts of the Father have been passed onto us. However this does not mean we understand all the information available. [Gal 4:1-7](#).

v16 The disciples were special but they had an important task in front of them, to spread the message, Christ had chosen them for this task, not them chosen Him. Note that the 'fruit would remain,' so many had started following Jesus during His earthly ministry but then turned away.

v17,18 Again the command to love each other for it will not come from the 'world,' those separated from God, they hated Jesus and will soon be hating the disciples and followers of Jesus. [Gal 4:29](#). Compare [Gal 4:8ff](#).

v19 The people of the world like to be with their own type and interest. For those who have received salvation though Jesus are not of their world, they cannot understand and hate comes.

Chapter 16

John starts this chapter by reminding the readers why he wrote this letter, that the world was beginning to hate the Christian, they must prepare for this but not lose their faith.

v2 To be put out of the synagogue for a Jew was very serious, separation from the Jewish family. "the time cometh that whosoever killeth you will think that he doeth God service." Saul of Tarsus [Acts 26:9-11](#); [Gal 1:13](#); [Phil 3:6](#) is an example of this in New Testament Times, but it is even more obvious in today's world.

v3 These people do not know about Christ and that He is the Son of God, this does not make an excuse for their action.

v4 John reminds the readers of the promises of Jesus, "I will be with you" when these things happen. As He said this just before He went away this was very important.

v5,6 When Christ left the earth physically He would go back to be with the Father who had sent Him. This fact had not entered the minds of the disciples, they were still not able to take in of his soon departure, they were so sad and confused and so did not ask "Where are you going."

v7,8 The end of His ministry on earth and the departure of Jesus back to the Father was a disadvantage to the disciples way of thinking, but when Jesus left, the Father was able to let the Holy Spirit come to His children. This was to change the disciples from frightened men to powerful tools for the spread of the 'Good News.' The Holy Spirit was to convict the world of their wrong and sin. The work of the Spirit to bring people to the saving grace of God through Jesus. [Acts 2:37](#).

v9 The world was rejecting Christ at the time He was opening the door to the Father's grace. They were so blind to His ministry that they were even calling Jesus a sinner as they nailed Him to the cross.

v10 The proof that Jesus was not a sinner was that the Father received Jesus back in to glory [Rom 1:4](#); [Rom 4:25](#); [1 Tim 3:16](#).

v11 When Jesus was crucified those who did it said that there was no apparent interference from God, they felt this confirmed their judgement but in fact it was Satan who was being judged, Christ had claimed back the world for the Father and paid the price. Final Judgement is only a matter of time.

v12 Though Jesus had revealed many things to come He felt that the disciples would not yet be able to take any more at this time.

v13 The Spirit of Truth was to be sent after the death and resurrection of Jesus, The Holy Spirit would do the rest of the teaching. "He shall not speak from Himself" The Spirit will not try to initiate (start) the things He will teach, but like the Son, v15, will pass on the the information given to Him by God the Father. This means that all believers are being taught by the Father [1 Thess 4:9](#).

v14 Just as the life and actions of Christ were done to glorify the Father, so the Spirit will glorify Christ. Therefore any believers life or ministry, if it claims to be a spirit filled life, must always give glory to Christ.

v15 The truths taught by Jesus came from the Father and explained the thoughts and actions of the Father, so when the teaching is done by the Spirit it gives all the truth.

v16 Jesus turns back to preparing the disciple of His coming departure, "You will not be able to see me for a little while, but I'll come back." 'A little while' appears often in the next verses. They will not be able to see Him while He is buried, but then resurrection and they will see Him again, but He will be different.

v17,18 The disciples still could not understand what He was saying, they were too scared to openly ask Jesus so were asking each other what He meant.

v19,20 Jesus can see and knows of their problems, He offers extra information but it may have been even more confusing to them for He said that they would be sad and weeping for a little, while the world would rejoice. [Rev 11:10](#). But the thing which brought them sadness would soon turn to joy as they saw the cross as salvation.

v21 Jesus give a human example, the woman in labour has great pain but forgets this at the joy of the birth of the child. Is there any meaning when Jesus says 'a man is born' not a child as Christ was to be the first born from the dead. [Col 1:18](#).

