

Annotated Analysis of

JOHN

"BELIEVING IN JESUS CHRIST, THE SON OF GOD"

³⁰Therefore many other signs Jesus also performed in the presence of the disciples, which are not written in this book; ³¹but these have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.
John 20:30-31

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Published by James T. Bartsch, April, 2013
Updated May 30, 2024

Published by WordExplain.com
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"BELIEVING IN JESUS CHRIST, THE SON OF GOD"

Therefore many other signs Jesus also performed in the presence of the disciples, which are not written in this book; but these have been written so that you may believe ¹ that Jesus is the Christ, the Son of God; and that believing you may have life in His name.

John 20:30-31

A 1 THE REACTIONS TO JESUS CHRIST, THE SON OF GOD 1 - 12

B 1 The Period of General Belief 1 - 4

C 1 The Witness of the Apostle John 1:1-18

D 1 The nature of the Word 1:1-5

E 1 His eternal Deity 1:1-2

G 1 The Word's existence **in the beginning** : {1} In the beginning ² was ³ the Word, ⁴ 1:1a

G 2 The Word's existence **with God**: and the Word was with God,

¹ Key verse (John 20:31) - believe: The verb "believe" occurs 98 times in John, appearing in every chapter except 15 and 18. Clearly it is the key word, and the anticipated response to the evidence of Jesus Christ as the Son of God!

² 1:1 - In the beginning: "Beginning" translates the Greek word *archê* (746). [Some commentators](#) opine that the "beginning" in John's Gospel antedates the "beginning" of Genesis. That is possible, but not necessary. The term "beginning" denotes a beginning of something. Why couldn't it be the same beginning as that of which Moses wrote? I think the burden of proof rests on the shoulders of those who claim there are two different beginnings. I think John, like Moses, spoke here of the beginning of the creation of the physical universe of which man is an integral, if microscopic part.

³ 1:1 - was: The implication of the imperfect tense of the word "to be" (*eimi*) is that whenever the beginning was, the Word was already existing! The imperfect tense signifies ongoing action in past time. Literally, the phrase reads, "In the beginning the Word was being"

⁴ 1:1 - the Word: Clearly, "the Word" (*ho logos* - 3056) metaphorically refers to Jesus of Nazareth, who became "the Christ" (Messiah) when He was anointed by God with His Spirit immediately following His baptism (John 1:29-34; Matt. 3:13-17; Mark 1:9-11; Luke 3:21-22). Four times in this opening prologue John refers to Jesus as the Word (*logos*) - 1:1 = 3X; 1:14 = 1X. Why did John call Jesus "the Word" of God? Because Jesus is the very expression of God. He clearly manifests as well as describes who God is. When we spend time with another person, we begin to learn what that person is like by his speech. So Jesus clearly revealed who God is by His very existence and His activities and His speech here upon earth.

It is significant that in the Old Testament, Jesus often appeared as the Messenger of the LORD. In the New Testament Jesus appeared as the Message of God. For further study on Jesus as the Messenger of the LORD, see "The Angel of Yahweh" - <http://www.wordexplain.com/Angel%20of%20Yahweh.html> .

⁵ 1:1b

G 3 The Word's existence **as God**: and the Word was God. ⁶ 1:1c

G 4 The Word's existence in the beginning **with God**: {2} He was in the beginning with God. 1:2

E 2 His creativity 1:3

G 1 The Word's creation of all things: {3} All things came into being through Him, ⁷

G 2 The exclusion of anything existing apart from the Word: and apart from Him nothing came into being that has come into being.

E 3 His essence – life which enlightens 1:4-5

G 1 His possession of life: {4} In Him was life, 1:4

G 2 His life as being light for men: and the life was the Light of men. (1:4a) 1:4-5

H 1 His light as shining in the darkness: {5} The Light shines

⁵ 1:1 - the Word was with God: Again, John uses the imperfect tense of the verb “to be” (*eimi*). In the beginning, the Word “was being” with God. “With” translates *pros*. This carefully worded statement means distinctness. Without denying the unity of the Godhead (Deut. 6:4), John states distinctness within the Godhead. One God, but more than one Person. If you are “with” someone, you are not identical to that person. We Christians do not believe in multiple Gods. There is only One God, but He exists in three distinct persons – Father, Son, and Holy Spirit. God anointed His Son with the Holy Spirit, and when Jesus prayed (Matt. 26:39), He was not talking to Himself! “With” for practical purposes, here means “proximity” not “identity.”

⁶ 1:1 - and the Word was God: Literally, the word order of the Greek text is as follows: “and God was being the Word.” In English it sounds as if God, in the indefinite past, was in the process of being the Word. But that is not what John meant. First, both “God” and “the Word” appear in the nominative case. John placed “God” first because, according to Greek syntax, he wanted to emphasize the “Godness” of the “Word.” So He placed the word “God” first for emphasis. He dropped the article “the” from in front of “God” not to assert, as Jehovah’s Witnesses claim, that Jesus was merely “a god” and thus a created being; but rather to assert the quality of “Godness” that the Word was possessing already when the beginning began. So the Word partakes of the same essence as God. Yet the two are distinct persons, for John has already stated that “the Word was being with God.”

⁷ 1:4 - All things came into being through Him: The Bible affirms that God, through Christ, the Second Person of the Godhead, created everything that exists (Gen. 1:1-2:4; Exod. 20:11; John 1:3, 10; 1 Cor. 8:6; Col. 1:16; Heb. 1:2), and that He did so in six solar days. Biblical Creationism also believes in the reality of the [Global Flood](#) in the days of Noah that has left massive amounts of evidence all over the earth – billions of fossils, and sedimentary rock layers everywhere.

The theories of [Evolution](#) and of the [Big Bang](#) are hoaxes foisted upon the public by the scientific community, philosophers, educators, and politicians to avoid being accountable to the Creator. Both theories have insuperable logical and scientific difficulties. Attempts to marry Biblical Creationism with the Theories of the [Big Bang](#) and of [Evolution](#) and their gargantuan time scales, including an ancient earth of 4.5 billion years, simply reveal the existence of theologians and exegetes who have been seduced and cowed by atheistic secular humanists who presume a [uniformitarian](#) cosmology. So-called “Theistic Evolution” and the belief in an ancient earth are inconsistent with a straightforward reading of the text of Scripture. See the Glossary entry for [Theistic Evolution](#). See the off-site article, [“Young-Earth Creationist View Summarized and Defended.”](#)

in the darkness, 1:5a

H 2 The inability of the darkness to overpower the light: and the darkness did not comprehend it.⁸ 1:5b

D 2 The mission of John the Baptist – to bear witness to the light 1:6-8

E 1 The person of John 1:6

G 1 A man: {6} There came a man

G 2 Sent from God: sent from God,

G 3 Named John: whose name was John.

E 2 Purpose of John 1:7-8

G 1 His entry: as a witness: {7} He came as a witness, 1:7

G 2 His task: to bear witness concerning the light: to testify about the Light,

G 3 His mission: so that all might believe through him.

G 4 The disclaimer: {8} He was not the Light, 1:8

G 5 His arrival: to bear witness concerning the light: but he came to testify about the Light.

D 3 The effect of the light 1:9

E 1 The designation of the light – the true light: {9} There was the true Light

E 2 The means of enlightenment – coming into the world: which,

⁸ 1:5 - the darkness did not comprehend it: Though *katalambano* ([2638](#)) can mean to perceive or comprehend as well as to take down or overpower, the **primary** meaning here has to be **overpower** for two reasons: 1) the cognitive aspect of *katalambano* is attached to human beings, not darkness; 2) in the other associations of darkness with *katalambano* the word has the sense of an evil force overpowering someone or something. It is not impossible that a secondary sense of perceiving exists as well (a Divine play on words, if you will) as the context indicates in John 1:11, 12.

The significance may well be that Satan, the prince of darkness, was unable to conquer the light. Evil, wrought by evil angels and evil men, was unable to conquer Jesus. In a secondary sense, the world of men, living in darkness, for the most part did not perceive or receive the light.

Two statements about darkness worth noting:

John 12:35 So Jesus said to them, "For a little while longer the Light is among you. Walk while you have the Light, so that darkness will not overtake you; he who walks in the darkness does not know where he goes.

1 Thessalonians 5:4 But you, brethren, are not in darkness, that the day would overtake you like a thief;

coming into the world,⁹

E 3 The effect of the light – lighting every man: enlightens every man.

D 4 The reception of the Word 1:10-13

E 1 Rejection--by his creation 1:10-11

G 1 The ambivalence of the world 1:10

H 1 His existence in the world: {10} He was in the world,

H 2 His prior creation of the world: and the world was made through Him,

H 3 The world's ignorance of Him: and the world did not know Him.

G 2 The rejection of His people 1:11

H 1 His having come to His own things: {11} He came to His own, and those who were His own did not receive Him.

H 2 His rejection from His own people: and those who were His own did not receive Him.

E 2 Reception – by some, who became God's children 1:12-13

G 1 The reception of some: {12} But as many as received Him, 1:12

H 1 Their gift from Him – the authority to become children of God: to them He gave the right to become children of God,

H 2 The further description of those “receiving” Him – the ones believing in His name: even to those who believe in His name,

G 2 The description of their supernatural birth: {13} who were born, 1:13

H 1 Not of bloods: not of blood¹⁰

⁹ 1:9 - coming into the world: KJV translates this, "That was the true Light, which lighteth every man that cometh into the world." NIV = "The true light that gives light to every man was coming into the world." The latter meaning fits the syntax better and makes more sense. See David Brown, *JFB*, V, 347.

¹⁰ 1:13 - not of blood: Literally, “not of bloods.” Those who are born spiritually are not born of a succession of humans, but born of God.

H 2 Nor from the will of flesh: nor of the will of the flesh

H 3 Nor from the will of a male: nor of the will of man,

H 4 But from God were they born!: but of God.

D 5 The glorious incarnation of the Word 1:14

E 1 The Word became flesh: {14} And the Word became flesh,

E 2 He tented among us: and dwelt among us, ¹¹

E 3 We beheld His glory: and we saw His glory,

G 1 Glory as of an only begotten one from a father: glory as of the only begotten from the Father, ¹²

G 2 Glory full of grace and truth: full of grace and truth.

D 6 The function of the Word 1:15-18

E 1 To fulfill the Baptist's prophecy 1:15

G 1 The certainty of his witness: {15} John *testified ¹³ about Him

¹¹ 1:14 - and dwelt among us: It is incredible that the eternal Word, essentially God, should come tenting with us humans. Reaching out to us, He descended from His great celestial abode in the spiritual realm to go camping with us here on the earth!

This word “dwelt” is *skenoo*, 4637, and is used 5X, all by John. Those in Revelation refer either to those who tent in heaven (presumably humans living up away from their natural abode, the earth) or to God who determines to tent among us humans forever, sending the New Jerusalem out of heaven down to the earth (Revelation 21:3). Though *skenoo* reflects a temporary dwelling place, with God and Christ it does not reflect impermanence, but only differentness--God leaving His normal abode to come and live with us in an artificial (to Him) realm. When God decides to inconvenience Himself out of love for His created beings, He attaches Himself to a permanent residence in a foreign country!

¹² 1:14 - only begotten from the Father: The two words “only begotten” translate the single Greek word *monogenês* (3439). Contrary to what I have long-believed, this word does not apply only to Jesus and His relationship to God. It refers, for example, to a dead man who was the **only** son of his widowed mother ([Luke 7:12](#)). In [Luke 8:42](#) Jairus, the synagogue official, who had an **only** daughter about twelve years old who was dying. Having descended from the “Mount of Transfiguration,” Jesus was confronted with a man yelling, “Teacher, I beg you to look at my son, for he is my **only** boy ... ([Luke 9:38](#)). Literally, “for my **only begotten** he is.” In [Hebrews 11:17](#), Abraham was lauded for his faith in offering up Isaac, “...and he who had received the promises was offering up his **only begotten son**.” The other five uses in the NT all come from the hand of the apostle John, and all five refer to Jesus ([John 1:14, 18; 3:16, 18; 1 John 4:9](#)).

Here is a literal rendering of John 1:14: “And the word flesh became, and tented among us; and we beheld his glory – glory as of an only begotten from a father, full of grace and truth.” I think the point John makes here is this – a man who has only one child – a son – bestows great honor upon that son. That son is his pride and joy. That is the kind of honor God bestowed upon the Word. It should be noted that the Greek word father (*patêr*, 3962), bears no article (a, an, the). It is the quality of relationship that John describes here, not the fact that this only begotten son has a particular father.

¹³ 1:15 - testified: In a trial of Muslim extremists accused of bombing the World Trade Center in New York, a witness for the prosecution stunned the courtroom when he described a man in a yellow van that was supposedly used in the bombing. When asked to identify the suspect, he pointed to a seated juror! The witness had failed in his most

and cried out, saying,

G 2 His identification of Jesus: "This was He of whom I said,

G 3 The priority of Jesus: 'He who comes after me has a higher rank than I,

G 4 The prior existence of Jesus: for He existed before me."

E 2 To exhibit grace 1:16-17

G 1 Our reception of His fullness: {16} For of His fullness we have all received, 1:16a

G 2 Our reception of grace upon grace 1:16b-17

H 1 Our reception of His grace: and grace upon grace. 1:16b

H 2 The giving of the Law through Moses: {17} For the Law was given through Moses; 1:17a

H 3 The coming of grace and truth through Jesus Christ! grace and truth were realized through Jesus Christ. 1:17b

E 3 To reveal the Father 1:18

G 1 The invisibility of God from man's point of view: {18} No one has seen God at any time;

G 2 The declaration of God by

H 1 The only-begotten God: the only begotten God

H 2 The one being in the bosom of the Father: who is in the bosom of the Father,

H 3 He has explained Him: He has explained ¹⁴ *Him*.

C 2 The Witness of John the Baptist 1:19-34

D 1 His own identity 1:19-28

E 1 Not the Messiah 1:19-20

G 1 The source of the testimony: {19} This is the testimony of

fundamental task – to identify the suspect! John the Baptist was a superb and accurate witness in regard to Jesus, the Messiah.

¹⁴ 1:18 - explained: *Exegeomai* = to declare forth or to explain. Jesus, by His life and ministry here on earth, has accurately explained God to us humans.

John, 1:19a

G 2 The occasion of the testimony: when the Jews sent to him priests and Levites from Jerusalem to ask him, "Who are you?" 1:19b

G 3 The certainty of the testimony: {20} And he confessed and did not deny, but confessed, 1:20a

G 4 The essence of the testimony: "I am not the Christ." 1:20b

E 2 Not Elijah or that prophet 1:21

G 1 Their question about Elijah: {21} They asked him, "What then? Are you Elijah?" ¹⁵

G 2 John's denial: And he *said, "I am not."

G 3 Their question about "the Prophet": "Are you the Prophet?" ¹⁶

G 4 John's denial: And he answered, "No."

E 3 The prophesied way-preparer for the Lord 1:22-28

G 1 As prophesied by Isaiah 1:22-23

H 1 The persistent query of the representatives from the Jews 1:22

J 1 Their direct question: {22} Then they said to him, "Who are you,

J 2 Their motive: so that we may give an answer to those who sent us?

J 3 Their repeated question: What do you say about yourself?"

H 2 The response of John: {23} He said, "I am A VOICE OF ONE CRYING IN THE WILDERNESS, 'MAKE STRAIGHT THE WAY OF THE LORD,' as Isaiah the

¹⁵ 1:21 - Are you Elijah? This question was prompted by Yahweh's prediction in Malachi 4:5-6, {5} "Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the LORD. {6} "He will restore the hearts of the fathers to *their* children and the hearts of the children to their fathers, so that I will not come and smite the land with a curse." Many have speculated that Elijah will be one of the two witnesses testifying on God's behalf during the [Tribulation](#) (Rev. 11:1-14).

¹⁶ 1:21 - Are you the Prophet? This question was prompted by Moses' prediction of another prophet like himself whom Yahweh their God would raise up for them. Heeding that prophet's message would be of paramount importance. Disobedience would be summarily (even fatally) dealt with (Deut. 18:15-19). The prophet to which Moses referred was none other than the Messiah, Jesus of Nazareth.

prophet ¹⁷ said." 1:23

G 2 As baptizing 1:24-26a

H 1 The source of John's interrogators: {24} Now they had been sent from the Pharisees. 1:24

H 2 Their follow-up question – "Why was he baptizing?" {25} They asked him, and said to him, "Why then are you baptizing, 1:25

J 1 if you are not the Christ,

J 2 nor Elijah,

J 3 nor the Prophet?"

H 3 John's acknowledgment of his practice of baptizing: {26} John answered them saying, "I baptize in water, 1:26a

G 3 As unworthy of his superior 1:26b-28

H 1 His deference to his superior, unknown to them: *but* among you stands One whom you do not know. 1:26b

H 2 John's preceding Him: {27} "*It is* He who comes after me, 1:27a

H 3 John's graphic description of his own unworthiness in comparison to the One coming: the thong of whose sandal I am not worthy to untie." 1:27b

G 4 The location of the interrogation: {28} These things took place in [Bethany beyond the Jordan](#), where John was baptizing. 1:28

D 2 The identity of Jesus 1:29-34

E 1 The pre-existent sin-bearer 1:29-31

G 1 The dramatic testimony of John 1:29

H 1 The occasion of the testimony: {29} The next day he *saw Jesus coming to him

H 2 The stunning content of the testimony: and *said, "Behold, the Lamb of God who takes away the sin of the

¹⁷ 1:23 - Isaiah the prophet: The reference is to Isaiah 4:3-5, in particular, to v. 3. The initial portion of the verses there refers primarily to the First Advent of the Messiah; the latter portion to His Second Advent.

world!¹⁸

G 2 John's identification of Jesus as the One of whom he had been speaking: {30} "This is He on behalf of whom I said, 'After me comes a Man who has a higher rank than I, for He existed before me.' 1:30

G 3 John's prior ignorance of Jesus' identity: {31} "I did not recognize Him, 1:31a

G 4 The goal of his baptism – to assist in manifesting Jesus to Israel: but so that He might be manifested to Israel, I came baptizing in water." 1:31b

E 2 The anointed Messiah 1:32-33a

G 1 John's testimony of having witnessed Jesus' anointing as Israel's Messiah: {32} John testified saying, "I have seen the Spirit descending as a dove out of heaven, and He remained upon Him."¹⁹ 1:32

G 2 John's initial unawareness of Jesus' destiny: {33} "I did not recognize Him, 1:33a

G 3 The source of John's information about Jesus: but He who sent me to baptize in water said to me, 1:33b

G 4 The phenomenon of the Holy Spirit's descent: 'He upon whom you see the Spirit descending and remaining upon Him, 1:33c

E 3 The Baptizer with the Spirit: this is the One who baptizes in the Holy Spirit.' 1:33d

D 3 His testimony that Jesus is the Son of God: {34} "I myself have seen, and

¹⁸ 1:29 - who takes away the sin of the world: Here is clear testimony from the prophet John that Jesus' death would be of sufficient value to pay for all the sins of all the people of the world of all time. This mitigates against Calvin's doctrine of "[Limited Atonement](#)," that Christ died only for the sins of the elect. Christ died for the sins of all. But Christ's death actually benefits only those who believe in Jesus (John 3:16, 36).

¹⁹ 1:32 - He remained on Him: The Holy Spirit's descent from the Father to remain upon the Son marks the beginning of Jesus' anointment with the Spirit. In other words, this is the precise point at which the eternal Logos of God became the Ultimate Messiah, or Christ of God. "Christ" and "Messiah" are human terms. They identify God's selection of a human to be His chosen "Anointed One." "Anointed" to be what? There are three offices that are anointed – that of Prophet, that of Priest, and that of King. When Jesus served here upon earth, His ministry was primarily that of Prophet. His present ministry up in heaven is primarily that of Priest (after the order of Melchizedek, as the writer of Hebrews so eloquently testifies). His future ministry when He returns to the earth will be that of King. God has, indeed anointed Jesus with His Spirit, as all the Gospel writers testify (Matt. 3:16-17; Mark 1:10; Luke 3:22; John 1:32). No man has yet anointed Jesus with olive oil. That, I believe, will await His return to earth and the abject repentance of His people (Zech. 12:10-13:1).

have testified that this is the Son of God." ²⁰ 1:34

C 3 Jesus' Acquisition of Disciples 1:35-51

D 1 From John the Baptist 1:35-41

E 1 The investigation of John and Andrew 1:35-40

- G 1 The situation of John and two disciples: {35} Again the next day John was standing with two of his disciples, ²¹ 1:35
- G 2 His pronouncement about Jesus: {36} and he looked at Jesus as He walked, and *said, "Behold, the Lamb of God!" 1:36
- G 3 The response of the two disciples: {37} The two disciples heard him speak, and they followed Jesus. ²² 1:37
- G 4 The question of Jesus: {38} And Jesus turned and saw them following, and *said to them, "What do you seek?" 1:38a
- G 5 The disciples' question in reply: They said to Him, "Rabbi (which translated means Teacher), where are You staying?" 1:38b
- G 6 Jesus' tantalizing response: {39} He *said to them, "Come, and you will see." 1:39a
- G 7 The action of the disciples 1:39b
- H 1 Their following Jesus: So they came and saw where He was staying;

²⁰ 1:34 - this is the Son of God: In what sense is Jesus the Son of God? It can be argued that in this passage, at least, Jesus is the Son of God because He is the Son of David. God had promised David centuries earlier that He would have a "Father-Son" relationship with David's descendants (2 Sam. 7:14). This relationship was further predicted in Psalm 2:7-9. There again, the "Father-Son" relationship is between God and David's descendant, the Ultimate Messiah. Jesus' Messianic position is fully revealed here in John as well as in the other gospels. As Messiah, Jesus is the Son of God. Similarly, the writer of Hebrews associates Jesus' superiority as "Son" with His being the Messiah, the Son of David (Hebrews 1:5). This can be borne out by the writer's having quoted Psalm 2:7 and 2 Sam. 7:14 and 1 Chron. 17:13.

²¹ John 1:35 - disciples: These were disciples of John the Baptist, and they shortly became disciples of Jesus. This is the first occurrence of the word "disciple" (learner, *mathêtês*, [3101](#)) in John's Gospel, where it appears 78 times in 73 verses. According to J. Dwight Pentecost (unpublished class notes), there are three levels of discipleship – the curious, the convinced, and the committed. A learner can be curious about Jesus but never become convinced, and thus, never believe in Him. The merely curious may eventually become disillusioned with Jesus and depart from Him (John 6:66). Our job, as those who are assigned to "make disciples" (*mathêteuō*, [3100](#)) (Matt. 28:19) is to help people become curious about Jesus, convinced that He is the Messiah (believe – John 3:16), and then become committed to following Him (Rom. 12:1-2). The noun "disciple" is found only in the four Gospels and in the book of Acts. The verb "to disciple" is found but four times in the entire NT – 3X in Matthew (Matt. 13:52; 27:57; 28:19) and 1X in Acts (Acts 14:21).

²² 1:37 - they followed Jesus: It is instructive to observe that at least two of Jesus' disciples had already been disciples of John the Baptist. At the time they had met Jesus, they were already receptive to the idea of discipleship.

H 2 Their remaining with Jesus: and they stayed with Him that day,²³

H 3 The time of day: for it was about the tenth hour.²⁴

G 8 The identification of one of the two converts: {40} One of the two²⁵ who heard John *speak* and followed Him, was Andrew, Simon Peter's brother. 1:40

E 2 The conclusion of Andrew 1:41

G 1 The action of Andrew: {41} He *found first his own brother Simon

G 2 The assertion of Andrew: and *said to him, "We have found the Messiah" (which translated means Christ).

D 2 Simon Peter 1:42

E 1 Andrew's bring Peter to Jesus: {42} He brought him to Jesus.

E 2 Jesus' renaming of Peter

G 1 His old name: Jesus looked at him and said, "You are Simon the son of John;

G 2 His new name: you shall be called Cephas" (which is translated Peter).

D 3 Philip 1:43-44

E 1 Jesus' plan to travel to Galilee: {43} The next day He purposed to go into Galilee, 1:43a

E 2 His finding of Philip: and He *found Philip.²⁶ 1:43b

E 3 His invitation to Philip: And Jesus *said to him, "Follow Me." 1:43c

²³ 1:39 - they stayed with him that day: The point of John's statement, apparently, is that the two of them spent the better part of a complete day with Jesus, for at that point the day was yet young – it was only the tenth hour of the day.

²⁴ 1:39 - about the tenth hour: NASB footnote: "Perhaps 10 a.m. (Roman time)"

²⁵ 1:40 - one of the two: John has a subtle way of not identifying himself in this document. It seems likely that he was the unidentified disciple here. Why else would he have included the incidental fact that it was about the tenth hour? How would he have known that if he were not an eye-witness? John and his brother James were sons of Zebedee. They were fishermen. Andrew, the other investigator concerning Jesus, was also a fisherman – his brother's name was Peter. These two sets of brothers apparently worked in close proximity together at times in the fishing business (Matt. 4:18-22). It would not, therefore, be remarkable that Andrew and John would spend time together.

²⁶ 1:43 - He found Philip: Probably in Galilee, as evidenced by the description immediately following (1:44).

E 4 Philip's home-town: {44} Now Philip was from Bethsaida, of the city of Andrew and Peter. 1:44

D 4 Nathanael 1:45-51

E 1 Philip's finding of Nathanael: {45} Philip *found Nathanael 1:45a

E 2 His identification of Jesus as the Messiah 1:45b

G 1 Their finding the One: and *said to him, "We have found Him

H 1 Witnessed by Moses: of whom Moses in the Law

H 2 Witnessed by the Prophets: and *also* the Prophets wrote

H 3 His identification of Jesus by name: —Jesus of Nazareth, the son of Joseph."

E 3 His initial skepticism 1:46

G 1 Nathanael's cynical response: {46} Nathanael said to him, "Can any good thing come out of Nazareth?"

G 2 Philip's unruffled invitation: Philip *said to him, "Come and see."

E 4 Jesus' omniscience 1:47-48

G 1 Jesus' observation of Nathanael: {47} Jesus saw Nathanael coming to Him, 1:47a

G 2 Jesus' remark about Nathanael's integrity: and *said of him, "Behold, an Israelite indeed, in whom there is no deceit!" ²⁷ 1:47b

G 3 Nathanael's dumbfounded response: {48} Nathanael *said to Him, "How do You know me?" 1:48a

G 4 Jesus' omniscient reply: Jesus answered and said to him, "Before Philip called you, when you were under the fig tree, I saw you." ²⁸ 1:48b

E 5 His conclusion--Jesus is God's So: {49} Nathanael answered Him, 1:49

²⁷ 1:47 - no deceit: Evidently Jesus, supernaturally of course, identified the single trait by which Nathanael steered his life – honesty. If there was one thing Nathanael endeavored to maintain, it was his own integrity. He couldn't believe that Jesus knew his guiding philosophy!

²⁸ 1:48 - I saw you: In the mind of Nathanael, there was no way on earth Jesus could have known Nathanael's whereabouts. Jesus must be omniscient to have known about Nathanael's solitude under the fig tree!

- G 1 His identification of Jesus as Teacher: "Rabbi,
- G 2 His identification of Jesus as the Son of God: You are the Son of God;²⁹
- G 3 His identification of Jesus as the King of Israel: You are the King of Israel."³⁰
- E 6 Jesus' prediction of greater miracles 1:50-51
 - G 1 Jesus' comment on the basis for Nathanael's faith: {50} Jesus answered and said to him, "Because I said to you that I saw you under the fig tree, do you believe? 1:50a
 - G 2 His prediction of greater miracles: You will see greater things than these." 1:50b
 - G 3 His prediction that Nathanael would one day see Him in all His glory as the Son of Man: {51} And He *said to him, "Truly, truly, I say to you, you will see the heavens opened and the angels of God ascending and descending on the Son of Man."³¹ 1:51

C 4 Jesus' Assertion of Deity 2

- D 1 His miracle of water to wine 2:1-12
 - E 1 The wine shortage 2:1-5
 - G 1 The occasion of the shortage 2:1a
 - H 1 The time: {1} On the third day
 - H 2 The event: there was a wedding

²⁹ 1:49 - Son of God: In a great many cases, this one being no exception, Jesus' existence as Son of God is closely tied to His being the King of Israel. In other words, God promised to David in His Davidic Covenant that He would be a Father to David's sons sitting on the throne. In other words, He would have a "Father-Son" relationship with David's sons (2 Sam. 7:14). Jesus would be no exception. As the Ultimate Messiah, or Anointed One, He would be the Ultimate Son of God. We have already seen this truth prominently displayed in John 1:29-34. Jesus' being the Son of God is intimately connected with His having been anointed (as the Messiah) with the Spirit of God at His baptism. The same connection between being a Son of David and the Son of God is transparent in Luke 1:26-33. Similarly, the writer of Hebrews associates Jesus' superiority as "Son" with His being the Messiah, the Son of David (Hebrews 1:5). This can be borne out by the (Hebrews) writer's having quoted Psalm 2:7 and 2 Sam. 7:14 and 1 Chron. 17:13.

³⁰ 1:49 - King of Israel: Nathanael is the first in the Gospel of John to identify Jesus as being the "King of Israel." This phrase will occur but once more, in 12:13. There the crowd at Jesus' "Triumphal Entry" will designate Him as the "King of Israel".

³¹ 1:51 - Son of Man: Jesus regarded Himself as the (Ultimate) Son of Man, the Epitome of what man as a specie should be. This was a way of His designating Himself as the Messiah (see Dan. 7:13).

- H 3 The venue: in Cana of Galilee,
- G 2 Those present 2:1b-2
 - H 1 Mary, the mother of Jesus: and the mother of Jesus was there; 2:1b
 - H 2 Jesus and His disciples: {2} and both Jesus and His disciples were invited to the wedding. 2:2
- G 3 The shortage: {3} When the wine ran out, 2:3a
- G 4 The intervention of Mary: the mother of Jesus *said to Him, "They have no wine." 2:3b
- G 5 Jesus' gentle rebuke: {4} And Jesus *said to her, 2:4
 - H 1 His assertion of His independent purpose: "Woman, what does that have to do with us?"
 - H 2 His assertion of His independent time: My hour has not yet come."
- G 6 Mary's submission to Jesus' wishes: {5} His mother *said to the servants,³² "Whatever He says to you, do it." 2:5

³² 2:5 - servants: The Greek word, in the singular, is *diakonos* (1249). It is used three times in John's Gospel – 2:5, 9; 12:26. It is used "(1) generally of a person who renders helpful service *servant helper* (Matt. 20:26; possibly Rom. 16:1; (2) as an official in the church deacon, both masculine (1 Tim. 3:8) and feminine (probably Rom. 16:1); (3) as a government official minister, agent (Rom. 13:4); (4) as one who serves a high official attendant, servant (Matt. 22:13)" (Friberg *Analytical Lexicon of the New Testament*).

JTB: I personally disagree that Phoebe, the *diakonos* Paul commended to the church at Rome, was an official deacon of the church in Cenchrea. She was an unofficial servant, not a female, office-holding deacon. Here are my reasons:

(1) Paul described her as one who had been a helper of many, including himself. Phoebe had a servant's heart, and she was worthy of an appropriate reception and of assistance in Rome.

(2) The office-holding deacons of 1 Tim. 3:8-13 were men, not women. (a) One requirement of deacons was that they were commanded to be, literally, "of-one-woman-husbands" (1 Tim. 3:12). It is impossible for a woman to meet that requirement. (b) The reference to "women" in 1 Tim. 3:11, the immediately preceding context, most likely refers to the wives of the deacons, not to female officers in the church. If it be asked why deacons' wives were mentioned, but not elders' wives, my response is this: Deacons' wives could help them serve the widows, but elders' wives could not help them shepherd the flock.

(3) The *coup de grâce* to the whole position that there were female office-holding deaconesses in the church is the origin of the office of deacon in the first place (Acts 6:1-6). The apostles did not wish to be side-tracked with serving tables for widows when it was their Christ-given priority to be serving the word of God. The congregation of disciples were asked to select from among themselves "seven men of good reputation, full of the Spirit and of wisdom," whom the apostles might put in charge of the task of overseeing the serving of widows. If ever there were an appropriate time to designate women as officers in the church to oversee the feeding of widows, it was this time. The apostles, fortunately, did not succumb to the pernicious doctrine of feminism that is so destructive today in marriages, homes, churches, and in society at large. They understood the importance of qualified male leadership in the church.

The dogma of feminism, endeavoring to persuade wives to act independently of their husbands, was a diabolical strategy begun by Satan in the Garden of Eden with huge success, from his point of view (Gen. 3:1-7). Our world has been the poorer ever since.

E 2 The instructions of Jesus 2:6-8

G 1 The resources available 2:6

H 1 The number of waterpots: {6} Now there were six stone waterpots

H 2 The purpose of the waterpots: set there for the Jewish custom of purification,

H 3 The volume of the waterpots: containing twenty or thirty gallons each.³³

G 2 The commands of Jesus and the responses of the servants 2:7-8

H 1 To fill the waterpots with water: {7} Jesus *said to them, "Fill the waterpots with water." 2:7a

H 2 The servants' compliance: So they filled them up to the brim. 2:7b

H 3 To take a sample to the headwaiter: {8} And He *said to them, "Draw some out now and take it to the headwaiter." 2:8a

H 4 The servants' compliance: So they took it to him. 2:8b

E 3 The miracle – wine from water! 2:9-10

G 1 The actions of the headwaiter 2:9

H 1 Tasting the water-become-wine: {9} When the headwaiter tasted the water which had become wine,

H 2 Not knowing it's origin: and did not know where it came from (but the servants who had drawn the water knew),

H 3 Calling the bridegroom: the headwaiter *called the bridegroom,

G 2 The pronouncement of the headwaiter 2:10

H 1 Every one serves the good wine first: {10} and *said to him, "Every man serves the good wine first,

³³ 2:6 - twenty or thirty gallons each: These water pots were empty. Let us say, on average, that the six water pots, when filled, contained 25 gallons each. That is a sizeable amount of liquid. Since they were made of stone, these water pots, let us say, would weigh forty pounds each. If the weight of water or wine is eight pounds per gallon, when filled, these water pots would weigh in the neighborhood of 240 pounds. They were not portable! Water (or in this case, wine) would have to be dipped out of the pots with a smaller vessel, and then carried to the guests at the wedding. Since they filled the pots to the brim, Jesus would have created (6 X 25) 150 gallons of wine to be consumed at the wedding. There was no fear the hosts would run out of wine now!

H 2 Then he serves the poorer wine: and when the people have drunk freely, ³⁴ then he serves the poorer wine;

H 3 You have saved the good wine until now: but you have kept the good wine ³⁵ until now." ³⁶

E 4 The reaction – belief by his disciples 2:11

G 1 John's assessment – this was the first of Jesus' signs: {11} This

³⁴ 2:10 - when the people have drunk freely: That is not really what the text says. Literally, the headwaiter commented, "and when people have become intoxicated, the lesser (wine).

³⁵ 2:10 - good wine: I have had a wonderful Baptist layman try to convince me that what Jesus made was grape juice, not wine. I suspect his conservative Baptist culture was instrumental in modifying his exegesis of the text. But his conclusion simply cannot be supported by the facts. The word for wine here is *oinos* (3631), and it means wine, not grape juice. I personally do not make it a habit to drink wine or any other alcoholic beverage. But that is because of the culture in which I was raised, not because of what the text here says. I am convinced Jesus never got drunk, but I am just as convinced He drank wine. How long do you suppose grape juice would remain unfermented in a society that was centuries away from any kind of refrigerator? It is always important that we do not let our culture, or our society's opinions, adversely affect our interpretation of Scripture.

³⁶ 2:10 - but you have kept the good wine until now: The headwaiter was talking to the groom. You (singular) have kept the good wine until now. Presumably the groom, and perhaps his parents, had purchased the best wine he (and they?) could afford. Since he had run out of wine, he probably was not wealthy. Nevertheless, the wine was not cheap wine. But the headwaiter could tell instantly that the wine he was now tasting, recently (unknown to him) created by Jesus, was noticeably superior to the wine he had been drinking before.

I am not a consumer of wine, and I do not pretend to be knowledgeable about it. I do know this, that good wine takes time to age properly. The master of ceremonies was surprised that the hosts had saved the best wine to the last, when guests had drunk freely and their sense of taste had been dulled. And yet, this wine had not had time to age. Jesus had created it just moments ago.

There is a good lesson to learn about creation and age. It is this. It is impossible to create something and not have it *appear* to be older than it *really* is. The wine Jesus created was only seconds old in real time. But its apparent age was a great many years. It was really good wine, and would have taken months and years to age properly. Let me say it this way – when something has been created, there is, by definition, a discrepancy between the *real* age and the *apparent* age. You cannot go by apparent age, or you will be misled. Creation means that what has been created will always *look* older than what it *really* is.

For example, on the day when God created the first man and woman, and they stood before Him, how old did they look? Let us suppose you were able to appear on earth on the seventh day of creation and look at Adam and Eve. How old would you say they were? Using round numbers, you would probably judge them to be about 25 years of age. They were fully mature, with no sign of aging. But you would be wrong. They would only be one day old! Things that have been created will always look older than they really are. That is the nature of creation.

One more example. Let us suppose some astronomers were to appear on earth on the seventh day of creation. Let us say also that they were able to bring with them all the modern tools we have today, such as a Hubble Space Telescope or the James Watt Space Telescope. If you would have asked them to calculate the age of the universe, they would say it was billions of years old, as measured by the time it takes light to travel a certain distance. But they would be wrong. The stars they were peering at would only be three days old.

Conclusion: Don't let scientists of the world dupe you into thinking that our universe is billions of years old. It is not. God created the heavens and the earth and everything that is in them in six literal 24-hour days about six thousand years ago. And when God finished everything, there was a discrepancy between how old all His creations actually were and how old they appeared to be. You cannot have creation without having that which is created *look older* than it *actually* is.

Once again, let me say this: it is always important that we do not let our culture, or our society's opinions, adversely affect our interpretation of Scripture.

beginning of His signs ³⁷

G 2 The venue: Jesus did in Cana of Galilee,

G 3 The function – manifestation of glory: and manifested His glory, ³⁸

G 4 The result – faith: and His disciples believed in Him.

E 5 The movement to Capernaum 2:12

G 1 The place: {12} After this He went down to Capernaum,

G 2 Those traveling: He and His mother and His brothers and His disciples;

G 3 The duration of the visit: and they stayed there a few days.

D 2 His expulsion of temple merchants 2:13-22

E 1 The destruction of the bazaar 2:13-17

G 1 Jesus' movement to Jerusalem 2:13

H 1 {13} The Passover of the Jews was near,

H 2 and Jesus went up to Jerusalem.

G 2 What Jesus found in the temple: {14} And He found in the temple 2:14

H 1 Live-stock sellers: those who were selling oxen and sheep

³⁷ 2:11 - signs: NASB footnote: "Or *attesting miracles*; i.e. one which points to the supernatural power of God in redeeming grace."

JTB: The footnote of the NASB is typically true in the gospels, but certainly not, for example, in the book of Revelation. There, signs do not convey redeeming grace, but consist of miraculous events which signify the wrath and judgment of God, or else they are Satanically-inspired miracles which convince people to follow Satan's surrogates on earth ([Rev. 12:1, 3; 13:13, 14; 15:1; 16:14; 19:20](#)).

"Signs" is the plural of *sêmeion* (4592). In John's gospel, and in most instances, *sêmeion* typically refers to a miracle performed in order to prove a point – that the performer of the miracle comes from God and that his message comes from God. Here, Jesus' beginning sign had exactly the effect Jesus intended – His disciples believed in Him." For the non-elect, Jesus' signs had exactly the opposite effect – creating alarm and consternation and motivating murder ([John 11:47-53](#)). In the NASB, *sêmeion* is almost always translated "miracle" or "miracles." It occurs 17X in John's gospel, more than in any other single book of the Bible. Here are John's uses of *sêmeion* (signs) in his gospel: [John 2:11, 18, 23; 3:2; 4:48, 54; 6:2, 14, 26, 30; 7:31; 9:16; 10:41; 11:47; 12:18, 37; 20:30](#).

John's gospel is the most explicitly evangelistic of the four gospels. He selected certain signs to convince his readers that Jesus is the Messiah, the Son of God, and that if they believe in Him, they will have life in His name ([John 20:30-31](#)).

³⁸ 2:11 - manifested His glory: We typically think of glory (*doxa*, 1391) as evidencing itself in a brilliant display of light. But that is not the case here. In this instance, Jesus' glory was His ability to create wine out of water. He proved Himself to be the Creator. His newly-created wine shouted forth His glory just as the starry heavens consistently, but silently, display the glory of God (Psa. 8:1; 19:1; Rom. 1:19-20).

and doves,

H 2 Currency-exchangers: and the money changers seated at their tables.

