Introduction To The Gospel Of John

I. Background
   A. The gospel of John was probably the last of the gospels to be written, but it is definitely a document belonging to the first century. Its action takes place 30 CE and 36 CE. When Pontius Pilate was removed from office by the order of Tiberius Caesar.

   B. Much of Jerusalem was destroyed by the Romans during the Jewish revolt of 66-70. Thus the detailed references in John to many of the ancient landmarks indicate that the author was acquainted with them and must have been in Jerusalem before 70 CE. He mentions the five colonnades at the pool of Bethesda (John 5:2), which recent excavation has revealed; the Colonnade of Solomon at the outer edge of the temple enclosure, where Yeshua taught (10:23); the palace (praetorium) (18:28) and "The Stone Pavement (19:13), where the hearing before Pilate was held, the place of execution called Golgotha (Hebrew for "skull") 19:17), and the garden of Joseph where Jesus' body was buried.

   C. John was acquainted with the Jewish religion. He mentions the Passover, the Feast of Tabernacles, and the Feast of Dedication. He was familiar with Jewish customs such as weddings, Sabbath keeping, methods of burial, and the methods of observing the feasts. Insofar as these allusions to places and customs are paralleled to reference to other literature, they corroborate the setting of the action presented in the gospel.

   D. John knew the topography of the area in which the action written about took place. He refers correctly to the divisions of the land into Judea, Samaria, and Galilee. Details about cities such as Nazareth, Cana, Capernaum, and Sychar are all accurate.

   E. John was probably written at a time when the church was composed of second and third generation believers who needed more detailed instruction about Yeshua and new defenses for the apologetic problems raised by apostasy raised within the church and by growing opposition from without. The understanding of the person of Messiah that had depended on the testimony of his contemporaries was becoming a philosophical and theological problem. Doctrinal variations had begun to appear, and some of the assertions of the basic messianic truths had been challenged. A new presentation was necessary to meet the questions of the changing times. AS the gospel states, "These things are written that you may maintain your belief that Yeshua is the Messiah, the Son of God (20:31).

   F. The question has been raised whether John's gospel is a theological treatise rather than an historical narrative. Does it represent Yeshua as he really was, or does it clothe the human figure with an imaginative dress of deity? It is certainly theological, but so are the synoptics; and the difference between them largely reflects the respective intended readership, not the person described. In all four gospels Yeshua is unique in his character, authority, and message. The synoptics present him for a generation in the process of being evangelized; John presents him as the Lord of the maturing and questioning believer.
II. Occasion.
   A. Because of the rather defensive doctrinal position it takes, the gospel of John may have been written to combat the rising tide of Cerinthianism which threatened the theological foundation of the church. According to Irenaeus, Cerinthus was a teacher who contended the Yeshua was merely a human personality who was possessed by the Messiah Spirit at his immersion and relinquished this spirit on the cross.

   B. Contrary to this teaching, the John asserts that the Word became flesh (John 1:14), and that the descent of the Holy Spirit on Yeshua at his immersion was the proof of his mission, not the origin of it (1: 32-34). The cross did not terminate his ministry; it simply marked the end of one stage of it. The Son returned to the Father in person; he did not cease to be the Son by death. The stress on sonship throughout the gospel conveys the idea that it was a live issue in the church, and that impression is strengthened by the warning "Such a man is the antimessiah – he denies the Father and the Son. No one who denies the Son has the Father; whoever acknowledges the Son has the Father also. (1 John 2:22-23).

III. Purpose
   A. John wrote his gospel to meet the spiritual need of a church that had little background in the Tanach and that may have been endangered by the plausible contention of Cerinthus or men like him. John's intention is stated with perfect clarity: "Many other signs therefore Yeshua also performed in the presence of the disciples, which are not written in this book; but these have been written that you may believe that Yeshua is the Messiah, the Son of God; and that believing you may have life in His name.

   B. Yeshua was the Logos who had come into the world from another sphere (1:14). He performed miracles, or "signs" that illustrated his powers, especially applied to human need. He died an unusual death, but he rose from the dead to send his disciples out on a universal mission. The last sentences of the gospel imply the promise of his return. A entirely new revelation of the plan and power of God is latent in this gospel(1:18).