v22 The joy you will have will never be taken away from you, just as the disciples had even when Jesus went up to heaven [Luke 24:51-53](#).

v23,24 "In that day," Jesus was referring to the time after He returns to the Father. It appears that during the 40 days He spent with the disciples after His resurrection, they just did not ask questions, but the Father was still to be available afterwards through prayer in His Name.

v25 Jesus had realized that they were not able to understand what was about to happen so he had used proverbs (example stories) or sayings

but things were about to change, after the return of Jesus to the Father the disciples and those seeking would be taught clearly by the Spirit.

v26,27 Prayer would be offered in the Name of Jesus, but not in the sense that Jesus would be acting as way of overcoming a 'wall' before the Father, but the Father loves His children and is prepared to allow direct contact because they had loved and believed His Son.

v28-30 The plan of God the Father and ministry of Jesus is simply stated, from God to earth, now back to the Father was about to happen. "We understand that" is the response of the disciples. The disciples thought that they now have some special knowledge, they do not need to ask anyone for they understood and believed that Jesus was from God the Father.

v31,32 But Jesus tells them that their belief is not that strong, in a little time your belief will fail you and you will run away and leave me alone. But I will not be alone as the Father will be with me.

v32 Jesus has been telling them about the coming events so that they will understand and be peaceful. "You are about to go through a time of trial, but do not worry I have already won, the world cannot win." The coming victory of Christ would give them the peace that they needed.

Chapter 17

This chapter contains a wonderful and great prayer of Jesus to the Father. Jesus includes himself in the prayer but the main reason for it was His concern for His present and future followers.

Jesus used regularly the title 'Father' for God in this prayer. "The hour is come" the event is not explained but it is obviously known between the Father and Son. This 'Hour' was to result in glorification of the Son and as a result glory for the Father. Jesus whole aim was to give glory to the Father.

v2 As the Father is glorified, so the Son will be lifted up, and given power and authority over all things. [Matt 28:18](#) This is to include eternal life as a result of His coming work on the cross. This applies to "All those the Father has given to the Son."

v3 We find a description of what eternal life is in this verse, knowing the true God and His Son. [1 John 5:20](#). The Jews knew much about God but did not know Him. The true knowledge of God brings eternal life, this is the Gospel. Knowing God means that we can understand His

ways and personality, and His plan of salvation from sin.

The title "Jesus Christ" is not often used in the Gospel's but is in common use in the various letters.

v4 Jesus had finished the work given to Him by the Father, to show the sin of man, to show the Father and His plan of salvation for this sin.

Though Jesus was yet to die on the cross The Father would make sure it happened as He was in control.

v5 Having glorified the Father Jesus now seeks glory back with the Father, as it was before the creation of the world.

v6-8 are still looking at the work of Jesus on the earth, making the Father known on earth especially to the disciples. These men were the Father's gift to Jesus. They still were not able to understand all yet but were soon to understand and grow. "They have kept your word," they have accepted who Jesus was, that He had been sent by the Father and soon to understand the reason for His being on the earth.

"You sent Me," a regular claim by Jesus in this chapter and others.

v3,8,18,21,23,25 Other examples [John 11:42](#); [John 12:44](#); [John 12:45](#); [Luke 10:16](#); [Luke 9:48](#); [Matt 10:40](#).

v9 Jesus is praying for His followers who were His special people, not the world, the disciples and others were the 'tools' who would take the Gospel to the world. Compare [Luke 23:34](#). "I am glorified in them." The world had rejected Jesus but in all the unbelief these men and women had trusted Jesus and were prepared to serve Him.

v11 Already Jesus assumes He has departed from the earth and is asking the Father to protect them, [1 John 5:18](#) and in doing so make them 'one' in the Father. The early church showed this [Acts 1:14](#); [Acts 2:1](#) [Acts 2:44](#).

v12 Jesus kept His disciples through the name of the Father, His authority. Judas, "the son of perdition," meaning the 'one lost' was different, Judas had never really belonged to Jesus. [John 13:10,11](#).