G 3 Jesus' decisive action 2:15

H 1 He made a scourge: {15} And He made a scourge of cords,

H 2 He drove them out of the temple

J 1 The merchants: and drove them all out of the temple,

J 2 The livestock: with the sheep and the oxen;

H 3 Ruining the currency exchange

J 1 Pouring out coins: and He poured out the coins of the money changers

J 2 Overturning tables: and overturned their tables;

G 4 Jesus' pointed words 2:16-17

H 1 His targeted audience: {16} and to those who were selling the doves He said, 2:16a

H 2 Remove them: "Take these things away; 2:16b

H 3 Stop converting the temple into a market: stop making My Father's house a place of business." 2:16c

G 5 The realization of the disciples: {17} His disciples remembered that it was written, "ZEAL FOR YOUR HOUSE WILL CONSUME ME." ³⁹ 2:17

E 2 The questioning of the Jews 2:18 {18} The Jews then said to Him, "What sign do You show us as your authority for doing these things?" 2:18

E 3 The cryptic sign of Jesus – His own resurrection 2:19-21

G 1 The cryptic reply of Jesus: {19} Jesus answered them, "Destroy this temple, and in three days I will raise it up." 2:19

G 2 The literalist response of the Jews: {20} The Jews then said, "It took forty-six years to build this temple, and will You raise it

³⁹ 2:17 - ZEAL FOR YOUR HOUSE WILL CONSUME ME: Psalm 69:9

up in three days?" 2:20

G 3 The real meaning of Jesus: {21} But He was speaking of the temple of His body. 2:21

E 4 The subsequent belief of the disciples 2:22

G 1 The occasion: {22} So when He was raised from the dead,

G 2 The memory of the disciples: His disciples remembered that He said this;

G 3 Their faith:

H 1 In the Scripture: and they believed the Scripture ⁴⁰

H 2 In Jesus' statement: and the word which Jesus had spoken.

D 3 His miracles at Passover 2:23-25

E 1 The belief of many on Jesus 2:23

G 1 The venue: {23} Now when He was in Jerusalem

G 2 The occasion: at the Passover, during the feast,

G 3 The faith: many believed in His name,

G 4 The observations: observing His signs which He was doing.

E 2 Jesus' knowledge of man's weakness 2:24-25

G 1 Jesus' guarded reaction to the growing faith: {24} But Jesus, on His part, was not entrusting Himself to them, 2:24a

G 2 His knowledge of human nature: for He knew all men, 2:24b

G 3 His lack of need for corroborating testimony: {25} and because He did not need anyone to testify concerning man, 2:25a

G 4 His thorough knowledge of man: for He Himself knew what was in man. 2:25b

C 5 Nicodemus' Inquiry about Jesus 3:1-21

D 1 Nicodemus' opinion -- Jesus is from God 3:1-2

⁴⁰ 2:22 - they believed the Scripture: It is uncertain as to what precise Scripture John here referred. There are a number of predictions of the Messiah's resurrection in the OT. Psalm 16:8-11 is a case in point. Whether John was referring to the Scripture in general or to a specific text, we do not know.

- E 1 Nicodemus' pedigree: {1} Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews; 3:1
- E 2 Nicodemus' stealth: {2} this man came to Jesus by night and said to Him, 3:2a
- E 3 Nicodemus' conclusion: "Rabbi, we know that You have come from God *as* a teacher; ⁴¹ for no one can do these signs ⁴² that You do unless God is with him." 3:2b

D 2 The necessity of new birth 3:3-8

E 1 New birth necessary for entering God's kingdom 3:3-4

- G 1 The necessity of new birth (from above): {3} Jesus answered and said to him, "Truly, truly, I say to you, unless one is born again ⁴³ he cannot see the kingdom of God." ⁴⁴ 3:3

⁴¹ 3:2 - we know that You have come from God *as* a teacher: To whom was Nicodemus referring when he said, "we know." It cannot mean the whole body of either the Pharisees or the ruling Council (Sanhedrin) of the Jews, for both were substantially anti-Jesus from the beginning, and only hardened in their opinion (see, for example, John 7:45-53). Nicodemus must, therefore, have been referring to a handful of conservatives in either group who were at least initially open to Jesus' having come from God. Later on, Joseph of Arimathea, a wealthy member of the Sanhedrin, was identified as a secret follower of Jesus (Matt. 27:57; Mark 15:43; Luke 23:50-51; John 19:38).

⁴² 3:2 - signs: NASB footnote: "Or *attesting miracles*." "Signs" is the plural of *sêmeion* (4592). In John's gospel, and in most instances, *sêmeion* typically refers to a miracle performed in order to prove a point – that the performer of the miracle comes from God and that his message is from God. That is exactly the conclusion at which Nicodemus arrived here. In the NASB, *sêmeion* is almost always translated "miracle" or "miracles." It occurs 17X in John's gospel, more than in any other single book of the Bible. See the note on "signs" at 2:11 for the references and for a fuller discussion of the word.

⁴³ 3:3, 7 - born again: The word "again" is *anōthen* (509). According to the Friberg Analytical Greek Lexicon *anōthen* is an adverb. (1) It can be an adverb of **place**, to be translated "from above." An example cited is John 3:31. Possible examples listed are John 3:3 and 3:7. (2) It can be an adverb of **past time**, to be translated "from an earlier period," "from the beginning," "from the first." The example cited is Acts 26:5. (3) It can be an adverb of **future time**, indicating repetition, to be translated "anew" or "again." The example cited is Gal. 4:9. Probable examples cited are John 3:3 and 3:7.

In this context it can mean "again" or "above." In fact, it probably means both. Nicodemus understood Jesus to mean "again" (John 3:4), and he was not wrong. He erred, however, in assuming Jesus was speaking of a physical birth, rather than a spiritual birth. Jesus was, in fact, referring to a spiritual birth, one that emanates from the Spirit of God, who is above. Nevertheless, since we are all born a first time physically, it is also true that we need to be born again – a second time – from above.

Clear back in Psalm 87 God declares that Zion has the unique distinction, above all the other cities of Israel, not to mention the world, of being His own special city! Despite its uniqueness in Israel and the world, God deliberately grants "born in Zion" status to multitudes among the nations (Gentiles)! These are the glorious things spoken concerning Zion in Ps 87:3! God's grace and compassion for us among the nations is humbling and overwhelming!

From a NT perspective, this "born in Zion" status is granted to all those who have been "born again" (John 3:3, 7), which is defined as being "born of the Spirit" (John 3:5, 6, 8). One is "born again", or "born of the Spirit" by trusting in God's uniquely-born Son, Jesus, whom God lovingly gave to the world upon the cross so that, through faith in Him, they might have eternal life (John 3:14-15, 16) and be saved from perishing in judgment (John 3:16, 17, 18).

⁴⁴ 3:3 - he cannot see the kingdom of God: "See" here means "perceive." It is impossible for those who have not been born from above / born again to perceive the kingdom of God. The kingdom of God cannot be seen with the naked eye. It exists in a spiritual realm and can only be perceived by those "wearing spiritual glasses" – those who,

G 2 Nicodemus' confusion over a physical rebirth: {4} Nicodemus said^ to Him, "How can a man be born when he is old? He cannot enter a second time into his mother's womb ⁴⁵ and be born, can he?" 3:4

E 2 The Spirit necessary for new birth 3:5-8

G 1 The two necessities for entering the kingdom of God: {5} Jesus answered, "Truly, truly, I say to you, 3:5

H 1 Natural birth: unless one is born of water ⁴⁶

because they have been born into the spiritual realm by the Spirit of God – can perceive spiritual realities.

The "kingdom of God" is the realm over which God is king. God, of course, exists everywhere, and yet there are those who exist in the realm over which God is king who do not participate in the kingdom of God. Indeed, they are not even aware that it exists! That is because God's kingdom is a spiritual kingdom. It has existed as long as God has existed and as long as there have been personal beings who have been created. But there is a "god of this world" (2 Cor. 4:4) who has his own kingdom and his own agenda. He has blinded the minds of those who do not believe in Jesus so they cannot perceive the light of God's kingdom, accessed through assenting to the good news about Jesus.

The kingdom of God is the broadest possible designation of God's rule. There is a subset of the Kingdom of God – the Kingdom of Christ. That kingdom has not yet begun. It's ruler, the Messiah, is presently sitting at the right hand of God, waiting until His enemies be made a footstool for His feet (Psalm 110:1-3, 5-7). Meanwhile, until the King returns to earth to rule men in a visible kingdom that is both spiritual and political, He serves up in heaven at the right hand of God as Priest after the order of Melchizedek, a fact which the Psalmist and the writer of the book of Hebrews have made so abundantly clear (Ps. 110:4; Heb. 5:1-10:39).

⁴⁵ 3:4 - mother's womb: Nicodemus took Jesus' statement literally, and began to state the impossibility of a second physical birth. At least Nicodemus' interpretation helps us understand the meaning of the word *anōthen* (509). "Again" is a perfectly legitimate translation, and that is how Nicodemus understood it.

⁴⁶ 3:5 - born of water: What did Jesus mean when he spoke of being "born of water"? Those denominations who tend to favor baptismal regeneration as evidenced by their baptizing of infants (Roman Catholic, Lutheran, Methodist, Presbyterian, Reformed, etc.) interpret "born of water" as meaning water baptism. Segments of the Church of Christ also interpret "born of water" as meaning water baptism. I believe the context interprets the phrase. Jesus said, "Truly, truly I say to you, unless one is born of water and the Spirit he cannot enter into the kingdom of God" (3:5). In 3:6 Jesus interprets what He means by "born of water" and "[born of] the Spirit." In true Hebraic poetical style, He says, "That which is born of the flesh is flesh," and by that He explains "born of water." If one is "born of the flesh," that is, "born of water," he is only flesh and cannot understand spiritual truths. Then He immediately followed that statement with this: "that which is born of the Spirit is spirit." By that He meant those who have been born again by means of the Holy Spirit are spiritual in nature and are thus able to inherit or enter the kingdom of God.

How to be born again, or born of the Spirit, is the subject of discussion in 3:14-16 (faith in the crucified Jesus), and the results of the new birth through faith in Jesus are spelled out in 3:15-18 (eternal life and salvation from judgment).

There are several interpretations of "born of water." Here are some of them:

(1) Water refers to the amniotic fluid surrounding a baby in the placenta. Ordinarily, when a pregnant woman's "water breaks," the birth of her child is imminent. This explanation fits best in the context. Nicodemus had just been discussing the impossibility of a repetition of natural child-birth (3:4). And in Jesus' follow-up clarification He spoke of natural birth and spiritual birth in the same sentence (3:6). Contextually, therefore, we conclude that, in 3:5, "water" refers to natural birth and "spirit" refers to spiritual birth.

(2) Water in 3:5 means water baptism and "spirit" refers to the Holy Spirit. The Roman Catholic Church, for example, has adopted this view and, in the Council of Trent, Seventh Session, Canon II on Baptism, pronounced an anathema (curse) on anyone who dissents from it (<http://history.hanover.edu/texts/trent/ct07.html>). In this view, both water baptism and the regeneration of the Spirit are necessary for salvation. Some proponents observe that water baptism was referenced in the extended context (John 1:26, 33). But there is no reference to baptism in the immediate context of 3:5. Moreover, nowhere in John's gospel or his letters does he present water baptism as a condition of salvation. Repeatedly he speaks of the necessity "believing" as the sole condition of salvation (John 1:7, 12; 3:15, 16, 18, 36; 10:24-28; 11:25, 26, 27; 20:30-31 (etc.); 1 John 5:1, 4, 5, 10-13). Furthermore, Scripture is

H 2 Spiritual birth: and the Spirit ⁴⁷H 3 The desired result: he cannot enter into the kingdom of God. ⁴⁸

clear that no "good works" of man can contribute to salvation. Salvation is by grace through faith; good works are the result of salvation, not the cause of it (Eph. 2:8-10), the anathema of the Council of Trent notwithstanding (Sixth Session, Chapter XVI, Canon XXIV (<http://history.hanover.edu/texts/trent/ct06.html>)).

(3) "Water" refers to cleansing and "spirit" refers to the Holy Spirit. Ezekiel 36:25-27 is cited as a precedent in the O.T. Thomas Constable seems to hold to this view (<http://soniclight.com/constable/notes/htm/NT/John/John.htm#p807>) but he does not cite Ezek. 36:25-27. Moreover, the O.T. Scriptures he does cite, in my estimation, do not support this view. This view holds that being born of water and of Spirit are one in the same. Syntactically this is very defensible. Contextually, it doesn't fit in as neatly as view #1.

(4) "Water" is an emblem of the cleansing Word of God and "spirit" means the Holy Spirit. John 15:3 and Eph. 5:26 are cited as a justification for this view. Again, this view does not fit into the context as well as view #1.

In summary, what Jesus was saying is that, to enter the kingdom of God, one must first be born physically, and then one must be born spiritually.

⁴⁷ 3:5 - and the Spirit: By Jesus' own definition, "to be born of water" means to be "born of the flesh." In other words, to enter the kingdom of God, one must first be born physically. One must be a human being who exists. But that is not sufficient. One must also be born of the Spirit. To put it in terms John used earlier, one must be born, by the power of the Holy Spirit, into the spiritual family of God (John 1:12-13).

⁴⁸ 3:5 - he cannot enter into the kingdom of God: Being born physically as a human being does not place one into the kingdom of God, for it is a spiritual kingdom. All humans must, of course, be born the first time to enter God's kingdom, but it is not enough merely to be born physically. Additionally, humans must be born a second time – from above – by the Holy Spirit – to participate in God's kingdom, for it is a spiritual kingdom. Spiritually dead people cannot perceive God's kingdom ([John 3:3](#)). They must be born again – from above – by the power of God's Spirit – both to perceive His kingdom and to enter it. We enter God's kingdom the moment we have exercised faith in Jesus. At that moment God the Spirit births us into God's kingdom. By contrast, Christ's kingdom, being necessarily a political as well as a spiritual kingdom, necessarily awaits His return to earth. Christ's kingdom will take place when Jesus, as the ultimate son of David and thus Son of God, sits on David's throne on Mount Zion, Jerusalem, Israel ([Psalm 110:1-3, 5-7; Ps. 2:6-9](#)). Only those who are in the kingdom of God will be able, when Christ returns, to enter into the Kingdom of Christ, both in its millennial stage and in its eternal stage.

[Thomas Constable](#) has another perspective on the kingdom of God:

The term "kingdom of God"—as Jesus used it consistently—refers to the earthly messianic kingdom that will be the earthly phase of God's eternal heavenly kingdom. To "enter the kingdom of God" means to "obtain eternal life" (cf. [Mark 9:43, 45, 47](#)). John used "kingdom" language rarely (vv. [3, 5; 18:36](#)). This is the only passage in John that mentions the "kingdom of God," though Jesus spoke of "My kingdom" in [18:36](#). He generally used "life" language instead (cf. [1:12-13](#)). This is understandable, since he evidently wrote late in the first century, when it was clear that God had postponed the kingdom. His readers needed to prepare for the future immediately—by obtaining eternal life!

At least Constable has some differentiation between "God's eternal heavenly kingdom" and "the earthly messianic kingdom."

John MacArthur (*MacArthur New Testament Commentary* - John 1-11) states:

The kingdom of God in its universal aspect refers to God's sovereign rule over all of His creation. In that broadest sense of the term, everyone is part of God's kingdom, since "the Lord has established His throne in the heavens, and His sovereignty rules over all" ([Ps. 103:19; cf. 10:16; 29:10; 145:13; 1 Chron. 29:11-12; Jer. 10:10; Lam. 5:19; Dan. 4:17, 25, 32](#)).

But Jesus is not referring here to the universal kingdom. Instead, He is speaking specifically of the kingdom of salvation, the spiritual realm where those who have been born again by divine power through faith now live under the rulership of God mediated through His Son.

At this point in my study, I opt for MacArthur's understanding rather than Constable's. Constable's view has

- G 2 Jesus' explanation of His cryptic statement about being born of water and Spirit 3:6
 - H 1 The physical nature of human birth: {6} "That which is born of the flesh is flesh,
 - H 2 The spiritual nature of Spirit birth: and that which is born of the Spirit is spirit.
- G 3 Jesus' caution against amazement: {7} "Do not be amazed that I said to you, 'You must be born again.' 3:7
- G 4 His illustration from nature 3:8
 - H 1 The phenomenon of wind:
 - J 1 The absence of control or prediction: {8} "The wind blows where it wishes
 - J 2 The evidence of sound: and you hear the sound of it,
 - J 3 The inability to identify its origin or destination: but do not know where it comes from and where it is going;
 - H 2 The comparison to the New Birth: so is everyone who is born of the Spirit."
- D 3 Nicodemus' spiritual ignorance 3:9-12
 - E 1 Nicodemus' incredulity: {9} Nicodemus said to Him, "How can these things be?" 3:9
 - E 2 Jesus' incredulity! {10} Jesus answered and said to him,⁴⁹ "Are you the teacher of Israel and do not understand these things?"⁵⁰ 3:10
 - E 3 Jesus' accusation of unbelief: {11} "Truly, truly, I say to you, we speak of what we know and testify of what we have seen, and you do

certain merits. However, in my opinion, it needs further refinement.

⁴⁹ 3:10 - Jesus answered and said to him: According to the text of the NASB, the entire conversation from John 3:10b-21 comes from the mouth of Jesus.

⁵⁰ 3:10 - Are you the teacher of Israel and do not understand these things: Jesus was honestly amazed that Nicodemus, who was a Pharisee and part of Israel's Supreme Court and presumably thoroughly knowledgeable of the Law, did not already know some spiritual truths which Jesus considered to be rather basic.

not accept our testimony.⁵¹ 3:11

E 4 Jesus' perplexity: {12} "If I told you earthly things and you do not believe, how will you believe if I tell you heavenly things? 3:12

D 4 The centrality of Jesus in the new birth 3:13-21

E 1 The heavenly origin of the Son: {13} "No one has ascended into heaven, but He who descended from heaven: the Son of Man. 3:13

E 2 Belief in the Son necessary for new birth 3:14-18a

G 1 The analogy of the O. T. snake: {14} "As Moses lifted up the serpent in the wilderness, 3:14a

G 2 The necessity of the cross: even so must the Son of Man be lifted up 3:14b

G 3 The purpose of the cross: {15} so that whoever believes will in Him have eternal life. 3:15

G 4 The summary of God's plan of salvation! {16} For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life. 3:16

G 5 The purpose of Christ's (First) Coming: {17} For God did not send the Son into the world 3:17

H 1 Not for judgment: to judge the world,

H 2 But for salvation: but that the world might be saved through Him.

G 6 The focal point of Christ 3:18

H 1 Faith eliminates judgment: {18} He who believes in Him is not judged;

H 2 Unbelief guarantees judgment: he who does not believe has been judged already,

H 3 The Basis of Judgment – Rejection of the Son causes condemnation: because he has not believed in the name of the only begotten Son of God.

⁵¹ 3:11 - you do not accept our testimony: The "you" is plural, and refers, at least to Nicodemus and his fellow conservative associates on the Jewish Sanhedrin, forerunner of today's Knesset. I say "conservative," for it does not appear that there were many in the Sanhedrin who thought Jesus even came from God (cf. John 3:1-2). It would appear that Nicodemus finally accepted Jesus' testimony, for he defended him before the Council (John 7:50-51) and later assisted Joseph of Arimathea, also a member of the Council (Mark 15:43), bringing spices for Jesus' burial (John 19:38-42).

E 3 The judgmental nature of the light of the Son 3:19-21

G 1 The light condemns evil men 3:19-20

H 1 The nature of the judgment: {19} "This is the judgment,⁵²
3:19

J 1 The entrance of the Light: that the Light has come
into the world,

J 2 Men's love of the darkness: and men loved the
darkness rather than the Light,

J 3 The reason for their preference for darkness – their
evil deeds: for their deeds were evil.

H 2 The assessment of evil-doers 3:20

J 1 Those who practice evil hate the Light: {20} "For
everyone who does evil hates the Light,

J 2 They avoid the Light: and does not come to the
Light

J 3 They do not wish their evil deeds to be exposed: for
fear that his deeds will be exposed.

G 2 The light attracts righteous men 3:21

H 1 The correlation between practicing the truth and affinity
for the Light: {21} "But he who practices the truth⁵³
comes to the Light,

H 2 The reason for the correlation: so that his deeds may be
manifested as having been wrought in God."

C 6 Two Testimonies Concerning Jesus 3:22-36

D 1 John the Baptist 3:22-30

⁵² 3:19 - This is the judgment: The word is *krisis* (2920). According to Friberg, this clause is to be taken to mean, "This is the basis on which the judgment is to be made, namely, that..." In other words, "This is the reason for the judgment"

⁵³ 3:21 - he who practices the truth: He who wishes to live by the truth comes to Jesus, the Light. He does so because He wants the works of his life to be evidenced as having been done for God and His benefit. Conversely, the first casualty for those who prefer to do evil is truth. I am not saying there are not liars in both political parties in America. There are. But there is one party in particular, the Democratic Party, which holds as unassailable foundations for its existence two great evils – (1) the murder of unborn children and (2) the celebration of immorality. Why should we citizens believe that politicians and leaders who promote these two great evils would consistently tell us the truth?

E 1 The increasing popularity of Jesus 3:22-26

G 1 Jesus was baptizing in Judea 3:22

H 1 Jesus' movement to Judea: {22} After these things Jesus and His disciples came into the land of Judea,

H 2 Jesus' pursuits in Judea: and there He was spending time with them and baptizing.

G 2 John was continuing to baptize in Aenon near Salim 3:23-24

H 1 John's baptizing activity: {23} John also was baptizing 3:23a

H 2 The venue: in Aenon near Salim, 3:23b

H 3 The reason: because there was much water there; 3:23c

H 4 The response: and *people* were coming and were being baptized— 3:23d

H 5 The time factor: {24} for John had not yet been thrown into prison. 3:24

G 3 The triggering issue -- a Jewish question about purification: {25} Therefore there arose a discussion on the part of John's disciples with a Jew about purification. 3:25

G 4 John's disciples report to him about Jesus' proximity and increasing popularity: {26} And they came to John and said to him, "Rabbi, He who was with you beyond the Jordan, to whom you have testified, behold, He is baptizing and all are coming to Him." 3:26

E 2 John's acknowledgment of Jesus' superiority 3:27-30

G 1 All true ministry is a gift from God in heaven: {27} John answered and said, "A man can receive nothing unless it has been given him from heaven. 3:27

G 2 John's reminder that he is not the Messiah, but one sent ahead of Him: {28} "You yourselves are my witnesses that I said, 'I am not the Christ,' but, 'I have been sent ahead of Him.' 3:28a

G 3 John likens Jesus to the groom and himself to the friend of the groom who is yet overjoyed at his friend's ecstasy in marriage: 3:29

H 1 His identification of the bridegroom: {29} "He who has the bride is the bridegroom;

H 2 The joy of the friend of the bridegroom: but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice.

H 3 The fullness of his own joy: So this joy of mine has been made full.

G 4 John's accurate perception of his relationship to Jesus: {30}
"He must increase, but I must decrease. 3:30

D 2 John the Apostle 3:31-36

E 1 The heavenly supremacy of Jesus: {31} "He who comes from above is above all, he who is of the earth is from the earth and speaks of the earth. He who comes from heaven is above all. 3:31

E 2 The rejection by men of Jesus: {32} "What He has seen and heard, of that He testifies; and no one receives His testimony. 3:32

E 3 John's belief in Jesus 3:33-35

G 1 The one who believes Jesus affirms that God is true: {33} "He who has received His testimony has set his seal to *this*, that God is true. 3:33

G 2 Jesus' faithful representation of God's words: {34} "For He whom God has sent speaks the words of God; 3:34a

G 3 Because of God's unlimited gift of the Spirit to Jesus: for He gives the Spirit without measure. 3:34b

G 4 The Son is endowed with all authority to accomplish the Father's purposes: {35} "The Father loves the Son and has given all things into His hand.⁵⁴ 3:35

E 4 The consequence of belief or rejection 3:36

G 1 The consequence of belief in the Son – eternal life: {36} "He who believes in the Son has eternal life;

G 2 The consequence of disobeying the Son – complete avoidance of life; constantly remaining under the wrath of God!

H 1 The condition: but he who does not obey the Son

H 2 The negative consequence: will not see life,

H 3 The negative opposition: but the wrath of God abides on

⁵⁴ 3:35 - The Father loves the Son and has given all things into His hand: The heading for John 3:35 comes from Edwin Blum, Commentary on John, *The Bible Knowledge Commentary*, NT volume.

him."

C 7 Jesus' Reception by People 4

D 1 The Samaritans' reception of Jesus 4:1-42

E 1 The journey through Samaria 4:1-6

G 1 The reason for Jesus' departure from Judea 4:1-2

H 1 The Pharisees' cognizance of Jesus' accelerated disciple-making: {1} Therefore when the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John 4:1

H 2 The clarification: {2} (although Jesus Himself was not baptizing, but His disciples were), 4:2

G 2 The route of Jesus' journey 4:3-5

H 1 Departing from Judea: {3} He left Judea 4:3a

H 2 Heading toward Galilee: and went away again into Galilee. 4:3b

H 3 Deliberately passing through Samaria: {4} And He had to pass through Samaria. ⁵⁵ 4:4

H 4 His arrival at Sychar: {5} So He came[^] to a city of Samaria called Sychar, near the parcel of ground that Jacob gave to his son Joseph; 4:5

G 3 The situation surrounding Jesus' encounter 4:6

H 1 The presence of Jacob's well: {6} and Jacob's well was there.

H 2 The weariness of Jesus: So Jesus, being wearied from His journey,

H 3 The situation of Jesus: was sitting thus by the well.

H 4 The time of the encounter: It was about the sixth hour. ⁵⁶

⁵⁵ 4:4 - He had to pass through Samaria: Strict Jews had such disdain for Samaritans that they detoured clear around the country on the east of the Jordan. It was necessary for Jesus to go through Samaria because He had a Divine appointment with one of the elect, a woman who meet him at Jacob's well. And through her, a great many Samaritans would believe in Jesus as the Messiah!

⁵⁶ 4:6 - sixth hour: We are not certain if John referred here to Jewish time or Roman time. If Jewish, it was 12:00 noon. If Roman, it was 6 PM. In either case, it was not the time when most women went to draw water, which would have been early in the day, when it was cooler. Obviously this woman felt marginalized by her peers, and chose an

E 2 The request for water 4:7-9

- G 1 The arrival of a Samaritan woman: {7} There came^ a woman of Samaria to draw water. 4:7a
- G 2 Jesus' request: Jesus said^ to her, "Give Me a drink." 4:7b
- G 3 The explanation of the disciples' absence: {8} For His disciples had gone away into the city to buy food. 4:8
- G 4 The blunt question of the woman: {9} Therefore the Samaritan woman said^ to Him, "How is it that You, being a Jew, ask me for a drink since I am a Samaritan woman?" ⁵⁷ 4:9a
- G 5 The explanation of the author: (For Jews have no dealings with Samaritans.) 4:9b

E 3 Jesus' offer of living water 4:10-15

- G 1 Jesus' counter comment: {10} Jesus answered and said to her, 4:10
 - H 1 If she had known God's gift: "If you knew the gift of God,
 - H 2 If she had known the identity of her questioner: and who it is who says to you, 'Give Me a drink,'
 - H 3 Then she would have asked for and received living water: you would have asked Him, and He would have given you living water." ⁵⁸
- G 2 The woman's objections 4:11-12
 - H 1 Jesus was ill-equipped to draw water 4:11a
 - J 1 He had no vessel: {11} She said^ to Him, "Sir, You have nothing to draw with

odd time for drawing water. Apparently she hoped to escape the disdain of her gossipy compatriots. She was a loner, at least from a female point of view.

⁵⁷ 4:9 - How is it that you, being a Jew, ask me for a drink since I am a Samaritan woman?: Jesus was not afraid to transgress social (not ethical) mores to converse with people. Here transgressed two social taboos – (1) men did not talk to women; (2) Jewish people did not converse with Samaritans. Jesus had important issues to discuss with this woman, and she was a key to many other people in the neighborhood.

⁵⁸ 4:10 - living water: If you knew who I was, you would have asked me for living water! Jesus countered. "Living" water is open to interpretation. Customarily "living" water was running water, something you would not ordinarily find in a well. But Jesus had a higher idea. If she were to trust in Him, she would receive eternal life!

- J 2 The well was deep: and the well is deep; ⁵⁹
- H 2 From what place, then, would he draw his living water?
where then do You get that living water? 4:11b
- H 3 Jesus was not greater than Jacob, was he?: {12} "You are
not greater than our father Jacob, are You, 4:12
- J 1 who gave us the well,
- J 2 and drank of it himself and his sons and his cattle?"
- G 3 Jesus' explanation of the superiority of His water to Jacob's
water 4:13-14
- H 1 Those who drink of Jacob's water will thirst again: {13}
Jesus answered and said to her, "Everyone who drinks of
this water will thirst again; 4:13
- H 2 Those who drink of Jesus' water will never thirst: {14}
but whoever drinks of the water that I will give him shall
never thirst; ⁶⁰ 4:14a
- H 3 His water will eventuate in eternal life: but the water that
I will give him will become in him a well of water
springing up to eternal life." ⁶¹ 4:14b
- G 4 The woman's request for Jesus' water 4:15
- H 1 Her motivated request: {15} The woman said^ to Him,
"Sir, give me this water,
- H 2 Her reason: so I will not be thirsty nor come all the way
here to draw."
- E 4 Jesus' exposure of need 4:16-18
- G 1 Jesus' request for her husband: {16} He said^ to her, "Go, call
your husband and come here." 4:16
- G 2 The woman's denial: {17} The woman answered and said, "I
have no husband." 4:17a

⁵⁹ 4:11 - the well is deep: [Edersheim estimated](#) in 1886 that the well was originally 150 feet deep!

⁶⁰ 4:14 - shall never thirst: Trusting in Jesus, and through Him having a relationship with God, fills such a void in one's life that one never again need be unfulfilled in his relationship with the Divine.

⁶¹ 4:14 - eternal life: More than any other gospel writer, John speaks of eternal life – life into the ages. To trust in Jesus is to receive eternal life as one's present possession!

G 3 Jesus' omniscient analysis 4:17b-18

- H 1 His acknowledgement of her truthfulness: Jesus said^ to her, "You have correctly said, 'I have no husband'; 4:17b
- H 2 Her past multiple marriages: {18} for you have had five husbands, 4:18a
- H 3 Her present relationship out of wedlock: and the one whom you now have is not your husband; 4:18b
- H 4 His reinforcement of her truthfulness: this you have said truly." 4:18c

E 5 Jesus' revelation of true worship 4:19-26

G 1 Salvation is of the Jews 4:19-22

- H 1 The woman's perception of Jesus as a prophet: {19} The woman said^ to Him, "Sir, I perceive that You are a prophet. 4:19
- H 2 Her "red herring" – her surfacing of the barriers between Samaritan and Judean worship 4:20
 - J 1 The focal point of Samaritan worship – Mt. Gerizim: {20} "Our fathers worshiped in this mountain,
 - J 2 The focal point of Judean worship – Mount Moriah: and you people say that in Jerusalem is the place where men ought to worship."
- H 3 Jesus' rebuttal – the place of worship is not the critical factor 4:21
 - J 1 The time is coming: {21} Jesus said^ to her, "Woman, believe Me, an hour is coming
 - J 2 When worship will not be restricted to Mt. Gerizim: when neither in this mountain
 - J 3 Not Mt. Moriah: nor in Jerusalem will you worship the Father.
- H 4 Samaritans do not know what they worship: {22} "You worship what you do not know; 4:22a
- H 5 Jews do know: we worship what we know, 4:22b
- H 6 Salvation is from the Jews: for salvation is from the Jews. 4:22c

G 2 Worship of God must be in spirit and in truth 4:23-24

H 1 The time is coming for true worship: {23} "But an hour is coming, and now is, when the true worshipers will worship the Father 4:23a

J 1 in spirit

J 2 and truth;

H 2 God is seeking this kind of people: for such people the Father seeks to be His worshipers. 4:23b

H 3 The nature of God: {24} "God is spirit, 4:24a

H 4 The needed worship: and those who worship Him must worship in spirit and truth." 4:24b

G 3 Jesus is the Messiah 4:25-26

H 1 The woman's cognizance of the Messiah's complete knowledge 4:25

J 1 Her belief in the coming Messiah: {25} The woman said^ to Him, "I know that Messiah is coming (He who is called Christ);

J 2 Her acknowledgment of the Messiah's complete prophetic revelation: when that One comes, He will declare all things to us."

H 2 Jesus' declaration that He is the Messiah: {26} Jesus said^ to her, "I who speak to you am He." 4:26

E 6 The woman's response of belief 4:27-30

G 1 The return of the disciples: {27} At this point His disciples came, 4:27a

G 2 Their amazement at Jesus: and they were amazed that He had been speaking with a woman, 4:27b

G 3 Their good sense not to ask intrusive questions: yet no one said, 4:27c

H 1 "What do You seek?" or,

H 2 "Why do You speak with her?"

G 4 The woman's departure to the city: {28} So the woman left her waterpot, and went into the city 4:28

- G 5 Her invitation to the men in her life: and said[^] to the men, {29}
"Come, see a man who told me all the things that I have done;
4:29a
- G 6 Her subtle suggestion: this is not the Christ, is it?" 4:29b
- G 7 The men's departure to see Jesus: {30} They went out of the
city, and were coming to Him. 4:30
- E 7 Jesus' preoccupation with converting the people 4:31-38
 - G 1 The disciples' urging Jesus to eat: {31} Meanwhile the
disciples were urging Him, saying, "Rabbi, eat." 4:31
 - G 2 His allusion to another source of nourishment: {32} But He
said to them, "I have food to eat that you do not know about."
4:32
 - G 3 The disciples' perplexity: {33} So the disciples were saying to
one another, "No one brought Him anything to eat, did he?"
4:33
 - G 4 Jesus' definition of nourishment: {34} Jesus said[^] to them,
4:34
 - H 1 To do God's will: "My food is to do the will of Him who
sent Me
 - H 2 To accomplish His work: and to accomplish His work.
 - G 5 Jesus' allusion to the harvest 4:35-38
 - H 1 The time delay until the spring harvest: {35} "Do you not
say, 'There are yet four months, and then comes the
harvest'?" 4:35a
 - H 2 Jesus' assertion that the harvest of humans was ripe:
Behold, I say to you, lift up your eyes and look on the
fields, that they are white for harvest. 4:35b
 - H 3 The harvest of souls is present, resulting in eternal life:
{36} "Already he who reaps is receiving wages and is
gathering fruit for life eternal; 4:36a
 - H 4 Those who sow and reap the spiritual harvest share in the
joy: so that he who sows and he who reaps may rejoice
together. 4:36b
 - H 5 The truth of the proverb: {37} "For in this case the saying
is true, 'One sows and another reaps.' 4:37
 - H 6 His sending them to reap what others have sown 4:38

J 1 His sending them: {38} "I sent you to reap that for which you have not labored;

J 2 Their partaking of the efforts of others: others have labored and you have entered into their labor."

E 8 The responses to Jesus 4:39-42

G 1 Belief because of the woman's word 4:39

H 1 The faith of many Samaritans: {39} From that city many of the Samaritans believed in Him

H 2 The reason for their faith: because of the word of the woman who testified, "He told me all the things that I have done."

G 2 Belief because of the word of Jesus 4:40-42

H 1 The request of the Samaritans for Jesus to stay: {40} So when the Samaritans came to Jesus, they were asking Him to stay with them; 4:40a

H 2 Jesus' acquiescence for two days: and He stayed there two days. 4:40b

H 3 The faith of many more: {41} Many more believed because of His word; 4:41

H 4 The reason for their faith: {42} and they were saying to the woman, 4:42a

J 1 Not only because of her word: "It is no longer because of what you said that we believe,

J 2 Their having heard themselves: for we have heard for ourselves

H 5 Their affirmation that Jesus is the Savior of the world: and know that this One is indeed the Savior of the world."
⁶² 4:42b

D 2 The Galileans' reception of Jesus 4:43-45

E 1 Jesus' departure into Galilee: {43} After the two days He went forth

⁶² 4:42 - Savior of the world: This is an amazing acknowledgment by these Samaritans. They were more theologically astute than the vast majority of Jewish people. Not only did they acknowledge Jesus as their Savior, not only was he the Savior of the Samaritans, not only was He the Savior of the Jews, but He was the Savior of the entire world! These Samaritans had caught the heart of God! The disciples had just witnessed firsthand God's desire to save the world!

from there into Galilee. 4:43

E 2 Jesus' statement that a prophet has no honor in his own country: {44} For Jesus Himself testified that a prophet has no honor in his own country. 4:44

E 3 His arrival in Galilee: {45} So when He came to Galilee, 4:45a

E 4 The positive reception of the Galileans: the Galileans received Him, 4:45b

G 1 The reason for their reception: having seen all the things that He did in Jerusalem at the feast;

G 2 Their presence at the feast: for they themselves also went to the feast.

D 3 The nobleman's belief in Jesus 4:46-54

E 1 The nobleman's request for his son's healing 4:46-49

G 1 Jesus' visit to Cana: {46} Therefore He came again to Cana of Galilee where He had made the water wine. 4:46a

G 2 A royal official's sick son at Capernaum: And there was a royal official whose son was sick at Capernaum. 4:46b

G 3 The official's begging of Jesus to heal his son 4:47

H 1 His having heard of Jesus' arrival: {47} When he heard that Jesus had come out of Judea into Galilee,

H 2 His initiative in contacting Jesus: he went to Him

H 3 His begging Him to heal his son: and was imploring *Him* to come down and heal his son;

H 4 The urgency behind his request: for he was at the point of death.

G 4 Jesus' chiding the Jewish people for not believing unless they observe signs and wonders: {48} So Jesus said to him, "Unless you *people* see signs and wonders, you *simply* will not believe." 4:48

G 5 The royal official's urgent request: {49} The royal official *said to Him, "Sir, come down before my child dies." 4:49

E 2 The nobleman believes Jesus' pronouncement of healing 4:50

G 1 Jesus' pronouncement of healing: {50} Jesus *said to him, "Go; your son lives."

G 2 The royal official's faith: The man believed the word that Jesus spoke to him and started off.

E 3 The nobleman's faith confirmed 4:51-54

G 1 His meeting of his slaves with good news: {51} As he was now going down, *his* slaves met him, saying that his son was living. 4:51

G 2 His inquiry as to the time of improvement: {52} So he inquired of them the hour when he began to get better. 4:52a

G 3 Their reply: Then they said to him, "Yesterday at the seventh hour the fever left him." 4:52b

G 4 The father's realization of the time of Jesus' healing: {53} So the father knew that *it was* at that hour in which Jesus said to him, "Your son lives"; 4:53a

G 5 The resultant faith 4:53b

H 1 He himself believed: and he himself believed ⁶³

H 2 His whole household believed: and his whole household.

G 6 The writer's editorial comment – the second sign: {54} This is again a second sign that Jesus performed when He had come out of Judea into Galilee. 4:54

B 2 The Period of Belief Mixed with Increasing Hostility 5 - 12

C 1 The Reaction to Jesus' Sabbath-Healing of an Invalid 5

D 1 The healing of the man 5:1-9

E 1 The oft-thwarted hope of Bethesda pool 5:1-4

G 1 Jesus' departure to a Jewish feast: {1} After these things there was a feast of the Jews, and Jesus went up to Jerusalem. 5:1

G 2 The existence of the "Bethesda" pool 5:2

H 1 Its location: {2} Now there is in Jerusalem by the sheep *gate* a pool,

H 2 Its name: which is called in Hebrew Bethesda,

⁶³ 4:53 - believed: Earlier, the nobleman had believed that Jesus had healed his son when the latter pronounced him healed. This belief goes beyond that initial belief. This time the nobleman believed that Jesus was the Messiah! So also did his entire household.

- H 3 Its physical description: having five porticoes.
- G 3 The presence of the sick: {3} In these lay a multitude of those who were sick, blind, lame, and withered, (5:3a) 5:3-4
 - H 1 Their wait: [waiting for the moving of the waters; ⁶⁴ 5:3b
 - H 2 The angelic action: {4} for an angel of the Lord 5:4a
 - J 1 Appearing at random times: went down at certain seasons into the pool
 - J 2 Stirring the water: and stirred up the water;
 - H 3 The subsequent healing powers 5:4b
 - J 1 First in: whoever then first, after the stirring up of the water, stepped in
 - J 2 Made well: was made well from whatever disease with which he was afflicted.]
- E 2 The inability of the invalid 5:5-7
 - G 1 The presence of a long-time invalid: {5} A man was there who had been ill for thirty-eight years. 5:5
 - G 2 Jesus' question to the man 5:6
 - H 1 His observation: {6} When Jesus saw him lying *there*,
 - H 2 His knowledge: and knew that he had already been a long time *in that condition*,
 - H 3 His question: He *said to him, "Do you wish to get well?"
 - G 3 The man's reply: {7} The sick man answered Him, 5:7
 - H 1 His lack of an assistant: "Sir, I have no man to put me into the pool when the water is stirred up,
 - H 2 His slow progress: but while I am coming,
 - H 3 His perpetual failure: another steps down before me."