IV. Theme.
   A. The word "believe" (pisteuo) appears ninety eight times in the gospel, more often than any other key word, and is obviously the major theme. All the signs, teachings, and events in the gospel are used to stimulate faith in Messiah, and are so ordered that they mark the growth in this faith on the part of his disciples. Growth was not always uniform, as Simon Peter's experience shows, and generally was countered by a growth of unbelief, as seen in the conduct of Yeshua's enemies. The conflict between belief and unbelief, exemplified in the actions and words of the main characters forms the plot.
B. Following is an outline of the gospel of John based on its theme, belief.

I. The prologue: the proposal for belief.
   1:1-18
II. The presentation for belief.
   1:19-4:54
III. The reactions of belief and unbelief.
    5:1-6:71
IV. The crystallization of belief and unbelief.
    7:1-11:53
V. The crises of belief and unbelief.
    11:54-12:50
VI. The assurance for belief.
    13:1-17:26
VII. The rejection by unbelief.
    18:1-19:42
VIII. The vindication of belief.
    10:1-31
IX. Epilogue: The dedication of belief.
Outline Of The Gospel Of John

I. The Prologue (1:1-18)
   A. The Logos in eternity and time (1:1-5)
   B. The witness of John the Immerser (1:6-8)
   C. The coming of the Light (1:9-13)
   D. The incarnation and revelation (1:14-18)

II. Yeshua's manifestation to the nation of Israel (1:19-12:50)
   A. Yeshua's early ministry (1:19-4:54)
   B. Yeshua's controversy in Jerusalem (Chapter 5)
   C. Yeshua's revelation in Galilee (6:1-7:9)
   D. Yeshua's return to Jerusalem and the resumption of hostility (7:19-10:39)
   E. The great sign at Bethany (11:1-44)
   F. The plot to kill Yeshua 11:45-57)
   G. The conclusion of Yeshua's public ministry (12:1-36)
   H. Jewish national unbelief (12:37-50)

III. Yeshua's preparation of his disciples (chapters 13-17)
   A. The last supper (13:1-30)
   B. Yeshua's coming departure (13:31-38)
   C. Yeshua, the way to the Father (14:1-14)
   D. Yeshua's promise of the counselor (14:15-31)
   E. The Vine and the branches (15:1-10)
   F. Yeshua's friends (15:11-17)
   G. The world's hatred (15:11-16:4)
   H. The Spirit's work (16:5-15)
   I. The prediction of changes (16:16-33)
   J. Yeshua's intersession (chapter 17)

IV. Yeshua's passion and resurrection (Chapters 18-20)
   A. The arrest of Yeshua (18:1-11)
   B. The religious trial and Peter's denials (18:12-26)
   C. The civil trial ((18:28-19:16)
   D. The crucifixion (19:17-30)
   E. The burial (19:31-42)
   F. The empty tomb (20:1-9)
   G. Yeshua's appearance to Mart (20:10-18)
   H. Yeshua's appearance to his disciples (20:19-23)
   I. Yeshua's appearance to Thomas (20:24-29)
   J. The purpose of the book (20:30-31)

V. The epilogue (chapter 21)
   A. Yeshua's appearance by the lake (21:1-14)
   B. Yeshua's reinstating of Peter (21:15-23)
   C. The colophon (21:24:25)
The Gospel of John

The Purpose of the book
When reading the gospel of John, it is advisable to keep in mind John's reason for writing the book. This is stated in Jn. 20:30-31: Many other signs therefore Yeshua also performed in the presence of the disciples, which are not written in this book; but these have been written that you may believe that Yeshua is the Messiah, the Son of God; and that believing you may have life in His name.

Throughout the book, Yeshua performs a number of signs (miracles). These signs were to confirm what the Tenach said about Messiah, that he would give sight to the blind, hearing to the deaf, etcetera to testify the truth of his claim to be the anointed one.