v13 we find the real reason for the prayer - that the disciple may be full of joy, especially during the next few days. Jesus asks that the disciples have His joy. When we think in what He was about to go through Jesus is still full of joy.

v14 The world now hates these followers because they have the Word of God, they are now strangers in this world.

v15 For Jesus to ask the Father to protect His followers by taking them

out of the world would have destroyed the whole plan of salvation. They needed to be here to act as witnesses and spread the message, but they did need protection from the evil of the world, otherwise their witness could have become un pure. Jesus used the words "the evil" which suggests this protection was from the direct action of Satan. [Matt 6:13](#); [1 Peter 5:8](#).

v16 Just like Jesus those saved and changed by the blood of Christ, the followers of Christ, are not part of the spiritual world and its evil, we just physically exist here on earth.

v17 "Sanctify" means to 'set apart' for God and holy purposes. The holy will of God is revealed by the truth in the Word of God. In His Word we find how we can fulfil His desires for each of us.

v18 What a wonderful task and privilege to enjoy, to be sent into the world by Christ just as He was sent by the Father.

v19 Jesus did not need to make himself holy, but He did need to be sanctified, set apart, for His task on earth, so to did the disciples need this through accepting the truth.

v20,21 Jesus now reaches out in prayer for all those who were to believe because of the disciples witness. He prays for unity, one together, the Body of Christ, the church must be one in faith, just as the Father and Son are one. This oneness will make the world seek the faith in Christ. It is so sad that this 'oneness' does not seem that obvious.

v22 This points to the final heavenly position of the Church, the Body of Christ, as part of His commission given by the Father the Church now has that commission and will finally join Him in Glory.

v23 "To be made perfect in one," not by the action of humans but by the Godhead to those who belong to Christ. This is all part of the love the Father has for the Son.

v24 The final request Jesus makes of the Father. Jesus must have been praying as if His work on earth was finished, "to be with me where I am." What a future to look forward to, see our Saviour in all His glory.

v25 The world is not able to be part of this future because of the purity and righteousness of God, "O Righteous Father," the world cannot know Him, only those who have come to Him through His Son. Jesus has told us of this wonderful loving Father.

v26 To tell the world of Christ must also show this love, for God is love, Jesus now asks that the love which the Father has for Him will now be in those who, in faith, have taken Jesus as their Saviour.

Chapter 18

v1-14 The Betrayal.

We must note that Jesus was completely in control of the situation, He was waiting to be arrested, this actually makes the treachery of Judas not really necessary, but it makes man think that they are in control of the situation.

John does not mention the prayer of agony, [Matt 26:36-46](#); [Mark 14:32-42](#); [Luke 22:39-46](#) We do not know why but John knew about it v11.

Following the prayer, Jesus and the disciples cross the brook Kidron, the word 'brook' means a stream which flows in the winter only. They are heading for a garden on the eastern side, Gethsemane.

v2 It appears that Jesus and the disciples had often come to this place so Judas knew where to find Him. [Luke 21:37](#).

v3 Judas is given a 'band' (speira Greek) which means a Roman cohort, normally 600 men, but may not have been at full strength. They probably came from Castle Antonia [Acts 21:31ff](#). The 'officers' were the temple police who worked for the Jewish rulers [Acts 5:20-27](#).

v4-9 (See also [Matt 26:46-54](#)) Nothing takes our Lord by surprise, "knowing all things," Jesus makes the first move, it was Him who now approaches Judas and the soldiers. The question "Whom seek ye?" puts the temple officers on the defensive, they are forced to admit to what they are there for, "Jesus of Nazareth." They obviously had not recognized Him so were taken aback when He admitted to them that He was the one they were hunting for. A normal person realizing they were being hunted for would probably try to hide their identity.