⁶⁴ 5:3b-4 - [waiting ... afflicted]: These words appear to have been inserted at a later time to explain the sick man's words in 5:7. No extant Greek MS before A.D. 400 has these words. King James and New King James, following the later Byzantine text, incorporate the added words with no differentiation. Some editions include an explanatory footnote. NASB, for example, places the added words in brackets and explains with a footnote. ESV and NIV, for example, relegate the added words to a footnote.

E 3 Jesus' sabbath-healing 5:8-9

- G 1 Jesus' command: {8} Jesus *said to him, "Get up, pick up your pallet and walk." 5:8
- G 2 His instantaneous healing: {9} Immediately the man became well, 5:9a
- G 3 His actions: and picked up his pallet and *began* to walk. 5:9b
- G 4 The editorial time stamp: Now it was the Sabbath on that day. 5:9c

D 2 The intense displeasure of the Jews 5:10-18

E 1 The Jews question the man 5:10-13

- G 1 The reproach of the Jews: {10} So the Jews were saying to the man who was cured, 5:10
 - H 1 Their announcement of the Sabbath: "It is the Sabbath,
 - H 2 Their statement of the impropriety of carrying his pallet: and it is not permissible for you to carry your pallet."
- G 2 The explanation of the healed man: {11} But he answered them, 5:11
 - H 1 The one who healed him: "He who made me well
 - H 2 Told him to pick up his pallet and walk: was the one who said to me, 'Pick up your pallet and walk.'"
- G 3 The Jews' search for the identity of the man's healer: {12} They asked him, "Who is the man who said to you, 'Pick up *your pallet* and walk'?" 5:12
- G 4 The man's ignorance: {13} But the man who was healed did not know who it was, for Jesus had slipped away while there was a crowd in *that* place. 5:13

E 2 The man exposes Jesus 5:14-15

G 1 Jesus' warning 5:14

- H 1 Jesus' finding the man: {14} Afterward Jesus *found him in the temple and said to him,
- H 2 His acknowledgment of the man's healing: "Behold, you have become well;
- H 3 His warning to stop sinning: do not sin anymore,

H 4 His dire prediction if the man fails to repent: so that nothing worse happens to you."

G 2 The man's betrayal 5:15

H 1 His departure: {15} The man went away,

H 2 His informing of the Jews: and told the Jews that it was Jesus who had made him well.⁶⁵

E 3 The Jews intimidate Jesus 5:16-18

G 1 Persecution – Jesus heals on the sabbath 5:16

H 1 The Jewish persecution: {16} For this reason the Jews were persecuting Jesus,⁶⁶

H 2 Because of His Sabbath-healing: because He was doing these things on the Sabbath.

G 2 Jesus' defense – "I work as my Father does": {17} But He answered them, 5:17

H 1 His Father's continuous work: "My Father is working until now,

H 2 His own continuous work: and I Myself am working."

G 3 Attempts to murder – because Jesus claimed divinity 5:18

H 1 The intensified efforts of the Jews to kill Jesus: {18} For this reason therefore the Jews were seeking all the more to kill Him,⁶⁷

H 2 Their reasons

J 1 His breaking of the Sabbath: because He not only was breaking the Sabbath,

⁶⁵ 5:15 - told the Jews it was Jesus who had made him well: There is no evidence in this man's life that he had become a believer in Jesus. First, there is no explicit statement that he had. Second, Jesus had urged him to quit sinning (5:14). Third, the man's immediate response to Jesus' warning was to ingratiate himself with the Jewish leaders, whom he had to know were against Jesus. In today's vernacular, we would say the ungrateful man "ratted" on Jesus. Fourth, in the very next breath, John writes that the Jews were persecuting Jesus as a consequence of this man's having "ratted" on Him (5:16).

⁶⁶ 5:16 - the Jews were persecuting Jesus: John does not divulge the nature of the persecution. But there were overtones of murder in their minds, as is evidenced by the subsequent in 5:18 - "the Jews were seeking all the more to kill Him"

⁶⁷ 5:18 - seeking all the more to kill Him: See the explanatory footnote on 5:16 - "the Jews were persecuting Jesus."

J 2 His calling God His Father: but also was calling God His own Father, making Himself equal with God.

D 3 Jesus' apology 5:19-47

E 1 The authority of the Son 5:19-30

G 1 Proceeding from the Father 5:19-20

H 1 The Son can do nothing on His own initiative: {19} Therefore Jesus answered and was saying to them, "Truly, truly, I say to you, the Son can do nothing of Himself, 5:19a

H 2 He can only imitate the Father: unless *it is* something He sees the Father doing; 5:19b

H 3 The Son routinely imitates the Father: for whatever the Father does, these things the Son also does in like manner. 5:19c

H 4 The Father loves the Son: {20} "For the Father loves the Son, 5:20a

H 5 The Father shows the Son what He is doing: and shows Him all things that He Himself is doing; 5:20b

H 6 The Father will reveal even greater works than these: and *the Father* will show Him greater works than these, 5:20c

H 7 The greatness of the works will produce awe in those who observe: so that you will marvel. 5:20d

G 2 To give life 5:21

H 1 The Father's life-giving authority: {21} "For just as the Father raises the dead and gives them life,

H 2 The Son's life-giving authority: even so the Son also gives life to whom He wishes.

G 3 To judge unto life or death 5:22-24

H 1 The fact of the Father's delegation of judgment to the Son 5:22

J 1 The Father's refusal to judge humans: {22} "For not even the Father judges anyone,

J 2 The Father's delegation of judgment: but He has given all judgment to the Son,

H 2 The purpose of the Father's delegation of judgment to the Son 5:23

J 1 Equal honor: {23} so that all will honor the Son even as they honor the Father.

J 2 He who dishonors the Son dishonors the Father: He who does not honor the Son does not honor the Father who sent Him.

H 3 The way to escape judgment 5:24

J 1 Respond positively to Jesus' message: {24} "Truly, truly, I say to you, he who hears My word,

J 2 Believe in God, who sent Him: and believes Him who sent Me,

J 3 The results of these two actions

K1 Possession of eternal life: has eternal life,

K2 Avoidance of judgment: and does not come into judgment,

K3 Passage from the realm of death to the realm of life: but has passed out of death into life.

G 4 To resurrect the dead 5:25-30

H 1 The Son's involvement in the resurrection 5:25

J 1 The time: {25} "Truly, truly, I say to you, an hour is coming and now is,

J 2 The hearing: when the dead will hear the voice of the Son of God,

J 3 The living: and those who hear will live.

H 2 The process of the Son's possession of life 5:26

J 1 The Father's possession of life: {26} "For just as the Father has life in Himself,

J 2 The Father's empowerment of the Son's possession of life: even so He gave to the Son also to have life in Himself;

H 3 The Father's delegation of judgment to the Son

J 1 The fact of the delegation: {27} and He gave Him

authority to execute judgment, 5:27a

J 2 The logic of the delegation: because He is *the* Son of Man. 5:27b

J 3 The future call of the Son to the dead: {28} "Do not marvel at this; for an hour is coming, in which all who are in the tombs will hear His voice, 5:28

J 4 The response of the dead: {29} and will come forth; 5:29a

J 5 The resurrection to life: those who did the good *deeds* to a resurrection of life, 5:29b

J 6 The resurrection to death: those who committed the evil *deeds* to a resurrection of judgment. 5:29c

H 4 The process of judgment 5:30

J 1 The Son does not judge on His own initiative: {30} "I can do nothing on My own initiative.

J 2 He will judge as He receives instructions from the Father: As I hear, I judge;

J 3 His judgment will be just: and My judgment is just,

K1 Because He will not act on His own: because I do not seek My own will,

K2 Because He will seek the will of the Father: but the will of Him who sent Me.

E 2 The witnesses for the Son 5:31-47

G 1 Jesus' self-testimony: {31} "If I *alone* testify about Myself, My testimony is not true. ⁶⁸ 5:31

G 2 The testimony of the Father 5:32

H 1 The existence of another witness: {32} "There is another

⁶⁸ 5:31 - My testimony is not true: Jesus was not invalidating His own testimony about Himself (see John 8:14). What he meant was that if He were the *only one* testifying, even by the standards of Jewish law, that testimony should not be considered reliable. As He developed the idea of testimony, however, He adduced multiple witnesses. Therefore *all* the testimony, including His own, should be considered valid, and the listeners should act thereupon.

who testifies of Me,⁶⁹

H 2 The truth of His witness: and I know that the testimony which He gives about Me is true.

G 3 The testimony of John the Baptist 5:33-35

H 1 John's truthful testimony: {33} "You have sent to John, and he has testified to the truth. 5:33

H 2 Jesus' appeal to human testimony is not necessary, but He does so for their salvation 5:34

J 1 The testimony on which He operates is not human: {34} "But the testimony which I receive is not from man,

J 2 He alluded to John for their salvation: but I say these things so that you may be saved.

H 3 Jesus' description of the testimony of John 5:35

J 1 A lamp that burned brightly for a time: {35} "He was the lamp that was burning and was shining

J 2 The Jewish joy in his brief light: and you were willing to rejoice for a while in his light.

G 4 His own works 5:36

H 1 Superior to the testimony of John: {36} "But the testimony which I have is greater than *the testimony of* John;

H 2 Jesus' miracles testify that the Father sent Him

J 1 His works are from the Father: for the works which the Father has given Me to accomplish—

J 2 His works testify the Father sent Him: the very works that I do—testify about Me, that the Father has sent Me.

G 5 The Father 5:37-38

H 1 The Father has testified of Him: {37} "And the Father

⁶⁹ 5:32 - There is another who testifies of Me: Jesus spoke of the Father. Immediately after Jesus' baptism, God anointed Jesus with the Holy Spirit, making Him the Messiah. At the same time God testified from heaven, "This is My beloved Son, in whom I am pleased" (Matt. 3:16-17). The Father uttered similar testimony about Jesus to the three disciples on the Mount of Transfiguration (Matt. 17:5; Mark 9:7; Luke 9:35; 2 Pet. 1:16-18).

who sent Me, He has testified of Me. 5:37a

H 2 They have never heard or seen Him: You have neither heard His voice at any time nor seen His form. 5:37b

H 3 The message from the Father does not remain within them 5:38

J 1 The fact stated: {38} "You do not have His word abiding in you,

J 2 The reason given – they do not believe in Jesus: for you do not believe Him whom He sent.

G 6 The Scripture 5:39

H 1 Their diligent search of the Scriptures: {39} "You search the Scriptures

H 2 Their belief that mere study of the Scriptures earns them eternal life: because you think that in them you have eternal life;

H 3 But these Scriptures actually testify about Jesus, the only source of eternal life: it is these that testify about Me;

G 7 The refusal of the Jews to come to Jesus 5:40-44

H 1 Their unwillingness to come to Him, the source of life: {40} and you are unwilling to come to Me so that you may have life. 5:40

H 2 His refusal to seek approval from men: {41} "I do not receive glory from men; 5:41

H 3 They do not love God: {42} but I know you, that you do not have the love of God in yourselves. ⁷⁰ 5:42

J 1 Proof – He has come in the Father's name: {43} "I have come in My Father's name, 5:43

J 2 They do not receive Him: and you do not receive Me;

J 3 If someone comes in his own name: if another comes in his own name,

⁷⁰ 5:42 - you do not have the love of God in yourselves: "of God" is a genitive. It could be an objective genitive ("love from God") or a subjective genitive ("love for God"). In the context, Jesus is saying that, since they don't receive Him, sent by the Father, they cannot possibly love God, either. To reject the Son is to reject the Father. So the context argues for a subjective genitive ("love for God").

J 4 They will receive him: you will receive him.

H 4 The impossibility of the Jews believing in Him 5:44

J 1 They cannot believe: {44} "How can you believe,

J 2 They accept approval from one another: when you receive glory from one another

J 3 They do not seek approval from God: and you do not seek the glory that is from the *one and* only God?

G 8 Moses 5:45-47

H 1 Jesus will not bring charges against them before God: {45} "Do not think that I will accuse you before the Father; 5:45a

H 2 Moses, in whom they hope, will bring charges against them before God: the one who accuses you is Moses, in whom you have set your hope. 5:45b

H 3 They don't really believe Moses 5:46

J 1 If they believed Moses: {46} "For if you believed Moses,

J 2 They would believe Jesus: you would believe Me,

J 3 Because Moses wrote about Him: for he wrote about Me.

H 4 If they don't believe Moses: {47} "But if you do not believe his writings, 5:47a

H 5 It is impossible that they will believe Jesus: how will you believe My words?" 5:47b

C 2 The Reactions to Jesus' Miracles and Teaching 6

D 1 The miraculous feeding of 5,000 6:1-15

E 1 The presence of the multitude 6:1-5a

G 1 Jesus' movement to the other side of the Sea: {1} After these things Jesus went away to the other side of the Sea of Galilee (or Tiberias). 6:1

G 2 The following of a large crowd 6:2

H 1 The following: {2} A large crowd followed Him,

H 2 The reason: because they saw the signs which He was performing on those who were sick.

G 3 Jesus' ascent up the mountain: {3} Then Jesus went up on the mountain, and there He sat down with His disciples. 6:3

G 4 The nearness of the Passover: {4} Now the Passover, the feast of the Jews, was near. 6:4

G 5 Jesus' observation of the crowd: {5} Therefore Jesus, lifting up His eyes and seeing that a large crowd was coming to Him, 6:5a

E 2 The dearth of food 6:5b-9

G 1 Jesus' testing question: said^ to Philip, "Where are we to buy bread, so that these may eat?" 6:5b

G 2 Jesus' motive: {6} This He was saying to test him, for He Himself knew what He was intending to do. 6:6

G 3 Philip's dilemma – 200 denarii would not buy: {7} Philip answered Him, "Two hundred denarii worth of bread is not sufficient for them, for everyone to receive a little." 6:7

G 4 Andrew's report of an inconsequential lunch 6:8-9

H 1 The identity of the informant: {8} One of His disciples, Andrew, Simon Peter's brother, said^ to Him, 6:8

H 2 A small lunch: {9} "There is a lad here who has five barley loaves and two fish, 6:9a

H 3 The inconsequentiality: but what are these for so many people?" 6:9b

E 3 The miraculous multiplication 6:10-13

G 1 Jesus' instruction to organize and sit down 6:10

H 1 The command of Jesus: {10} Jesus said, "Have the people sit down."

H 2 The grassy situation: Now there was much grass in the place.

H 3 The number of the men: So the men sat down, in number about five thousand.

G 2 His distribution of the loaves and fish 6:11

H 1 Jesus' possession of the loaves: {11} Jesus then took the

loaves,

H 2 His thanks: and having given thanks,

H 3 His distribution: He distributed to those who were seated;

H 4 The same treatment of the fish: likewise also of the fish as much as they wanted.

G 3 His command to gather up the leftovers 6:12

H 1 The satisfaction of the crowd: {12} When they were filled,

H 2 His instruction to His disciples: He said^ to His disciples, "Gather up the leftover fragments

H 3 His policy of not wasting food: so that nothing will be lost."

G 4 The twelve baskets of leftovers 6:13

H 1 The gathering: {13} So they gathered them up,

H 2 The quantity of the leftovers: and filled twelve baskets with fragments from the five barley loaves which were left over by those who had eaten.

E 4 The reaction of the people--this is the prophet 6:14-15

G 1 Their acclaiming him as "The Prophet" {14} Therefore when the people saw the sign which He had performed, they said, "This is truly the Prophet who is to come into the world." 6:14

G 2 Jesus' withdrawal from the coronation 6:15

H 1 The perception of Jesus: {15} So Jesus, perceiving that they were intending to come and take Him by force to make Him king,

H 2 The withdrawal of Jesus: withdrew again to the mountain by Himself alone.

D 2 The miraculous walking upon the water 6:16-21

E 1 The disciples depart alone 6:16-18

G 1 The disciples' departure for Capernaum at nighttime 6:16-17

H 1 The time: {16} Now when evening came, 6:16a

- H 2 Their movement: His disciples went down to the sea, 6:16b
- H 3 Their departure for Capernaum: {17} and after getting into a boat, they *started to* cross the sea to Capernaum. 6:17a
- H 4 The lateness of the hour: It had already become dark, 6:17b
- H 5 The absence of Jesus: and Jesus had not yet come to them. 6:17c
- G 2 The threatening wind: {18} The sea *began* to be stirred up because a strong wind was blowing. 6:18
- E 2 Jesus walks on the water 6:19-20
 - G 1 Jesus' frightening approach on the water! 6:19
 - H 1 Their distance: {19} Then, when they had rowed about three or four miles,
 - H 2 Their observation of Jesus: they saw^ Jesus
 - J 1 Walking: walking on the sea
 - J 2 Nearing: and drawing near to the boat;
 - H 3 Their fear: and they were frightened.
 - G 2 His instruction to them not to fear! {20} But He said^ to them, "It is I; do not be afraid." 6:20
- E 3 The boat is transported to land 6:21
 - G 1 Their receiving him into the boat: {21} So they were willing to receive Him into the boat,
 - G 2 The boat's immediate arrival at shore! and immediately the boat was at the land to which they were going.
- D 3 The discourse on the bread of life 6:22-59
 - E 1 The curiosity of the crowd 6:22-25
 - G 1 The crowd's observation of the boat's departure without Jesus 6:22
 - H 1 The time stamp: {22} The next day
 - H 2 The designation of the crowd: the crowd that stood on the

other side of the sea

H 3 The observations of the crowd

J 1 No other boat: saw that there was no other small boat there, except one,

J 2 Jesus' non-accompaniment of His disciples: and that Jesus had not entered with His disciples into the boat,

J 3 The solitary departure of Jesus' disciples: but *that* His disciples had gone away alone.

G 2 The arrival of boats from Tiberias: {23} There came other small boats from Tiberias near to the place where they ate the bread after the Lord had given thanks. 6:23

G 3 Their travel by boat to Capernaum: {24} So when the crowd saw that Jesus was not there, nor His disciples, they themselves got into the small boats, and came to Capernaum seeking Jesus. 6:24

E 2 The materialistic motivation of the crowd 6:26-27

G 1 Their questioning as to when Jesus arrived there: {25} When they found Him on the other side of the sea, they said to Him, "Rabbi, when did You get here?" 6:25

G 2 Jesus' response that they were not concerned about the significance of His signs, but rather about free meals! {26} Jesus answered them and said, "Truly, truly, I say to you, you seek Me, 6:26

H 1 Not because of his signs: not because you saw signs,

H 2 But because they desired more free bread: but because you ate of the loaves and were filled.⁷¹

G 3 His urging them to seek the food of eternal life from the Son of Man, not food that perishes! 6:27

H 1 His warning them not to labor for perishable food: {27} "Do not work for the food which perishes,

H 2 But to labor for food which produces eternal life: but for

⁷¹ 6:26 - but because you ate of the loaves and were filled: These people were not seeking to believe in or even investigate Jesus because of the significance of His signs (John 20:30-31). Rather, they were like many people in America today – interested only in “free” handouts from the government. They were not seeking to be ruled by the Messiah. They only wanted free bread and fish!

the food which endures to eternal life,

H 3 The giver of eternal life: which the Son of Man will give to you,

H 4 His Divine authority to give eternal life: for on Him the Father, God, has set His seal."

E 3 The importance of believing Jesus 6:28-29

G 1 The crowd's question about working the works of God: {28} Therefore they said to Him, "What shall we do, so that we may work the works of God?" 6:28

G 2 Jesus' reply – believe in the one He has sent! {29} Jesus answered and said to them, "This is the work of God, that you believe in Him whom He has sent." 6:29

E 4 The crowd asks for a sign comparable to manna 6:30-31

G 1 Their request for a sign! 6:30

H 1 Their request: {30} So they said to Him, "What then do You do for a sign,

H 2 Their rationale: so that we may see, and believe You?

H 3 Their repetition of their question: What work do You perform?

G 2 Their assessment of Jesus' miracle as inferior to that of manna given under Moses' leadership! 6:31

H 1 Their reference to manna: {31} "Our fathers ate the manna in the wilderness;

H 2 Their documentation: as it is written, 'HE GAVE THEM BREAD OUT OF HEAVEN TO EAT.'"

E 5 Jesus' claims 6:32-40

G 1 He is the bread of life from heaven 6:32-35

H 1 His denial that Moses gave them manna: {32} Jesus then said to them, "Truly, truly, I say to you, it is not Moses who has given you the bread out of heaven, 6:32a

H 2 His assertion that His Father gives them the true bread (Himself!) but it is My Father who gives you the true bread out of heaven. 6:32b

H 3 His definition of the bread of God – life-giving: {33}

"For the bread of God is that which comes down out of heaven, and gives life to the world." 6:33

H 4 Their request for this bread! {34} Then they said to Him, "Lord, always give us this bread." 6:34

H 5 His assertion that He is the bread of life who quenches the hunger and thirst of those who come to him in faith 6:35

J 1 His identification of Himself as being that life-giving bread: {35} Jesus said to them, "I am the bread of life;

J 2 The benefits for those who come to Him

K1 Not hunger: he who comes to Me will not hunger,

K2 Never thirst: and he who believes in Me will never thirst.

G 2 Only those whom the Father wills can believe on him 6:36-39

H 1 Jesus calls them on their unbelief: {36} "But I said to you that you have seen Me, and yet do not believe. 6:36

H 2 Jesus' assertion that all the Father gives him will come to him and he will not cast them aside 6:37

J 1 There are those whom the Father gives to Him: {37} "All that the Father gives Me

J 2 All these will inevitably come to Him: will come to Me,⁷²

J 3 Jesus will never reject those who come to Him: and the one who comes to Me I will certainly not cast out.

H 3 His arrival from heaven to do the will of Him who sent him: {38} "For I have come down from heaven, 6:38

J 1 Not His own will: not to do My own will,

⁷² 6:37 - All that the Father gives to Me will come to Me: There are a great many Christians who wish to preserve what they call "the free will of man." That is a complete misunderstanding of the case, for fallen man is not really free (see man's terrible bondage as described in [Rom. 3:9-18](#); [Eph. 2:1-3](#)). There is a sense in which fall man is free to choose Jesus if He wishes to. But candidly, the truth is as Jesus so simply, yet eloquently stated, "All that the Father gives to Me will come to Me." And, I might add, "Only those that the Father gives to Him will come to Him."

- J 2 But God's will: but the will of Him who sent Me.
- H 4 The will of his sender – he will lose none of them given to him, but resurrect them all on the last day! 6:39
 - J 1 The origin of the will: {39} "This is the will of Him who sent Me,
 - J 2 The subject of His will – the entirety of those the Father has given Him: that of all that He has given Me
 - J 3 Jesus will lose none: I lose nothing, ⁷³
 - J 4 He will resurrect them on the last day: but raise it up on the last day.
- G 3 Those who believe receive eternal life: The will of his Father: {40} "For this is the will of My Father, 6:40
 - H 1 Everyone who believes in the Son will have eternal life: that everyone who beholds the Son and believes in Him will have eternal life,
 - H 2 Jesus himself will resurrect him on the last day! and I Myself will raise him up on the last day."
- E 6 The Jews object to Jesus' claim 6:41-42
 - G 1 The grumbling of the Jews: {41} Therefore the Jews were grumbling about Him, 6:41a
 - G 2 The reason for their grumbling: because He said, "I am the bread that came down out of heaven." 6:41b
 - G 3 Their familiarity with Jesus' background: {42} They were saying, "Is not this Jesus, the son of Joseph, whose father and mother we know? 6:42a
 - G 4 Their rejection of His claim to having come from above: How does He now say, 'I have come down out of heaven'?" 6:42b
- E 7 The repetition of the claim 6:43-59
 - G 1 Only those the Father draws will come 6:43-46
 - H 1 Jesus' warning to them not to grumble: {43} Jesus answered and said to them, "Do not grumble among

⁷³ 6:39 - I lose nothing: Jesus never has and never will lose a single person whom the Father has given to Him (see [John 6:37](#)). This speaks strongly of the [Eternal Security](#) of the Believer in Jesus.

yourselves. 6:43

H 2 No one can come to Jesus unless the Father draws him: {44} "No one can come to Me unless the Father who sent Me draws him; ⁷⁴ 6:44a

H 3 The one is drawn and thus comes – Jesus will resurrect: and I will raise him up on the last day. 6:44b

H 4 The documentation in the prophets: {45} "It is written in the prophets, ⁷⁵ 'AND THEY SHALL ALL BE TAUGHT OF GOD.' 6:45a

H 5 All who have heard the Father come to Jesus: Everyone who has heard and learned from the Father, comes to Me. 6:45b

H 6 No one has seen the Father: {46} "Not that anyone has seen the Father, 6:46a

H 7 Only Jesus has seen the Father: except the One who is from God; He has seen the Father. 6:46b

G 2 The one who believes possesses eternal life: {47} "Truly, truly, I say to you, he who believes has eternal life. 6:47

G 3 Jesus is the bread of life from heaven 6:48-49

H 1 He must be eaten 6:48-51

J 1 Jesus is the bread of life: {48} "I am the bread of life. 6:48

J 2 Their fathers ate manna and died: {49} "Your fathers ate the manna in the wilderness, and they died. 6:49

J 3 He is the bread of life, the eater of which will never die: {50} "This is the bread which comes down out of heaven, so that one may eat of it and not die. 6:50

J 4 He is the living bread from heaven: {51} "I am the living bread that came down out of heaven; 6:51a

⁷⁴ 6:44 - No one can come to Me unless the Father who sent Me draws him: Once again, even though God loved the whole world, and even though Jesus died to pay for the sins of the whole world ([John 3:14-16](#)), no one will be able to come to faith in Jesus unless God draws that person to Him. The initiative in salvation lies wholly with God, and not with man. We love Him because He first loved us ([1 John 4:10, 19](#)). We choose Him because He first chose us ([John 15:16](#); [Rom. 8:33](#); [Col. 3:12](#); [2 Thess. 2:13](#); [Titus 1:1](#)). Jesus would repeat this truth in [John 6:65](#).

⁷⁵ 6:45 - prophets: Probably a quotation of Isa. 54:13 and, secondarily, Jer. 31:14.

- J 5 Whomever eats of this bread will live perpetually: if anyone eats of this bread, he will live forever; 6:51b
- J 6 The bread he gives is His flesh: and the bread also which I will give for the life of the world is My flesh." ⁷⁶ 6:51c
- H 2 The Jews question the metaphor 6:52
 - J 1 Their argument: {52} Then the Jews *began* to argue with one another,
 - J 2 Their question: saying, "How can this man give us *His* flesh to eat?" 6:52
- H 3 Jesus explains the metaphor 6:53-59
 - J 1 The crucial necessity: {53} So Jesus said to them, "Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, 6:53a
 - J 2 The consequence of non-compliance: you have no life in yourselves. 6:53b
 - J 3 The necessary conditions: {54} "He who eats My flesh and drinks My blood 6:54a
 - J 4 The wonderful benefits: has eternal life, and I will raise him up on the last day. 6:54b
 - J 5 The nature of His flesh and blood: {55} "For My flesh is true food, and My blood is true drink. 6:55
 - J 6 The preservation of relationship: {56} "He who eats My flesh and drinks My blood abides in Me, and I in him. 6:56
 - J 7 The interdependence of the Father and Son: {57} "As the living Father sent Me, and I live because of the Father, 6:57a
 - J 8 The interdependence of the "eater" of Jesus and Jesus: so he who eats Me, he also will live because of Me. 6:57b
 - J 9 His repetition of the claim of being the bread which came from heaven: {58} "This is the bread which came down out of heaven; 6:58a

⁷⁶ 6:51 - My flesh: Jesus would give His body and life's blood to pay for the sins of all people of the world. Whoever trust in Jesus will receive forgiveness and eternal life.

J 10 His superiority as the Bread of Life over Manna: not as the fathers ate and died; he who eats this bread will live forever." 6:58b

J 11 The venue for his teaching: {59} These things He said in the synagogue as He taught in Capernaum. 6:59

D 4 The reaction of the disciples 6:60-71

E 1 The objection of many disciples: {60} Therefore many of His disciples, when they heard *this* said, "This is a difficult statement; who can listen to it?" 6:60

E 2 Jesus' explanation – some don't believe because they were not drawn by the Father 6:61-65

G 1 Jesus' awareness of the grumbling of His disciples: {61} But Jesus, conscious that His disciples grumbled at this, said to them, 6:61a

G 2 His reference to their stumbling: "Does this cause you to stumble? 6:61b

G 3 What will they do if they see Him ascending to heaven: {62} "*What* then if you see the Son of Man ascending to where He was before? 6:62

G 4 The superiority of the Spirit to mere human flesh 6:63

H 1 The Spirit give life: {63} "It is the Spirit who gives life;

H 2 The flesh is worthless: the flesh profits nothing;

H 3 The words he has spoken are spirit and life: the words that I have spoken to you are spirit and are life.

G 5 The existence of some who did not believe Him: {64} "But there are some of you who do not believe." 6:64a

G 6 Jesus' omniscience 6:64b

H 1 The time of His knowledge: For Jesus knew from the beginning

H 2 The objects of His knowledge

J 1 Non-believers: who they were who did not believe,

J 2 The betrayer: and who it was that would betray Him.

- G 7 Jesus' assessment – no one can come to Him who has not been given permission from the Father: {65} And He was saying, "For this reason I have said to you, that no one can come to Me unless it has been granted him from the Father." ⁷⁷ 6:65
- E 3 Rejection by many disciples: {66} As a result of this many of His disciples withdrew and were not walking with Him anymore. 6:66
- E 4 Reaction of the twelve 6:67-71
 - G 1 Jesus asks their intentions: {67} So Jesus said to the twelve, "You do not want to go away also, do you?" ⁷⁸ 6:67
 - G 2 Peter's reply 6:68-69
 - H 1 Jesus only speaks of eternal life: {68} Simon Peter answered Him, "Lord, to whom shall we go? You have words of eternal life. 6:68
 - H 2 Jesus is the Holy One of God: {69} "We have believed and have come to know that You are the Holy One of God." 6:69
 - G 3 Jesus eliminates one of the twelve, Judas 6:70-71
 - H 1 His having chosen the twelve: {70} Jesus answered them, "Did I Myself not choose you, the twelve, 6:70a
 - H 2 His revelation that one of them is a devil: and *yet* one of you is a devil?" 6:70b
 - H 3 John's editorial explanation: {71} Now He meant Judas *the son* of Simon Iscariot, for he, one of the twelve, was going to betray Him. 6:71

C 3 The Reactions to Jesus Before and During the Feast of Tabernacles 7:1-52

D 1 The reactions of Jesus' brothers 7:1-9

⁷⁷ 6:65 - no one can come to Me unless it has been granted him from the Father: Jesus here repeats the same thing He had said earlier in [John 6:44](#).

⁷⁸ 6:67 - You do not want to go away also, do you: It is fascinating to me that Jesus did not go screaming after the parting disciples, "Wait, wait! Let's see if we can't come to an understanding. He let them go. They did not really believe in Him, and they had rejected their opportunity. Nothing would change their minds.

Furthermore, He simply turned to His remaining disciples and asked, "Do you want to follow them? If you do, here's the door!" Not only did Jesus not attempt to retrieve the departing disciples, He gave the remaining disciples ample opportunity to leave also.

There comes a time when someone has exhausted all his opportunities to believe or to respond to a teacher's ministry. If they choose to depart, let them depart! I think every pastor who has stayed in a church for any length of time has seen that happen. I certainly have.

- E 1 In sarcastic unbelief, they counsel him to go to the feast 7:1-5
 - G 1 Jesus' activity 7:1
 - H 1 Jesus' activity in Galilee: {1} After these things Jesus was walking in Galilee,
 - H 2 His unwillingness to appear in Judea: for He was unwilling to walk in Judea
 - H 3 His reason: because the Jews were seeking to kill Him.
 - G 2 The nearness of the Feast of Booths: {2} Now the feast of the Jews, the Feast of Booths, was near. 7:2
 - G 3 The sarcasm of Jesus' brothers 7:3-4
 - H 1 Urging him to go to Judea: {3} Therefore His brothers said to Him, "Leave here and go into Judea, 7:3a
 - H 2 Their rationale: so that Your disciples also may see Your works which You are doing. 7:3b
 - H 3 No one wishing to expand his base of acceptability turns down free publicity: {4} "For no one does anything in secret when he himself seeks to be *known* publicly. 7:4a
 - H 4 Their "counsel": If You do these things, show Yourself to the world." 7:4b
 - G 4 The unbelief of Jesus' brothers: {5} For not even His brothers were believing in Him. 7:5
- E 2 Jesus' refusal on account of animosity 7:6-9
 - G 1 Jesus' time for death had not yet come: {6} So Jesus said^ to them, "My time is not yet here, 7:6a
 - G 2 Their time to do as they pleased was always present: but your time is always opportune. 7:6b
 - G 3 It was impossible for the world to hate them: {7} "The world cannot hate you, 7:7a
 - G 4 The world always hates Jesus because of his testimony against them: but it hates Me because I testify of it, that its deeds are evil. 7:7b
 - G 5 His advice to his brothers: {8} "Go up to the feast yourselves; 7:8a
 - G 6 Jesus was refusing to attend this feast because it was not time

for him to die: I do not go up to this feast ⁷⁹ because My time has not yet fully come." 7:8b

G 7 His remaining in Galilee: {9} Having said these things to them, He stayed in Galilee. 7:9

D 2 The reaction of the multitudes 7:10-13

E 1 Jesus' secret arrival at the feast 7:10-11

G 1 Jesus' brothers' departure: {10} But when His brothers had gone up to the feast, 7:10a

G 2 Jesus' surreptitious departure: then He Himself also went up, not publicly, but as if, in secret. 7:10b

G 3 The Jews' curiosity at Jesus' absence: {11} So the Jews were seeking Him at the feast and were saying, "Where is He?" 7:11

E 2 The favorable reaction of some: {12} There was much grumbling among the crowds concerning Him; some were saying, "He is a good man"; 7:12a

E 3 The unfavorable reaction of others: others were saying, "No, on the contrary, He leads the people astray." 7:12b

E 4 The public silence of all: {13} Yet no one was speaking openly of Him for fear of the Jews. 7:13

D 3 The confrontation at the temple during the feast 7:14-36

E 1 Jesus' defense of his teaching and conduct 7:14-24

G 1 The amazement of the Jews at the teaching of the uneducated Jesus 7:14-15

H 1 The timing: {14} But when it was now the midst of the feast 7:14a

H 2 Jesus' teaching in the temple: Jesus went up into the temple, and *began to* teach. 7:14b

H 3 The astonishment of the Jews at Jesus' teaching: {15} The Jews then were astonished, saying, "How has this

⁷⁹ 7:8 - I do not go up to this feast: The apparent discrepancy in Jesus' saying He was *not* going to the feast, but subsequently *going* can be resolved as follows: 1) There is a textual problem. Some Greek versions read "not yet going." 2) Most Greek editions do not utilize this variant, considering it unauthentic. However, Jesus' *intent* clearly was that He was not going now, but would in a short time. He tells His brothers, "You go up" (aor. imperative. – at a point in time) – "I am not going" (present tense). In other words, as His brothers were about to walk out the door – "You leave; I am not [in the process of going] – which He was not. This does not rule out the fact that He *would* go in the future. He was accurate; no dishonesty was meant or implied.

man become learned, having never been educated?" 7:15

G 2 Jesus' claim that his teaching is from God 7:16-18

H 1 Jesus' teaching comes from His Father: {16} So Jesus answered them and said, "My teaching is not Mine, but His who sent Me. 7:16

H 2 Those whose heart is in the right place will know of the truth concerning Jesus' teaching 7:17

J 1 The condition for this knowledge: {17} "If anyone is willing to do His will,

J 2 The certain knowledge: he will know of the teaching, whether it is of God or *whether* I speak from Myself.

H 3 The difference between those who are self-serving and those who are God-serving 7:18

J 1 The motivation of the self-serving: {18} "He who speaks from himself seeks his own glory;

J 2 The character of the God-serving

K1 His pursuit: but He who is seeking the glory of the One who sent Him,

K2 His character: He is true, and there is no unrighteousness in Him.

G 3 Jesus' condemnation of the Jews 7:19-24

H 1 For trying to kill him in spite of Moses' law 7:19-20

J 1 The giver of the Law: {19} "Did not Moses give you the Law, 7:19a

J 2 Their Law-breaking character: and *yet* none of you carries out the Law? 7:19b

J 3 Their ongoing attempts to kill Him: Why do you seek to kill Me?" 7:19c

J 4 The ignorant response of the crowd 7:20

K1 Their assigning Him a demon: {20} The crowd answered, "You have a demon!

K2 Their ignorance of attempts on His life: Who seeks to kill You?"

H 2 For denouncing his healing done on the Sabbath day when Moses allowed painful, disfiguring circumcision (on the Sabbath) 7:21-24

J 1 His singular miracle: {21} Jesus answered them, "I did one deed,⁸⁰ and you all marvel. 7:21

J 2 Moses' decree of circumcision {22} "For this reason Moses has given you circumcision (not because it is from Moses, but from the fathers), 7:22a

J 3 Their practice of circumcising on the Sabbath: and on *the* Sabbath you circumcise a man. 7:22b

J 4 If a baby's body is debilitated on the Sabbath to obey the Law of Moses: {23} "If a man receives circumcision on *the* Sabbath so that the Law of Moses will not be broken, 7:23a

J 5 Why were they angry with Him because He made a man complete well on the Sabbath?: are you angry with Me because I made an entire man well on *the* Sabbath? 7:23b

J 6 His challenge for them to judge fairly: {24} "Do not judge according to appearance, but judge with righteous judgment." 7:24

E 2 The question of Jesus' Messiahship raised 7:25-29

G 1 The rulers' inaction postulated as acquiescence 7:25-26

H 1 The peoples' acknowledgment of Jesus as the one the leaders were attempting to kill: {25} So some of the people of Jerusalem were saying, "Is this not the man whom they are seeking to kill? 7:25

H 2 Their observation that Jesus was teaching publicly, yet none of the rulers were attempting to muzzle Him: {26} "Look, He is speaking publicly, and they are saying nothing to Him. 7:26a

H 3 Their speculation that the rulers perhaps recognized that Jesus was the Messiah: The rulers do not really know that this is the Christ, do they? 7:26b

⁸⁰ 7:21 - I did one deed: Evidently referring to His having healed the paralytic at the Pool of Bethesda on a previous visit to Jerusalem (John 5:1-18). (Edwin A. Blum, Commentary on John, *The Bible Knowledge Commentary*, NT Volume, p. 300)

G 2 The objection in view of Jesus' origin 7:27-29

H 1 The crowd's knowledge of Jesus' origin precluded His being the Messiah 7:27

J 1 Their knowledge of Jesus' origin: {27} "However, we know where this man is from;

J 2 Their belief that no one would know the origin of the Messiah: but whenever the Christ may come, no one knows where He is from."

H 2 Jesus' claim to be from God 7:28-29

J 1 Jesus' public teaching: {28} Then Jesus cried out in the temple, teaching and saying, 7:28a

J 2 They know Him and from whither He comes: "You both know Me and know where I am from; 7:28b

J 3 He did not come on His own initiative: and I have not come of Myself, 7:28c

J 4 The One who sent Him is true: but He who sent Me is true, 7:28d

J 5 They do not know the One who sent Him: whom you do not know. 7:28e

J 6 Jesus knows Him: {29} "I know Him, 7:29

K1 Because He came from God: because I am from Him,

K2 God sent Him: and He sent Me."

E 3 The responses 7:30-36

G 1 The leaders' failure to capture Jesus 7:30

H 1 Their efforts: {30} So they were seeking to seize Him;

H 2 Their inability: and no man laid his hand on Him,

H 3 Because it was not yet God's time: because His hour had not yet come.

G 2 The belief of many of the multitude 7:31

H 1 The faith of many: {31} But many of the crowd believed in Him;

- H 2 Their assertion of the sufficiency of Jesus' miracles: and they were saying, "When the Christ comes, He will not perform more signs than those which this man has, will He?"
- G 3 The rulers' dispatching officers to arrest Jesus 7:32
 - H 1 The intelligence of the Pharisees: {32} The Pharisees heard the crowd muttering these things about Him,
 - H 2 Their sending out police to arrest Him: and the chief priests and the Pharisees sent officers to seize Him.
- G 4 Jesus' warning of his impending departure 7:33-36
 - H 1 Jesus' statement of His imminent return to the Father: {33} Therefore Jesus said, "For a little while longer I am with you, then I go to Him who sent Me. 7:33
 - H 2 Their consequent inability to find Him: {34} "You will seek Me, and will not find Me; and where I am, you cannot come." 7:34
 - H 3 Their curiosity about His announced departure: {35} The Jews then said to one another, "Where does this man intend to go that we will not find Him? 7:35a
 - H 4 Their wondering if He will go teach among the Diaspora among the Greeks: He is not intending to go to the Dispersion among the Greeks, and teach the Greeks, is He? 7:35b
 - H 5 Their inability to understand His statements about departing: {36} "What is this statement that He said, 'You will seek Me, and will not find Me; and where I am, you cannot come?'" 7:36
- D 4 The reactions to Jesus on the last day of the feast 7:37-52
 - E 1 Jesus' claim to be the source of living water 7:37-39
 - G 1 The time of Jesus' claim: {37} Now on the last day, the great *day* of the feast, 7:37a
 - G 2 The public nature of Jesus' claim: Jesus stood and cried out, saying, 7:37b
 - G 3 The content of His announcement 7:37c-39
 - H 1 Directed to the one thirsty: "If anyone is thirsty, 7:37c
 - H 2 Exhorting him to drink of Himself: let him come to Me

and drink. ⁸¹ 7:37d

H 3 The necessary condition of faith: {38} "He who believes in Me, 7:38a

H 4 The prediction from Scripture: as the Scripture said, 'From his innermost being will flow rivers of living water.'" 7:38b

H 5 His reference to the Holy Spirit: {39} But this He spoke of the Spirit, 7:39

J 1 Believers in Him would yet receive the Holy Spirit: whom those who believed in Him were to receive;

J 2 The Holy Spirit had not yet been given: for the Spirit was not yet *given*,

J 3 Because Jesus had not yet returned to heaven in all His resurrected glory: because Jesus was not yet glorified.