Also testifying to Yeshua's Messiahship were the words he spoke. Anyone reading the gospel with an open mind will realize that "Never did a man speak the way this man speaks" (Jn. 7:46).

The words and works of Yeshua, as recorded in the gospel of John, testify that he was truly the Messiah, the Son of God.

Authorship
In the strict sense of the term, the gospel is anonymous. No name of the author is given in the text. However, an author may indirectly reveal himself within the writing, or his work may be well known in tradition as coming from him.

Internal evidence supplies the following chain of connections regarding the author of the fourth gospel:
1. In John 21:24 the word "them" refers to the whole gospel, not just the last chapter.
2. The disciple in 21:24 was "the disciple whom Yeshua loved" (21:7).
3. From 21:27 it is certain that the disciple whom Yeshua loved was one of the seven persons mentioned in 21:2.
4. The disciple whom Yeshua loved was seated next to the Lord at the last supper, and Peter motioned to him (13:23-24).
5. He must have been one of the twelve since only they were with the Lord at the last supper.
6. In the gospel John was closely related to Peter and thus appears to be one of the inner three. Since James, John's brother died in the year A.D. 44, he was not the author.
7. The other disciple (John 18:15-16) seems to refer to the disciple whom Yeshua loved, since he is called this in 20:2.
8. The disciple whom Yeshua loved was at the cross (19:26) and 19:35 seems to refer to him.
9. The author's claim "We have seen his glory" 1:14), was the claim of someone who was an eyewitness (cf. 1 Jn. 1:1-4).

Putting all of these facts together makes a good case for the author of the fourth gospel having been John, one of the sons of a fisherman named Zebedee.
**External evidence**

The external evidence is the tradition of authorship which has been well known in the church. Polycarp (ca. A.D. 69-ca. A.D.155) spoke of his contact with John. Irenaeus (ca. 130- ca. 200), the bishop of Lyons heard Polycarp and testified that "John, the disciple of the Lord, who also had leaned against his breast had himself published a gospel during his residence in Ephesus in Asia. Polycrates, Clement of Alexandria, Tertullian, and other late fathers support this tradition. Eusebius was specific that Matthew and John wrote the two gospels which bear their specific names.

**Place of origin**

The external tradition is strong that John came to Ephesus after Paul had founded the church and that he labored in that city for many years. Supporting this tradition is the evidence of Revelation 1:9-11. When John was in exile on Patmos, an island off the coast of Asia Minor, he wrote to seven Asian churches, the first of which was Ephesus. That the fourth gospel was originally published at Ephesus is a good probability.

**Date**

The date for the gospel of John was probably between A.D. 85 and 95. Some critics have attempted to assign a date as late as A.D. 150 on the basis of the books alleged similarities to Gnostic writings or because of a supposed long development of church theology. Archeological finds supporting the authenticity of the text of John (e.g. John 4:11; 5:2-3), word studies, manuscript discoveries, and the dead sea scrolls have given powerful support to an early dating for John. So it is common today to find nonconservative scholars arguing for a date as early as A.D. 45-66. But this gospel has been known as the fourth one, and the early church fathers believed that it was written when John was an old man. Therefore a date between 85 and 95 is best.

**Chapter I**

I. Yeshua the Word of God (1-5)

A. In the beginning recalls the opening words of the book of Genesis. However, there is difference between these two passages. Genesis begins with the point at which time began, the creation of the world. John goes beyond time into eternity. Since creation is not mentioned until verse three, the first two verses must refer to an earlier period. Thus, in Jn. 1:1, "the beginning referrers to timeless eternity.

B. The term "word" is the Greek word logos. It means "speaking, a message, or words." The term was familiar to John's readers, but he gave it its own meaning as he applied it to Yeshua.

C. A good paraphrase of 1:1 is "Before the beginning began, the word already existed.

D. The preposition "with" in the phrase "the word was with God" indicates both equality and distinction of identity. The phrase can be rendered "face to face with." The eternal coexistence and unity of the Word with God is asserted.