"I am He." This is more than identification as in John 9:9 or it can suggest the majestic title used of God, "I AM;" John 8:58.

v8,9 As the officials only asked for Jesus personally then He could insist that the disciples were not arrested as well, so fulfilling the previous prayer request [John 17:12](#); or His prophecy [John 6:39](#).

v10,11 Considering Peter's promise of loyalty in [John 13:37](#) Peter's reaction to the events is not unexpected. Why did Peter have a sword? The sword was a sign of the future stress and problems [Luke 22:36-38](#); [Mark 14:47,48](#) but it was not required at this point in time, so Jesus tells Peter to put it away, Jesus was here to be arrested and tried. John gives us the name of the injured man as Malchus a slave of the high priest, Jesus

heals the ear. [Luke 22:50,51](#).

v12-14 *The Arrest* The soldiers and the Jewish officers tie Jesus up and take him to the High Priest.

At the time Caiaphas was the High Priest, Annas had been the previous High Priest and had several sons who were also to be high priests later.

[Luke 3:2](#); [Acts 4:6](#).

v15-27 *Jesus on Trial*.

v15,16 still trying to honour his promise Peter follows to the High Priest house, the other disciple is probably John and seems to have the right to enter the building.

v17 The woman who was at the door must have realized that Peter was connected to Jesus if she knew John, but Peter denies it.

v18 Peter finds himself by the fire with the servants, but John interrupts his story to report what was happening to Jesus.

v19,20 It must have been Annas who was asking the questions as the [Sanhedrin](#) had not yet been called, Annas was trying to get information for the future trial. Jesus had taught in the open, the priests had heard all He had said, nothing could be taken as plotting against the authorities.

v21 "Why ask me," was Annas doing something illegal by trying to get Jesus to admit to plotting by His own testimony.

v22,23 The officer strikes Jesus, apparently thinking Jesus had no respect for the High Priest. But Jesus points out the injustice of their actions, they had no defense and had to now send Jesus to Caiaphas.

v25-27 See also [Luke 22:55-60](#); [Matt 26:69-75](#) The story now returns to Peter where we find that he is again being challenged, even being recognized as the one who had cut off the ear the High Priests servant, Peter continues to deny that he knew Jesus, even swearing at the questioner. It is at this point the cock crows and Peter remembers the prediction (prophecy) of Jesus [John 13:38](#) and departs a broken man.

Before Caiaphas and Pilate.

We are not given any real information on what happened in the house of Caiaphas apart from [Matt 27:1](#); [Luke 22:63-71](#) John appears to assumed that the readers would have known of the Jewish leadership's method of deliberation.

From the house of Caiaphas they took Jesus to Pilate, the Jew's did not have the power to punish with death under the Roman occupation v31 so they needed to persuade Pilate to issue the necessary judgement.

v28 "The Hall of Judgement" the headquarters of the Roman governor, to a Jew this was a pagan's house and would have stopped them being 'ceremonial clean' this close to the Passover. They were more concerned with ritual cleanness than justice.

v29-31 So Pilate has to go out to the Jewish leaders. It appears that the Sanhedrin had not prepared any legal proof of the accusation against Jesus, they had expected Pilate to accept their word. Pilate was satisfied that the very simple charge that they had brought against Jesus was not one he needed to get involved in, "Take him and judge him according to your law." The Jews wanted Pilate to carry out the judgement and kill Jesus, the removal of the death penalty reminded the Jews that they were very much subject to the Roman law.

v32 Jesus had prophesied that He would be crucified [Matt 20:18,19](#), the Jewish method of punishment was by stoning, so He had to be punished under Roman law.

v33-38 Pilate takes the matter into his own hands, getting involved with the judgement. He returns to Jesus who had obviously been taken into the Judgement hall. From Pilate's questioning the Sanhedrin must have charged Jesus with claiming to be the 'King of the Jews.' A claim which was different to what they found Him guilty of earlier. [Luke 22:70-71](#), a charge of blasphemy, claiming to be God.

v33 "Are you a king then?," Pilate has a problem, if Jesus is a king of another kingdom it could have political problems for him, if Jesus claimed to be King of the Jews then there already was a 'king of the Jews,' King Herod, appointed by Rome.

v34,35 Before Jesus could answer this question he needed to know if the question was really from Pilate himself or was he asking it for the high priest, the Sanhedrin, or had he already had talks with them about the arrest of Jesus. Pilate was careful not to admit as to whether he had had anything to do with the earlier arrest by the Jews, putting the responsibility upon the Jews.