E 2 The responses 7:40-52

G 1 Of some: He is the prophet 7:40 {40} *Some* of the people therefore, when they heard these words, were saying, "This certainly is the Prophet." 7:40

G 2 Of others: He is the Messiah 7:41a {41} Others were saying, "This is the Christ."

G 3 Of others: He is not the Messiah 7:41b-43 Still others were saying,

H 1 The Messiah does not come from Galilee: "Surely the Christ is not going to come from Galilee, is He? 7:41b

H 2 The Messiah must come from Bethlehem 7:42

J 1 The Messiah is a descendant of David: {42} "Has not the Scripture said that the Christ comes from the descendants of David,

J 2 The Messiah must come from Bethlehem: and from

⁸¹ 7:37 - let him come to Me and drink: Jesus offered to fill the spiritual thirst and vacuum in the life of everyone who comes to Him. Two appropriate O.T. Scriptures (both taken from the KJV):

Isaiah 44:3 For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring:

Isaiah 55:1 Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

Bethlehem, the village where David was?"

H 3 The divided opinion about Jesus: {43} So a division occurred in the crowd because of Him. 7:43

G 4 The desire of others to capture him 7:44-52

H 1 The abortive attempt 7:44

J 1 The desire of some to arrest Jesus: {44} Some of them wanted to seize Him,

J 2 No one made a move: but no one laid hands on Him.

H 2 The officers' explanation of their failure to arrest Jesus 7:45-46

J 1 The return of the police force: {45} The officers then came to the chief priests and Pharisees, 7:45a

J 2 The irritated question of the priests and Pharisees: and they said to them, "Why did you not bring Him?" 7:45b

J 3 The response of the police force: {46} The officers answered, "Never has a man spoken the way this man speaks." 7:46

H 3 The condemnation of the Pharisees 7:47-52

J 1 Their sarcasm toward the officers 7:47-48

K1 The sarcastic question of the Pharisees: {47} The Pharisees then answered them, "You have not also been led astray, have you? 7:47

K2 Their denial that any of the leaders had believed in Him: {48} "No one of the rulers or Pharisees has believed in Him, has he? 7:48

J 2 Their contempt of the common folk: {49} "But this crowd which does not know the Law is accursed." 7:49

J 3 Of Nicodemus 7:50-52

K1 The identification of Nicodemus: {50} Nicodemus (he who came to Him before, being one of them) said^ to them, 7:50

K2 Nicodemus' caution of legal propriety: {51}

"Our Law does not judge a man unless it first hears from him and knows what he is doing, does it?" 7:51

K3 Their sarcastic suggestion that Nicodemus came from Galilee: {52} They answered him, "You are not also from Galilee, are you? 7:52a

K4 Their challenge to him to study that no prophet came from Galilee: Search, and see that no prophet arises out of Galilee." 7:52b

G5 The departure of each: {53} Everyone went to his home. 7:53

C 4 The Reactions to Jesus in the Temple 7:53 - 8:59

D 1 The attempt to trap Jesus – the woman taken in adultery 7:53 - 8:11

E 1 The charge against the woman 7:53 - 8:4

G 1 The overnight transition 7:53-8:1

H 1 Of the crowd: {53} Everyone went to his home. ⁸² 7:53

⁸² 7:53 - Everyone went to his home: NASB Note: "Later mss add the story of the adulterous woman, numbering it as John 7:53-8:11."

I have included a rather lengthy comment on John 7:53-8:11 from [Thomas Constable's Notes on John's Gospel](#). I cannot really improve on his comments:

The textual authenticity of this pericope is highly questionable. Most ancient Greek manuscripts dating before the sixth century do not contain it. However, over 900 ancient manuscripts do contain it, including the important early so-called Western text (uncial D). We have about 24,000 ancient manuscripts of the New Testament or parts of it. This number, by the way, contrasts strongly with the number of early copies of the writings of other ancient writers. For example, we have about 643 copies of the writings of Homer, 8 of Herodotus, 9 of Euripides, 8 of Thucydides, 7 of Plato, 49 of Aristotle, and 20 of Tacitus. Furthermore, the earliest copy of the New Testament that we have dates about 125 years after its composition, whereas the earliest copy of one of the extrabiblical writings referred to above dates about 400 years after its composition.

None of the church fathers or early commentators referred to this story in their comments on this Gospel. Instead, they passed from 7:52 right on to 8:12. Several later manuscripts identify it as special by using an asterisk or obelus at its beginning and ending. An "obelus" is a straight horizontal stroke, either simple, or with a dot above and another below it. Writers of ancient manuscripts used obeli to mark a spurious, corrupt, doubtful, or superfluous word or passage. Some old copies have this pericope placed after 7:36, or 7:44, or 21:25, or Luke 21:38. Its expressions and constructions are more similar to Luke's writings than they are to John's.[356]

"This entire section, 7:53—8:11, traditionally known as the pericope adulterae, is not contained in the earliest and best MSS [manuscripts] and was almost certainly not an original part of the Gospel of John. Among modern commentators and textual critics, it is a foregone conclusion that the section is not original but represents a later addition to the text of the Gospel." [357]

The event described here may have occurred, though the passage may represent a conflation of two different accounts (cf. 21:25).[358] Perhaps it was a piece of oral tradition that later scribes inserted here to illustrate the sinfulness of the Jewish leaders (cf. 7:24; 8:15, 46).

"It may be accepted as historical truth; but based on the information we now have, it was probably not a part of the original text." [359]

H 2 Of Jesus: {1} But Jesus went to the Mount of Olives. 8:1

G 2 The magnetism of Jesus 8:2a

H 1 The time: {2} Early in the morning

H 2 The activity: He came again into the temple,

H 3 The response: and all the people were coming to Him; ⁸³

G 3 Jesus' commencing of His teaching: and He sat down and *began* to teach them. ⁸⁴ 8:2b

G 4 The arrival of the scribes and Pharisees with an adulteress 8:3

H 1 The bringers of the transgressor: {3} The scribes and the Pharisees brought[^] ⁸⁵

H 2 Their sole apprehendee: a woman ⁸⁶

H 3 The *modus operandi* – a trap? caught in adultery, ⁸⁷

Then did the Holy Spirit inspire it? Probably He did not. It is similar to some of the apocryphal stories, which some Christian traditions accept as inspired but which others do not. How should the modern Christian use this story? Some expositors do not preach or teach the passage publicly because they believe it is uninspired. However, other Christians disagree, and accept it as equally authoritative as the rest of Scripture. Roman Catholics accept it because it was in Jerome's Latin Vulgate translation (late fourth century A.D.), which they regard as authoritative.

If I do not believe it was part of the inspired text of John's Gospel, why have I bothered to expound it below? I have done so because most English Bibles contain this pericope, and many Christians have questions about it. It is possible that, though not a part of John's original Gospel, the Holy Spirit inspired it, though this view has problems connected with it.

⁸³ 8:2 - all the people were coming to Him: People simply gravitated to Jesus. They understood His love for them! They were also attracted by His unorthodox, compelling, and riveting teaching.

⁸⁴ 8:2 - teaching: Ever Jesus' mission with people!

⁸⁵ 8:3 - scribes and Pharisees: The Law stated clearly that two or three witnesses were required. Deu 17:2-6 "If there is found in your midst, in any of your towns, which the LORD your God is giving you, a man or a woman who does what is evil in the sight of the LORD your God, by transgressing His covenant, {3}and has gone and served other gods and worshiped them, or the sun or the moon or any of the heavenly host, which I have not commanded, {4}and if it is told you and you have heard of it, then you shall inquire thoroughly. Behold, if it is true and the thing certain that this detestable thing has been done in Israel, {5}then you shall bring out that man or that woman who has done this evil deed to your gates, *that is*, the man or the woman, and you shall stone them to death. {6}"On the evidence of two witnesses or three witnesses, he who is to die shall be put to death; he shall not be put to death on the evidence of one witness.

⁸⁶ 8:3 - woman: Here is the often hypocritical judgment of the community: The woman is the transgressor. Where was the man?

⁸⁷ 8:3 - caught: The idea of her having been caught in adultery, in the very act, suggests that these accusers were not really interested in her welfare at all. They were merely content on using her for their own agenda – placing Jesus in a bind.

- H 4 The humiliation employed: and having set her in the center of the court,⁸⁸
- G 5 The essence of their charge: {4} they said^ to Him, 8:4
 - H 1 The charge: "Teacher, this woman has been caught in adultery,
 - H 2 The evidence: in the very act.
- E 2 The trap laid 8:5-6
 - G 1 Their statement of obligation under the Law: {5} "Now in the Law Moses commanded us to stone such women;⁸⁹ 8:5a
 - G 2 Their question to Him: what then do You say?" 8:5b
 - G 3 Their motive: {6} They were saying this, testing Him, so that they might have grounds for accusing Him. 8:6a
 - G 4 Jesus' apparent diversion: But Jesus stooped down and with His finger wrote on the ground. 8:6b
- E 3 Jesus' evasion of the trap 8:7-9
 - G 1 Their persistence: {7} But when they persisted in asking Him, 8:7a
 - G 2 His qualified agreement: He straightened up, and said to them, "He who is without sin among you, let him *be the* first to throw a stone at her."⁹⁰ 8:7b
 - G 3 His renewed apparent diversion: {8} Again He stooped down and wrote on the ground. 8:8
 - G 4 The progressive departure of the accusers: {9} When they heard it, they *began* to go out one by one, beginning with the older ones, 8:9a

⁸⁸ 8:3 - center: This must have been utterly humiliating for the woman, who must have been sobbing quietly, with eyes downcast.

⁸⁹ 8:5 - stone: The passage which they were citing: Deut. 17:7 {7}"The hand of the witnesses shall be first against him to put him to death, and afterward the hand of all the people. So you shall purge the evil from your midst.

⁹⁰ 8:7 - first to ... stone: Jesus was citing exactly from Deut. 17:7: {7}"The hand of the witnesses shall be first against him to put him to death, and afterward the hand of all the people. So you shall purge the evil from your midst. The extra requirement that he added, not found in the Law, was that he who was without sin be the first to begin throwing stones. Jesus could see into their hearts, that they were more intent on damaging Him than they were at saving the nation and putting away sin from the people. Therefore they were unqualified. They had evil motives, not pure ones.

- G 5 Jesus left alone with the woman: and He was left alone, and the woman, where she was, in the center *of the court*. 8:9b
- E 4 Jesus' forgiving of the woman 8:10-11
 - G 1 Jesus' turning His attention upon the woman: {10}
Straightening up, Jesus said to her, 8:10a
 - G 2 His asking about her accusers 8:10b
 - H 1 As to their presence: "Woman, where are they?
 - H 2 As to their accusation: Did no one condemn you?"
 - G 3 Her reply: {11} She said, "No one, Lord." 8:11a
 - G 4 Jesus' gracious reply 8:11b
 - H 1 His refusing also to condemn: And Jesus said, "I do not condemn you, either."⁹¹
 - H 2 His freeing her: Go.
 - H 3 His commanding her to sin no more: From now on sin no more."⁹²
- D 2 The confrontation over Jesus' claim to be the light of the world 8:12-59
 - E 1 Jesus' claim to be the light of the world 8:12
 - G 1 His claim: {12} Then Jesus again spoke to them, saying, "**I am** the Light of the world;
 - G 2 His claim for the one who follows Him: he who follows Me
 - H 1 He will not live in ignorance and evil: will not walk in the darkness,
 - H 2 He will possess the source of truth, goodness, and life: but will have the Light of life."
 - E 2 The dispute over the validity of Jesus' witness 8:13-20

⁹¹ 8:11 - condemn: John 3:17 Jesus' purpose in coming to this earth was not to condemn the world, but to save the world! (John 3:17)

⁹² 8:11 - sin no more: The beauty of forgiveness is that it gives us a brand new beginning. Now we have a chance to start over afresh, with a clean slate. That to which we were enslaved, with Christ's forgiveness, we need no longer be enslaved. Jesus' forgiveness also carries with it an obligation to quit sinning. When unforgiven, we had no reason to stop. With forgiveness, we have every reason to stop!

G 1 The Pharisees' denial of the validity of one witness 8:13

H 1 Their accusation that Jesus is testifying about Himself: {13} So the Pharisees said to Him, "You are testifying about Yourself;

H 2 Therefore His testimony cannot be believed: Your testimony is not true."

G 2 Jesus' rebuttal – He and the Father constitute two witnesses 8:14-18

H 1 Nevertheless, His testimony about Himself is true! {14} Jesus answered and said to them, "Even if I testify about Myself, My testimony is true, 8:14

J 1 Because He knows His origin and destiny: for I know where I came from and where **I am** going;

J 2 Because they know neither His origin nor His destiny: but you do not know where I come from or where **I am** going.

H 2 You judge according to appearances 8:15

J 1 The merely human basis of their judgment: {15} "You judge according to the flesh;

J 2 His abstinence from judgment: **I am** not judging anyone.

H 3 Nevertheless, His judgment is true! {16} "But even if I do judge, My judgment is true; 8:16

J 1 For His judgment does not originate from Himself alone: for **I am** not alone *in it*,

J 2 There are two sources for His judgment, both of which agree – He Himself and the Father who sent Him! but I and the Father who sent Me.

H 4 The Law permits two witnesses. {17} "Even in your law it has been written that the testimony of two men is true. 8:17

H 5 There are two witnesses – Mine and the Father's! 8:18

J 1 He testifies about Himself: {18} "**I am** He who testifies about Myself,

J 2 The Father who sent Him testifies about Him: and the Father who sent Me testifies about Me."

G 3 The dispute over Jesus' father 8:19

H 1 Their taunting him about his biological father: {19} So they were saying to Him, "Where is Your Father?" ⁹³

H 2 If they knew him, they would also know his Father!

J 1 Jesus' denial that they know either Him or His Father: Jesus answered, "You know neither Me nor My Father;

J 2 If they really knew Him, they would know His Father: if you knew Me, you would know My Father also."

G 4 The inability to capture Jesus 8:20

H 1 The public venue of His speech: {20} These words He spoke in the treasury, as He taught in the temple;

H 2 Their failure to arrest Him: and no one seized Him,

H 3 Because His Divinely-appointed time for crucifixion had not yet arrived: because His hour had not yet come.

E 3 Jesus' prediction of destiny 8:21-30

G 1 He is leaving, and they will be unable to follow Him 8:21-24

H 1 His own destiny – He will depart 8:21a

J 1 His imminent departure: {21} Then He said again to them, "I go away,

J 2 They will look for Him and be unable to find Him: and you will seek Me,

H 2 Their own destiny: and will die in your sin; 8:21b

H 3 They will be unable to follow Him: where **I am** going, you cannot come." 8:21c

H 4 Their question – would he commit suicide? 8:22

⁹³ 8:19 - Where is Your Father: It is not helpful, in my opinion, that the editors of the NASB have capitalized both "Your" and "Father." When this John wrote this document, he did not differentiate between upper case and lower case letters. The differentiation is purely the invention of modern day scholars. The implication here is that (1) the Pharisees believed in the Deity of Jesus, which they did not; and that (2) the Pharisees were questioning the geographical location of God, His spiritual Father, which they most certainly were not. Much more likely, they were casting a slur upon the propriety of Jesus' birth (Matt. 1:18-25). They were implying that his biological father was an immoral philanderer. For demonstration of the accuracy of this interpretation, see their more explicit slur at John 8:41.

- J 1 Will He commit suicide? {22} So the Jews were saying, "Surely He will not kill Himself, will He,
- J 2 Their explanation of His words: since He says, "Where **I am** going, you cannot come?"
- H 5 Jesus contrast of their and his origins! {23} And He was saying to them, 8:23
 - J 1 As to spatial origin: "You are from below, **I am** from above;
 - J 2 As to philosophical origin: you are of this world, **I am** not of this world.
- H 6 His conclusion – unless they believe he is the I AM, they will die in their sins! 8:24
 - J 1 They will die in their sins: {24} 'Therefore I said to you that you will die in your sins;
 - J 2 Unless they believe He is the I AM: for unless you believe that **I am He**,⁹⁴ you will die in your sins."
- G 2 Jesus' claim to have come from the Father 8:25-27
 - H 1 Their question – "Who are you?" 8:25
 - J 1 Their question: {25} So they were saying to Him, "Who are You?"
 - J 2 Jesus' reply: Jesus said to them, "What have I been saying to you *from* the beginning?
 - H 2 His explanation – "I speak the truth from Him who sent me!" 8:26
 - J 1 He has many things to evaluate concerning them: {26} "I have many things to speak and to judge concerning you,
 - J 2 The One who sent Him is true: but He who sent Me is true;

⁹⁴ 8:24 - I am *He*: Unfortunately this English translation obscures, to a degree, the Greek original. Here is, literally, how John 8:24 reads: "I said, therefore, to you (pl.) that you (pl.) will die in your (pl.) sins; for unless you (pl.) believe that I – I am, you (pl.) will die in your (pl.) sins." What Jesus was boldly asserting was that He is the I AM, the Yahweh, revealed to Moses at the burning bush (Exod. 3:1-15)! There are two words in Greek, written in emphatic style – I ... I am! "I" is the first personal pronoun *egō* (there is no Strong's number assigned to personal pronouns); while "I am" combines both subject and action into the one verb, *eimi* (1510) – "I exist," or "I am." Jesus could not have been more emphatic or deliberate in His self-assertion.

- J 3 He speaks only that which He has heard from Him:
and the things which I heard from Him,
- J 4 He speaks these things to the world: these I speak to
the world."
- H 3 Their unawareness of his speaking about the Father:
{27} They did not realize that He had been speaking to
them about the Father. 8:27
- G 3 Jesus' claim that the fulfillment of His prediction of His destiny
will vindicate His origin 8:28-29
 - H 1 When they crucify him, they will know he is I AM. 8:28a
 - J 1 The occasion – when they crucify Him: {28} So
Jesus said, "When you lift up the Son of Man,
 - J 2 They would then know that He is Yahweh of the
OT: then you will know that **I am** He,⁹⁵
 - H 2 And that he only speaks what his father wishes 8:28b
 - J 1 He does nothing on His own initiative: and I do
nothing on My own initiative,
 - J 2 He speaks only what the Father has taught Him: but
I speak these things as the Father taught Me.
 - H 3 And that the Father is with him because he always please
Him 8:29
 - J 1 God is with Him: {29} "And He who sent Me is
with Me;
 - J 2 God has not left Him alone: He has not left Me
alone,
 - J 3 Because He only does whatever is pleasing to Him:
for I always do the things that are pleasing to Him."
- G 4 The response – many believed: {30} As He spoke these things,
many came to believe in Him. 8:30

⁹⁵ 8:28 - then you will know that I am He: What Jesus implied was that ultimately the people of Israel, who would execute him, will know that I AM (i.e. Yahweh, the Name of God given to Moses in Exodus 3)! Of course this cannot mean that all Israel would acknowledge him as the Messiah at his crucifixion. A small minority would. Perhaps Jesus was looking ahead to the time prophesied by Zechariah, "I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn. Zec 12:10

E 4 The dispute over mutual origins 8:31-59

G 1 Jesus' statement to the believers – obeying Jesus' words ensures discipleship, truth, and freedom 8:31-32

H 1 The condition – remaining in Jesus' word: {31} So Jesus was saying to those Jews who had believed Him, "If you continue in My word, 8:31a

H 2 The consequences 8:31b-32

J 1 True discipleship: *then* you are truly disciples of Mine; 8:31b

J 2 Knowing (experientially) the truth: {32} and you will know the truth, 8:32a

J 3 Freedom: and the truth will make you free." 8:32b

G 2 The peoples' denial of their bondage 8:33

H 1 Their identity: {33} They answered Him, "We are Abraham's descendants

H 2 Their never having been enslaved: and have never yet been enslaved ⁹⁶ to anyone;

H 3 Their questioning Jesus' promise of becoming free: how is it that You say, 'You will become free'?"

G 3 Jesus' affirmation of their bondage to sin because of their wish to kill Him 8:34-38

H 1 Sinners are enslaved to sin: {34} Jesus answered them, "Truly, truly, I say to you, everyone who commits sin is the slave of sin. 8:34

H 2 Slaves have only temporary access to the house: {35} "The slave does not remain in the house forever; 8:35a

H 3 The son has permanent access to the house: the son does remain forever. 8:35b

H 4 If the son sets you free, you are free indeed: {36} "So if the Son makes you free, you will be free indeed. 8:36

⁹⁶ 8:33 - never yet been enslaved to anyone: Giving them the benefit of the doubt, they were probably referring to their proud, independent spirit, but on the face of it, their statement is absurd – they were clearly under Roman occupation at the time. Israel's history was replete with occupations by Syrians, Moabites, Edomites, Ammonites, Philistines, Assyrians, Babylonians, and the list could go on.

H 5 He acknowledges their physical descent from Abraham, yet they wish to kill him, thus repudiating his words 8:37

J 1 His acknowledgment that they are Abraham's descendants: {37} "I know that you are Abraham's descendants;

J 2 His accusation that they seek to kill him: yet you seek to kill Me,

J 3 The reason they are seeking to do so is that His message has no reception from them: because My word has no place in you.

H 6 Jesus' conclusion about their parentage 8:38

J 1 He speaks what he has learned from his father: {38} "I speak the things which I have seen with My Father;

J 2 They speak what they have learned from their father: therefore you also do the things which you heard from *your* father."

G 4 Jesus' implication that they are of the devil 8:39-41a

H 1 Their response to Jesus – Abraham is our Father! {39} They answered and said to Him, "Abraham is our father." 8:39a

H 2 Jesus' response to the Jews 8:39b-41a

J 1 If you are Abraham's children, do what he would do: Jesus said^ to them, "If you are Abraham's children, do the deeds of Abraham. 8:39b

J 2 As it is, you are trying to kill someone who is telling you the truth from God. Abraham didn't do this. [Therefore you are not Abraham's children!!] 8:40

K1 Their attempts to kill Him: {40} "But as it is, you are seeking to kill Me,

K2 He has told them to the truth, heard from God: a man who has told you the truth, which I heard from God;

K3 Abraham never did this: this Abraham did not do.

J 3 They are merely doing the deeds of their [real] father: {41} "You are doing the deeds of your

father." 8:41a

G 5 Their snide response to Him 8:41b

H 1 They are not illegitimates [as he is]: They said to Him,
"We were not born of fornication;

H 2 Their claim – only one Father – God: we have one Father:
God."

G 6 Jesus' counter-claim that their evil deeds demonstrate Satan is
their father 8:42-45

H 1 If God were your father you would love me! 8:42

J 1 His statement: {42} Jesus said to them, "If God
were your Father, you would love Me,

J 2 His reason

K1 Positively: for I proceeded forth and have
come from God,

K2 Negatively: for I have not even come on My
own initiative,

K3 Positively: but He sent Me.

H 2 You cannot understand me because you cannot hear me
8:43

J 1 His wonderment that they do not understand Him:
{43} "Why do you not understand what **I am**
saying?

J 2 The cause – they are unable to do so: *It is* because
you cannot hear My word.

H 3 They are of their father the devil. He is a murderer and a
liar – that is why you deny the truth and want to kill me!
8:44

J 1 They are of their father the devil: {44} "You are of
your father the devil,

J 2 They want to do the desires of their father: and you
want to do the desires of your father.

J 3 His murderous character: He was a murderer from
the beginning,

J 4 His avoidance of the truth: and does not stand in the

truth

J 5 He is devoid of truth: because there is no truth in him.

J 6 When he speaks a lie: Whenever he speaks a lie,

J 7 He speaks from his own nature: he speaks from his own *nature*,

J 8 His ultimate character: for he is a liar

J 9 His progeny: and the father of lies.

H 4 This is why they do not believe Him 8:45

J 1 When Jesus speaks the truth: {45} "But because I speak the truth,

J 2 They do not believe Him: you do not believe Me.

G 7 Jesus' maintaining of His innocence 8:46-47

H 1 Who convicts Jesus of sin? {46} "Which one of you convicts Me of sin? 8:46a

H 2 If I speak truth, why don't you believe me? If I speak truth, why do you not believe Me? 8:46b

H 3 He who is of God hears God's words: {47} "He who is of God hears the words of God; 8:47a

H 4 You can't hear God's words because you are not from God: for this reason you do not hear *them*, because you are not of God." 8:47b

G 8 The Jews' claim that Jesus is a Samaritan and has a demon! {48} The Jews answered and said to Him, "Do we not say rightly 8:48

H 1 He is a Samaritan: that You are a Samaritan

H 2 He is demon-possessed: and have a demon?"

G 9 Jesus' rebuttal – He has no demon, but is the author of eternal life 8:49-51

H 1 He does not have a demon: {49} Jesus answered, "I do not have a demon; 8:49a

H 2 He honors his Father: but I honor My Father, 8:49b

H 3 They dishonor him [and therefore dishonor God!]: and you dishonor Me. 8:49c

H 4 He does not seek his own glory – there is one who will judge his integrity – the Father: {50} "But I do not seek My glory; there is One who seeks and judges. 8:50

H 5 Anyone who keeps his word is immune to death [meaning alienation from God in the lake of fire]: {51} "Truly, truly, I say to you, if anyone keeps My word he will never see death." 8:51

G 10 The Jews' refutation that Jesus is greater than Abraham 8:52-53

H 1 The Jews' conclusion – we know you have a demon! {52} The Jews said to Him, "Now we know that You have a demon. 8:52a

H 2 Abraham and the prophets died, yet you say if anyone keeps your word he will never taste of [physical] death 8:52b

J 1 Abraham died, and the prophets *also*;

J 2 and You say, 'If anyone keeps My word, he will never taste of death.'

H 3 Surely you are not greater than Abraham and the prophets, all of whom died, are you? 8:53a

J 1 {53} "Surely You are not greater than our father Abraham, who died?

J 2 The prophets died too;

H 4 Who in the world do you think you are, anyway? whom do You make Yourself out *to be*?" 8:53b

G 11 Jesus' counter-claim that Abraham rejoiced to see His day! 8:54-58

H 1 Jesus' assertion 8:54-56

J 1 I don't glorify myself – the Father does 8:54

K1 If He glorified Himself, His glory would be worthless: {54} Jesus answered, "If I glorify Myself, My glory is nothing;

K2 The Father is the One glorifying Him: it is My Father who glorifies Me,

- K3 You claim that He is your God: of whom you say, 'He is our God';
- J 2 You don't know God, but I do: {55} and you have not come to know Him, but I know Him; 8:55a
- J 3 If I say I don't know him, I'll be a liar just like you! and if I say that I do not know Him, I will be a liar like you, 8:55b
- J 4 I do know the Father and I obey Him! but I do know Him and keep His word. 8:55c
- J 5 As for Abraham, your [physical, but not spiritual] father, he gladly looked forward to my day! {56} "Your father Abraham rejoiced to see My day, and he saw *it* and was glad." 8:56
- H 2 The Jews' denial: {57} So the Jews said to Him, "You are not yet fifty years old, and have You seen Abraham?" 8:57
- H 3 Jesus' claim of eternality, Deity: {58} Jesus said to them, "Truly, truly, I say to you, before Abraham was born, **I am.**" 8:58
- G 12 The Jews' reaction: An unsuccessful attempt to stone Jesus 8:59
 - H 1 Their attempt to stone him: {59} Therefore they picked up stones to throw at Him,
 - H 2 Jesus hid himself: but Jesus hid Himself and went out of the temple.

C 5 The Reactions to Jesus After His Healing a Blind Man 9

- D 1 The healing of the blind man on the Sabbath ⁹⁷ 9:1-7
 - E 1 His observation a congenitally-blind man: {1} As He passed by, He saw a man blind from birth. 9:1
 - E 2 The theological question of Jesus' disciples: {2} And His disciples asked Him, 9:2
 - G 1 Did the man sin? "Rabbi, who sinned, this man
 - G 2 Or did his parents sin: or his parents,

⁹⁷ 9:1-7 title - The healing of the blind man on the Sabbath: The initial account includes no reference to the Sabbath. That fact is incorporated into the narrative in John 9:14, 16.

- G 3 To cause him to be born blind? that he would be born blind?"
- E 3 Jesus' theological response {3} Jesus answered, 9:3
 - G 1 His blindness is not due to his own sin: "*It was* neither *that* this man sinned,
 - G 2 Nor due to the sin of his parents: nor his parents;
 - G 3 His blindness is an opportunity for God's power to be displayed: but *it was* so that the works of God might be displayed in him.
- E 4 The importance of working the works of God while the opportunity presents itself 9:4
 - G 1 We must work for God during the day: {4} "We must work the works of Him who sent Me as long as it is day;
 - G 2 There is a limited time – no work can be done at night: night is coming when no one can work.
- E 5 There is still time for Jesus to be Light of the world: {5} "While I am in the world, I am the Light of the world." 9:5
- E 6 Jesus' healing of the man 9:6-7
 - G 1 Jesus' preparation for healing 9:6a
 - H 1 His spitting: {6} When He had said this, He spat on the ground,
 - H 2 His making clay: and made clay of the spittle,
 - G 2 His application of the clay: and applied the clay to his eyes, 9:6b
 - G 3 His instruction to wash in the pool: {7} and said to him, "Go, wash in the pool of Siloam" (which is translated, Sent). 9:7a
 - G 4 The man's obedience: So he went away and washed, 9:7b
 - G 5 The man's return, having been healed: and came *back* seeing. 9:7c
- D 2 The questioning by the neighbors 9:8-12
 - E 1 The stunned question of those who knew him: {8} Therefore the neighbors, and those who previously saw him as a beggar, were saying, "Is not this the one who used to sit and beg?" 9:8
 - E 2 The response of others – yes! {9} Others were saying, "This is he,"

9:9a

E 3 The response of still others – no! *still* others were saying, "No, but he is like him." 9:9b

E 4 The man's insistence he was one and the same: He kept saying, "I am the one." 9:9c

E 5 Their question about his being able to see now: {10} So they were saying to him, "How then were your eyes opened?" 9:10

E 6 The man's reply 9:11

G 1 Jesus made clay: {11} He answered, "The man who is called Jesus made clay,

G 2 Jesus anointed my eyes with the clay: and anointed my eyes,

G 3 Jesus told me to wash in the pool of Siloam: and said to me, 'Go to Siloam and wash';

G 4 The man's compliance: so I went away and washed,

G 5 The result – he could now see! and I received sight."

E 7 The question as to Jesus' whereabouts: {12} They said to him, "Where is He?" 9:12a

E 8 His reply of ignorance: He *said, "I do not know." 9:12b

D 3 The interrogation by the Pharisees 9:13-34

E 1 The divided opinion 9:13-17

G 1 Some: A sabbath-breaker cannot be of God 9:13-16a

H 1 The taking of the man to the Pharisees: {13} They *brought to the Pharisees the man who was formerly blind. 9:13

H 2 The complicating factor of the healing: {14} Now it was a Sabbath on the day when Jesus made the clay and opened his eyes. 9:14

H 3 The interrogation by the Pharisees: {15} Then the Pharisees also were asking him again how he received his sight. 9:15a

H 4 The response of the man: And he said to them, "He applied clay to my eyes, and I washed, and I see." 9:15b

H 5 The conclusion of some Pharisees: {16} Therefore some

of the Pharisees were saying, 9:16a

J 1 Jesus is not from God: "This man is not from God,

J 2 Because he breaks the Sabbath: because He does not keep the Sabbath."

G 2 Others – a sinner could do no such signs: But others were saying, "How can a man who is a sinner perform such signs?" 9:16b

G 3 The existence of a schism regarding Jesus: And there was a division among them. 9:16c

G 4 The man: He is a prophet: 9:17

H 1 The question put to the blind man: {17} So they *said to the blind man again, "What do you say about Him, since He opened your eyes?"

H 2 The conclusion of the blind man: And he said, "He is a prophet."

E 2 The interrogation of the man's parents 9:18-23

G 1 The Jews' disbelief that the man had been blind before 9:18

H 1 Their lack of faith: {18} The Jews then did not believe *it* of him, that he had been blind and had received sight,

H 2 Their asking of his parents: until they called the parents of the very one who had received his sight,

G 2 The questions put to the man's parents: {19} and questioned them, saying, 9:19

H 1 "Is this your son, who you say was born blind?

H 2 Then how does he now see?"

G 3 The cautious response of the parents: {20} His parents answered them and said, (9:20a) 9:20-23

H 1 We know this is our son: "We know that this is our son, 9:20b

H 2 We know he was born blind: and that he was born blind; 9:20c

H 3 We do not know how he came to see 9:21a

J 1 {21} but how he now sees, we do not know;

- J 2 or who opened his eyes, we do not know.
- H 4 Their deferment of the question to their son 9:21b
 - J 1 Ask him;
 - J 2 he is of age, he will speak for himself."
- H 5 The reason for the parents' caution 9:22-23
 - J 1 Their fear of the Jews: {22} His parents said this because they were afraid of the Jews; 9:22a
 - J 2 The prejudicial threat of the Jews: for the Jews had already agreed that if anyone confessed Him to be Christ, he was to be put out of the synagogue. 9:22b
 - J 3 The parents' noncommittal reply: {23} For this reason his parents said, "He is of age; ask him." 9:23
- E 3 The clash between the man and the Pharisees 9:24-34
 - G 1 Renewed interrogation 9:24-26
 - H 1 The provocative approach of the Jews 9:24
 - J 1 Their calling of the man for a second interrogation: {24} So a second time they called the man who had been blind,
 - J 2 Their prejudicial, pejorative command: and said to him, "Give glory to God; we know that this man is a sinner."
 - H 2 The stubborn reply of the man: {25} He then answered, 9:25
 - J 1 He does not know whether or not Jesus is a sinner: "Whether He is a sinner, I do not know;
 - J 2 He knows one thing – he used to be blind, but now he can see! one thing I do know, that though I was blind, now I see."
 - H 3 The ridiculous posturing of the Jews: {26} So they said to him, 9:26
 - J 1 "What did He do to you?
 - J 2 How did He open your eyes?"

G 2 Invectives between the man and the Pharisees 9:27-29

H 1 The irritated response of the man 9:27

J 1 I already told you and you didn't believe me: {27}
He answered them, "I told you already and you did not listen;

J 2 Why do you want to hear it again? why do you want to hear *it* again?

J 3 Do you want to become one of His disciples?! You do not want to become His disciples too, do you?"

H 2 The belittling, arrogant response of the Jews 9:28-29

J 1 Reviling him: {28} They reviled him and said, 9:28a

J 2 Accusing him of being Jesus' disciple: "You are His disciple, 9:28b

J 3 Arrogantly claiming to be disciples of Moses: but we are disciples of Moses. 9:28c

J 4 Their confidence God had spoken to Moses: {29}
"We know that God has spoken to Moses, 9:29

J 5 Their uncertainty as to Jesus' origin: but as for this man, we do not know where He is from."

G 3 The man's claim – only a man from God could heal 9:30-33

H 1 His incredulity at their ignorance: {30} The man answered and said to them, (9:30a) 9:30-31

J 1 It is incredible that you don't know where Jesus came from, yet He opened my eyes! "Well, here is an amazing thing, that you do not know where He is from, and *yet* He opened my eyes. 9:30b

J 2 We know God doesn't listen to sinners: {31} "We know that God does not hear sinners; 9:31a

J 3 God hears the one who is God-fearing and obeys Him: but if anyone is God-fearing and does His will, He hears him. 9:31b

H 2 The stupendous nature of the miracle wrought upon him: {32} "Since the beginning of time it has never been heard that anyone opened the eyes of a person born blind. 9:32

H 3 His conclusion 9:33

J 1 {33} "If this man were not from God,

J 2 He could do nothing."

G 4 The Pharisees' reaction – to expel the man from the synagogue 9:34

H 1 Their utter repudiation of the man: {34} They answered him,

J 1 He was born in sin: "You were born entirely in sins,

J 2 He has no right to teach them: and are you teaching us?"

H 2 Their excommunication of him: So they put him out.

E 4 Jesus' encounter with the man 9:35-39

G 1 Jesus' self-revelation 9:35-37

H 1 Jesus' question put to the man 9:35

J 1 Jesus' motivation: {35} Jesus heard that they had put him out,

J 2 Jesus' search: and finding him,

J 3 Jesus' question: He said, "Do you believe in the Son of Man?"

H 2 The man's encouraging reply: {36} He answered, 9:36

J 1 Who is He? "Who is He, Lord,

J 2 I want to believe in Him: that I may believe in Him?"

H 3 Jesus' reply: {37} Jesus said to him, 9:37

J 1 You have seen Him: "You have both seen Him,

J 2 I am He! and He is the one who is talking with you."

G 2 The man's response – worshipful belief 9:38

H 1 His faith: {38} And he said, "Lord, I believe."

H 2 His worship: And he worshiped Him.

G 3 Jesus' pronouncement 9:39

H 1 He came into this world for the purpose of judgment: {39} And Jesus said, "For judgment I came into this world,

H 2 So that those who admit they are blind may see: so that those who do not see may see,

H 3 So that those who think they have spiritual perspective may be blinded: and that those who see may become blind."

E 5 Jesus' confirmation of the Pharisees' blindness 9:40-41

G 1 The uneasy question of the Pharisees present: {40} Those of the Pharisees who were with Him heard these things and said to Him, "We are not blind too, are we?" 9:40

G 2 Jesus' response: {41} Jesus said to them, 9:41

H 1 If you were to admit you are spiritually blind, you would be forgiven: "If you were blind, you would have no sin;

H 2 Since you do not admit your own spiritual bankruptcy, you remain unforgiven: but since you say, 'We see,' your sin remains.

C 6 The Reactions to Jesus' Discourse on the Shepherd and the Sheep: The Allegory of the Shepherd, the Sheep and the Sheep Fold 10:1-21

D 1 Jesus' portrayal of Himself as the **True Shepherd** 10:1-6

E 1 The identification of a thief / robber 10:1

G 1 He does not enter by the door into the sheep fold: {1} "Truly, truly, I say to you, he who does not enter by the door into the fold of the sheep,

G 2 He climbs up some other way: but climbs up some other way, he is a thief and a robber.

E 2 The identification of a shepherd of the sheep 10:2-6

G 1 He enters through the door: {2} "But he who enters by the door is a shepherd of the sheep. 10:2

G 2 The door keeper recognizes him and opens the door for him: {3} "To him the doorkeeper opens, 10:3a

G 3 The sheep recognize him 10:3b-4

- H 1 The sheep listen to him: and the sheep hear his voice, 10:3b
- H 2 He calls his own sheep by name: and he calls his own sheep by name 10:3c
- H 3 He leads his own sheep: and leads them out. 10:3d
- H 4 He goes before his sheep: {4} "When he puts forth all his own, he goes ahead of them, 10:4a
- H 5 The sheep follow him: and the sheep follow him 10:4b
- H 6 Because they know his voice: because they know his voice. 10:4c
- G 4 The sheep will not recognize a stranger 10:5
 - H 1 The sheep will not follow a stranger
 - J 1 {5} "A stranger they simply will not follow,
 - J 2 but will flee from him,
 - H 2 The reason: because they do not know the voice of strangers."
- G 5 The editorial comment 10:6
 - H 1 Jesus spoke to them this figure of speech: This figure of speech Jesus spoke to them,⁹⁸
 - H 2 Their failure to understand him: but they did not understand what those things were which He had been saying to them.
- D 2 Jesus' portrayal of himself as the **Door** 10:7-10
 - E 1 He is the access to salvation and spiritual sustenance 10:7-9
 - G 1 He is the door: {7} So Jesus said to them again, "Truly, truly, I say to you, I am the door of the sheep. 10:7
 - G 2 The illegitimacy of His predecessors: {8} "All who came before Me⁹⁹ are thieves and robbers, 10:8a

⁹⁸ 10:6 - spoke to them: I.e., to the Pharisees who were with Him (9:40).

⁹⁹ 10:8 - All who came before Me: Not a reference to true, Biblical leaders like Moses, Joshua, and prophets like Isaiah and Jeremiah. Rather it is a reference to the religious and civil leaders of Jesus' day, including the high priest and the members of the Sanhedrin who would later put Jesus to death. See [Constable](#).