The reply of Jesus is that His kingdom is not from this world, not of human origin, He is not of this Satanic world system, which is based upon pride, personal desires and war. If His kingdom had been of this world then His servants would be fighting. Jesus was showing the difference from His real kingdom, there was no danger to the Roman empire.

Pilate was puzzled, here was a man who claimed to be a king but had

not appearance of a king, yet the prisoners tell him that those who know the truth will recognize Him as a King.

Pilate can see no danger in this man, so ends the interview with the remark "What is truth?"

v38 Having found that there was no danger for Rome he tells the Jews that their charge is wrong, "I find in him no fault at all."

However, Pilate has realized that the Jews were out for the blood of this man and thought he had a way of getting round the situation. It was a custom that at Passover the Roman Governor would release a prisoner. Pilate thought that Jesus was very popular with the people so he offers a very nasty robber, Barabbas or Jesus.

The people rejected the Son of God instead wanted evil. [Acts 3:14](#); [Luke 23:17-19](#); [Mark 15:12-14](#).

Chapter 19

For order of events at [crucifixion](#).

v1 At Pilate's orders Jesus is [scourged](#). This was an attempt by the governor to satisfy the Jews, that they may take pity on Him after a Roman scourging and not want His life.

A Roman scourging meant that the prisoner would be whipped, across the back mainly, a number of times by a multi rope whip, often made of strips of leather, each of the thin ropes having a number of stones or pieces of bone fixed along its length. This would damage the skin considerably as the rope struck the person's body.

Jesus had prophesied this treatment in [Matt 20:19](#). See also [Is 53:5](#).

v2 "A crown of thorns," the soldiers were making fun of Jesus, dressing Him up as a king.

v4,5 Pilate returns to the [Sanhedrin](#) outside, he was preparing the way to reveal what he had done to Jesus, "I am bringing out the one who you say claims to be your king." He was trying to make them pity this man, or was it scorn, total lack of respect for Jesus. "I find no fault in him," as an 'innocent' man why had he been punished by a scourging?

v6 The chief priests had no pity, they did not want this man or His teaching, they wanted his death in a most painful and humiliating way, "Crucify him!" Pilate's reply "You take him and kill Him, I find no reason to do it." was trying to put the responsibility back on the Jews. Pilate would not give the permission to crucify Jesus.

v7 "We have a law," Our law requires the death of the prisoner, he claimed to be the Son of God. Jesus had been accused of blasphemy [John 5:18](#); [Mark 14:62-64](#).

v8 John reports that Pilate was 'more afraid,' perhaps Pilate was beginning to realize that there may be something supernatural about this man, this was added to by his wife's dream [Matt 27:19](#).

v9 Pilate was realizing that there may be more to this man than he has assumed so returns to ask Jesus some more questions. "Where did you come from?" not the place you live but your origin he was asking. Jesus remains silent, Pilate's did not have the spiritual understanding to accept the truth. [John 18:38](#).

v10 The silence of the prisoner must have made Pilate angry, "Do you know who I am? I can do what I like to you."

v11 This produced a response but not what was expected, "Pilate your power is very limited, you can only do what God allows you to do." The wrong behaviour of the Jews, especially Caiaphas is wrong because you are given your power by God. It was Caiaphas job to know about and teach about God and His desires, but he and the other Jewish leaders had chosen to ignore the signs and desires of God.

v12 This discussion resulted in Pilate doing his best to get the release of Jesus. The Jews realizing that they were about to be defeated changed their method of attack by putting Pilate in danger politically, they were threatening to take the case to Caesar. The reigning emperor was Tiberius, he would have not look well on one who was claiming to be king without Roman authority, that would be treason. This would also put Pilate in danger for mis-rule.

v13 Pilate has to finally make a decision. "Gabbatha" probably means 'a raised platform' and was probably part of Castle Antonia, Northwest of the Temple area.

v14,15 It is about midday, the Passover lambs are being prepared for sacrifice. Like wise the Lamb of God. Pilate offers the Jews their king, they reject Jesus completely, adding that their king was Caesar, the priests had also rejected their relationship with God. They rejected God, who is guilty of blasphemy now?

v16 Pilate authorized the crucifixion.

v17-42 The Crucifixion and Burial.

v17 John indicates that Jesus carried the cross all the way to Golgotha

(Calvary in Latin), the other Gospels tell us that Simon of Cyrene carried the cross for part of the journey. Jesus started out carrying the cross but was unable to carry it due to His scourging etc. [Matt 27:32](#); [Mark 15:21](#); [Luke 23:26](#) It also means that a man had to carry the punishment cross for the Lamb of God to die on.

v18 Jesus is in the middle, a place of importance even in death.

v19-21 Pilate had put a sign at the top of the cross in three languages which showed who Jesus was, [Matt 27:37](#); [Mark 15:26](#); [Luke 23:38](#). Pilate was letting the world know that here was hanging Israel's King who they had rejected. This did not go down too well with the chief priests, they wanted it change from a true fact to a claim, but Pilate refused to change the words.

v23,24 There were four Roman soldiers involved with the crucifixion, it was normal for them to take any clothes as a prize, the coat was more expensive and they did not want to spoil it by cutting so they gambled for it. Thus fulfilling Scripture [Ps 22:18](#).

v25 four woman, three named Mary, and Salome, the mother of John is not named. They have taken up position near the cross where Jesus sees His mother and John. As the elder child it was His responsibility to take care of the parents so He asks John the beloved disciple, to look after her. "His own home" suggests He may have lived in Jerusalem and this would explain that he was known and was able to enter with Peter into the High Priests house earlier. [John 18:15,16](#).

v28,29 The final stages are now approaching, He was about to make the greatest speech in the world so asked for a drink to wet His mouth. The vinegar was probably wine which had turned to vinegar during fermentation.

v30 "It is finished." was not a cry of failure but a cry of joy, the task His Father had given Him to pay the price for sin had been achieved, the work was finished and complete. Jesus gives up His spirit to His Father. v31,32 The Sabbath day starts at sunset of the previous day and this was approaching. The Law required the removal of victims from the cross on the day of death [Deut 21:22,23](#). To ignore this at The Passover would be a serious Sabbath error. The breaking of the legs made it difficult for the victim to breath and so bring death quickly.

v33 Jesus was already dead so they did not break His legs but just to make sure pushed a spear into the side of Jesus. The flow of blood and

water occurs for a period after death.

v35 John puts importance on this incident for he bears witness to the fact, it proves that Jesus had died but also signified the blood for cleansing of sin and water for the new life in the Spirit. [1 John 5:6-8](#).

v36,37 [Psalms 34:20](#); [Zech 12:10](#)

v38-40 Two secret disciples show their courage at this time, Joseph of Arimathea [Mark 15:43](#) obtains permission to remove Jesus from the cross then Nicodemus comes with spices and linen to prepare the body for burial.

The sepulcher belonged to Joseph of Arimathea, [Matt 27:60](#) and was close by. They quickly put the body in it, they had to hurry as the day was nearly over. They obviously planned to return after the Passover Sabbath to complete the burial preparations.

Chapter 20

The Sabbath day passes in silence in Jerusalem. The body of Christ remains in stillness in the tomb. The final test of who He is was about to be proved [Matt 16:21](#) - the Resurrection. Was He Jesus of Nazareth the carpenter's son, or the Messiah, the Son of God. [Matt 27:62-66](#) tells us that the priests mounted a guard on the tomb to prevent people stealing the body and claiming a resurrection.

v1 "The first day of the week" The day after the Sabbath, or the third day after the crucifixion. The Sunday.

Several women came to the tomb that morning, [Matt 28:1](#) but John only mentions and tells the story for Mary Magdalene. V2 shows that she was not alone "we know not where they have laid Him!"

The women had gone to the tomb to make the anointing of the body more permanent. [Mark 16:1](#).