- G 3 The avoidance by the sheep: but the sheep did not hear them. 10:8b
- G 4 He is the door: {9} "I am the door; 10:9
 - H 1 The condition posed: if anyone enters through Me,
 - H 2 The certainties to follow
 - J 1 Salvation: he will be saved,
 - J 2 Access: and will go in and out
 - J 3 Sustenance: and find pasture.
- E 2 He is the access to abundant life 10:10
 - G 1 The mission of the thief: {10} "The thief comes only
 - H 1 to steal
 - H 2 and kill
 - H 3 and destroy
 - G 2 The mission of Christ: I came
 - H 1 Life: that they may have life,
 - H 2 Copious life: and have *it* abundantly.
- D 3 Jesus' portrayal of himself as the **Good Shepherd** 10:11-18
 - E 1 Jesus' claim: {11} "I am the good shepherd; 10:11a
 - E 2 Jesus' identification of His sacrificial mission: the good shepherd lays down His life for the sheep. 10:11b
 - E 3 Jesus' contrast of Himself with the hired hand 10:12-13
 - G 1 His description of the hired hand 10:12a
 - H 1 A hireling: {12} "He who is a hired hand,
 - H 2 Not a shepherd: and not a shepherd,
 - H 3 Not the owner: who is not the owner of the sheep,
 - G 2 The action of the hired hand when confronted with danger: sees the wolf coming, 10:12b
 - H 1 He leaves the sheep: and leaves the sheep

- H 2 He flees: and flees,
- G 3 The result of the hired hand's action 10:12c
 - H 1 and the wolf snatches them
 - H 2 and scatters *them*.
- G 4 The insufficient motivation of the hired hand: {13} "*He flees* 10:13
 - H 1 His employee status: because he is a hired hand
 - H 2 His lack of motivation: and is not concerned about the sheep.
- E 4 Jesus as the good shepherd will give his life 10:14-18
 - G 1 The certainty of his death 10:14-15
 - H 1 His claim to be the good shepherd: {14} "I am the good shepherd, 10:14a
 - H 2 His claim of intimacy with the sheep 10:14b
 - J 1 Knowing: and I know My own
 - J 2 Known: and My own know Me,
 - H 3 His claim of intimacy with the Father 10:15a
 - J 1 Known: {15} even as the Father knows Me
 - J 2 Knowing: and I know the Father;
 - H 4 His sacrifice on behalf of His sheep: and I lay down My life for the sheep. 10:15b
 - G 2 The rescuing of other sheep 10:16
 - H 1 The existence of other sheep: {16} "I have other sheep, which are not of this fold;¹⁰⁰
 - H 2 His determination to secure them: I must bring them also,

¹⁰⁰ 10:16 - I have other sheep which are not of this fold: These would be elect Gentiles, outside the nation and thus outside the [Abrahamic Covenant](#). Nevertheless, the [Abrahamic Covenant](#) promised blessings upon all the families of the earth (Gentiles, the nations). There would be some Gentiles who would respond to the voice of the Good Shepherd because, in the words of Paul, they were foreknown, predestined, called, justified, and glorified (Rom. 8:29-30).

H 3 Their response: and they will hear My voice;

H 4 The unity

J 1 One flock: and they will become one flock ¹⁰¹

J 2 One shepherd: *with* one shepherd. ¹⁰²

G 3 The Father's view of his death 10:17

H 1 His assurance of His Father's love for Him: {17} "For this reason the Father loves Me,

H 2 The reason for His Father's love: because I lay down My life so that I may take it again.

G 4 The volitional nature of his death 10:18a

H 1 Not forcibly taken: {18} "No one has taken it away from Me,

H 2 Voluntary: but I lay it down on My own initiative.

G 5 His authority regarding His death and resurrection 10:18b

H 1 Authorized to die: I have authority to lay it down,

H 2 Authorized to be resurrected: and I have authority to take it up again.

H 3 Authorized by His Father: This commandment I received from My Father."

D 4 The divided reaction of the Jews 10:19-21

E 1 The reaction of many – he is insane because he is demon-possessed 10:19-20

G 1 The arising of a division again among the Jews: {19} A division occurred again among the Jews because of these words. 10:19

¹⁰¹ 10:16 - one flock: This is the [Church](#), which would begin on the Day of Pentecost, and be completed at the Rapture. [Amillennialists](#) and even [Progressive Dispensationalists](#) claim that there is only one people of God throughout time, but this is not true. God has separate programs for [Israel](#), for the [Church](#), and, before and after the Church age, for Gentiles who are part of neither. This will even be true in eternity. [Israel](#) will exist in New Jerusalem ([Rev. 21:12](#)). The [Church](#) will exist in New Jerusalem ([Rev. 21:14](#)). And nations who are part of neither [Israel](#) nor the [Church](#) will exist on New Earth ([Rev. 21:24, 26; 22:2](#)). God's peoples will experience unity, but they will always be distinct entities. To argue otherwise makes as little sense as to argue that because God is one, He cannot possibly exist in three distinct persons.

¹⁰² 10:16 - one shepherd: That one shepherd, of course, is Jesus.

G 2 The comments of many: {20} Many of them were saying, 10:20

H 1 His insanity

J 1 His demon-possession: "He has a demon

J 2 His resulting mental instability: and is insane.

H 2 Their dismissive question: Why do you listen to Him?"

E 2 The reaction of others – a demon can't heal a blind man: {21} Others were saying, 10:21

G 1 A demoniac doesn't speak like this: "These are not the sayings of one demon-possessed."¹⁰³

G 2 A demon can't heal: A demon cannot open the eyes of the blind, can he?"

C 7 The Reaction at the Feast of Dedication 10:22-39

D 1 The Jews' question – Is Jesus the Messiah? 10:22-24

E 1 The background of the incident 10:22-24a

G 1 The occurrence of the Feast of Dedication: {22} At that time the Feast of the Dedication took place at Jerusalem; 10:22

G 2 The time: {23} it was winter, 10:23a

G 3 The circumstance of Jesus: and Jesus was walking in the temple in the portico of Solomon. 10:23b

G 4 The gathering of the Jews for questioning: {24} The Jews then gathered around Him, and were saying to Him, 10:24a

E 2 The question of the Jews 10:24b

G 1 Their irritation: "How long will You keep us in suspense?

G 2 Their quest for Messianic certainty: If You are the Christ, tell us plainly."

D 2 Jesus' reply 10:25-30

¹⁰³ 10:21 - of one demon-possessed: This is the translation of the singular present participle of *daimonidzomai* (1139). A literal translation: "of one being demonized." This word is used 13 times, and only in the gospels: [Matt. 4:24](#); [8:16, 28, 33](#); [9:32](#); [12:22](#); [15:22](#); [Mark 1:32](#); [5:15, 16, 18](#); [Luke 8:36](#); [John 10:21](#). In the NASB it is translated "demon-possessed" 11X; "demoniacs" 2X.

- E 1 He has already told them but they do not believe 10:25
 - G 1 His assertion that He had already told them: {25} Jesus answered them, "I told you,
 - G 2 Their ongoing disbelief: and you do not believe; ¹⁰⁴
 - G 3 The testimony of His works: the works that I do in My Father's name, these testify of Me. ¹⁰⁵
- E 2 They do not believe because they are not his sheep 10:26
 - G 1 Their perpetual disbelief: {26} "But you do not believe
 - G 2 The reason for their disbelief: because you are not of My sheep.
- E 3 The relationship between Jesus and His sheep 10:27
 - G 1 His sheep listen to Him: {27} "My sheep hear My voice,
 - G 2 He knows them: and I know them,
 - G 3 They follow Him: and they follow Me;
- E 4 Jesus and His Father protect all His sheep 10:28-30
 - G 1 Jesus protects His sheep 10:28
 - H 1 Jesus gives His sheep eternal life: {28} and I give eternal life to them,
 - H 2 They will never be destroyed: and they will never perish;

¹⁰⁴ 10:25 - you do not believe: The word attributed to Jesus is the second person plural present tense of *pisteuō* (4100) – literally, “y o u are not believing.” The Jewish questioners were presently in an ongoing, active process of disbelieving Jesus. *Pisteuō* is a favorite verb of John's. He uses it 98X in his gospel! By way of contrast, Matthew uses it only 11X; Mark 14X; and Luke, 9X!

To believe is initially, to be intellectual convinced of the validity or truth of a claim or claimant. But also, it means to place confidence in something or someone (*Friberg*). It is impossible to have a relationship with God without faith (*pistis*, 4102) the noun counterpart to the verb *pisteuō* (see [Heb. 11:6](#)).

¹⁰⁵ 10:25 - these testify of Me: The word “testify” (*martureō*, 3140), appears in the third person singular present tense. In other words, all the miracles that Jesus is performing unite to form a single ongoing active witness that He is the Messiah. This, of course, was John's whole point in writing His gospel – to record selected signs Jesus had performed so that His readers would believe that Jesus is the Christ, the Son of God, and that believing, they might have life in His name” ([John 20:30-31](#)).

Martureō is a favorite word in John's gospel. He uses it 33X out of the 76X it appears in the N.T. No other book comes close to this frequency. John uses this word more than any other N.T. writer. He used it 6X in 1 John; 4X in 3 John, and 4X in the book of Revelation. This amounts to 43/76 uses, or 56% of the uses in the N.T. *Martureō* means “to testify” or “bear witness” or “declare.” It refers to a human testimony based on first-hand knowledge or experience or an emphatic testimony by a Divine authority such as God, the Holy Spirit, or the Scriptures (*Friberg Analytical Lexicon of the Greek New Testament*).

H 3 No one is able to wrest them from Jesus' grasp: and no one will snatch them out of My hand.

G 2 Jesus' Father protects Jesus' sheep 10:29

H 1 Jesus' Father has given His sheep to Him: {29} "My Father, who has given *them* to Me,

H 2 His greatness is unsurpassed: is greater than all;

H 3 No one is able to wrest Jesus' sheep from the grasp of the Father: and no one is able to snatch *them* out of the Father's hand.

G 3 Jesus and His Father are a unity: {30} "I and the Father are one." 10:30

D 3 The reaction of the Jews 10:31-33

E 1 Attempted stoning 10:31-32

G 1 The preparation of the Jews to stone Jesus: {31} The Jews picked up stones again to stone Him. 10:31

G 2 Jesus' probing question: {32} Jesus answered them, 10:32

H 1 His having shown them many miracles: "I showed you many good works from the Father;

H 2 For which of these miracles are they stoning Him? for which of them are you stoning Me?"

E 2 Accusation of blasphemy 10:33

G 1 They are not stoning him for a good work: {33} The Jews answered Him, "For a good work we do not stone You,

G 2 They are stoning him for blasphemy: but for blasphemy;

G 3 And because Jesus, a mere man, is claiming to be God: and because You, being a man, make Yourself out *to be* God."

D 4 Jesus' defense 10:34-38

E 1 Men are called gods, why not the Son? 10:34-36

G 1 Jesus' citation of men being called gods: {34} Jesus answered them, "Has it not been written in your Law, 'I SAID, YOU

ARE GODS'? ¹⁰⁶ 10:34

G 2 If Asaph called Israelis gods: {35} "If he called them gods, to whom the word of God came 10:35a

G 3 The inviolability of Scripture: (and the Scripture cannot be broken), 10:35b

G 4 Why do you call the One whom the Father sent into the world a blasphemer? 10:36

H 1 The origin of the Son: {36} do you say of Him, whom the Father sanctified and sent into the world,

H 2 The distorted charge: 'You are blaspheming,'

H 3 His accurate claim: because I said, 'I am the Son of God'?

E 2 Believe at least because of my works 10:37-38

G 1 Hypothetical grounds for disbelief: {37} "If I do not do the works of My Father, do not believe Me; 10:37

G 2 The actual truth: {38} but if I do them, 10:38a

G 3 If you don't believe Me, at least believe My works: though you do not believe Me, believe the works, 10:38b

G 4 If you believe the works, you will understand the unity between Me and My Father: so that you may know and understand that 10:38c

H 1 the Father is in Me,

H 2 and I in the Father."

D 5 The reaction – unsuccessful attempted stoning 10:39

E 1 Their attempt to seize Him: {39} Therefore they were seeking again to seize Him,

E 2 His escape: and He eluded their grasp.

C 8 The Reaction of the Transjordanians: Many Believed 10:40-42

D 1 His departure back to Judea: {40} And He went away again beyond the Jordan to the place where John was first baptizing, and He was staying there. 10:40

¹⁰⁶ 10:34 - I SAID, YOU ARE GODS: Jesus was quoting Psalm 82:6. The word translated "gods" in Psalm 82:6 is the generic, plural word for God, *elohim* ([430](#)), used also, for example, in [Genesis 1:1](#).

D 2 The agreement of many with John's testimony about Jesus: {41} Many came to Him and were saying, "While John performed no sign, yet everything John said about this man was true." 10:41

D 3 The faith in Jesus of many in that region: {42} Many believed in Him there. 10:42

C 9 The Reaction to the Raising of Lazarus 11

D 1 The death of Lazarus 11:1-16

E 1 His sickness for God's glory 11:1-6

G 1 The identification of a sick man 11:1-2

H 1 His condition: {1} Now a certain man was sick, 11:1a

H 2 His name and hometown: Lazarus of Bethany, 11:1b

H 3 His sisters: the village of Mary and her sister Martha. 11:1c

H 4 The further identification of Mary 11:2

J 1 Her prior anointment: {2} It was the Mary who anointed the Lord with ointment,

J 2 Her wiping Jesus' feet: and wiped His feet with her hair,

J 3 Sister of Lazarus whose brother Lazarus was sick.

G 2 The communication of the sisters with Jesus {3} So the sisters sent word to Him, saying, "Lord, behold, he whom You love is sick." 11:3

G 3 The response of Jesus – the purpose of the sickness: {4} But when Jesus heard this, He said, 11:4

H 1 Not to end in death: "This sickness is not to end in death,

H 2 But the glory of God: but for the glory of God,

H 3 For the glory of the Son of God: so that the Son of God may be glorified by it."

G 4 Jesus love for the three siblings: {5} Now Jesus loved Martha and her sister and Lazarus. 11:5

G 5 Jesus' delay: {6} So when He heard that he was sick, He then stayed two days longer in the place where He was. 11:6

E 2 Jesus' decision to help 11:7-16

G 1 In spite of danger 11:7-10

H 1 His notice of return to Judea: {7} Then after this He *said to the disciples, "Let us go to Judea again." 11:7

H 2 The protest of His disciples: {8} The disciples *said to Him, 11:8

J 1 The Jews' recent attempt to stone Him: "Rabbi, the Jews were just now seeking to stone You,

J 2 Their wonderment that He was returning anyway: and are You going there again?"

H 3 The reply of Jesus 11:9

J 1 The number of hours of daylight: {9} Jesus answered, "Are there not twelve hours in the day?"

J 2 He who walks in the daylight doesn't stumble:

K1 The condition – walking in the day: If anyone walks in the day,

K2 The result – not stumbling: he does not stumble,¹⁰⁷

K3 The reason: because he sees the light of this world.

J 3 He who walks at night stumbles 11:10

K1 The condition: {10} "But if anyone walks in the night,

K2 The result: he stumbles,¹⁰⁸

¹⁰⁷ 11:9 - If anyone walks in the day, he does not stumble: Jesus used a literal truth to make a theological point. The literal truth is that when people walk in daylight hours, they don't stumble because they can see where they are going. His theological point was that, if anyone is doing the will of God, he is not in danger of dying. In other words, the Father's time for Him to die had not yet come, so there was no danger in the Jews' killing Him prematurely. For us today, the application is this: We are the safest when we are doing the will of God.

¹⁰⁸ 11:10 - If anyone walks in the night, he stumbles: On a literal level, Jesus meant that people who walk at night trip because they cannot see obstacles in the dark. On a spiritual level, Jesus meant that people who disobey God (walk in darkness) come to harm because they are bereft of God's illumination in making decisions. Unbelievers encounter great damage in life because they do not have Divine guidance and perspective. Similarly, carnal Christians, out of fellowship with God, make decisions in life that sometimes cause irreparable damage in their lives. They can be forgiven, but they cannot undo the consequences of their unbiblical choices.

K3 The reason: because the light is not in him."

G 2 In spite of Lazarus' death 11:11-14

H 1 His statement that Lazarus had fallen asleep: {11} This He said, and after that He *said to them, "Our friend Lazarus has fallen asleep; 11:11a

H 2 His intention to awaken him: but I go, so that I may awaken him out of sleep." 11:11b

H 3 The disciples' misunderstanding of Jesus 11:12-13

J 1 The benefit of sleep: {12} The disciples then said to Him, "Lord, if he has fallen asleep, he will recover." 11:12

J 2 Their misunderstanding: {13} Now Jesus had spoken of his death, but they thought that He was speaking of literal sleep. 11:13

H 4 Jesus' clear statement of Lazarus' death: {14} So Jesus then said to them plainly, "Lazarus is dead, 11:14

G 3 To strengthen the disciples' faith 11:15-16

H 1 His gratefulness that He was not there 11:15

J 1 His gratitude: {15} and I am glad for your sakes that I was not there,

J 2 His reason: so that you may believe;

H 2 His exhortation to go: but let us go to him."

H 3 Thomas' negative acquiescence 11:16

J 1 His identification: {16} Therefore Thomas, who is called Didymus,

J 2 His negativism: said to his fellow disciples, "Let us also go, so that we may die with Him."

D 2 The attitudes of Mary and Martha 11:17-32

E 1 Dialogue with Martha 11:17-27

G 1 Faith in Jesus' ability to resurrect 11:17-24

H 1 Jesus' arrival: {17} So when Jesus came, 11:17a

H 2 The time of Lazarus' decease: He found that he had

already been in the tomb four days. 11:17b

H 3 The proximity of Bethany to Jerusalem: {18} Now Bethany was near Jerusalem, about two miles off; 11:18

H 4 The arrival of many Jews from Jerusalem to console the sisters: {19} and many of the Jews had come to Martha and Mary, to console them concerning their brother. 11:19

H 5 The responses of the two sisters 11:20

J 1 Martha's initiative: {20} Martha therefore, when she heard that Jesus was coming, went to meet Him,

J 2 Mary's reclusiveness: but Mary stayed at the house.

H 6 Martha's reproach: {21} Martha then said to Jesus, 11:21

J 1 If Jesus had been here: "Lord, if You had been here,

J 2 Lazarus would not have died: my brother would not have died.

H 7 Martha's belief in Jesus' power of prayer: {22} "Even now I know that whatever You ask of God, God will give You." 11:22

H 8 Jesus' prediction of Lazarus' rising again: {23} Jesus *said to her, "Your brother will rise again." 11:23

H 9 Martha's agreement to an eschatological resurrection: {24} Martha *said to Him, "I know that he will rise again in the resurrection on the last day." 11:24

G 2 Jesus' claim of eternal life 11:25-26

H 1 He is the resurrection and the life: {25} Jesus said to her, "I am the resurrection and the life; 11:25a

H 2 He who believes in Jesus will be resurrected: he who believes in Me will live even if he dies, 11:25b

H 3 He who believes in Him will never die: {26} and everyone who lives and believes in Me will never die. 11:26a

H 4 Does she believe what He is saying? Do you believe this?" 11:26b

G 3 Martha's belief that Jesus is the Messiah 11:27

H 1 Her acquiescence: {27} She *said to Him, "Yes, Lord;

H 2 Her prior belief: I have believed

J 1 That Jesus is the Messiah: that You are the Christ,

J 2 Which is to say He is the Son of God: the Son of God,

J 3 The One destined to enter the world: even He who comes into the world."

E 2 Mary's belief that Jesus could have helped 11:28-32

G 1 Martha's communication with Mary 11:28

H 1 Her departure: {28} When she had said this, she went away

H 2 Her secretive contact with Mary: and called Mary her sister, saying secretly,

H 3 Her private words: "The Teacher is here and is calling for you."

G 2 Mary's sudden departure: {29} And when she heard it, she *got up quickly and was coming to Him. 11:29

G 3 Jesus' location outside the village 11:30

H 1 Outside the village: {30} Now Jesus had not yet come into the village,

H 2 Still where Martha had met Him: but was still in the place where Martha met Him.

G 4 The accompaniment of the Jews 11:31

H 1 Their witnessing Mary's sudden departure: {31} Then the Jews who were with her in the house, and consoling her, when they saw that Mary got up quickly and went out,

H 2 Their following her: they followed her,

H 3 Their erroneous presumption: supposing that she was going to the tomb to weep there.

G 5 Mary's pained reaction to Jesus 11:32

H 1 Her arrival: {32} Therefore, when Mary came where Jesus was,

H 2 Her sighting: she saw Him,

H 3 Her falling down: and fell at His feet, saying to Him,

H 4 Her plaintive rebuke: "Lord, if You had been here, my brother would not have died."

E 3 The sorrow of Jesus 11:33-38

G 1 What Jesus witnessed 11:33a

H 1 Mary weeping: {33} When Jesus therefore saw her weeping,

H 2 The Jews weeping: and the Jews who came with her also weeping,

G 2 Jesus' reaction 11:33b

H 1 Moved: He was deeply moved in spirit

H 2 Troubled: and was troubled,

G 3 Jesus' question: {34} and said, "Where have you laid him?" 11:34a

G 4 Their response: They *said to Him, "Lord, come and see." 11:34b

G 5 His weeping: {35} Jesus wept. 11:35

G 6 The commiseration of the Jews: {36} So the Jews were saying, "See how He loved him!" 11:36

G 7 The rebuke of others 11:37

H 1 He had healed the blind man: {37} But some of them said, "Could not this man, who opened the eyes of the blind man,

H 2 Couldn't he have healed Lazarus? have kept this man also from dying?"

G 8 Jesus' emotion: {38} So Jesus, again being deeply moved within, 11:38a

G 9 Jesus' arrival at the tomb: *came to the tomb. 11:38b

G 10 The description of the tomb 11:38c

H 1 Now it was a cave,

H 2 and a stone was lying against it.

E 4 The raising of Lazarus 11:39-44

G 1 Jesus' command to the people 11:39

H 1 His command: {39} Jesus *said, "Remove the stone."¹⁰⁹

H 2 The objection of Martha: Martha, the sister of the deceased, *said to Him,

J 1 The stench: "Lord, by this time there will be a stench,

J 2 The time interval: for he has been dead four days."

G 2 Jesus' reminder to Martha 11:40

H 1 If she believes: {40} Jesus *said to her, "Did I not say to you that if you believe,¹¹⁰

H 2 She will witness the glory of God: you will see the glory of God?"

G 3 Jesus' prayer to the Father 11:41-42

H 1 The cooperation of the onlookers: {41} So they removed the stone. 11:41a

H 2 Jesus' action: Then Jesus raised His eyes, 11:41b

H 3 Jesus' prayer 11:41c-42

J 1 His gratitude to the Father for having heard Him: and said, "Father, I thank You that You have heard Me. 11:41c

J 2 His knowledge that the Father always hears Him: {42} "I knew that You always hear Me; 11:42a

J 3 His verbalization for the benefit of the bystanders: but because of the people standing around I said it, 11:42b

J 4 His purpose – that the bystanders might believe that

¹⁰⁹ 11:39 - Remove the stone: "Remove" is a second person plural imperative. He was speaking to a plurality of men at the scene, expecting them to cooperate and remove the impediment to His subsequent endeavor.

¹¹⁰ 11:40 - if you believe: This is an aorist subjunctive. Jesus was looking for a response of faith at a moment in time. In other words, he was not here asking for durative (present tense) faith, but for "point action" faith.

the Father sent Him: so that they may believe that
You sent Me." ¹¹¹ 11:42c

G 4 Jesus' command to Lazarus 11:43-44

H 1 Jesus' loud command: {43} When He had said these things, He cried out with a loud voice, "Lazarus, come forth." 11:43

H 2 The emergence of Lazarus: {44} The man who had died came forth, 11:44

J 1 bound hand and foot with wrappings,

J 2 and his face was wrapped around with a cloth.

H 3 Jesus' instructions on behalf of Lazarus: Jesus *said to them, "Unbind him, and let him go."

E 5 The response of the Jews 11:45-46

G 1 Many believe 11:45 {45} Therefore many of the Jews who came to Mary, and saw what He had done, believed in Him. 11:45

G 2 Some report to the Pharisees 11:46 {46} But some of them went to the Pharisees and told them the things which Jesus had done. 11:46

E 6 The action of the Pharisees 11:47-57

G 1 The decision of the council 11:47-53

H 1 Jesus is a threat to Jewish security 11:47-48

J 1 The convening of a council: {47} Therefore the chief priests and the Pharisees convened a council, 11:47a

J 2 Their distress at His miraculous signs: and were saying, "What are we doing? For this man is performing many signs. 11:47b

J 3 Their fear that many will believe in Him: {48} "If we let Him go on like this, all men will believe in Him, 11:48a

¹¹¹ 11:42 - so that they may believe that You sent Me: As was the case with Martha, Jesus was once again looking for a point-action faith on their part – a response, in view of His imminent miracle, of belief that the Father sent Him. He was anticipating punctiliar faith, not durative (present tense) faith. The latter would be anticipated provided the former took place. Without the former, there would be no latter.

- J 4 Their fear of the Romans 11:48b
 - K1 That the Romans would remove them from power: and the Romans will come and take away both our place
 - K2 That the Romans would dissolve the Israeli state: and our nation."
- H 2 The advice of Caiaphas 11:49-52
 - J 1 The response of Caiaphas: {49} But one of them, Caiaphas, 11:49a
 - J 2 The identity of Caiaphas: who was high priest that year, 11:49b
 - J 3 His belittling their ignorance: said to them, "You know nothing at all, 11:49c
 - J 4 His thesis – that one man – Jesus – should die in order to save the nation: {50} nor do you take into account that it is expedient for you that one man die for the people, and that the whole nation not perish." 11:50
 - J 5 The source of his pronouncement – not his own initiative: {51} Now he did not say this on his own initiative, 11:51a
 - J 6 His Divinely-guided prophecy 11:51b-52
 - K1 That Jesus would die for the nation: but being high priest that year, he prophesied that Jesus was going to die for the nation, 11:51b
 - K2 That Jesus would unite the children of God into one people: {52} and not for the nation only, but in order that He might also gather together into one the children of God who are scattered abroad.¹¹² 11:52
- H 3 The death sentence: {53} So from that day on they planned together to kill Him. 11:53

¹¹² 11:52 - the children of God who are scattered abroad: The word "scattered abroad" is *diaskorpidzō* (1287). This word is similar to, but not identical to the technical word for Israelis dispersed throughout the world, *diaspora* (1290). It is possible that John had in mind God's gathering into one the dispersed Israelis from around the world. If that is what He meant, God had a further idea in mind – His gathering into the one church both Jews and Gentiles from around the world. See also [John 4:42; 10:16; Eph. 2:14-18; 3:6; 1 Pet. 2:9](#).

G 2 The precaution of Jesus 11:54-57

H 1 His retirement from public life 11:54-56

J 1 His withdrawal: {54} Therefore Jesus no longer continued to walk publicly among the Jews, 11:54a

J 2 His seclusionbut went away from there to the country near the wilderness, into a city called Ephraim; and there He stayed with the disciples. 11:54b

J 3 The approach of Passover: {55} Now the Passover of the Jews was near, 11:55a

J 4 The travel of many to Jerusalem: and many went up to Jerusalem out of the country before the Passover to purify themselves. 11:55b

J 5 The religious leaders' search for Jesus: {56} So they were seeking for Jesus, 11:56a

J 6 Their wondering if He would come to the feast at all: and were saying to one another as they stood in the temple, "What do you think; that He will not come to the feast at all?" 11:56b

H 2 The standing order of the Pharisees: {57} Now the chief priests and the Pharisees had given orders that if anyone knew where He was, he was to report it, 11:57a

H 3 The motive of the Pharisees: so that they might seize Him. 11:57b

C 10 The Reactions to Jesus Prior to Passover 12

D 1 The love offering of Mary 12:1-8

E 1 The anointment by Mary 12:1-3

G 1 The time and place 12:1

H 1 The time: {1} Jesus, therefore, six days before the Passover,

H 2 The place: came to Bethany

H 3 The significance

J 1 The person: where Lazarus was,

J 2 The miracle: whom Jesus had raised from the dead.

G 2 The meal 12:2

H 1 The hospitality: {2} So they made Him a supper there,

H 2 Martha's service: and Martha was serving;

H 3 Lazarus' eating: but Lazarus was one of those reclining *at the table* with Him.

G 3 Mary's sacrificial act 12:3

H 1 The value: {3} Mary then took a pound of very costly perfume of pure nard,

H 2 The anointment: and anointed the feet of Jesus

H 3 The drying: and wiped His feet with her hair;

H 4 The fragrance: and the house was filled with the fragrance of the perfume.

E 2 The wrath of Judas 12:4-6

G 1 The character of Judas: {4} But Judas Iscariot, one of His disciples, who was intending to betray Him, said^, 12:4

G 2 The protest of Judas: {5} "Why was this perfume not sold for three hundred denarii and given to poor *people*?" 12:5

G 3 The motive of Judas 12:6

H 1 Not out of concern for the poor: {6} Now he said this, not because he was concerned about the poor,

H 2 But out of concern for his own financial well-being

J 1 He was a thief: but because he was a thief,

J 2 He controlled the money box: and as he had the money box,

J 3 He frequently siphoned off money for his own use: he used to pilfer what was put into it. 12:6

E 3 The defense of Jesus 12:7-8

G 1 His interpretive intervention on Mary's behalf 12:7

H 1 His defense of her: {7} Therefore Jesus said, "Let her alone,

H 2 Her motivation: so that she may keep it for the day of My burial.¹¹³

G 2 His logical explanation 12:8

H 1 They will always have the poor: {8} "For you always have the poor with you,

H 2 They will not always have Him: but you do not always have Me."

D 2 The adulation of the witnesses to Lazarus' recovery 12:9-19

E 1 The murderous intent of the chief priests 12:9-10

G 1 The curiosity of the crowd: {9} The large crowd of the Jews then learned that He was there; and they came, 12:9

H 1 not for Jesus' sake only,

H 2 but that they might also see Lazarus, whom He raised from the dead.

G 2 The murderous conspiracy of the chief priests: {10} But the chief priests planned to put Lazarus to death also;¹¹⁴ 12:10

E 2 The belief of many Jews: {11} because on account of him many of the Jews were going away and were believing in Jesus. 12:11

E 3 The glorification of Jesus by the crowd 12:12-16

G 1 The incentive for the crowd – Jesus' arrival at the Feast: {12} On the next day the large crowd who had come to the feast, when they heard that Jesus was coming to Jerusalem, 12:12

G 2 The Messianic actions of the crowd 12:13

H 1 Their celebration: {13} took the branches of the palm trees and went out to meet Him,

¹¹³ 12:7 - so that she may keep it for the day of My burial: What did Jesus mean? John MacArthur suggests that the reader needs to supply an elipsis. He suggests the following meaning:

"Let her alone; she did not sell the perfume [as you wish she had], so that she could keep it for the day of my burial" (cf. D. A. Carson, *The Gospel According to John*, The Pillar New Testament Commentary (Grand Rapids: Eerdmans, 1991), 429-30; cf. Andreas J. Köstenberger, *John*, Baker Exegetical Commentary on the New Testament [Grand Rapids: Baker, 2004], 363-64).

As quoted from The MacArthur New Testament Commentary – *John 12-21*.

¹¹⁴ 12:10 - the chief priests planned to put Lazarus to death also: If you don't like the evidence, destroy it! That is how irrational the chief priests and Pharisees were. The same tactic is used today by academics who despise the notion of God's creation of all things. Rather than examine the evidence of intelligent design by a Creator, they instead try to sabotage the careers of those who don't agree with their materialistic, anti-supernatural bias.

H 2 Their public proclamation: and *began* to shout,
"Hosanna!" ¹¹⁵ BLESSED IS HE WHO COMES IN THE
NAME OF THE LORD, ¹¹⁶ even the King of Israel." ¹¹⁷

G 3 Jesus' fulfillment of Zechariah's prophecy 12:14-15

H 1 Jesus' action: {14} Jesus, finding a young donkey, sat on
it; 12:14a

H 2 The Scripture fulfilled: as it is written, ¹¹⁸ (12:14b)
12:14b-15

J 1 The call not to fear: {15} "FEAR NOT,
DAUGHTER OF ZION; 12:15a

J 2 The coming of the King; BEHOLD, YOUR KING
IS COMING, 12:15b

J 3 The humble transportation of the King: SEATED
ON A DONKEY'S COLT." 12:15c

G 4 The disciples' delayed understanding 12:16

H 1 The disciples' lack of understanding: {16} These things
His disciples did not understand at the first;

H 2 Their subsequent understanding

J 1 The time – after Jesus had been resurrected and had
ascended to heaven: but when Jesus was glorified,
¹¹⁹

J 2 Their delayed understanding

K1 Their remembrance of the Scriptures: then
they remembered that these things were
written of Him,

K2 Their realization they had done these things to

¹¹⁵ 12:13 - Hosanna: A Hebrew word that means, "Save now, we pray." The word was taken Psalm 118:25.

¹¹⁶ 12:13 - BLESSED IS HE WHO COMES IN THE NAME OF THE LORD: Quoting from Psalm 118:26,
immediately following Ps. 118:25.

¹¹⁷ 12:13 - King of Israel: This is the second and last time this designation was used of Jesus. The first was in
John 1:49, used by Nathanael.

¹¹⁸ 12:14b-15 - as it is written: John here quoted portions of Zechariah 9:9.

¹¹⁹ 12:16 - glorified: Some commentators identify His glorification as His resurrection: I, along with [Thomas Constable](#), identify it as both His resurrection and His ascension to heaven. Either is possible.

Him: and that they had done these things to Him.

E 4 The testimony of those present at Lazarus' tomb 12:17-18

G 1 The report of the witnesses who had been at Lazarus' grave: {17} So the people, who were with Him when He called Lazarus out of the tomb and raised him from the dead, continued to testify *about Him*. 12:17

G 2 The curiosity of the crowd at Jesus' "Triumphal Entry" 12:18

H 1 The initiative of the present crowd: {18} For this reason also the people went and met Him,

H 2 The motivation of the crowd: because they heard that He had performed this sign.

E 5 The despair of the Pharisees: {19} So the Pharisees said to one another, "You see that you are not doing any good; look, the world has gone after Him."¹²⁰ 12:19

D 3 The searching of some Greeks 12:20-28

E 1 The Greeks' desire to see Jesus 12:20-22

G 1 The presence of Greeks: {20} Now there were some Greeks among those who were going up to worship at the feast; 12:20

G 2 Their request of Philip to see Jesus: {21} these then came to Philip, who was from Bethsaida of Galilee, and *began to ask* him, saying, "Sir, we wish to see Jesus." 12:21

G 3 Philip's report to Jesus: {22} Philip came[^] and told[^] Andrew; Andrew and Philip came[^] and told[^] Jesus. 12:22

E 2 Jesus' reply--to serve me you must follow me: {23} And Jesus answered[^] them, saying, [12:23a] 12:23-26

¹²⁰ 12:19 - the world has gone after Him: The arrogance of the Pharisees is on display here. The opinion of the unwashed masses counted for absolutely nothing. They (the Pharisees) had superior wisdom and insight. They knew more than the ignorant crowd. And they were going to impose their will on the people no matter what.

The same phenomenon can be observed in politicians all over the world. In the case of Obamacare here in America, the people did not want nationalized health insurance, which would only lead to nationalized health care. But the opinion of the people mattered not one whit to Democratic politicians at the time, who controlled both the Presidency, the Senate, and the House of Representatives. These Democrats imposed their will on the people and on the Republicans because they were infinitely smarter and wiser than the American people. Later on, it became apparent that the Democrats and defeatist Republicans were wrong. Obamacare became exposed as a fraudulently advertised economic disaster, but by then it was too late. The Marxist Revolution had gone too far to be reversed.

The politicians in America, just like the politicians of Israel, were not interested in the well-being of the people. They were not interested in letting the people make their own choice. They were interested only in controlling the masses for their own selfish interests, and that is precisely what they did.

- G 1 It's time for the Ultimate Man to be glorified: "The hour has come for the Son of Man to be glorified. 12:23b
- G 2 I can't bear fruit unless I die 12:24
 - H 1 Until a grain of wheat dies, it cannot reproduce: {24} "Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone;
 - H 2 If it dies, it bears a large harvest: but if it dies, it bears much fruit.
- G 3 Whoever loves his life will lose it, but he who sacrifices his life will be rewarded with eternal life 12:25
 - H 1 He who loves his life will lose it: {25} "He who loves his life loses it,
 - H 2 He who hates his life will preserve it forever: and he who hates his life in this world will keep it to life eternal.
- G 4 Whoever serves Me must follow Me 12:26a
 - H 1 Serving necessitates following: {26} "If anyone serves Me, he must follow Me;
 - H 2 Service demands proximity: and where I am, there My servant will be also;
- G 5 Whoever serves Me will be honored by My Father: if anyone serves Me, the Father will honor him. 12:26b
- E 3 Jesus' prayer for the Father's glorification 12:27-28a
 - G 1 Jesus is troubled: {27} "Now My soul has become troubled; 12:27a
 - G 2 Jesus' human desire (almost) to be saved from death: and what shall I say, 'Father, save Me from this hour'? 12:27b
 - G 3 His acknowledgment that He came to die: But for this purpose I came to this hour. 12:27c
 - G 4 His request for the Father to glorify His own name: {28} "Father, glorify Your name." 12:28a
- E 4 The Father's response – He both has and will: Then a voice came out of heaven: 12:28b
 - G 1 Past glorification: "I have both glorified it,
 - G 2 Future glorification: and will glorify it again."

D 4 Perspectives on the imminent death of Christ 12:29-36

E 1 Different interpretations of the Father's response 12:29-30

- G 1 The view of the crowd – the sound of thunder: {29} So the crowd *of people* who stood by and heard it were saying that it had thundered; 12:29a
- G 2 The view of others – the voice of an angel: others were saying, "An angel has spoken to Him." 12:29b
- G 3 The view of Jesus – the voice was for your sakes: {30} Jesus answered and said, "This voice has not come for My sake, but for your sakes. 12:30

E 2 Jesus' prediction of his death 12:31-33

- G 1 Serving as a present judgment on this world: {31} "Now judgment is upon this world; 12:31a
- G 2 Serving as the present basis for the future casting outside of the ruler of this world: now the ruler of this world will be cast out.¹²¹ 12:31b
- G 3 As affording the basis for eternal destiny for all men: {32} "And I, if I am lifted up from the earth, will draw all men to Myself."¹²² 12:32
- G 4 His prediction of His own crucifixion: {33} But He was saying this to indicate the kind of death by which He was to die. 12:33

E 3 The multitude questions the death 12:34

¹²¹ 12:31 - now the ruler of this world will be cast out: Jesus was referring to the effect of His death and resurrection upon Satan. In what sense would Jesus' death and resurrection "cast out" Satan? Not in the sense of banning him from heaven or of impairing his actions here upon earth. But rather "cast out" from the Divine bar in the sense of Satan's retaining a valid claim of eternal condemnation against all humans. Until Jesus died, Satan had a valid claim that all humans ought to be confined to the Lake of Fire because all had sinned and were guilty of Death in all its terribleness (Rom. 3:23; 6:23a). But once Jesus died on the cross and rose again, the death penalty for all mankind had been paid! Its efficacy was confined to those who would believe in Jesus (John 3:16-18, 36). But for them, its efficacy was eternally secured, and Satan's claim of control over their destiny had ended. It is in that sense that Satan had been cast out. He had been defeated as the absolute and only ruler of the destiny of all those in the world.

¹²² 12:32 - draw all men to myself: There seem to be two possible interpretations. (1) Based on his sacrificial death, people from all over the world and from different classes and walks of life would be drawn to Him. In this case all does not mean all, but rather a widespread representation of all. (2) Through his death, Jesus is validated as the focal point of all history, the portal through whom all must come to be judged, there to be invited to eternal life or consigned to awful flames. (3) A third alternative: Jesus, by His death paid the sins of all. There are many who will come to Him to accept His sacrifice and, through faith in Him, receive forgiveness and life. Most will reject Jesus, but through His conquering of death, He paves the way for the resurrection of all men, whether believers or unbelievers. Every man and woman in history will one day stand before Jesus in judgment. The righteous will be admitted to Jesus kingdom of righteousness (Matt. 25:34, 46). The unrighteous will depart into eternal punishment (see Matt. 25:41, 46).

- G 1 Their belief that the Messiah lives eternally: {34} The crowd then answered Him, "We have heard out of the Law that the Christ is to remain forever;
- G 2 Their questioning of His statement that the Messiah must be crucified: and how can You say, 'The Son of Man must be lifted up'?
- G 3 Their question as to the identity of the Messiah: Who is this Son of Man?"
- E 4 Jesus encourages belief in Himself while there is yet time 12:35-36
 - G 1 The Light is among you only a little while longer: {35} So Jesus said to them, "For a little while longer the Light is among you. 12:35a
 - G 2 Keep responding positively to the Light so evil and the Devil will not capture you: Walk while you have the Light, so that darkness will not overtake you; 12:35b
 - G 3 He who continually exists in the darkness is totally disoriented: he who walks in the darkness does not know where he goes. 12:35c
 - G 4 While you have Me, the Light, keep believing in Me so you may become sons of God: {36} "While you have the Light, believe in the Light, so that you may become sons of Light." 12:36a
 - G 5 Jesus' departure: These things Jesus spoke, and He went away and hid Himself from them. 12:36b
- D 5 The Apostle John's assessment 12:37-43
 - E 1 Unbelief due to judicial blindness 12:37-41
 - G 1 Their failure to believe in Him despite His signs: {37} But though He had performed so many signs before them, *yet* they were not believing in Him. 12:37
 - G 2 Their disbelief a fulfillment of the prophecies of Isaiah the prophet 12:38-41
 - H 1 Isaiah 53:1. 12:38
 - J 1 The linkage to Isaiah: {38} *This was* to fulfill the word of Isaiah the prophet which he spoke:
 - J 2 The quotation from Isaiah predicting disbelief in the Messiah: "LORD, WHO HAS BELIEVED OUR REPORT? AND TO WHOM HAS THE ARM OF

THE LORD BEEN REVEALED?"

H 2 Isaiah 6:10. 12:39-41

J 1 The impossibility of belief: {39} For this reason they could not believe, for Isaiah said again, 12:39

J 2 The quotation from Isaiah predicting Divine judicial hardening of Israel to prevent belief: {40} "HE HAS BLINDED THEIR EYES AND HE HARDENED THEIR HEART, SO THAT THEY WOULD NOT SEE WITH THEIR EYES AND PERCEIVE WITH THEIR HEART, AND BE CONVERTED AND I HEAL THEM." 12:40

J 3 Isaiah's prophetic vision of the ultimate glory of the Messiah: {41} These things Isaiah said because he saw His glory, and he spoke of Him. 12:41

E 2 Some believed secretly for fearful, selfish reasons 12:42-43

G 1 The faith of many of the rulers: {42} Nevertheless many even of the rulers believed in Him, 12:42a

G 2 Their intimidation by the Pharisees: but because of the Pharisees they were not confessing *Him*, 12:42b

G 3 Their fear of excommunication: for fear that they would be put out of the synagogue; 12:42c

G 4 Their love of man's approval rather than God's: {43} for they loved the approval of men rather than the approval of God. 12:43

D 6 Jesus' evaluation of the reactions 12:44-50

E 1 Who believes in Jesus believes in the Father 12:44-46

G 1 Whoever believes in Jesus believes in the Father: {44} And Jesus cried out and said, "He who believes in Me, does not believe in Me but in Him who sent Me. 12:44

G 2 He who sees Jesus sees the Father: {45} "He who sees Me sees the One who sent Me. 12:45

G 3 Jesus came as Light so all who believe in Him might escape the Darkness 12:46

H 1 He entrance into the world as Light: {46} "I have come *as* Light into the world,

H 2 His purpose – so that all who believe in Him would

escape darkness: so that everyone who believes in Me will not remain in darkness.

E 2 Rejecters of Jesus will be judged by Jesus' words 12:47-48

G 1 Jesus will not judge those who disobey Him, for He came [this time] to save the world 12:47

H 1 Jesus' refusal to judge those who reject Him: {47} "If anyone hears My sayings and does not keep them, I do not judge him;

H 2 His having come into the world to save, not condemn the world: for I did not come to judge the world, but to save the world.¹²³

G 2 Jesus' own word will judge His rejecters on the Last Day 12:48

H 1 {48} "He who rejects Me and does not receive My sayings, has one who judges him;

H 2 the word I spoke is what will judge him at the last day.

E 3 Jesus speaks only words that lead to Eternal Life 12:49-50

G 1 Jesus speaks only what the Father commands Him 12:49

H 1 His not speaking on His own initiative: {49} "For I did not speak on My own initiative,

H 2 His speaking only what the Father commanded: but the Father Himself who sent Me has given Me a commandment *as to* what to say and what to speak.

G 2 God's commands lead to eternal life: {50} "I know that His commandment is eternal life; 12:50a

G 3 Therefore Jesus speaks only what the Father tells Him: therefore the things I speak, I speak just as the Father has told Me." 12:50b

A 2 THE PRIVATE TEACHING OF JESUS CHRIST, THE SON OF GOD 13 - 17

B 1 Lessons During the Last Supper 13

C 1 The Importance of Servanthood: The washing of the disciples' feet 13:1-17

D 1 Jesus begins to wash 13:1-5

¹²³ 12:47 - I did not come to judge the world, but to save the world: This assertion echoes the same view Jesus had expressed in John 3:16-18.

E 1 The background of His action 13:1-3

G 1 The time: {1} Now before the Feast of the Passover, 13:1a

G 2 Jesus' knowledge of His imminent departure: Jesus knowing that His hour had come that He would depart out of this world to the Father, 13:1b

G 3 Jesus' unending love for His own: having loved His own who were in the world, He loved them to the end. 13:1c

G 4 The instigation of the Devil: {2} During supper, the devil having already put into the heart of Judas Iscariot, *the son of Simon*, 13:2a

G 5 The plot of Judas: to betray Him, 13:2b

G 6 Jesus' knowledge 13:3

H 1 Of the Father's Entrustment: {3} *Jesus*, knowing that the Father had given all things into His hands,

H 2 Of His own origin from God: and that He had come forth from God

H 3 Of His return to God: and was going back to God,

E 2 The humility of His apparel 13:4

G 1 His initiative: {4} got^ up from supper,

G 2 His stripping Himself of His freeman's garb: and laid^ aside His garments;¹²⁴

G 3 His putting on servant's garb: and taking a towel, He girded Himself.

E 3 The humility of his action 13:5

G 1 Pouring water: {5} Then He poured^ water into the basin,

¹²⁴ 13:4 - laid aside his garments: Jesus' symbolic laying aside of his freeman's garb, putting on slave's garb, and performing the duties of a household domestic servant graphically illustrate the kenosis in Philippians 2:6-8 -- {6} who, although He existed in the form of God, did not regard equality with God a thing to be grasped, {7} but emptied Himself, taking the form of a bond-servant, *and* being made in the likeness of men. {8} Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross. In the kenosis, Jesus did not empty Himself of Deity, but the appearance of Deity. He voluntarily changed His role functioning as fully God to functioning as fully man. What a servant's heart Jesus had!

Robert P. Lightner, TBKC, explains it this way: Though possessing full deity (John 1:14; Col. 2:9), Christ did not consider His **equality with God** (Phil. 2:6) as **something to be grasped** or held onto. In other words Christ did not hesitate to set aside His self-willed use of deity when He became a man. As God He had all the rights of deity, and yet during His incarnate state He surrendered His right to manifest Himself visibly as the God of all splendor and glory.

G 2 Washing the disciples' feet: and began to wash the disciples' feet

G 3 Drying the disciples' feet: and to wipe them with the towel with which He was girded.

D 2 The objection of Peter 13:6-8a

E 1 Peter's protest: {6} So He came[^] to Simon Peter. He said[^] to Him, "Lord, do You wash my feet?" 13:6

E 2 Jesus' explanation of future understanding: {7} Jesus answered and said to him, "What I do you do not realize now, but you will understand hereafter." 13:7

E 3 Peter's refusal: {8} Peter said[^] to Him, "Never shall You wash my feet!" 13:8a

D 3 The explanation of Jesus 13:8b-11

E 1 Jesus' insistence on washing for relationship: Jesus answered him, "If I do not wash you, you have no part with Me." ¹²⁵ 13:8b

E 2 Peter's insistence on a complete washing: {9} Simon Peter said[^] to Him, "Lord, *then wash* not only my feet, but also my hands and my head." 13:9

E 3 Jesus' explanation that one who has bathed only needs his feet washed: {10} Jesus said[^] to him, "He who has bathed needs only to wash his feet, but is completely clean; ¹²⁶ 13:10a

E 4 His statement that all of them (save one) were regenerate: and you are clean, but not all *of you*." 13:10b

E 5 His meaning that Judas was not regenerate: {11} For He knew the one who was betraying Him; for this reason He said, "Not all of you are clean." 13:11

D 4 The application of the act 13:12-17

¹²⁵ 13: - no part: This does not mean, "Unless you are baptized you cannot be saved," but, "Unless I wash your sins away by My atoning death (cf. Rev. 1:5) you have no real relationship to Me" (cf. 1 John 1:7). (Edwin A. Blum, *TBKC*.)

¹²⁶ 13:10 - completely clean. Peter continued to miss the spiritual lesson, but he was certain of his desire to be joined to Jesus. Therefore he asked Jesus to wash his hands and head as well as his feet. *Jesus answered, 'A person who has had a bath needs only to wash his feet; his whole body is clean....'* [Some scholars] have interpreted verse 10 to mean that after infant baptism only penance is needed. A preferable interpretation is that after salvation all one needs is confession of sins, the continual application of Jesus' death to cleanse one's daily sins (cf. 1 John 1:7-2:2). When Jesus added that *not every one of you is clean*, He was referring to Judas (cf. John 13:11, 18). This suggests that Judas was not converted."

--Adapted by James T. Bartsch from Edwin A. Blum, *The Bible Knowledge Commentary*, Volume II, page 320.

E 1 They should do likewise 13:12-15

G 1 His asking them if they understood what He had done: {12}
So when He had washed their feet, and taken His garments and reclined *at the table* again, He said to them, "Do you know what I have done to you? 13:12

G 2 His acknowledgment that they rightfully call him Teacher and Master: {13} "You call Me Teacher and Lord; and you are right, for *so* I am. 13:13

G 3 His application 13:14-15

H 1 On a surface level, if He, their Teacher and Master, washed their feet, so should they! {14} "If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet. 13:14

H 2 On a principle level, they should adopt a servant's role toward one another: {15} "For I gave you an example ¹²⁷ that you also should do as I did to you. 13:15

E 2 The servant is not greater than his master 13:16-17

G 1 They as His inferiors are not exempt from servanthood: {16}
"Truly, truly, I say to you, a slave is not greater than his master, nor *is* one who is sent greater than the one who sent him. 13:16

G 2 They will be blessed if they pursue servanthood: {17} "If you know these things, you are blessed if you do them. 13:17

C 2 The Reality of Betrayal: The giving of the morsel 13:18-30

D 1 The prediction of betrayal 13:18-22

E 1 The inapplicability of His statements to all of them: {18} "I do not speak of all of you. 13:18a

E 2 His knowledge of His elect: I know the ones I have chosen; 13:18b

E 3 The inevitability of fulfillment of Psalm 41:9: but *it is* that the Scripture may be fulfilled, 'HE WHO EATS MY BREAD HAS LIFTED UP HIS HEEL AGAINST ME.' 13:18c

¹²⁷ 13:15 - example: The foot-washing was **an example** (*hypodeigma*, "pattern"). Many groups throughout church history have practiced literal foot-washing as a church ordinance. However, present culture in many lands does not call for the need to wash dust from the feet of one's guests. Whereas the Lord's Supper was practiced by the early church as an ordinance, it apparently did not practice foot-washing as an ordinance in church gatherings. This passage emphasizes inner humility, not a physical rite. A Christian widow's practice of "washing the feet of the saints" (1 Tim. 5:10) speaks not of her involvement in a church ordinance but of her humble slavelike service to other believers. Not to follow the example of Jesus is to exalt oneself above Him and to live in pride. **No servant is greater than his master** (cf. John 12:26). (Edwin A. Blum, *TBKC*.)

- E 4 His emphasis on His prescience to enhance their faith in His Deity: {19} "From now on I am telling you before it comes to pass, so that when it does occur, you may believe that I am *He*." 13:19
- E 5 Whoever receives His disciples receives Him: {20} "Truly, truly, I say to you, he who receives whomever I send receives Me; and he who receives Me receives Him who sent Me." 13:20
- E 6 His troubled, clear prediction that one of them would betray him: {21} When Jesus had said this, He became troubled in spirit, and testified and said, "Truly, truly, I say to you, that one of you will betray Me." 13:21
- E 7 The stunned ignorance of His disciples: {22} The disciples *began* looking at one another, at a loss *to know* of which one He was speaking. 13:22
- D 2 The revelation of identity 13:23-26
 - E 1 The identification of the beloved disciple: {23} There was reclining on Jesus' bosom one of His disciples, whom Jesus loved. 13:23
 - E 2 Peter requests the beloved disciple for identification: {24} So Simon Peter gestured^ to him, and said^ to him, "Tell *us* who it is of whom He is speaking." 13:24
 - E 3 The beloved disciple's request for identification: {25} He, leaning back thus on Jesus' bosom, said^ to Him, "Lord, who is it?" 13:25
 - E 4 Jesus' identification of the dipped morsel recipient, Judas Iscariot 13:26
 - G 1 The answer: {26} Jesus then answered^, "That is the one for whom I shall dip the morsel and give it to him."
 - G 2 The action: So when He had dipped the morsel, He took^ and gave^ it to Judas, *the son* of Simon Iscariot.
- D 3 Jesus' instruction to Judas 13:27-30
 - E 1 Satan's entry into Judas: {27} After the morsel, Satan then entered into him. 13:27a
 - E 2 Jesus' instruction to Judas to act quickly: Therefore Jesus said^ to him, "What you do, do quickly." 13:27b
 - E 3 The misunderstanding of the other disciples 13:28-29
 - G 1 The author's statement of their ignorance of Jesus' meaning: {28} Now no one of those reclining *at the table* knew for what purpose He had said this to him. 13:28

G 2 The monetary interpretation of some: {29} For some were supposing, because Judas had the money box, that Jesus was saying to him, 13:29

H 1 Purchasing items for the feast: "Buy the things we have need of for the feast";

H 2 Give something to the poor: or else, that he should give something to the poor.

E 4 Judas' departure upon receipt of the morsel: {30} So after receiving the morsel he went out immediately; 13:30a

E 5 The enveloping darkness: and it was night.¹²⁸ 13:30b

B 2 Last Discourses 13:31 - 16:33

C 1 Jesus' Command of Love in His Absence 13:31-35

D 1 The glorification of the Son 13:31-33

E 1 Jesus' imminent glorification 13:31-32

G 1 Through His death: {31} Therefore when he had gone out, Jesus said^, "Now is the Son of Man glorified,¹²⁹ and God is glorified in Him; 13:31

G 2 Through His imminent resurrection and ascension: {32} if God is glorified in Him, God will also glorify Him in Himself, and will glorify Him immediately. 13:32

E 2 Jesus' soon departure from His disciples: {33} "Little children, I am with you a little while longer. You will seek Me; and as I said to the Jews, now I also say to you, 'Where I am going, you cannot come.' 13:33

D 2 The command of mutual love--the sign of discipleship 13:34-35¹³⁰

¹²⁸ 13:30 - night: **And it was night** in any other Gospel might simply be a time notice, but in John's Gospel it probably also has symbolic significance. Judas was leaving the Light (8:12; 12:35, 46) and going out into the darkness of sin (3:19). (Edwin A. Blum, *TBKC*.)

¹²⁹ 13:31-32 - Now is the Son of Man glorified: Jesus' unique glory was revealed in His death. The Father was also glorified in Jesus' death because God's love, His condescension, and His righteousness were made known (cf. John 1:14; Rom. 3:21-26). The words **God... will glorify Him at once** looked ahead to the Resurrection and the Ascension. (Edwin A. Blum, *TBKC*.)

¹³⁰ Jesus' command to His disciples to love one another is new in the following ways: **1) Love has a new priority.** The laws of the Old Testament dealt primarily with external actions, usually cast in negative prohibitions. Though attitude was discussed in the Old Testament Law ("You shall not avenge, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I am the Lord." [Leviticus 19:18]), it was almost incidental. Here Jesus gives love a new priority among Christian brothers. Love is to be the sign by which

E 1 The new commandment of reciprocal love 13:34

G 1 A new priority: {34} "A new commandment I give to you, that you love one another,

G 2 A new standard: even as I have loved you, that you also love one another.

E 2 The result of love – detecting the identity of Jesus' disciples: {35} "By this all men will know that you are My disciples, if you have love for one another." 13:35

C 2 Jesus' Revelation of His Return to the Father 13:36 - 14:31

D 1 Peter will not now follow Jesus, but deny him 13:36-38

E 1 Peter's question as to Jesus' destination: {36} Simon Peter said^ to Him, "Lord, where are You going?" 13:36a

E 2 Jesus response – Peter's inability to follow presently: Jesus answered, "Where I go, you cannot follow Me now; but you will follow later." 13:36b

E 3 Peter's willingness to die for Jesus: {37} Peter said^ to Him, "Lord, why can I not follow You right now? I will lay down my life for You." 13:37

E 4 Jesus' prediction of Peter's denial: {38} Jesus answered^, "Will you lay down your life for Me? Truly, truly, I say to you, a rooster will not crow until you deny Me three times. ¹³¹ 13:38

D 2 The preparation of mansions 14:1-4

E 1 The antidote for a troubled heart 14:1

G 1 The command: {1} "Do not let your heart be troubled;

G 2 The reality: believe in God,

G 3 The command: believe also in Me.

E 2 The existence of dwelling places in the Father's House 14:2a

G 1 The quantity: {2} "In My Father's house are many dwelling

Christians are to be recognized as Christ's disciples (John 13:35). **2) Love has a new standard.** Christ's followers are not merely to love one another, but they are to love one another as Christ loved them! Christ loved his followers by serving them, by sacrificing for them, by dying for them. They had a new standard by which to love the Christian community!

¹³¹ 13:38 - a rooster will not crow until you deny Me three times: This prophecy of Jesus was fulfilled in John 18:17, 25-27.

places;¹³²

G 2 The verity: if it were not so, I would have told you;

E 3 Christ's determination to prepare a place for them: for I go to prepare a place for you.¹³³ 14:2b

E 4 His determination to return to be reunited with them 14:3

G 1 His departure to prepare: {3} "If I go and prepare a place for you,

G 2 His return: I will come again and receive you to Myself;¹³⁴

G 3 His objective – a reunion: that where I am, there you may be also.

E 5 His confidence they know how to get there: {4} "And you know the way where I am going." 14:4

D 3 Jesus the manifestation of the Father 14:5-15

E 1 Jesus the way to the Father 14:5-7

G 1 Thomas' denial of Jesus' confidence 14:5

H 1 His denial that they know where He is going: {5}
Thomas said to Him, "Lord, we do not know where You are going,

¹³² 14:2 - In My Father's house are many dwelling places: Jesus is speaking the language of a bridegroom talking to his bride-to-be. When a young man married, he would expect to take his new bride to his father's home. The father would be sufficiently well-to-do to have a large home that had many rooms. The son would, in preparation for the wedding, prepare a place to live for himself and his bride in the home of his father. Jesus planned to return to heaven and there, in His Father's dwelling place, provide a place for Himself and His bride, the Church, to live.

¹³³ 14:2 - I go to prepare a place for you: Jesus was preparing His disciples for a long hiatus. He knew what they did not yet perceive – that He would shortly be crucified, be resurrected, then ascend to heaven at the right hand of the Father. He has now been absent from the earth for almost 2000 years. In the meantime He is preparing a place for His bride, the Church.

¹³⁴ 14:3 - I will come again and receive you to Myself: The purpose for His departure, preparation, and return, is that He might receive His bride, the Church, to Himself, and then take His bride up to the dwelling places He has prepared for Himself and His bride. This scenario hardly matches the language and sequence of events described, for example, in Matthew 24 - 25; 2 Thess. 1:6-9; 2:8; and Revelation 19:11-21, where Jesus returns, at the end of the Tribulation period, to conquer His enemies and judge all survivors before setting up His Kingdom upon Earth. Rather, it aligns itself neatly with that which is contemplated in such passages as 1 Corinthians 15:51-52; 1 Thess. 1:10; 2:19; 4:13-18; 2 Thess. 2:1; Tit. 2:13; 1 John 3:2; Rev. 3:10; 4:1. In other words, in John 14:1-3, Jesus accurately described His future return to this earth to receive the Church to Himself and take the Church back with Him as His bride to the dwelling places He has prepared in the Father's house. We call this event the Rapture. It is a Pre-Tribulation Rapture, because it delivers the Church from the terrible ordeal of the Tribulation, which is to follow the Rapture. See the Glossary entry on the Rapture: <http://wordexplain.com/glossaryr.html#Rapture>. See also a longer article on the Rapture: <http://www.wordexplain.com/rapture.html>.

- H 2 His denial that they know how to get there: how do we know the way?"
- G 2 Jesus' Eternal Statement of Verity: {6} Jesus said^ to him, 14:6
 - H 1 He is the Way: "I am the way,
 - H 2 He is the Truth: and the truth,
 - H 3 He is the Life: and the life;
 - H 4 It is impossible for anyone to access the Father apart from Him: no one comes to the Father but through Me.
- G 3 Jesus' assertions regarding knowing Him and His Father 14:7
 - H 1 The conclusion relative to the past – Had they really known Him, they would have known His Father! {7} "If you had known Me, you would have known My Father also;
 - H 2 His assurance relative to the present and future (His self-revelation of the Father)
 - J 1 From the present onward they really know the Father: from now on you know Him,
 - J 2 They have seen the Father: and have seen Him."
- E 2 Jesus is in the Father 14:8-11
 - G 1 Philip's request to Jesus to show them the Father: {8} Philip said^ to Him, "Lord, show us the Father, and it is enough for us." 14:8
 - G 2 Jesus' response 14:9-11
 - H 1 His disappointment in Philip's not knowing Him: {9} Jesus said^ to him, "Have I been so long with you, and *yet* you have not come to know Me, Philip? 14:9a
 - H 2 His assessment – if you have seen Jesus, you have seen the Father: He who has seen Me has seen the Father; 14:9b
 - H 3 The incomprehensibility in asking to be shown the Father: how *can* you say, 'Show us the Father'? 14:9c
 - H 4 The unity of Jesus and the Father: {10} "Do you not believe that I am in the Father, and the Father is in Me? 14:10a

H 5 Jesus' communication is authorized by the Father 14:10b

J 1 He does not speak on His won initiative: The words that I say to you I do not speak on My own initiative,

J 2 Whatever He speaks or does is wrought by the Father: but the Father abiding in Me does His works.

H 6 His request for faith in what He says: {11} "Believe Me that I am in the Father and the Father is in Me; 14:11a

H 7 Failing that, He requests faith based on His miracles: otherwise believe because of the works themselves. 14:11b

E 3 Jesus the basis of approach to the Father 14:12-15

G 1 The productivity of the one who believes in Jesus 14:12

H 1 Doing the same works as Jesus: {12} "Truly, truly, I say to you, he who believes in Me, the works that I do, he will do also;

H 2 Doing greater works than Jesus: and greater *works* than these he will do;

H 3 The reason for the productivity: because I go to the Father.

G 2 The importance of petitioning in Jesus' name 14:13-14

H 1 If you petition in Jesus' name, He will respond: {13} "Whatever you ask in My name, that will I do, 14:13a

H 2 The reason for Jesus' response – the glorification of the Father: so that the Father may be glorified in the Son. 14:13b

H 3 Jesus' will do anything you ask in His name: {14} "If you ask Me anything in My name, I will do *it*. 14:14

G 3 The importance of obedience 14:15

H 1 The condition of love: {15} "If you love Me,

H 2 Is proven by obedience: you will keep My commandments.

D 4 The Holy Spirit to replace Jesus 14:16-18

- E 1 Jesus' promise to petition the Father for a Helper 14:16
 - G 1 The object of His petition: {16} "I will ask the Father,
 - G 2 The response of the Father: and He will give you another ¹³⁵ Helper, ¹³⁶
 - G 3 The purpose of the petition: that He may be with you forever; ¹³⁷
- E 2 Jesus' identification of the Helper: {17} *that is* the Spirit of truth, ¹³⁸ 14:17a
- E 3 The inability of the world to receive the Helper 14:17b
 - G 1 The world's inability: whom the world cannot receive, ¹³⁹
 - G 2 The world's ignorance
- H 1 It does not see the Helper: because it does not see Him

¹³⁵ 14:16 - another: This is the word *allos* (243), meaning "another of the same kind." In other words, the Helper/Counselor/Advocate that Jesus would send them from the father would be another of the same kind that Jesus was. Whatever role Jesus exhibited towards His disciples, the Helper would be another of the same kind.

¹³⁶ 14:16 - Helper: "Helper" translates *paraklētos* (3875). The Apostle John is the only writer to use the word in the NT: [John 14:16, 26; 15:26; 16:7; 1 John 2:1](#). [Thomas Constable](#) summarizes *paraklētos* as follows: The Greek word translated "Helper" or "Counselor" is *parakletos*. Both of these English words have connotations that are absent from the Greek word. "Helper" connotes an inferior, which the Holy Spirit is not. "Counselor" can call to mind a camp counselor or a marriage counselor, whereas a legal counselor is more in harmony with the Greek idea.[557] In secular contexts, *parakletos* often referred to a legal assistant, an advocate, or simply a helper (e.g., a witness or a representative in court).[558] The verbal form of this word, *parakaleo*, literally means "to call alongside" and, therefore, "to encourage" or "to strengthen." Muslims typically believe that Mohammed is the fulfillment of Jesus' promise that He would send another counselor.

Consequently, I have chosen the word "Advocate" to describe what the Holy Spirit does. An Advocate (1) represents your best interests (Rom. 8:26-27); (2) teaches you what you need to know ([John 14:26; 15:26; 16:12-15](#)); (3) stays at your side ([John 14:16-17; 1 Cor. 3:16; 6:19; Eph. 1:13-14; 4:30](#)); (4) comforts you when needed ([Acts 20:12; 2 Cor. 1:4, 6; 7:6-7, 13; Eph. 6:22; 1 Thess. 3:7; 4:18; 2 Thess. 2:17](#)); (5) motivates you for action ([Luke 3:18; Acts 2:40; 11:22-23; 14:22; 20:1; 27:33-34; Rom. 12:1, 8; 15:30; 16:17; 1 Cor. 1:10; 4:13, 16; 2 Cor. 5:20; 10:1; Eph. 4:1; 1 Thess. 2:11; 4:10; 5:14; 2 Thess. 3:12; 1 Tim. 2:1; Tit. 2:6, 15; Heb. 3:13; 10:25; 13:19, 22; 1 Pet. 2:11; 5:1; Jude 1:3](#)). In certain respects, the word "coach" would also convey accurately the responsibilities of a *parakletos*.

¹³⁷ 14:16 - that He may be with you forever: Literally, "in order that with you into the ages He might be." The Holy Spirit will never leave the believer. This is one of the fundamental building blocks of the [eternal security](#) of the believer in Jesus.

¹³⁸ 14:17 - the Spirit of truth: A primary characteristic of the Holy Spirit is that He communicates truth.

- (1) He would teach the Apostles everything they needed to know. [John 14:26](#)
- (2) He would remind the Apostles of everything Jesus had taught them. [John 14:26](#)
- (3) He would reveal to the Apostles prophecy about the future. [John 16:13](#)
- (4) This is how we can know the New Testament is exactly what Jesus wanted us to know.
- (5) The Holy Spirit helps us understand spiritual truth! [1 John 2:20-21](#)

¹³⁹ 14:17 - whom the world cannot receive: The world, dead in its trespasses and sins, mesmerized by the devil, and dominated by its flesh ([Eph. 2:1-3](#)), cannot even perceive the Holy Spirit, much less receive Him.

- H 2 It does not know the Helper: or know Him,
- E 4 The disciples knowledge of the Helper: *but* you know Him 14:17c
 - G 1 His present abiding with them: because He abides with you
 - G 2 His future abiding within them: and will be in you.
- E 5 Jesus promise not to leave the disciples alone 14:18
 - G 1 He will not leave them as orphans: {18} "I will not leave you as orphans;
 - G 2 He will come to them: I will come to you. ¹⁴⁰
- D 5 Jesus will manifest himself to the disciples 14:19-26
 - E 1 The disciples will know of his presence 14:19-21
 - G 1 His coming selective appearance 14:19a
 - H 1 The time of the appearance: {19} "After a little while
 - H 2 The inability of the world to see Jesus any longer: the world will no longer see Me, ¹⁴¹
 - H 3 The ability of the disciples to see Jesus: but you will see Me; ¹⁴²
 - G 2 The effect of His resurrection 14:19b

¹⁴⁰ 14:18 - I will come to you: What did Jesus mean? In light of the next verse (14:19), it appears Jesus was speaking to them of His imminent departure through death and subsequent return through resurrection. If there is a secondary meaning to His statement, He is alluding to His coming to them in the person of the Holy Spirit at Pentecost ([Acts 2:1-11](#)).

¹⁴¹ 14:19 - the world will no longer see Me: Once Jesus was buried, not a single person who was part of the world ever saw Jesus again. Jesus, when resurrected, appeared only to those who believed in Him (1 Cor. 15:4-8)! Here, I believe John used meaning (4), which, see below.

The word "world" is *kosmos* (2889), used in a variety of ways. *Kosmos* is used 186X in the Greek NT. John uses it in His Gospel 78X, far more than in any other book of the NT. He also uses it 23X in 1 John, 3X in Revelation, and 1X in 2 John. John uses *kosmos* 56% of the times it is used in the Greek NT!

In John's writings, *kosmos* can mean (1) the physical earth ([John 1:10b; 13:1; 17:5, 24; 21:25](#)); (2) the world of men ([John 1:9; 6:14; 7:4; 11:27; 12:19 \(hyperbole\); 16:21](#)); (3) the world of men whom God loves and for whom He sent His Son to die to pay for their sins ([John 1:29; 3:16; 4:42; 6:33, 51; 8:12; 9:5; 12:47](#)). (4) But *kosmos* can also have a sinister meaning, referring to the world of men who are hostile toward God, toward Christ, toward Christians, ruled by Satan, and inimical to all the values of God: [John 3:19; 7:7; 8:23, 26; 9:39; 12:31; 14:17, 19, 22, 27, 30; 15:18-19; 16:8, 11, 20, 33; 17:6, 9, 14-16, 25; 18:36](#). John also used this same adversarial meaning in [1 John 2:15-17; 3:1, 13; 4:4-5; 5:4-5, 19](#). James employed the same meaning in [James 4:4](#).

¹⁴² 14:19 - but you will see Me: After His resurrection, Jesus made Himself visible only to those who believed in Him ([1 Cor. 15:3-8](#)). Willful unbelievers, like the Pharisees and chief priests, would be damned by seeing no evidence of His resurrection.

H 1 Jesus' assurance of His own resurrection: because I live,

H 2 Jesus' assurance of their resurrection: you will live also.

G 3 The effects of Jesus' resurrection 14:20

H 1 They will know Jesus is in His Father: {20} "In that day you will know that I am in My Father,

H 2 They will know they are in Jesus: and you in Me,

H 3 They will know Jesus is in them: and I in you.

G 4 The synergism of obedience and love 14:21

H 1 Obedience identifies the one who loves Jesus: {21} "He who has My commandments and keeps them is the one who loves Me;

H 2 He who loves Jesus will be loved by His Father: and he who loves Me will be loved by My Father,

H 3 He who loves Jesus will be loved by Jesus: and I will love him

H 4 Jesus will reveal Himself to the one who loves Him: and will disclose Myself to him."

E 2 Obedience necessary for the manifestation 14:22-24

G 1 The question of Judas 14:22

H 1 The identification of the speaker: {22} Judas (not Iscariot) said^ to Him,

H 2 The content of the question – the nature of selective disclosure: "Lord, what then has happened that You are going to disclose Yourself to us and not to the world?"

G 2 The reply of Jesus 14:23-24

H 1 The necessary condition: {23} Jesus answered and said to him, "If anyone loves Me, 14:23a

H 2 The consequent obedience: he will keep My word; 14:23b

H 3 The love from the Father: and My Father will love him, 14:23c

H 4 The intimate relationship 14:23d

J 1 We will come to him: and We will come to him

- J 2 We will make our home with him: and make Our abode with him.
- H 5 The failed condition: {24} "He who does not love Me 14:24a
- H 6 The consequent disobedience: does not keep My words; 14:24b
- H 7 The source of Jesus' message just given 14:24c
 - J 1 Not from Himself: and the word which you hear is not Mine,
 - J 2 But the Father's: but the Father's who sent Me.
- E 3 The Holy Spirit to aid their memory 14:25-26
 - G 1 His present instruction of them: {25} "These things I have spoken to you while abiding with you. 14:25
 - G 2 The method of future instruction after His departure 14:26
 - H 1 The identity of the instructor: {26} "But the Helper, the Holy Spirit,
 - H 2 The origin of the instructor: whom the Father will send in My name,
 - H 3 The ministry of the instructor
 - J 1 Teaching them everything: He will teach you all things,¹⁴³
 - J 2 Reminding them of what Jesus had said to them: and bring to your remembrance all that I said to you.
- D 6 The parting gift of peace 14:27-31
 - E 1 His gift of peace 14:27a
 - G 1 His leaving them peace: {27} "Peace I leave with you;

¹⁴³ 14:26 - He will teach you all things: The Holy Spirit, being the "Spirit of truth" ([John 14:17](#); [15:26](#); [16:13](#); [1 John 4:6](#)), would, in Jesus' absence, teach the Apostles all they needed to know to write the New Testament Scriptures as well as found the New Testament Church. He would successfully remind the Apostles of everything Jesus said that needed to be reported to the Church in the New Testament ([John 14:26](#)). He would even disclose events and truths in the future for the benefit of the Church ([John 16:13](#)). In this way Jesus pre-authorized the canon of the New Testament. In large part the NT Scriptures were written by Apostles or else those closely associated with certain Apostles. For example, Luke, the author of Luke and Acts, was closely associated with Paul. Mark was closely associated with Peter. Though the Apostles are long gone, we today still are guided by the Holy Spirit to be able to understand spiritual truth ([1 John 2:20-21](#)).

- G 2 His gift of peace: My peace I give to you;
- G 3 His giving not to be compared to that of the world: not as the world gives do I give to you.
- E 2 Their expected behavior 14:27b
 - G 1 Don't be troubled: Do not let your heart be troubled,
 - G 2 Don't be fearful: nor let it be fearful.
- E 3 His reminder of His anticipated departure and subsequent return 14:28a
 - G 1 His anticipated departure: {28} "You heard that I said to you, 'I go away,
 - G 2 His anticipated return: and I will come to you.'
- E 4 His preference for their reaction 14:28b
 - G 1 If they had loved Him: If you loved Me,
 - G 2 They would have rejoiced at His departure to be with the Father: you would have rejoiced because I go to the Father,
 - G 3 The greatness of the Father: for the Father is greater than I.
- E 5 The significance of His having revealed the future 14:29
 - G 1 His prediction before the event occurred: {29} "Now I have told you before it happens,
 - G 2 His anticipation of their increased faith: so that when it happens, you may believe.
- E 6 His soon departure 14:30
 - G 1 The briefness of His communication: {30} "I will not speak much more with you,
 - G 2 The intrusion of Satan: for the ruler of the world is coming, ¹⁴⁴
 - G 3 The enmity of Satan: and he has nothing in Me;
- E 7 His obedience to the Father 14:31

¹⁴⁴ 14:30 - the ruler of this world is coming: Satan, "the god of this world" ([2 Cor. 4:4](#)), would be instrumental in having Jesus murdered, entering into Judas ([John 13:2, 27](#)), having already blinded the minds of the great bulk of the Jewish leaders.

G 1 His expectation for the world: {31} but so that the world may know that I love the Father,

G 2 Is obedience to the Father: I do exactly as the Father commanded Me.

E 8 His instructions to leave with Him: Get up, let us go from here.

C 3 Jesus' Encouragement of the Disciples to Bear Fruit (The Keys: God prunes, and we must remain in Christ.) **15:1-17**

D 1 The key to explaining the analogy 15:1

E 1 {1} "I am the true vine,

E 2 and My Father is the vinedresser.

D 2 Pruning increases production 15:2-4

E 1 Dead branches are cut off: {2} "Every branch in Me that does not bear fruit, He takes away;¹⁴⁵ 15:2a

E 2 Fruitful branches are pruned to produce more fruit: and every branch that bears fruit, He prunes it so that it may bear more fruit. 15:2b

E 3 God's Word is the pruning agent: {3} "You are already clean¹⁴⁶ because of the word which I have spoken to you. 15:3

E 4 Fruitfulness depends upon a close relationship between Christ and the believer 15:4

G 1 The command: {4} "Abide¹⁴⁷ in Me, and I in you.

G 2 The analogy: As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.¹⁴⁸

¹⁴⁵ 15:2 - He takes away: "takes away" translates the Present Indicative of *airō* (142). A better translation in this context probably is, "He lifts it up," for this is what vinedressers do to branches that are not bearing fruit. This is done in the spring, and constitutes an effort to help the branch to bear fruit. This is a completely different word than the words "he is thrown away" (*ballō exō*) in John 15:6.

¹⁴⁶ 15:3 clean: (2513) *katharos*, obviously related to #2508 *kathairo* in 13:2, to prune.

¹⁴⁷ John 15:5 - abide: The word is *meno* (3306). It means to "remain" or "stay." True believers in Jesus will remain in Him. Those who are merely disciples (learners), but who never become believers, will not remain or stay or abide in Jesus.

¹⁴⁸ **15:4 - abide in me.** Edwin A. Blum, [TBKC](#):

Fruitfulness is the result of the Son's life being reproduced in a disciple. The disciple's part is to **remain**. The word **remain**, a key word in John's theology, is *meno* (3306), which occurs 11 times in this chapter, 40 times in the entire Gospel, and 27 times in John's epistles. What does it mean to

D 3 The necessity of abiding in Jesus to bear fruit (an expansion of the theme introduced in 15:4) 15:5-8

E 1 The expansion of the analogy 15:5a

G 1 {5} "I am the vine,

G 2 you are the branches;

E 2 The implications of the analogy in regard to fruitfulness 15:5b-8

G 1 The key to great fruitfulness: remaining 15:5b

H 1 The statement: he who abides in Me and I in him, he bears much fruit,

H 2 The reason: for apart from Me you can do nothing.

G 2 The fate of those who do not remain – destruction! 15:6

H 1 The hypothetical condition: {6} "If anyone does not abide in Me,¹⁴⁹

H 2 The horrible results

J 1 he is thrown away as a branch

J 2 and dries up;

J 3 and they gather them,

J 4 and cast them into the fire

remain? It can mean, first, to accept Jesus as Savior (cf. 6:54, 56). Second, it can mean to continue or persevere in believing (8:31 ["hold" is remain]; 1 John 2:19, 24). Third, it can also mean believing, loving obedience (John 15:9-10). Without faith, no life of God will come to anyone. Without the life of God, **no real fruit** can be produced: **Neither can you bear fruit unless you remain in Me.**

¹⁴⁹ John 15:6 - If anyone does not abide in Me: The word "abide" is *menō* (3306). Jesus is talking about someone who does not remain, or stay in Him. There are a number of different ways this verse has been interpreted. Some believe it refers to a believer who departs from Jesus and thus loses his salvation. This contradicts the clear teaching of God's Word, even in the book of John, that those who believe in Jesus have eternal life (John 3:16). Eternal life, by definition, cannot be terminated. I believe, rather, that John is describing someone who is a disciple (learner, *mathētēs*, 3101) who has withdrawn from Jesus and is no longer walking with Him (John 6:66). These disciples were never true believers. They did not remain in Jesus, as is evidenced by the fact that they departed. Judas was another who departed from Jesus, for he never was truly a believer (John 6:70-71). I personally know of someone who I was convinced was a believer in Jesus, but now appears to have departed from Him. However, I am not the Judge (John 5:22-23, 27; Acts 10:42; 17:31), and the Lord knows His own. If we mere mortals were to act as Judge, we would send some Christians to hell (Matt. 13:29). For a different interpretation see Thomas Constable's [comments on John 15:6](#).

J 5 and they are burned.¹⁵⁰

G 3 The happy fate of those who do remain in Christ! 15:7-8

H 1 The twofold hypothetical condition 15:7a

J 1 {7} "If you abide in Me,

J 2 and My words abide in you,

H 2 The access: ask whatever you wish, 15:7b

H 3 The fulfillment: and it will be done for you.

G 4 The significance of bearing much fruit 15:8

H 1 God is glorified: {8} "My Father is glorified by this, that you bear much fruit,

H 2 We prove to be Christ's disciples: and so prove to be My disciples.

D 4 The importance of love 15:9-14

E 1 The example of love 15:9

G 1 The Father's love for the Son: {9} "Just as the Father has **loved** Me,

G 2 The model for the Son to love the believers: I have also **loved** you;

G 3 The appropriate response for the believer: abide in My **love**.