"the stone taken away," access to the tomb would have been difficult for the women with the stone in place, with the stone gone there was the question of the body being missing.

v2-4 Mary still treats Peter as the leader, even though he had denied Jesus. Peter and John, "the beloved disciple" run to the tomb.

v5-7 John arrives first and looks in, only seeing the empty grave clothes. Peter, with his usual boldness, goes straight into the tomb, he sees the linen clothes which had been wrapped round the body laying out as if the body had just disappeared from inside them, not in an heap as you

would expect if the body had been carried off, in addition the head napkin was carefully folded separately.

v8 John enters looks round and believes. No comment is made as to whether Peter understands or not.

v9 The disciples had not apparently received any instruction from Jesus on His coming resurrection. They had heard Him prophecy of resurrection [Mark 9:10](#) but did not understand.

v10 The disciples then seemed to just return to their homes.

v11,12 Mary remains outside the tomb crying, for some reason she looks into the tomb again. She sees something that the disciples had not seen, two angels sitting where the head and feet of the body had been. In [Luke 24:22,23](#) we are told other women also saw the angels.

v13,14 Seeing angels would normally have made Mary excited but she was so sad, all she wanted to know was where the body of Jesus was. She did not see the man standing by her, she thought he was a gardener.

v15 Jesus speaks to her, still she does not recognize Him, 'find the body' was her only aim in life at that time.

v16,17 Suddenly she hears her name spoken in a familiar voice, she bursts out "Master" Suddenly her world had changed. She must have reached out to grasp the sacred body of Jesus, but Jesus stops her, there must have been something different about His body, it was now a glorified body, His relationship with Mary was changed. He referred to "My Father," a different relationship we have with the Father. Later Jesus does not stop the women touching Him [Matt 28:9](#) and even invites Thomas to touch Him [John 20:27](#).

v18 Jesus has a task for her, "go and tell My brethren(brothers)," the closeness of relationship with the Son of God and His followers is still there.

v19 The disciples were gathered together for their own safety, the Jewish leaders thought that they had destroyed the leader of this unwanted 'teacher' now destroy the followers. Jesus warned of this [Matt 16:24](#); [John 15:20](#).

Jesus suddenly appears in the room, the text indicates that Jesus did not come in through the door, He had the power to de materialize his body. [Luke 24:33ff](#).

"Peace be unto you," to remove the fear that the disciples must have felt. [Luke 24:37-43](#) Next He had to prove who He was by showing the nail

wounds in His hands and feet. How happy they were.

v21 He now prepares them for the task they are to take on. The plan of God the Father moves on.

v22 Jesus gives them power to carry out the tasks, the full giving of the Holy Spirit will not occur until Pentecost. At this time they needed the necessary equipment and power for the task until Pentecost.

v23 Christ gives authority to the disciples.

v24,25 John mentions that Thomas was not present, but does not say why he was not with the disciples. Jesus had not made any remarks about Thomas not being present so we do not know why, perhaps he just wanted peace in his sadness. When Thomas returned later the disciples were full of Jesus appearing among them. Thomas demands that not only does he want to see the wounds he wants to touch them before he will believe.

v26 A week later, the disciples are locked away as before but this time with Thomas. Again Jesus just appears, the same greeting of Peace is given. Jesus obviously knows what Thomas had said, He tells him to satisfy himself by putting his finger in the wounds.

v28 Thomas does not need to do this, his doubts are gone, he makes a declaration of his faith "My Lord and my God!" he knows that he is in the presence of God.

v29 The sight of Jesus was enough to satisfy Thomas and for him to believe, but Jesus now speaks of those who will not have this opportunity to physically see Him. Jesus gives a blessing on these millions of people who will believe just by the Word. [1 Peter 1:8](#).

v30,31 John give the reason for his writing of the Gospel, he points out that he has only recorded a few of the signs and wonders Jesus did. Sufficient evidence is given to allow a person to know that Jesus is the Christ, the Son of God and belief in Him will give eternal life.

Because these verses seem an end to the Gospel some Bible experts wonder if the final section we call chapter 21 was written by John later or even not written by John, but there is no indication of this.