E 2 The procedure for remaining in Jesus' love 15:10

G 1 The hypothetical obedience: {10} "If you keep My commandments,

G 2 The promised benefit: you will abide in My **love**;

G 3 The appropriate model

H 1 Jesus' obedience: just as I have kept My Father's

¹⁵⁰ John 15:6 - they are burned: I believe this refers to eternal torment, that which John refers to as Second Death, the Lake of Fire (Rev. 20:14-15). Once again, I believe the subject under consideration is a disciple (learner, *mathêtês*, [3101](#)) who once walked with Jesus but who now does not (John 6:66). Not all disciples reach the point of believing in Jesus and remaining in Him. Others believe this burning refers to a loss of reward (1 Cor. 3:13-15). Notice, however, that it is the branch that is burned up, not the fruit of the branch. The burning here is equivalent to John the Baptist's prophecy that Jesus would baptize with fire (Matt. 3:11-12). For a different interpretation see Thomas Constable's [comments on John 15:6](#).

commandments

H 2 Jesus' benefit: and abide in His **love**.

E 3 The side-benefit of remaining in Jesus' love: Joy! {11} "These things I have spoken to you so that My joy may be in you, and that your joy may be made full. 15:11

E 4 The command to love 15:12

G 1 The object of love – one another! {12} "This is My commandment, that you **love** one another,

G 2 The example of love – Christ's love for us! just as I have loved you.

E 5 The ultimate test of love: {13} "Greater **love** has no one than this, that one lay down his life for his friends. 15:13

E 6 The criterion for friendship: {14} "You are My friends if you do what I command you. 15:14

D 5 The command for friends to bear fruit and love 15:15-17

E 1 Jesus' friendship with them demonstrated by his open communication to them! 15:15

G 1 He no longer calls them slaves: {15} "No longer do I call you slaves,

G 2 The slave is not privy to information about the master: for the slave does not know what his master is doing;

G 3 He calls them friends: but I have called you friends,

G 4 He has disclosed all from the Father to them: for all things that I have heard from My Father I have made known to you.

E 2 Jesus' choice of them: {16} "You did not choose Me but I chose you, ¹⁵¹ and appointed you (15:16a) 15:16-17

G 1 To bear fruit: that you would go and bear fruit, 15:16b

¹⁵¹ John 15:16 - You did not choose Me, but I chose you: Jesus is speaking directly to His eleven disciples, also known as apostles, Judas having departed into the night (John 13:30). Jesus chose them to be His apostles, and He chose them to salvation. On a secondary level, what is true about the eleven apostles is also true about us Christians in the Church Age. We did not choose Jesus – He chose us. I have heard someone with Southern Baptist roots argue from Romans 8:29-30 that God chose us believers on the basis that He foreknew which humans would trust in Jesus, and these are the ones He chose. What Jesus said here invalidates that interpretation of the verb “foreknew” (*proginōskō*, [4267](#)) in Rom. 8:29. Jesus did not choose us because He knew we would choose Him. He chose us, and that is the only reason we responded in faith.

H 1 and that your fruit would remain,

H 2 so that whatever you ask of the Father in My name He may give to you.

G 2 To love one another! {17} "This I command you, that you love one another. 15:17

C 4 Jesus' Prediction of the World's Hatred 15:18 - 16:4

D 1 Disciples will receive treatment similar to Christ's 15:18-20

E 1 The world hated Christ first: {18} "If the world hates you, you know that it has hated Me before *it hated* you. 15:18

E 2 The world loves its own: {19} "If you were of the world, the world would love its own; 15:19a

E 3 The world hates you because I chose you out of the world 15:19b

G 1 Their origin is not of the world: but because you are not of the world,

G 2 Jesus' having chosen them out of the world: but I chose you out of the world,

G 3 The consequent hatred of the world: because of this the world hates you.

E 4 If they persecuted the master, they will persecute you 15:20

G 1 A slave is not greater than his master: {20} "Remember the word that I said to you, 'A slave is not greater than his master.'

G 2 If they persecuted the Master, they will persecute the slave: If they persecuted Me, they will also persecute you;

G 3 Those who have kept Jesus' commands will keep the apostles': if they kept My word, they will keep yours also.

D 2 The evil is really against Christ and without cause 15:21-25

E 1 They will persecute you on account of me because they don't know God, my Father: {21} "But all these things they will do to you for My name's sake, because they do not know the One who sent Me. 15:21

E 2 Because I have come from heaven and have spoken to them, they now have no excuse 15:22

G 1 If Jesus had not taught them: {22} "If I had not come and spoken to them,

- G 2 They would not be culpable: they would not have sin,
- G 3 But since he has come, they are culpable: but now they have no excuse for their sin.
- E 3 Whoever hates Jesus hates God his Father: {23} "He who hates Me hates My Father also. 15:23
- E 4 My miracles make them culpable for their hatred of me and my Father 15:24
 - G 1 If Jesus had not performed miracles among them: {24} "If I had not done among them the works which no one else did,
 - G 2 They would not be culpable: they would not have sin;
 - G 3 But they have seen His miracles: but now they have both seen
 - G 4 They have hated both Jesus and His Father
 - H 1 and hated Me
 - H 2 and My Father as well.
- E 5 Their baseless hatred fulfills Scripture: {25} "But *they have done this* to fulfill the word that is written in their Law, 'THEY HATED ME WITHOUT A CAUSE.'
- D 3 The aid of the Holy Spirit – The Urger (Counselor) will testify of Jesus 15:26-27
 - E 1 He is coming: {26} "When the Helper comes, 15:26
 - G 1 I will send Him from the Father: whom I will send to you from the Father,
 - G 2 He is the Spirit of truth: *that is* the Spirit of truth ¹⁵² who proceeds from the Father,
 - G 3 He will testify about me: He will testify about Me,
 - E 2 You will testify about me also because of your association with me from the beginning of my ministry 15:27
 - G 1 The disciples will testify: {27} and you *will* testify also,
 - G 2 Because of their long-standing association with Him: because you have been with Me from the beginning.

¹⁵² 15:26 - Spirit of truth: John is the only NT writer who thus describes the Holy Spirit ([John 14:17](#); [15:26](#); [16:13](#); [1 John 4:6](#)). One of the characteristics of the Holy Spirit is that He communicates truth.

D 4 The details of the hatred 16:1-4

- E 1 I want to prepare you ahead of time so you won't be offended: {1}
"These things I have spoken to you so that you may be kept from
stumbling. 16:1
- E 2 They will excommunicate you from the synagogue: {2} "They will
make you outcasts from the synagogue, 16:2a
- E 3 The time will come when they will think they are doing God a favor
by killing you: but an hour is coming for everyone who kills you to
think that he is offering service to God. 16:2b
- E 4 They will do these things because they know neither me nor my
Father: {3} "These things they will do because they have not known
the Father or Me. 16:3
- E 5 I'm telling you now so you will remember when this happens: {4}
"But these things I have spoken to you, so that when their hour
comes, you may remember that I told you of them. 16:4a
- E 6 I didn't tell you these things initially because I was with you. Now
I'm leaving, so it's time you know: These things I did not say to you
at the beginning, because I was with you. 16:4b

C 5 Jesus' Revelation of the Spirit's Role 16:5-15

D 1 A better helper than Jesus 16:5-7

- E 1 I am now leaving for my Father: {5} "But now I am going to Him
who sent Me; and none of you asks Me, 'Where are You going?' 16:5
- E 2 All this somber news has made you sorrowful: {6} "But because I
have said these things to you, sorrow has filled your heart. 16:6
- E 3 It is better for you if I leave so I can send you the Urger 16:7
 - G 1 It is to their advantage for Him to depart: {7} "But I tell you the
truth, it is to your advantage that I go away;
 - G 2 If He does not leave, the Urger will not come: for if I do not go
away, the Helper will not come to you;
 - G 3 If He departs, He will send the Urger: but if I go, I will send
Him to you. ¹⁵³

D 2 A reprover of the world 16:8-11

¹⁵³ 16:7 - advantage: I suppose Jesus' departure is better for the world of Christendom as a whole. If Jesus were to remain, he would be localized in one place. The Spirit, however, is not confined to a body and he can be everywhere present at once.

- E 1 The convicting ministry of the Holy Spirit 16:8-9
 - G 1 The anticipated arrival of the Holy Spirit: {8} "And He, when He comes, 16:8a
 - G 2 The coming ministry of the Holy Spirit – convicting the world: will convict the world 16:8b
 - H 1 concerning sin
 - H 2 and righteousness
 - H 3 and judgment;
- E 2 Of sin, because of their unbelief in Jesus 16:9
 - G 1 {9} concerning sin,
 - G 2 because they do not believe in Me;
- E 3 Of righteousness – Jesus will be vindicated as righteous because of his upcoming resurrection and ascension to the Father 16:10
 - G 1 {10} and concerning righteousness,
 - G 2 because I go to the Father and you no longer see Me;
- E 4 Of certain judgment for them, because since Satan will now be judged, surely they will be also! 16:11
 - G 1 {11} and concerning judgment,
 - G 2 because the ruler of this world has been judged.¹⁵⁴
- D 3 A guide into all truth 16:12-13
 - E 1 I have many things to tell you but you can't handle it now: {12} "I have many more things to say to you, but you cannot bear *them* now. 16:12
 - E 2 The Spirit of truth will guide you into all truth 16:13
 - G 1 He will guide you into all the truth because he is the Spirit of truth: {13} "But when He, the Spirit of truth, comes, He will

¹⁵⁴ 16:11 - because the ruler of this world has been judged: Satan was judged, and will be judged (1) when he was cast out of heaven ([Isa. 14:12-14](#); [Ezek. 28:11-16](#)), (2) at the cross ([John 16:11](#)); (3) when he and his demons are defeated in heaven ([Rev. 12:7-9, 12](#)); (4) when he will be confined in the Abyss for a thousand years ([Rev. 20:1-3](#)); (5) when he will be cast finally and for eternity into the Lake of Fire and Brimstone ([Rev. 20:10](#)).

guide you into all the truth; ¹⁵⁵

G 2 He will not initiate truth, but will speak only what he hears (from me and from the Father): for He will not speak on His own initiative, but whatever He hears, He will speak;

G 3 He will reveal even the future to you: and He will disclose to you what is to come. ¹⁵⁶

D 4 A glorifier of Jesus 16:14-15.

E 1 The Spirit will glorify me by taking my message and explaining it to you: {14} "He will glorify Me, for He will take of Mine and will disclose it to you. 16:14

E 2 Whatever I have told you is from the Father, so the Spirit will be explaining things from me that originated with the Father: {15} "All things that the Father has are Mine; therefore I said that He takes of Mine and will disclose *it* to you. 16:15

C 6 Jesus' Elucidation of His Departure from the World 16:16-33

D 1 The imminence of the departure 16:16-19

E 1 Jesus will die and they won't see him; then he'll be resurrected and they will: {16} "A little while, and you will no longer see Me; and again a little while, and you will see Me." 16:16

E 2 His disciples don't understand his comments 16:17-18

G 1 Their confusion over His actions: {17} *Some* of His disciples then said to one another, "What is this thing He is telling us, 16:17

H 1 Disappearance: 'A little while, and you will not see Me;

H 2 Reappearance: and again a little while, and you will see Me';

H 3 Departure to the Father: and, "because I go to the Father?"

G 2 Their confusion over His statements about timing 16:18

H 1 The chronology question: {18} So they were saying,

¹⁵⁵ 16:13 - He will guide you into all the truth: Once again, this is a pre-authorization of the NT Canon of Scripture by Jesus. A fundamental characteristic of the Holy Spirit is that He communicates truth.

¹⁵⁶ 16:13 - He will disclose to you what is to come: The Holy Spirit would reveal the future to the Apostles so that we in the Church today can understand and live by the light of prophetic Scripture. The bulk of the book of Revelation, from chapter [4 to 22](#) is a revelation of the future.

"What is this that He says, 'A little while'?"

H 2 Their confusion: We do not know what He is talking about."

E 3 Jesus acknowledges their befuddlement 16:19

G 1 Jesus' perception: {19} Jesus knew that they wished to question Him,

G 2 Jesus' direct question: and He said to them, "Are you deliberating together about this, that I said, 'A little while, and you will not see Me, and again a little while, and you will see Me'?"

D 2 Their sorrow will turn to joy 16:20-22

E 1 Your sorrow while the world rejoices (when I die) will be short-lived (because I will rise again), and you will rejoice 16:20

G 1 Their coming sorrow: {20} "Truly, truly, I say to you, that you will weep and lament,

G 2 The world's coming joy: but the world will rejoice;

G 3 Their initial grief: you will grieve,

G 4 Their ultimate joy: but your grief will be turned into joy.

E 2 His illustration – the anguish of a woman in labor is quickly superseded by her joy when she gives birth 16:21

G 1 A woman in labor has great pain: {21} "Whenever a woman is in labor she has pain, because her hour has come;

G 2 After she has given birth: but when she gives birth to the child,

G 3 She forgets her anguish: she no longer remembers the anguish

G 4 Her anguish is overshadowed by joy over her new child: because of the joy that a child has been born into the world.

E 3 You are grieved now, but you I will see you (after I arise), and then your joy will be limitless! 16:22

G 1 Their present grief: {22} "Therefore you too have grief now;

G 2 Their reunification with Him: but I will see you again,

G 3 Their unassailable joy

H 1 They will rejoice: and your heart will rejoice,

- H 2 No one will be able to rob them of their joy: and no one *will* take your joy away from you.
- D 3 They can ask of the Father in His name 16:23-27
 - E 1 The day is coming (after I'm gone) when you will ask the Father anything in my name and he will give it to you (in my stead because I will be with him) 16:23
 - G 1 Their future inability to ask Him any questions: {23} "In that day you will not question Me about anything.
 - G 2 They will still be able to make requests of the Father in His name
 - H 1 Their future prayer mode – approaching the Father in Jesus' name: Truly, truly, I say to you, if you ask the Father for anything in My name,
 - H 2 The Father's positive response: He will give it to you.
 - E 2 Up to now you have not asked the Father in my name. Begin doing so and you will be joyful! 16:24
 - G 1 Their not having asked the Father in His name: {24} "Until now you have asked for nothing in My name;
 - G 2 His command to ask Him: ask
 - G 3 His prediction of the Father's positive response: and you will receive,
 - G 4 Their subsequent joy: so that your joy may be made full.
 - E 3 I'm being truthful but evasive, but the time comes when I will explain everything 16:25
 - G 1 His admission of figurative language: {25} "These things I have spoken to you in figurative language;
 - G 2 His promise to speak plainly: an hour is coming when I will no longer speak to you in figurative language, but will tell you plainly of the Father.
 - E 4 After I'm gone, you will ask God in my name and he will answer you because he loves you and you have believed me 16:26-27
 - G 1 Their future requests put directly to the Father in His name: {26} "In that day you will ask in My name, 16:26a
 - G 2 There will be no need for Jesus to speak to Him on their behalf: and I do not say to you that I will request of the Father on your

behalf; 16:26b

G 3 They will have direct access to the Father through Jesus' name
16:27

H 1 Because the Father loves them: {27} for the Father
Himself loves you,

H 2 Because of their love for Him: because you have loved
Me

H 3 Because of their faith in Him: and have believed that I
came forth from the Father.

D 4 His plain statement of His impending departure 16:28

E 1 {28} "I came forth from the Father

E 2 and have come into the world;

E 3 I am leaving the world again

E 4 and going to the Father."

D 5 The disciples' satisfaction with the explanation 16:29-30

E 1 Now we can understand you: {29} His disciples said^, "Lo, now
You are speaking plainly and are not using a figure of speech. 16:29

E 2 Now we know you know everything and we believe you came from
God 16:30

G 1 Their certainty of His omniscience: {30} "Now we know that
You know all things,

G 2 Their questions have been answered: and have no need for
anyone to question You;

G 3 Their belief in His Divine origin: by this we believe that You
came from God."

D 6 Jesus encourages them in view of their imminent discomfiture 16:31-33

E 1 Even though you say you believe, my crucifixion is coming and you
will be scattered!

G 1 Jesus' question whether they really understood everything:
{31} Jesus answered them, "Do you now believe? 16:31

G 2 His prediction of an impending time of great disillusionment
16:32a

- H 1 The time of their disillusionment: {32} "Behold, an hour is coming, and has *already* come,
- H 2 The description of their disillusionment
 - J 1 Their dispersal: for you to be scattered,
 - J 2 Their isolation: each to his own *home*,
 - J 3 Their desertion: and to leave Me alone;
- E 2 Even though you will leave me alone, the Father will still be with me: and *yet* I am not alone, because the Father is with Me. 16:32b
- E 3 I've told you these things so you can enjoy peace: {33} "These things I have spoken to you, so that in Me you may have peace. 16:33a
- E 4 In the world you will have trouble, but take heart, for I have conquered the world 16:33b
 - G 1 Their expectation of trouble in the world: In the world you have tribulation,
 - G 2 Their need to be encouraged, for Jesus has conquered the world: but take courage; I have overcome the world."

B 3 Jesus' Instructive Prayer 17

C 1 Jesus' Request to God to Glorify Him 17:1-5

- D 1 The request for glory 17:1
 - E 1 His having spoken "these things": {1} Jesus spoke these things;
 - E 2 His posture: and lifting up His eyes to heaven,
 - E 3 His observation: He said, "Father, the hour has come;
 - E 4 His request: glorify Your Son,
 - E 5 His motive: that the Son may glorify You,
- D 2 The achievement of glory 17:2-3
 - E 1 The universal authority: {2} even as You gave Him authority over all flesh,

- E 2 The selective beneficiaries: that to all whom You have given Him,¹⁵⁷
- E 3 The eternal gift: He may give eternal life.
 - G 1 The definition of eternal life: {3} "This is eternal life,
 - G 2 Knowing God: that they may know You, the only true God,
 - G 3 Knowing Jesus Christ: and Jesus Christ whom You have sent.
- D 3 The faithfulness of Jesus 17:4
 - E 1 His assertion of having glorified God on the earth: {4} "I glorified You on the earth,
 - E 2 The evidence – His having finished the work which God had given Him to do: having accomplished the work which You have given Me to do.¹⁵⁸
- D 4 The extent of the desired glory: "Glorify Me and You with the glory I had with You before the world was created." 17:5.
 - E 1 The request for glory: {5} "Now, Father, glorify Me together with Yourself,

¹⁵⁷ 17:2 - that to all whom You have given Him: God gave Jesus authority over all of humanity. That authority would benefit those (and only those) humans whom God had given to Jesus. To those humans whom God had given to Jesus, Jesus would then grant eternal life.

This statement by Jesus completely countermands the notion that the initiative for faith in Jesus, and thus eternal life ([John 3:16](#)) rests with man, and not with God. To be sure, man must believe in Jesus ([John 3:16-18](#)), and to fail to believe brings on oneself the wrath of God ([John 3:36](#)). But who are the ones who are going to believe? Only those whom God has given to the Son.

I have heard it expressed that God's predestination of certain people to be conformed to the image of His Son is based upon God's foreknowledge of those people ([Rom. 8:29](#)). That is true. But what does foreknowledge mean? According to the statement of [Romans 8:29](#) and the teaching of Jesus in [John 17:2](#), that foreknowledge cannot mean merely that God, being omniscient, knew who would believe in Jesus and who would not, and thus God's predestination was restricted by man's choice to believe. What both [Romans 8:29](#) and [John 17:2](#) teach is that the initiative for salvation rests wholly with God, and not with man. In other words, those who will choose to believe in Jesus are only those whom God has given to Jesus.

How can God predestine anything if His actions are subject to the whim of created beings? The truth of the foreknowledge in [Romans 8:29](#) is that God foreknew certain people *as His own* from eternity past, not that He merely foreknew certain facts about these people – that they would believe. In other words, both [Romans 8:29-30](#) and [John 17:2](#) teach that God knew certain people *as His own* before they were born or had done anything – good or evil. He foreknew them as His own. He predestined them to conformity to Christ. He called them. He justified them, and He glorified them. The truth is that only those whom God has given to Jesus will believe in Jesus. God does not give them to Jesus because they will believe in Him. Rather, they will believe in Jesus because God has given them to Him.

To assert that God chose us because He knew we would choose Him makes no more sense than saying that Jesus chose His disciples because He knew they would choose Him. Jesus Himself does not agree with that interpretation ([John 15:16](#)). Jesus said to His disciples, "You did not choose Me, but I chose you" The same statement that Jesus made about His apostles is true of all believers in Jesus. "You did not choose Me, but I chose you."

¹⁵⁸ 17:4 - having accomplished the work which you have given Me to do: Evidently this completed work consisted of giving eternal life to all those the Father had given Him!

- E 2 The description of glory: with the glory which I had with You before the world was.¹⁵⁹

C 2 Jesus' Prayer for the Welfare of His Followers 17:6-26

D 1 His faithfulness in teaching them 17:6-8

- E 1 Making known the Father's Name: {6} "I have manifested Your name to the men whom You gave Me out of the world; 17:6a
- E 2 The Father's having given them to Jesus: they were Yours and You gave them to Me, 17:6b
- E 3 Their having kept God's Word: and they have kept Your word. 17:6c
- E 4 Their having come to know that all Jesus has has come from the Father: {7} "Now they have come to know that everything You have given Me is from You; 17:7
- E 5 Jesus has given them words from the Father: {8} for the words which You gave Me I have given to them; 17:8a
- E 6 They received the words: and they received them 17:8b
- E 7 They understood Jesus came from the Father: and truly understood that I came forth from You, 17:8c
- E 8 They believed the Father sent Jesus: and they believed that You sent Me. 17:8d

D 2 The request for their unity in his absence 17:9-11

- E 1 Jesus asks on the disciples' behalf: {9} "I ask on their behalf; 17:9a
- E 2 He asks nothing on behalf of the world: I do not ask on behalf of the world, 17:9b
- E 3 He asks only on behalf of the ones belonging to the Father and given to the Son: but of those whom You have given Me; for they are Yours; 17:9c
- E 4 Jesus acknowledgment of the co-ownership by the Father and the Son 17:10

¹⁵⁹ John 17:5 - with the glory which I had with You before the world was: Prior to His incarnation the Second Person of the Godhead had as great a glory as the First Person. He did not regard equal glory with God a thing to be grasped, but He emptied Himself of that glory, took the form of a slave, became man, and humbled Himself by obeying to the point of dying on a cursed cross (Php. 2:6-8). God answered Jesus' prayer in John 17:5 by highly exalting Him, after His resurrection and ascension. He has bestowed on Him the name above all names. Eventually, at the name of Jesus every knee will bow in worship, and every tongue will confess that Jesus the Messiah is Lord, bringing glory to God the Father (Php. 2:9-11).

- G 1 All that belongs to the Son belong to the Father: {10} and all things that are Mine are Yours,
- G 2 All the Father's belong to the Son: and Yours are Mine;
- G 3 Jesus has been glorified in the disciples having been given Him: and I have been glorified in them.
- E 5 Jesus' prayer for his disciples' unity in the dangerous world 17:11
 - G 1 He is no longer in the world: {11} "I am no longer in the world;
 - G 2 His disciples are: and yet they themselves are in the world,
 - G 3 Jesus is leaving to return to the Father: and I come to You.
 - G 4 Jesus' request that the Father might keep His disciples in the Father's Name
 - H 1 It is the Name of the Father: Holy Father, keep them in Your name,
 - H 2 It is the Name which the Father has given to the Son: the name which You have given Me,
 - G 5 The goal of the keeping – UNITY
 - H 1 Unity of the disciples: that they may be one ¹⁶⁰
 - H 2 Paralleling the Unity of the Father and Son: even as We are.
- D 3 The loss of Judas 17:12

¹⁶⁰ John 17:11 - that they may be one: I believe with all my heart that one day God will answer Jesus' prayer for unity for all believers. I do not yet see God answering that prayer, at least not to its ultimate extent. There is a sense in which all brothers and sisters in Christ are organically united, even in this life. But I struggle with the doctrinal deviation and the practice that exists between us now. I have brothers and sisters in Christ who are Roman Catholic, who believe that the Pope and the bishops in communion with him are the sole interpreters of Scripture, and that the tradition of the Roman Church is just as authoritative as the Bible. I can never agree to that. So I can never be fully unified with them, at least in this life. Unity cannot be divorced from truth. I have Charismatic and Pentecostal brothers and sisters who believe there are authoritative apostles and prophets today, and that women can pastor a church and teach the Bible to men. I can never agree with that, and so my unity with them in this life suffers. I have Amillennial brothers and sisters in Christ who believe that the Church is the New Israel, and that the promises God made to Abraham, Isaac, and Jacob have been trumped and overthrown by the New Covenant. I can never agree with that. And so unity suffers. I can only conclude that, since Jesus prayed this prayer, the Church is as unified today as God in His sovereignty has decreed it shall be. That unity entails organic unity, but not yet perceived unity. I can only believe, that after we members of the Church have been taken to heaven to be with Jesus in a (gasp) pre-Tribulation Rapture, we will all have been glorified, and we will see truth as we have never seen it before. All of us Protestants and Catholics, Dispensationalists and Amillennialists, Charismatics and Cessationists who genuinely believe in Jesus will undergo required sessions in Remedial Theology 101, 102, 103ⁿ, and finally, FINALLY, we will all be as unified as Jesus prayed. I long for that day and the unity of that day.

- E 1 Jesus' persistent preservation of His disciples: {12} "While I was with them, I was keeping them in Your name which You have given Me;
- E 2 His great success in guardianship: and I guarded them and not one of them perished
- E 3 His loss of Judas: but the son of perdition,
- E 4 The purpose of the loss – the fulfillment of Scripture: so that the Scripture would be fulfilled.
- D 4 The request for their preservation from evil in the world 17:13-19
 - E 1 His anticipated return to the Father: {13} "But now I come to You; 17:13a
 - E 2 His reason for prayer – His joy fully in them: and these things I speak in the world so that they may have My joy made full in themselves. 17:13b
 - E 3 The Word, the Disciples, and the World 17:14-16
 - G 1 His faithful communication of the Father's word to them: {14} "I have given them Your word; 17:14a
 - G 2 His acknowledgment of the world's hatred of them: and the world has hated them, 17:14b
 - H 1 The reason for the world's hatred: because they are not of the world,
 - H 2 Their partaking of His own "not of the world" character: even as I am not of the world.
 - G 3 He does not request for them to be removed from the world: {15} "I do not ask You to take them out of the world, 17:15a
 - G 4 His request for them to be preserved from Satan: but to keep them from the evil *one*. 17:15b
 - G 5 Their non "of the world" status parallels His: {16} "They are not of the world, even as I am not of the world. 17:16
 - E 4 His prayer for their sanctification (from the world and the evil one) 17:17
 - G 1 The means of sanctification – the truth: {17} "Sanctify them in the truth;
 - G 2 The source of truth – God's word: Your word is truth.

E 5 His commissioning of them into the world 17:18

G 1 As the Father commissioned the Son: {18} "As You sent Me into the world,

G 2 The Son has commissioned the disciples: I also have sent them into the world.

E 6 The Son's sanctification of Himself 17:19

G 1 The fact of the Son's self-sanctification: {19} "For their sakes I sanctify Myself,

G 2 The purpose of the Son's self-sanctification: that they themselves also may be sanctified in truth.

D 5 The request for the unity of future believers 17:20-23

E 1 The additional objects of His request – subsequent believers 17:20

G 1 Not only for present believers: {20} "I do not ask on behalf of these alone,

G 2 But also for future believers: but for those also who believe in Me through their word;

E 2 The content of His request – unity 17:21

G 1 The completeness of unity: {21} that they may all be one;¹⁶¹

G 2 The standard of unity: even as You, Father, *are* in Me and I in You,

G 3 The tri-fold composition of unity: that they also may be in Us,

G 4 The evangelistic effect of unity: so that the world may believe

¹⁶¹ 17:21 - that they may all be one: There is an invisible bond that unites all true believers in Jesus, regardless of denomination or church affiliation. Unfortunately, that invisible bond is often strained by a plethora of interpretations and policies that differ from group to group.

How well has Jesus' prayer been answered? On the surface, not very well, it seems. However we can take comfort in the sovereignty of God, that (1) Jesus' prayer for unity is being answered as well as God intended it to be answered at this stage of human history, and that (2) the time is coming when that prayer for unity will have been answered perfectly, after the [Judgment Seat of Christ](#).

I have seen a convert to Roman Catholicism use this prayer of Jesus for unity to argue that all Protestants ought to convert to Catholicism. While the desire for unity is commendable, I do not think that unity can be achieved at the expense of truth. For me, to convert to Catholicism would require that I believe all that [Roman Catholics believe](#). For me personally, that would be an insuperable task.

I have to believe that Jesus' prayer for unity will indeed be answered perfectly. But that perfection awaits *God's* timing, not mine or that of anyone else.

I might add that there was a brief time in early Church history during which Jesus' prayer for unity, with its evangelistic emphasis, was being answered almost impeccably. See, for example, [Acts 2:40-47; 4:32-37; 5:1-16](#). But that early unity would be strained repeatedly ([Acts 15:1-31; Gal. 1:6-9; 1 Tim. 1:3; Jude 1:1-25](#)). So it is today.

that You sent Me.

E 3 The enablement for His request – glory 17:22

G 1 His having given His followers glory

H 1 The source of His glory – the Father: {22} "The glory which You have given Me

H 2 The bequeathal of His glory – to His followers: I have given to them,

G 2 The purpose of the glory – unity

H 1 The fact of unity: that they may be one,

H 2 The standard of unity: just as We are one;

E 4 The completion of His request – the watching world's apprehension of the Father's love in having sent His Son! 17:23

G 1 Jesus in the believers: {23} I in them

G 2 The Father in the Son: and You in Me,

G 3 The perfection of unity: that they may be perfected in unity,

G 4 The knowledge of the world

H 1 That the Father sent the Son: so that the world may know that You sent Me,

H 2 That the Father loved the believers: and loved them,

H 3 As the Father loved Jesus: even as You have loved Me.

D 6 The request for ultimate reunion 17:24

E 1 His request that the believers may be with Jesus: {24} "Father, I desire that they also, whom You have given Me, be with Me where I am,

E 2 His purpose – so the believers can see His glory, demonstrating the Father's eternal love!

G 1 Observing the Son's gifted Glory: so that they may see My glory which You have given Me,¹⁶²

¹⁶² 17:24 - so that they may see My glory which You have given Me: Obviously this prayer of Jesus awaits the completion of the [Church Age](#) before it will be answered completely.

G 2 Proof of the Father's eternal love for His Son: for You loved Me before the foundation of the world.

D 7 The conviction of a well-done job – the triumph of knowledge 17:25-26

E 1 The limitation of knowledge 17:25

G 1 The ignorance of the world: {25} "O righteous Father, although the world has not known You,

G 2 The Son's knowledge of the Father: yet I have known You;

G 3 The believers' knowledge of the Father's commission of the Son: and these have known that You sent Me;

E 2 The completion of knowledge 17:26

G 1 Jesus' past revelation of the Father's name: {26} and I have made Your name known to them,

G 2 Jesus' future revelation of the Father's name: and will make it known,

G 3 The purpose of His revelation of the father's name

H 1 So the Father's love for Jesus may be in them: so that the love with which You loved Me may be in them,

H 2 And so Jesus may be in them: and I in them."

A 3 THE VICTORY OF JESUS CHRIST, THE SON OF GOD 18 - 21

B 1 The Seeming Defeat of Jesus 18 - 19

C 1 The Arrest of Jesus 18:1-12

D 1 The location of the arrest 18:1

E 1 The timing of His departure: {1} When Jesus had spoken these words,

E 2 The fact of His departure: He went forth

E 3 Those who were with Him: with His disciples

E 4 The direction of His departure: over the ravine of the Kidron,

E 5 The destination of His departure

G 1 The garden: where there was a garden,

G 2 The entry: in which He entered with His disciples.

D 2 The arrival of the traitor and the military escort 18:2-5

E 1 The knowledge of Judas 18:2

- G 1 The characterization of Judas: {2} Now Judas also, who was betraying Him,
- G 2 The knowledge of Judas: knew the place,
- G 3 The habit of Jesus: for Jesus had often met there with His disciples.

E 2 The actions of Judas 18:3

- G 1 His reinforcements: {3} Judas then, having received

H 1 the *Roman* cohort ¹⁶³

H 2 and officers

J 1 from the chief priests

J 2 and the Pharisees,

- G 2 His supplies: *came there

H 1 with lanterns

H 2 and torches

H 3 and weapons. ¹⁶⁴

E 3 The question of Jesus 18:4

- G 1 His knowledge: {4} So Jesus, knowing all the things that were coming upon Him,
- G 2 His action: went forth
- G 3 His question: and *said to them, "Whom do you seek?"

¹⁶³ 18:3 - cohort: NASB footnote: "Normally 600 men; *a battalion*." The chief priests and Pharisees had planned carefully for this nocturnal arrest. They had secured the services of a battalion of Roman soldiers as well as their own temple guard. They wanted to make certain Jesus did not escape!

¹⁶⁴ 18:3 - weapons: The plural of *hoplon* (3696) – tools or instruments. The context must determine the use of the tools. Here, they are likely weapons brought by the cohort and the officers. It is used, in the NT, in [John 18:3](#); [twice in Rom. 6:13](#); [13:12](#); [2 Cor. 6:7](#); [10:4](#). In the NASB *hoplon* is translated as weapons (3X); instruments (2X); and armor (1X). The editors acknowledge with a footnote that the two uses in [Rom. 6:13](#) could both be translated "weapons", however. So the predominant connotation in the NT is military hardware.

- E 4 The answer of the contingent: {5} They answered Him, "Jesus the Nazarene."
- E 5 The response of Jesus: He *said to them, "I am *He*." ¹⁶⁵
- E 6 The presence of Judas: And Judas also, who was betraying Him, was standing with them.
- D 3 Jesus' identity established 18:6-9
 - E 1 The physical shock of Jesus' reply 18:6
 - G 1 The occasion of the shock: {6} So when He said to them, "I am *He*," ¹⁶⁶
 - G 2 The overpowering effect upon the military personnel: they drew back and fell to the ground.
 - E 2 Jesus' second question and their response 18:7
 - G 1 His question: {7} Therefore He again asked them, "Whom do you seek?"
 - G 2 Their response: And they said, "Jesus the Nazarene."
 - E 3 Jesus' response and instruction 18:8-9
 - G 1 His repetition: {8} Jesus answered, "I told you that I am *He*;" ¹⁶⁷ 18:8a
 - G 2 His instruction: so if you seek Me, let these go their way," 18:8b
 - G 3 His purpose: {9} to fulfill the word which He spoke, "Of those whom You have given Me I lost not one." 18:9
- D 4 The defense of Peter 18:10-11

¹⁶⁵ 18:5 - I am *He*: The word "He" does not appear in the Greek text. Only two words appear – *egō*, "I" – the first person singular personal pronoun; and *eimi* (1510) – "I am" – the first person singular present of the verb "to be." Literally, with two words Jesus boldly stated that He is presently Yahweh, the "I AM" of the OT ([Exod. 3:13-15](#)). See the dramatic physical effect upon the whole military band in 18:6!

¹⁶⁶ 18:6 - I am *He*: The same two words are repeated by John, the author – *egō* (I) *eimi* (I am). The effect of Jesus' statement was staggering! The whole contingent of military personnel drew back and fell to the ground. They were physically disabled momentarily by the flash of Jesus' Deity. None of these soldiers would ever forget that night!

¹⁶⁷ 18:8 - I am *He*: Once again, Jesus used the same two words – *egō* (I) *eimi* (I am), presumably while the soldiers were helpless on the ground. Finally, at some unspecified time, the soldiers were able to pick themselves up off the ground.

E 1 The abrupt action of Peter 18:10

G 1 His possession: {10} Simon Peter then, having a sword,

G 2 His precipitous action

H 1 drew it

H 2 and struck the high priest's slave,

H 3 and cut off his right ear;

H 4 The identity of the slave: and the slave's name was Malchus.

E 2 The response of Jesus: {11} So Jesus said to Peter, 18:11

G 1 Instructing Peter to sheathe his sword: "Put the sword into the sheath;

G 2 Stating His willingness to accept the will of God: the cup which the Father has given Me, shall I not drink it?"

D 5 The capture 18:12

E 1 The arresting contingent

G 1 {12} So the *Roman* cohort

G 2 and the commander

G 3 and the officers of the Jews,

E 2 The statement of the arrest

G 1 arrested Jesus

G 2 and bound Him,

C 2 The Trials of Jesus 18:13 - 19:16

D 1 The hearing by Annas 18:13-14

E 1 The presiding officer: {13} and led Him to Annas first;¹⁶⁸

¹⁶⁸ 18:13 - Annas: Annas had been appointed high priest of Israel by Quirinius, governor of Syria in A.D. 6 (Edwin A. Blum, *TBKC*, p. 335), and remained in office until A.D. 15, when he was [deposed by Valerius Gratus](#), procurator of Judea. Jewish law, however, decreed that a high priest should remain in office until his death (Num. 35:25). Consequently Annas remained the de facto high priest in Jewish thinking. The Romans did not like too much power concentrated in the hands of one person. So Roman officials frequently changed the Jewish high priest. So powerful was Annas, however, that five of his sons, one of his grandsons, and one of his sons-in-law were appointed high priest. Caiaphas was that son-in-law.

- E 2 His relationship to Caiaphas: for he was father-in-law of Caiaphas, who was high priest that year.
- E 3 The prophetic statement of Caiaphas: {14} Now Caiaphas was the one who had advised the Jews that it was expedient for one man to die on behalf of the people.¹⁶⁹
- D 2 The trial by Caiaphas 18:15-27
 - E 1 The first denial of Peter 18:15-18
 - G 1 The disciples following Jesus 18:15a
 - H 1 Peter: {15} Simon Peter was following Jesus,
 - H 2 Another disciple: and *so was* another disciple.¹⁷⁰
 - G 2 The description of the unnamed disciple 18:15b
 - H 1 Known to the high priest: Now that disciple was known to the high priest,
 - H 2 Having access to the court of the high priest: and entered with Jesus into the court of the high priest,
 - G 3 The exclusion of Peter: {16} but Peter was standing at the door outside. 18:16a
 - G 4 The gesture of the unnamed disciple 18:16b
 - H 1 Known to the high priest: So the other disciple, who was

Jesus was forced to endure three religious trials before Jewish authorities and three civil trials before Roman authorities. Only John mentions this first night-time hearing at the home of Annas, the de facto high priest ([John 18:12-24](#)). The second trial was also a nocturnal trial before Caiaphas (the official high priest) and the Sanhedrin ([Matt. 26:57-68](#); [Mark 14: 53-65](#); [Luke 22:54](#)). Evidently Annas and Caiaphas shared the same large home. The third was the official, day-time trial before Caiaphas and the Sanhedrin early the next morning ([Matt. 27:1-2](#); [Mark 15:1](#); [Luke 22:66-71](#)) to rubber-stamp the decisions of the illegal nocturnal trials. The three civil trials were before Pilate ([Matt. 27:2, 11-14](#); [Mark 15:1-5](#); [Luke 23:1-5](#); [John 18:28-38](#)); before Herod ([Luke 23:6-12](#)); and again before Pilate ([Matt. 27:15-26](#); [Mark 15:6-15](#); [Luke 23:13-25](#); [John 18:39-19:16](#)).

¹⁶⁹ 18:14 - expedient for one man to die on behalf of the people: Caiaphas' prediction is recorded in [John 11:49-52](#).

¹⁷⁰ 18:15 - another disciple: Disciple is *mathêtês* (3101); ([uses of 3101 in John](#)). There are repeated references to an unnamed disciple in John's gospel. It makes the most sense to identify that disciple as John, an eyewitness of the events recorded, a frequent companion of Peter, and the author of the Gospel that bears his name.

These references include [John 13:23](#) – the disciple reclining on Jesus' bosom, whom Jesus loved; [John 18:15-16](#) – the disciple known to the high priest; [John 19:26-27](#) – the disciple whom Jesus loved, and who took the mother of Jesus into his household; [John 20:2-4, 8](#) – the other disciple whom Jesus loved, and who outran Peter to the tomb; [John 21:7](#) – that disciple whom Jesus loved, who identified the risen Lord on the beach to Peter; [John 21:20, 23](#) – the disciple whom Jesus loved, who had reclined on Jesus' bosom and asked the identity of the betrayer; that disciple, whom many thought would not die; [John 21:24](#) – the disciple who is testifying to these things and wrote these things, whose testimony was known to be true.

known to the high priest,

H 2 Spoke to the doorkeeper: went out and spoke to the doorkeeper,

H 3 Brought Peter in: and brought Peter in.

G 5 The question of the doorkeeper and Peter's response 18:17

H 1 The question: {17} Then the slave-girl who kept the door *said to Peter, "You are not also *one* of this man's disciples, are you?"

H 2 Peter's denial: He *said, "I am not."

G 6 The situation of Peter 18:18

H 1 The presence of slaves and officers: {18 }Now the slaves and the officers were standing *there*,

H 2 The presence of a fire: having made a charcoal fire,

J 1 The temperature: for it was cold

J 2 The need for warmth: and they were warming themselves;

H 3 The action of Peter: and Peter was also with them, standing and warming himself.

E 2 The interrogation of Jesus 18:19-24

G 1 His testimony 18:19-21

H 1 The questioning of the high priest: {19} The high priest then questioned Jesus 18:19

J 1 About His disciples: about His disciples,

J 2 About His teaching: and about His teaching.

H 2 Jesus' reply 18:20

J 1 The public nature of His speeches: {20} Jesus answered him, "I have spoken openly to the world;

J 2 His teaching in synagogues: I always taught in synagogues

J 3 His teaching in the temple, frequented by all the Jews: and in the temple, where all the Jews come together;

- J 4 His refusal to be clandestine: and I spoke nothing in secret.
- H 3 Jesus' challenge as to the propriety of the high priest's interrogation 18:21
 - J 1 Why does he interrogate the defendant? {21} "Why do you question Me?"
 - J 2 Why does he not question those who were present? Question those who have heard what I spoke to them;
 - J 3 Those who were present would be the proper witnesses because they know what He taught: they know what I said."
- G 2 His foul treatment 18:22-24
 - H 1 By an assistant to Annas 18:22
 - J 1 The designation of the officer: {22} When He had said this, one of the officers standing nearby
 - J 2 The action of the officer: struck Jesus,
 - J 3 The question of the officer: saying, "Is that the way You answer the high priest?"
 - H 2 The reply of Jesus 18:23
 - J 1 If He has spoken in error, the officer should cite the Scripture He has violated: {23} Jesus answered him, "If I have spoken wrongly, testify of the wrong;
 - J 2 But if He has spoken correctly, what authority did the officer have to strike Him? but if rightly, why do you strike Me?"
 - H 3 Annas' disposition of Jesus to Caiaphas: {24} So Annas sent Him bound to Caiaphas the high priest.¹⁷¹ 18:24
- E 3 Two more denials by Peter 18:25-27
 - G 1 The activity of Peter: {25} Now Simon Peter was standing and warming himself. 18:25a

¹⁷¹ 18:24 - to Caiaphas the high priest: John does not record the trial before Caiaphas. He details Peter's second and third denial ([18:25-27](#)), then jumps abruptly to the Jews' movement of Jesus to the Praetorium for a trial before Pilate ([18:28-29](#) ff.).

- G 2 The question of bystanders: So they said to him, "You are not also *one* of His disciples, are you?" 18:25b
- G 3 Peter's denial: He denied *it*, and said, "I am not." 18:25c
- G 4 The identity of another questioner 18:26a
 - H 1 Slave of the high priest: {26} One of the slaves of the high priest,
 - H 2 Relative of the man whose ear Peter cut off: being a relative of the one whose ear Peter cut off,
- G 5 The specific question: *said, "Did I not see you in the garden with Him?" 18:26b
- G 6 Peter's denial: {27} Peter then denied *it* again, 18:27a
- G 7 The signal: and immediately a rooster crowed. ¹⁷² 18:27b
- D 3 The trials by Pilate 18:28 - 19:16
 - E 1 The first trial before Pilate 18:28-38
 - G 1 Pilate's attempt to determine the charge 18:28-32
 - H 1 The transport of Jesus 18:28
 - J 1 The destination: {28} Then they *led Jesus from Caiaphas into the Praetorium,
 - J 2 The time: and it was early;
 - J 3 Their refusal to enter: and they themselves did not enter into the Praetorium
 - J 4 Their meticulous reason: so that they would not be defiled, but might eat the Passover. ¹⁷³
 - H 2 The legal question of Pilate: {29} Therefore Pilate went out to them and *said, "What accusation do you bring against this Man?" 18:29
 - H 3 The haughty reply: {30} They answered and said to him, "If this Man were not an evildoer, we would not have

¹⁷² 18:27 - immediately a rooster crowed: Thus fulfilling Jesus' prophecy of John 13:38.

¹⁷³ 18:28 - not be defiled, but might eat the Passover: These men were hypocrites. It was all well and good for Jesus to be defiled, but not for them. Of course, they wanted to make sure he would never again eat a Passover meal. Little did they know, but they were preparing for the sacrificing of the ultimate Passover Lamb!

delivered Him to you." ¹⁷⁴ 18:30

H 4 The goading reply of Pilate: {31} So Pilate said to them, "Take Him yourselves, and judge Him according to your law." 18:31a

H 5 The admission of the Jews: The Jews said to him, "We are not permitted to put anyone to death," 18:31b

H 6 The significance of their admission: {32} to fulfill the word of Jesus which He spoke, signifying by what kind of death He was about to die. 18:32

G 2 Pilate's interrogation of Jesus 18:33-38a

H 1 Pilate's question – is Jesus King of the Jews? 18:33-35

J 1 Pilate's direct question if Jesus was the King of the Jews: {33} Therefore Pilate entered again into the Praetorium, and summoned Jesus and said to Him, "Are You the King of the Jews?"

J 2 Jesus' response with another question: {34} Jesus answered, "Are you saying this on your own initiative, or did others tell you about Me?"

J 3 Pilate's retort: {35} Pilate answered, "I am not a Jew, am I? Your own nation and the chief priests delivered You to me;

J 4 Pilate's direct question: what have You done?"

H 2 Jesus' reply – his kingdom does not originate from this world 18:36

J 1 His kingdom does not originate from this world: {36} Jesus answered, "My kingdom is not of this world." ¹⁷⁵

¹⁷⁴ 18:30 - If this Man were not an evildoer, we would not have delivered Him to you: This "snotty" reply shows they were expecting an unquestioning, "rubber stamp" endorsement of their wish to execute Jesus. Pilate was asking for a demonstration of their evidence for a death penalty from a legal point of view. It would be difficult for them to prove that Jesus' conduct warranted a death penalty. (So MacArthur, *John 12-21*, p. 327).

¹⁷⁵ 18:36 - My kingdom is not of this world: According to [Thomas Constable](#),

His point was that He and His kingdom were not a present threat to Rome (cf. [18:10-11](#)). It was non-threatening because God had postponed the messianic kingdom—due to Israel's unbelief—though Jesus did not explain this to Pilate.

Jesus' kingdom is "not of this realm" or "from another place" (Gr. *ouk enteuthen*, lit. not from this place) in another sense. It will come down from heaven to the earth rather than originating from the earth. It will begin when Jesus comes down from heaven to earth at His Second Coming.

- J 2 If it did, His assistants would taking up arms so that He would not be apprehended by the Jewish authorities: If My kingdom were of this world, then My servants would be fighting so that I would not be handed over to the Jews;
- J 3 At the present time His kingdom does not reside on earth: but as it is, My kingdom is not of this realm."¹⁷⁶
- H 3 Pilate's clarification – was Jesus a king? 18:37
 - J 1 Pilate's question: {37} Therefore Pilate said to Him, "So You are a king?"
 - J 2 Jesus' agreement: Jesus answered, "You say *correctly* that I am a king.
 - J 3 Being a king is the main reason for His existence: For this I have been born, and for this I have come into the world,
 - J 4 But He is a king whose primary role is to communicate truth: to testify to the truth.
 - J 5 Every person identified with the truth listens to Him: Everyone who is of the truth hears My voice."
- H 4 Pilate's cynical reply: {38} Pilate *said to Him, "What is truth?" 18:38a
- G 3 Pilate's verdict – Not guilty: And when he had said this, he went out again to the Jews and *said to them, "I find no guilt in Him. 18:38b
- E 2 The second trial before Pilate 18:39 - 19:16
 - G 1 Pilate's failure to release Jesus at Passover 18:39-40
 - H 1 Pilate's offer of clemency 18:39
 - J 1 Their custom: {39} "But you have a custom that I release someone for you at the Passover;
 - J 2 Pilate's offer: do you wish then that I release for you the King of the Jews?"

¹⁷⁶ 18:36 - but as it is, My kingdom is not of this realm: Now, at this present time, Jesus' kingdom does not reside upon earth. The implication is that, later on, it will. Of this fact OT prophets repeatedly bear witness, as do NT writers, and Jesus Himself (eg., [Matt. 25:14-30](#); [Luke 19:11-27](#)).

H 2 The peoples' choice: {40} So they cried out again, saying, "Not this Man, but Barabbas." 18:40a

H 3 The author's explanation: Now Barabbas was a robber. 18:40b

G 2 Pilate's scourging and humiliation of Jesus 19:1-3

H 1 Pilate's scourging: {1} Pilate then took Jesus and scourged Him. 19:1

H 2 The soldiers' mockery 19:2-3

J 1 A crown of thorns: {2} And the soldiers twisted together a crown of thorns and put it on His head, 19:2a

J 2 A purple robe: and put a purple robe on Him; 19:2b

J 3 Addressing Him as King: {3} and they *began* to come up to Him and say, "Hail, King of the Jews!" 19:3a

J 4 Slapping Him: and to give Him slaps *in the face*. 19:3b

G 3 Pilate's verdict – not guilty 19:4

H 1 His announcement: {4} Pilate came out again and *said* to them, "Behold, I am bringing Him out to you

H 2 His motive: so that you may know that I find no guilt in Him."

G 4 The mob's bloodthirstiness 19:5-7

H 1 The presentation of Jesus 19:5

J 1 Jesus' appearance: {5} Jesus then came out, wearing the crown of thorns and the purple robe.

J 2 Pilate's announcement: *Pilate* *said* to them, "Behold, the Man!"

H 2 The request for death 19:6a

J 1 Their sighting: {6} So when the chief priests and the officers saw Him,

J 2 Their cry: they cried out saying, "Crucify, crucify!"

H 3 Pilate's verdict – not guilty 19:6b

- J 1 His challenge: Pilate *said to them, "Take Him yourselves and crucify Him,
- J 2 His verdict: for I find no guilt in Him."
- H 4 The charge of blasphemy 19:7
 - J 1 Their law: {7} The Jews answered him, "We have a law,
 - J 2 Their interpretation: and by that law He ought to die
 - J 3 Their reason: because He made Himself out *to be* the Son of God."
- G 5 Pilate's further interrogation of Jesus 19:8-11
 - H 1 Pilate's claim of power 19:8-10
 - J 1 Pilate's fear: {8} Therefore when Pilate heard this statement, he was *even* more afraid; 19:8
 - J 2 Pilate's question of Jesus' origin: {9} and he entered into the Praetorium again and *said to Jesus, "Where are You from?" 19:9a
 - J 3 Jesus' silence: But Jesus gave him no answer. 19:9b
 - J 4 Pilate's irritation: {10} So Pilate *said to Him, "You do not speak to me? 19:10a
 - J 5 Pilate's statement of his own authority 19:10b
 - K1 To release Him: Do You not know that I have authority to release You,
 - K2 To crucify Him: and I have authority to crucify You?"
 - H 2 Jesus' refutation of Pilate's claim of power 19:11
 - J 1 He has no authority over Jesus: {11} Jesus answered, "You would have no authority over Me,
 - J 2 Unless it were granted to him by God: unless it had been given you from above;
 - J 3 The greater culpability: for this reason he who

delivered Me to you has *the* greater sin." ¹⁷⁷

G 6 Pilate's desire to release Jesus: {12} As a result of this Pilate made efforts to release Him, 19:12a

G 7 The mob's blackmail 19:12b

H 1 but the Jews cried out saying, "If you release this Man, you are no friend of Caesar;

H 2 everyone who makes himself out *to be* a king opposes Caesar."

G 8 Pilate's final effort to release Jesus 19:13-15a

H 1 Pilate's bringing Jesus out for disposition: {13} Therefore when Pilate heard these words, he brought Jesus out, 19:13a

H 2 The identification of the place of judgment 19:13b

J 1 The generic name: and sat down on the judgment seat ¹⁷⁸

J 2 The Greek name: at a place called The Pavement,

J 3 The Hebrew name: but in Hebrew, Gabbatha.

H 3 The time of judgment 19:14a

J 1 Preparation day: {14} Now it was the day of preparation for the Passover;

J 2 The sixth hour: it was about the sixth hour.

H 4 Pilate's ironic presentation of Jesus: And he *said to the Jews, "Behold, your King!" 19:14b

H 5 The murderous reply of the Jewish crowd: {15} So they cried out, 19:15a

¹⁷⁷ 19:11 - he who delivered Me to you has *the* greater sin: Was Jesus speaking of Satan, Judas, Caiaphas, the priests, or the Jewish people? The latter two options seem inadmissible because Jesus used the singular. It is doubtful that Jesus was speaking of the culpability of a non-human, i.e., Satan. As for Judas, he delivered Jesus to the Jewish authorities, not to Pilate. Therefore, we are left with Caiaphas, the high priest, and thus the highest official, of the Jewish people. See also [Constable](#).

¹⁷⁸ 19:13 - judgment seat: The Greek word is *bema* (968). This is the same word used by Paul in [2 Cor. 5:10](#), "For we must all appear before the **Judgment Seat** of Christ" According to [Constable](#), "The irony of the scene again stands out. Here was a corrupt Roman official sitting in judgment on the Person into whose hands God the Father had committed all judgment (cf. [5:22](#))."

J 1 "Away with *Him*,

J 2 away with *Him*,

J 3 crucify Him!"

G 9 The mob's refusal 19:15b

H 1 Pilate *said to them, "Shall I crucify your King?"

H 2 The chief priests answered, "We have no king but Caesar."

G 10 The net result – illegal death sentence: {16} So he then handed Him over to them to be crucified. 19:16

C 3 The Death of Jesus 19:17-37

D 1 The place of death 19:17-18

E 1 Jesus departure: {17} They took Jesus, therefore, 19:17a

E 2 Jesus' burden: and He went out, bearing His own cross, 19:17b

E 3 Jesus' destination 19:17c

G 1 In Greek: to the place called the Place of a Skull,

G 2 In Hebrew: which is called in Hebrew, Golgotha.

E 4 Jesus' crucifixion: {18} There they crucified Him, 19:18a

E 5 Jesus' companions: and with Him two other men, one on either side, and Jesus in between. 19:18b

D 2 The charge of guilt 19:19-22

E 1 Pilate's identification of the criminal 19:19

G 1 The fact of identification: {19} Pilate also wrote an inscription and put it on the cross.

G 2 The content of identification: It was written, "JESUS THE NAZARENE, THE KING OF THE JEWS."

E 2 The public knowledge of the Jews of the identification 19:20

G 1 The number of Jews who read it: {20} Therefore many of the Jews read this inscription,

G 2 The proximity of the place to the city: for the place where Jesus was crucified was near the city;

- G 3 The three languages used: and it was written in Hebrew, Latin *and* in Greek.
- E 3 The protest of the chief priests: {21} So the chief priests of the Jews were saying to Pilate, 19:21
 - G 1 Prohibited: "Do not write, 'The King of the Jews';
 - G 2 Preferred: but that He said, 'I am King of the Jews.'"
- E 4 Pilate's abrupt dismissal: {22} Pilate answered, "What I have written I have written." 19:22
- D 3 The disposal of Jesus' clothes 19:23-25a
 - E 1 The soldiers' division of Jesus' outer garments 19:23a
 - G 1 Their having crucified Him: {23} Then the soldiers, when they had crucified Jesus,
 - G 2 Their dividing his garments into four parts: took His outer garments and made four parts, a part to every soldier
 - E 2 Their disposition of His tunic: and *also* the tunic; 19:23b-25a
 - G 1 The description of the tunic: now the tunic was seamless, woven in one piece. 19:23b
 - G 2 The proposal to gamble over the tunic: {24} So they said to one another, "Let us not tear it, but cast lots for it, *to decide* whose it shall be"; 19:24a
 - G 3 The Scriptural significance: *this was* to fulfill the Scripture: "THEY DIVIDED MY OUTER GARMENTS AMONG THEM, AND FOR MY CLOTHING THEY CAST LOTS." ¹⁷⁹ 19:24b
 - G 4 The summary statement: {25} Therefore the soldiers did these things. 19:25a
- D 4 The provision for Jesus' mother 19:25b-27
 - E 1 The women standing near the cross: But standing by the cross of Jesus were 19:25b
 - G 1 His mother,
 - G 2 and His mother's sister, Mary the *wife* of Clopas,

¹⁷⁹ 19:24 - THEY CAST LOTS: This is a quotation of Psalm 22:18.

- G 3 and Mary Magdalene.
- E 2 Jesus' observation 19:26a
 - G 1 Of His mother: {26} When Jesus then saw His mother,
 - G 2 Of the disciple whom He loved: and the disciple whom He loved standing nearby,
- E 3 His statements 19:26b-27a
 - G 1 To His mother: He *said to His mother, "Woman, behold, your son!" 19:26b
 - G 2 To the disciple: {27} Then He *said to the disciple, "Behold, your mother!" 19:27a
- E 4 The disciple's action on behalf of Mary: From that hour the disciple took her into his own *household*. 19:27b
- D 5 The thirst of Jesus 19:28-29
 - E 1 Jesus' knowledge: {28} After this, Jesus, knowing that all things had already been accomplished, 19:28a
 - E 2 Jesus' intent: to fulfill the Scripture, 19:28b
 - E 3 Jesus' statement: *said, "I am thirsty." 19:28c
 - E 4 The response of unnamed bystanders 19:29
 - G 1 The presence of sour wine: {29} A jar full of sour wine was standing there;
 - G 2 The securing of a sponge: so they put a sponge full of the sour wine upon a *branch of hyssop*
 - G 3 The offering of the drink to Jesus: and brought it up to His mouth.
- D 6 The death of Jesus 19:30
 - E 1 His having received the sour wine: {30} Therefore when Jesus had received the sour wine,
 - E 2 His final utterance: He said, "It is finished!"
 - E 3 His willful death: And He bowed His head and gave up His spirit.
- D 7 The preservation intact of Jesus' body 19:31-37
 - E 1 The request of the Jews 19:31

- G 1 Their consideration of the day: {31} Then the Jews, because it was the day of preparation,
- G 2 Their consideration of the Sabbath: so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day),
- G 3 Their request of Pilate: asked Pilate
 - H 1 Legs broken: that their legs might be broken,
 - H 2 Removed from the premises: and *that* they might be taken away.
- E 2 The actions of the soldiers 19:32-24
 - G 1 With regard to the first man: {32} So the soldiers came, and broke the legs of the first man 19:32a
 - G 2 With regard to the second man: and of the other who was crucified with Him; 19:32b
 - G 3 With regard to Jesus 19:33-34
 - H 1 Coming to Jesus: {33} but coming to Jesus, 19:33a
 - H 2 Observing He had died: when they saw that He was already dead, 19:33b
 - H 3 Not breaking His legs: they did not break His legs. 19:33c
 - H 4 Spearing his side: {34} But one of the soldiers pierced His side with a spear, 19:34a
 - H 5 Producing blood and water: and immediately blood and water came out. 19:34b
- E 3 The testimony of the author 19:35
 - G 1 As an eyewitness: {35} And he who has seen has testified,
 - G 2 The veracity of his testimony: and his testimony is true;
 - G 3 His cognizance of his veracity: and he knows that he is telling the truth,
 - G 4 The purpose of his testimony: so that you also may believe.
- E 4 The fulfillment of Scripture 19:36-37
 - G 1 The statement of fulfillment: {36} For these things came to pass to fulfill the Scripture, 19:36a

G 2 The prediction regarding Jesus' bones: "NOT A BONE OF HIM SHALL BE BROKEN." ¹⁸⁰ 19:36b

G 3 The prediction of Jewish action with regard to Jesus: {37} And again another Scripture says, "THEY SHALL LOOK ON HIM WHOM THEY PIERCED." ¹⁸¹ 19:37

C 4 The burial of Jesus 19:38-42

D 1 The buriers 19:38-39

E 1 The actions of Joseph of Arimathea 19:38

G 1 His identification: {38} After these things Joseph of Arimathea,

G 2 His relation to Jesus

H 1 A disciple: being a disciple of Jesus,

H 2 A secret disciple: but a secret *one*

H 3 A fearful disciple: for fear of the Jews,

G 3 His request to Pilate: asked Pilate that he might take away the body of Jesus;

G 4 The permission of Pilate: and Pilate granted permission.

G 5 His securing of Jesus' body: So he came and took away His body.

E 2 The actions of Nicodemus 19:39

G 1 His identification: {39} Nicodemus,

G 2 His description: who had first come to Him by night,

G 3 His arrival: also came,

G 4 His provision of burial spices

H 1 Their identification: bringing a mixture of myrrh and aloes,

H 2 Their quantity: about a hundred pounds *weight*.

¹⁸⁰ 19:36 - NOT A BONE OF HIM SHALL BE BROKEN: See Exod. 12:46; Num. 9:12; Ps. 34:20.

¹⁸¹ 19:37 - THEY SHALL LOOK ON HIM WHOM THEY PIERCED: See Zech. 12:10; Rev. 1:7.

D 2 The preparation of the body 19:40

E 1 Their wrapping of Jesus' body: {40} So they took the body of Jesus and bound it in linen wrappings with the spices,

E 2 The custom of the Jews: as is the burial custom of the Jews.

D 3 The place of burial 19:41-42

E 1 The location of a garden: {41} Now in the place where He was crucified there was a garden, 19:41a

E 2 The existence of a tomb 19:41b

G 1 The location of the tomb: and in the garden

G 2 The age of the tomb: a new tomb

G 3 The condition of the tomb: in which no one had yet been laid.

E 3 The considerations for burial 19:42a

G 1 The nature of the day: {42} Therefore because of the Jewish day of preparation,

G 2 The proximity of the tomb: since the tomb was nearby,

E 4 The deposition of Jesus' body: they laid Jesus there. 19:42b

B 2 The Victorious Resurrection of Jesus 20

C 1 The Confusion of the Disciples 20:1-10

D 1 The distress of Mary 20:1-2

E 1 Mary's early arrival at the tomb 20:1a

G 1 The day of her arrival: {1} Now on the first *day* of the week

G 2 The time of her arrival

H 1 Early: Mary Magdalene came[^] early to the tomb,

H 2 Well before sunrise: while it was[^] still dark,

E 2 Her discovery of the moved stone: and saw[^] the stone *already* taken away from the tomb. 20:1b

E 3 Her running to tell Peter and John: {2} So she ran[^] and came[^] to Simon Peter and to the other disciple whom Jesus loved, and said[^] to them, 20:2a

E 4 Her distress at Jesus' body having been abducted: "They have taken away the Lord out of the tomb, and we do not know where they have laid Him." 20:2b

D 2 The investigation of John and Peter 20:3-10

E 1 The race to the tomb 20:3-4

G 1 Their departure: {3} So Peter and the other disciple went forth, and they were going to the tomb. 20:3

G 2 Their pace: {4} The two were running together; 20:4a

G 3 John's arrival first: and the other disciple ran ahead faster than Peter and came to the tomb first; 20:4b

E 2 The observance of the grave-clothes 20:5-8a

G 1 John's viewing the grave-clothes from outside the tomb 20:5

H 1 His looking in: {5} and stooping and looking in,

H 2 His observation of the grave wrappings: he saw^ the linen wrappings lying *there*;

H 3 His remaining outside the tomb: but he did not go in.

G 2 Peter's unhesitating entrance 20:6a

H 1 Peter's arrival: {6} And so Simon Peter also came^, following him,

H 2 Peter's entrance: and entered the tomb;

G 3 His observation of the grave-clothes 20:6b-7

H 1 The wrappings: and he saw^ the linen wrappings lying *there*, 20:6b

H 2 The separate face-cloth: {7} and the face-cloth which had been on His head, 20:7

J 1 Its separation: not lying with the linen wrappings,

J 2 Its condition: but rolled up in a place by itself.

G 4 John's entrance into the tomb: {8} So the other disciple who had first come to the tomb then also entered, 20:8a

E 3 The belief and partial comprehension 20:8b-10

G 1 John's comprehension and belief: and he saw and believed.

20:8b

G 2 The ignorance of both disciples about the Scriptures' prediction of the Messiah's resurrection: {9} For as yet they did not understand the Scripture, that He must rise again from the dead. 20:9

E 4 The departure of Peter and John: {10} So the disciples went away again to their own homes. 20:10

C 2 The Initial Contact with the Risen Lord 20:11-18

D 1 Mary's deep sorrow 20:11

E 1 Mary's position: {11} But Mary was standing outside the tomb

E 2 Mary's action: weeping; and so, as she wept,

E 3 Mary's gaze: she stooped and looked into the tomb

D 2 Mary's conversation with the angels 20:12-13

E 1 Her sighting of two angels: {12} and she saw^ two angels 20:12

G 1 Their clothing: in white sitting,

G 2 Their situation: one at the head and one at the feet, where the body of Jesus had been lying.

E 2 The angels' question: {13} And they said^ to her, "Woman, why are you weeping?" 20:13a

E 3 Mary's response: She said^ to them, 20:13b

G 1 Her removed Master: "Because they have taken away my Lord,

G 2 Her ignorance: and I do not know where they have laid Him."

D 3 Mary's conversation with the supposed gardener 20:14-15

E 1 Her unwitting viewing of Jesus! 20:14

G 1 Her sighting of Jesus: {14} When she had said this, she turned around and saw^ Jesus standing *there*,

G 2 Her lack of recognition: and did not know that it was Jesus.

E 2 Jesus' question of her: {15} Jesus said^ to her, 20:15a

G 1 "Woman, why are you weeping?

G 2 Whom are you seeking?"

E 3 Her question of the "gardener" 20:15b

G 1 Her supposition: Supposing Him to be the gardener, she said^ to Him,

G 2 Her hypothesis: "Sir, if you have carried Him away,

G 3 Her request: tell me where you have laid Him,

G 4 Her plan: and I will take Him away."

D 4 Mary's recognition of Jesus 20:16

E 1 Jesus' call: {16} Jesus said^ to her, "Mary!"

E 2 Mary's response: She turned and said^ to Him in Hebrew, "Rabboni!" (which means, Teacher).

D 5 Jesus' instructions to Mary 20:17

E 1 Stop clinging! {17} Jesus said^ to her, "Stop clinging to Me, for I have not yet ascended to the Father;

E 2 Go to the disciples: but go to My brethren and say to them,

E 3 The content of her message: 'I ascend to My Father and your Father, and My God and your God.'"

D 6 Mary's recounting of her experience 20:18

E 1 Her arrival: {18} Mary Magdalene came^,

E 2 Her announcement: announcing to the disciples, "I have seen the Lord,"

E 3 Her report: and *that* He had said these things to her.

C 3 The Initial Appearances to the Eleven Disciples 20:19-29

D 1 To all but Thomas 20:19-23

E 1 The seclusion of the disciples 20:19a

G 1 The time

H 1 The time of day: {19} So when it was evening on that day,

H 2 The day of the week: the first *day* of the week,

G 2 The circumstances: and when the doors were shut where the disciples were,

- G 3 The reason: for fear of the Jews,
- E 2 The miraculous appearance of Jesus 2:19b
 - G 1 His appearance: Jesus came and stood in their midst
 - G 2 His greeting: and *said to them, "Peace *be* with you."
- E 3 The disciples' joy 20:20
 - G 1 Jesus' showing them His hands and side: {20} And when He had said this, He showed them both His hands and His side.
 - G 2 The disciples' joy: The disciples then rejoiced when they saw the Lord.
- E 4 The commission of the disciples 20:21-23
 - G 1 Jesus' repeated greeting: {21} So Jesus said to them again, "Peace *be* with you; 20:21a
 - G 2 His commissioning: as the Father has sent Me, I also send you." 20:21b
 - G 3 His prediction of their future reception of the Spirit 20:22
 - H 1 His illustration of the Spirit: {22} And when He had said this, He breathed on them
 - H 2 His command to receive the Spirit: and *said to them, "Receive the Holy Spirit.
 - G 4 His authorization of them to announce the forgiveness and retention of sins 20:23
 - H 1 Forgiveness of sins: {23} "If you forgive the sins of any, *their sins* have been forgiven them;¹⁸²
 - H 2 Retention of sins: if you retain the *sins* of any, they have

¹⁸² 20:23 - If you forgive the sins of any, their sins have been forgiven them: Most conservative Protestant commentators take this to mean that if the disciples (or anyone in the Church) announces that someone can have his sins forgiven by trusting in Jesus Christ, and the person spoken to believes, his sins will have been forgiven. Furthermore, if the disciples (or anyone in the Church) announces that someone does not have his sins forgiven because he has not trusted in Jesus Christ, God has retained his sins. In support of this view, (1) No mere human has authority to forgive or not forgive sins – only God does. (2) In addition, the last clauses, "their sins have been forgiven them," and "they have been retained," both represent, in the Greek original, a perfect tense in the passive voice. Some unstated party will have forgiven their sins, and some unstated party will have retained their sins. That can only be God. So humans do not forgive sins. Only God does.

To interpret this passage as grounds for Apostolic Succession, the belief that the apostles transmitted to those in their direct succession authority to forgive sins, cannot be supported from this Scripture. Furthermore, to maintain, as the Roman Catholic Church has done, that only those bishops and priests who are in the Roman Catholic line of succession have that authority, goes beyond illogic to arrogance.

been retained."

D 2 With Thomas present 20:24-29

E 1 Thomas' skepticism 20:24-25

G 1 The absence of Thomas: {24} But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. 20:24

G 2 The testimony of the others: {25} So the other disciples were saying to him, "We have seen the Lord!" 20:25a

G 3 The skepticism of Thomas: But he said to them, 20:25b

H 1 Unless he sees with his own eyes: "Unless I see in His hands the imprint of the nails,

H 2 Unless he feels with his finger: and put my finger into the place of the nails,

H 3 Unless he feels with his hand: and put my hand into His side,

H 4 His refusal to believe: I will not believe."

E 2 The miraculous appearance of Jesus 20:26

G 1 The time of the event: {26} After eight days

G 2 The situation of the disciples: His disciples were again inside,

G 3 The presence of Thomas: and Thomas with them.

G 4 Jesus' appearance: Jesus *came,

G 5 The closure of the doors: the doors having been shut,

G 6 Jesus' position: and stood in their midst

G 7 Jesus' greeting: and said, "Peace *be* with you."

E 3 The response of Thomas – belief in Jesus as Lord and God 20:27-29

G 1 Jesus' command to Thomas: {27} Then He *said to Thomas, 20:27

H 1 To touch: "Reach here with your finger,

H 2 To see: and see My hands;

H 3 To touch: and reach here your hand and put it into My side;

H 4 To be not faithless: and do not be unbelieving,

H 5 To be characterized by faith: but believing."

G 2 The response of Thomas: {28} Thomas answered and said to Him, "My Lord and my God!" 20:28

G 3 The rejoinder of Jesus: {29} Jesus *said to him, 20:29

H 1 His faith was conditioned upon sight: "Because you have seen Me, have you believed?"

H 2 His blessing upon those who believed without having seen: Blessed *are* they who did not see, and *yet* believed."

C 4 The Purpose of the Author 20:30-31

D 1 The selection of signs 20:30

E 1 The existence of many other signs: {30} Therefore many other signs Jesus also performed in the presence of the disciples,

E 2 Unrecorded signs: which are not written in this book;

D 2 The purpose of the selective signs – the instilling of life-giving faith in the readers 20:31

E 1 Selectively written signs: {31} but these have been written

E 2 Faith-producing signs: so that you may believe ¹⁸³

E 3 Content of faith

G 1 That Jesus is the Messiah: that Jesus is the Christ,

G 2 And, being Messiah, being also, by definition, the Son of God: the Son of God; ¹⁸⁴

E 4 The result of the faith: and that believing you may have life in His name.

B 3 The Final Lessons of the Victorious Jesus 21

¹⁸³ 20:31 - so that you may believe: The verb is plural. John is writing to the plurality of people who will read his gospel account.

¹⁸⁴ 20:31 - the Son of God: As has been observed elsewhere in John's gospel, Jesus' being designated "the Son of God" is a human condition related to His being the son of David. To recapitulate, God had promised David that He – God – would have a "Father-son" relationship with David's descendant (2 Sam. 7:14). Since Jesus is the Ultimate Son of David, God has a Father-Son relationship with Him. See, for example, the note at John 1:34.

C 1 For the Benefit of the Eleven Disciples 21:1-14

D 1 The return to fishing 21:1-3

E 1 The summary of the appearance 21:1

G 1 Jesus' appearance: {1} After these things Jesus manifested Himself again to the disciples

G 2 The location: at the Sea of Tiberias,

G 3 The manner: and He manifested *Himself* in this way.

E 2 The disciples present 21:2

G 1 {2} Simon Peter,

G 2 and Thomas called Didymus,

G 3 and Nathanael of Cana in Galilee,

G 4 and the *sons* of Zebedee,

G 5 and two others of His disciples were together.

E 3 The determination to go fishing 21:3

G 1 Peter's initiative: {3} Simon Peter *said to them, "I am going fishing."

G 2 The response of the rest: They *said to him, "We will also come with you."

G 3 Their endeavor: They went out and got into the boat;

G 4 Their failure: and that night they caught nothing.

D 2 The fruitless efforts 21:4-5

E 1 The time of day: {4} But when the day was now breaking, 21:4a

E 2 Jesus' appearance: Jesus stood on the beach; 21:4b

E 3 The disciples' ignorance: yet the disciples did not know that it was Jesus. 21:4c

E 4 Jesus' query: {5} So Jesus *said to them, "Children, you do not have any fish, do you?" 21:5a

E 5 The disciples' response: They answered Him, "No." 21:5b

D 3 The miracle of Jesus 21:6-11

- E 1 Jesus' instruction: {6} And He said to them, 21:6a
 - G 1 His condition: "Cast the net on the right-hand side of the boat
 - G 2 His prediction: and you will find *a catch*."
- E 2 The miraculous results 21:6b
 - G 1 Their casting: So they cast,
 - G 2 The overwhelming results: and then they were not able to haul it in because of the great number of fish.
- E 3 The recognition of John: {7} Therefore that disciple whom Jesus loved *said to Peter, "It is the Lord." 21:7a
- E 4 The alacrity of Peter 21:7b
 - G 1 His realization: So when Simon Peter heard that it was the Lord,
 - G 2 His clothing himself: he put his outer garment on (for he was stripped *for work*),
 - G 3 His jump into the sea: and threw himself into the sea.
- E 5 The arrival of the other disciples 21:8
 - G 1 Their conveyance: {8} But the other disciples came in the little boat,
 - G 2 Their proximity
 - H 1 Not far: for they were not far from the land,
 - H 2 About a hundred yards distant: but about one hundred yards away,
 - G 3 Their catch: dragging the net *full* of fish.
- E 6 The situation onshore 21:9
 - G 1 Their arrival: {9} So when they got out on the land,
 - G 2 What they saw
 - H 1 they *saw a charcoal fire *already* laid
 - H 2 and fish placed on it,
 - H 3 and bread.

- E 7 Jesus' instruction: {10} Jesus *said to them, "Bring some of the fish which you have now caught." 21:10
- E 8 Simon's discovery 21:11
 - G 1 Drawing the net in: {11} Simon Peter went up and drew the net to land,
 - G 2 The contents of the net: full of large fish,
 - G 3 The number of fish: a hundred and fifty-three;
 - G 4 The unimpaired net: and although there were so many, the net was not torn.

D 4 The recognition of the disciples 21:12-13

- E 1 Jesus' invitation: {12} Jesus *said to them, "Come *and* have breakfast." 21:12a
- E 2 The reluctance of the disciples: None of the disciples ventured to question Him, "Who are You?" 21:12b
- E 3 The knowledge of the disciples: knowing that it was the Lord. 21:12c
- E 4 Jesus' distribution of the food 21:13
 - G 1 Of the bread: {13} Jesus *came and *took the bread and *gave *it* to them,
 - G 2 Of the fish: and the fish likewise.

D 5 The author's numerical designation of Jesus' post-resurrection appearance: {14} This is now the third time that Jesus was manifested to the disciples, after He was raised from the dead. 21:14

C 2 For the Benefit of Peter 21:15-23

- D 1 Jesus' questioning of Peter's devotion and commissioning of him 21:15-17
 - E 1 The time of the questioning: {15} So when they had finished breakfast, 21:15a
 - E 2 Jesus' first question regarding Peter's love 21:15b
 - G 1 Jesus' question: Jesus *said to Simon Peter, "Simon, *son* of

John, do you love¹⁸⁵ Me more than these?"¹⁸⁶

G 2 Peter's acquiescence: He *said to Him, "Yes, Lord; You know that I love¹⁸⁷ You."

G 3 Jesus' first pastoral instruction: He *said to him, "Tend My lambs."

E 3 Jesus' second question about Peter's love 21:16

G 1 Jesus' question: {16} He *said to him again a second time, "Simon, *son* of John, do you love Me?"¹⁸⁸

G 2 Peter's second acquiescence: He *said to Him, "Yes, Lord; You know that I love You."¹⁸⁹

G 3 Jesus' second pastoral instruction: He *said to him, "Shepherd My sheep."

E 4 Jesus' third question of Peter's love 21:17

G 1 Jesus' question: {17} He *said to him the third time, "Simon, *son* of John, do you love Me?"¹⁹⁰

G 2 Peter's hurt reply

H 1 His sorrow: Peter was grieved because He said to him the third time, "Do you love Me?"

H 2 His third acquiescence: And he said to Him,

J 1 His omniscience: "Lord, You know all things;

¹⁸⁵ 21:15 - love: Jesus used the verb *agapaō* (25), a self-sacrificial love, based on the will. The verb is present tense, "Are you [presently] loving Me more than these?"

¹⁸⁶ 21:15 - more than these: I suspect Jesus was asking Peter if he loved him more than the fish he had just caught.

¹⁸⁷ 21:15 - love: Peter used the present tense of the verb *phileō* (5368), an affectionate love, based on the emotions. "I am presently being fond of You."

¹⁸⁸ 21:16 - do you love Me: Jesus used the present tense of *agapaō* (25). "Are you [presently] loving Me?"

¹⁸⁹ 21:16 - I love You: Once again Peter used the present tense of the verb *phileō* (5368), "I am presently being affectionate toward You."

¹⁹⁰ 21:17 - Do you love Me: This time Jesus drops down to Peter's level of love. He uses the present tense of the verb *phileō* (5368). It is almost as though Jesus were asking, "Peter, are you even fond of me?" Of course we surmise that Jesus asked Peter three times concerning his love because Peter had three times denied even knowing Jesus. It still hurt Peter. Of course Peter's denials had hurt Jesus.

- J 2 His specific knowledge of Peter's love: You know that I love You."¹⁹¹
- G 3 Jesus' third pastoral instruction: Jesus *said to him, "Tend My sheep.
- D 2 Jesus' prediction of Peter's death 21:18-19
 - E 1 Peter's volitional acts when he was a youth 21:18a
 - G 1 The time of life: {18} "Truly, truly, I say to you, when you were younger,
 - G 2 His activities without restraint: you used to gird yourself and walk wherever you wished;
 - E 2 Peter's involuntary mistreatment when he is older 21:18b
 - G 1 The time: but when you grow old,
 - G 2 His extension: you will stretch out your hands
 - G 3 His restraint: and someone else will gird you,
 - G 4 His undesired destination: and bring you where you do not wish to *go*."
 - E 3 The author's interpretation – Jesus' signification of Peter's death: {19} Now this He said, signifying by what kind of death¹⁹² he would glorify God. 21:19a
 - E 4 Jesus' command to Peter: And when He had spoken this, He *said to him, "Follow Me!" 21:19b
- D 3 Peter's needless curiosity about John 21:20-22
 - E 1 Peter's question about John 21:20-21
 - G 1 The description of John: {20} Peter, turning around, 21:20
 - H 1 The disciple whom Jesus loved: *saw the disciple whom Jesus loved following *them*;
 - H 2 The disciple who had asked the identity of the betrayer: the one who also had leaned back on His bosom at the supper and said, "Lord, who is the one who betrays You?"

¹⁹¹ 21:17 - You know that I love you: As in each of his two preceding answers, Peter once again employs the present tense of the verb *phileō* (5368) – "I am being fond of You."

¹⁹² 21:19 - what kind of death: Peter would be crucified.

G 2 Peter's question: {21} So Peter seeing him *said to Jesus, "Lord, and what about this man?" 21:21

E 2 Jesus' response 21:22

G 1 If He wishes John to live until Jesus' return, that is irrelevant to Peter: {22} Jesus *said to him, "If I want him to remain until I come, what *is that* to you?"

G 2 His command to Peter: You follow Me!"

D 4 The author's correction of the false rumor 21:23

E 1 The false rumor: {23} Therefore this saying went out among the brethren that that disciple would not die;

E 2 His explanation of Jesus' reply

G 1 What it was not: yet Jesus did not say to him that he would not die,

G 2 What it was: but *only*, "If I want him to remain until I come, what *is that* to you?"

C 3 The Testimony of the Author 21:24-25

D 1 The veracity of the testimony 21:24

E 1 His identification of himself as the author: {24} This is the disciple who is testifying to these things and wrote these things,

E 2 The veracity of his testimony: and we know that his testimony is true.

D 2 The voluminousness of the source material 21:25

E 1 There was much more that could have been written about Jesus: {25} And there are also many other things which Jesus did,

E 2 If they had all been recorded: which if they *were written in detail,

E 3 The world would not be able to contain the volumes: I suppose that even the world itself *would not contain the books that *would be written.

Analysis of John

Published by James T. Bartsch, April, 2013

Updated May 30, 2024

Published by WordExplain.com

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