Chapter 21

The resurrection appearances move away from Jerusalem to Galilee, The sea of Tiberius is another name for the Sea of Galilee [John 6:1](#).

v2 The disciples seemed to have kept together after the appearances of

Jesus.

v3 Peter obviously could not just sit around "I am going fishing." was his response to inactivity. As a lifetime fisherman the sight of his boat and the Sea of Galilee may have brought back memories of his past life. The language Peter used does not suggest a return to the life as a fisherman.

They fished all night but caught nothing. It is an interesting fact that these experts were not able to catch any fish, but it does allow the hand of Jesus to help.

v4,5 Jesus is standing on the shore but they do not recognize Him. His question, "Children, have you any meat?" puts pressure on the disciples admitting to failure.

v6 This person, who the disciples did not recognize, tells them to fish on the right side of the boat, just a few feet, the width of the boat away from where they had been fishing all night. The boat did not move, the same net but, same skilled fisher men, but now the nets were full, all because of the words of Jesus.

v7,8 The event immediately brought John to realize that Jesus was the man. When Peter hears this he jumps in to the sea to swim to Jesus. (This has happened to Peter before [Luke 5:1-11](#)). Peter obviously did not feel that his going fishing was wrong. He felt that he should be properly dressed to meet the Lord. The other disciples bring the boat to the shore,(two hundred cubits, about 100 yards) dragging the net full of fish with them.

v9 The Son of God still remembers the physical requirements of His disciples who had been working all night, breakfast awaits.

v10 Jesus tells them to bring the fish they had caught, to see the catch when following the Lord's instruction.

v11 "A hundred and fifty three," it must have been a very large catch for John to comment on it and the fact that the net was not damaged. A damaged net would have lost some of the catch. A Christ directed service will not be lost.

v12,13 The Son of God asked for His workers to relax and join Him for breakfast, the disciples have just had a fresh demonstration of who He was. He even appears to have done the serving of the food.

The rest of the chapter only concerns John and Peter.

Peter has already been forgiven for his failure [Luke 24:34](#) but now Jesus

prepares him for the coming days ahead. Jesus goes through three different areas but each based upon Peter's relationship and commitment to Jesus.

v15 "do you love Me more than these?." was the first question. The love for Christ is more important than the love for other people. "more than these?" indicates that the other disciples must have been close. Peter had previously said that he would remain loyal more than any one else [Mark 14:29](#); [John 13:37](#), but failed. Peter replies that he loves Jesus, "Feed My lambs." Jesus tells Peter that he is being trusted with the young Christians.

v16 Jesus asks again "Peter, do you love me?" A different task is given, "Feed My sheep." *Be my shepherd for my sheep.*

v17 Jesus asks a third time, Peter must have been very concerned as to why the questions, may be it had something to do with his three denials. Up to now Jesus had used the word for love *agape* a love not expecting love in return, while Peter has used the word for love of *phileo*; a word for affection, not so committed as the other. Jesus now uses *phileo*; Peter knows that Jesus can read his mind and responds "you know I love you" "Feed My sheep." To Jesus His sheep are precious, He gave His life for them, Peter needs full love to be the earthly pastor.

v18,19 Jesus predicts some future events in Peter's life, this task was going to be costly to Peter. In the early years of Peter's ministry he had great freedom but when he was old he lost this freedom, "stretch forth thy hands," is thought to signify crucifixion. Early church history confirms that Peter died in a similar way to his Lord.

v19 "Follow Me." Peter has been told to have a faithful walk in the Lord, even as Jesus did to the cross.

v20 John had obviously followed closely during this commitment of Peter. Peter now notices John and asks 'what is the future for this man?'

v22 Jesus' answer was a rebuke (telling off) for Peter, 'John's future is not your concern, just do God's will for your life.'

v23 The early church had taken this remark by Jesus indicated that John would not die, but John points out the "If" which says that a person's life is all up to Jesus and what happens, it is no concern of others.

v24 John now confirms that he was the disciple v20, who had heard all of the talk between Jesus and Peter. He also confirms that all he had written he had witnessed and it was the truth, he refers to "we" but we

do not know who were the other witnesses.

v25 John repeats what he had said in [John 20:30,31](#). Again we are reminded that our Gospel records do not give a full account of the life of Jesus while on earth.