E. "The word was with God" is not merely repetitious of verse one. It prepares the way for his partnership with God in the activity that begins in the next clause: "All things
came into being through him.

F. All things came into being through him relates to the universe, its elements, and its systems of law. The word "made" (egeneto) has the meaning "became" rather than "constructed. This refers to an occurrence to an event without elapsed time, an event, not a process.

G. A literal translation of verse three is "All things came into being through him. The Greek grammar here contrasts the event of creation with the continuous existence of the Word. The wording of the phrase also indicates the creation of substance from nothing.

H. Yeshua came to reveal the Father (Jn. 1:14,18). This work of revelation began in creation for creation reveals God (Ps. 19:1-6; Rom. 1:19-20).

I. Verse three tells us that "apart from him was not anything made that was made." This signifies that Apart from the word, existence is impossible. From its beginning, and from moment to moment, everything that exits apart from god owes its existence to God.

J. The term "life" (zoe) is used throughout the gospel. It refers either to physical life or, more often, to spiritual life. It is often coupled with the adjective "eternal" to denote the quality of the believer's life. This life is found in Messiah, who demonstrated perfectly what eternal life is by his career. In Messiah God's purpose and power are made available to men.

K. Light is often used in the Bible as an emblem for God. Darkness is commonly used to denote death, ignorance, sin, and separation from God. Isaiah described the coming of salvation as the people living in darkness seeing a great light (Is. 9:2).

L. Light's nature is to shine and dispel darkness. Darkness is almost personified in verse five: darkness is unable to overpower light. By this John summarized his gospel record: (a) light will invade the dominion of darkness. (b) Satan the ruler and his subjects will resist the light, but they will be unable to frustrate its power. (c) The Word will be victorious in spite of opposition.

II. The witness of John the Immerser. (6-8)

A. In conformity with Old Testament prophecy, God sent a forerunner to announce the coming of the Messiah and make ready the people for his appearance. John's human personality was emphasized by the term used in the Greek text: "There came a MAN" – meaning a human and not some other kind of being. His divine commission is asserted, but he is not said to have a divine nature. The author was careful to specify that John the Immerser was not the genuine light but that he came to attest to it.

B. This does not, however, minimize the importance of John. He was a man uniquely sent from God. The Greek word translated "sent" is apostalmenos from which the word "apostle" is derived. This verb carries the sense of sending out an envoy with a special commission. In the case of John, he was sent from God. The preposition para means "from beside" and invests the messenger with greater authority and significance than had he simply been sent by God.
III. The true light. (9)

A True (alethinon) means "real" or "genuine" as opposed to "facsimile," secondary" or "false." An alternate (and possibly better translation of this verse may be: He was the real light that illuminates every man as he comes into the world. Messiah's function would be to give the light of truth to all his ministry would affect

B. Messiah gives light to every man. This does not mean universal salvation or general revelation or even inner illumination. Instead it means that Messiah as the Light shines on each person either salvation or in illuminating him with regard to his sin and coming judgment.

C. Light stands in contrast with darkness that is everywhere present. The Greeks had two words for darkness. Zophos was a poetic term signifying the idea of gloom, nebulousness, or a kind of half darkness. John uses the stronger term, skotia, nine times in his gospel. He calls darkness the natural sphere of those who hate good (3:19-20), and contrasts it with Yeshua, the light of the world.

IV. The world. (10)

A. The world (kosmos) means the world of men and human society which is now in disobedience to God and under the rulership of Satan. The Logos came among people in the incarnation, but mankind did not recognize its maker.

B. The failure to recognize him was not because God's nature was somehow "hidden" in people. Rather, it is because of human ignorance and blindness, caused by sin.

V. His rejection. (11)

A. In the phrase, "He came to His own, and those who were His own did not receive Him," the former "own" refers to his home, and the later "own" refers to his own people, the nation he belonged to. He found no welcome in his home, and his people rejected him.

B. In rejecting him, they refused to accept him as the revelation sent by the Father and refused to receive his teaching. Isaiah long before had prophesied of this national unbelief: "Who has believed our message?" (Is. 53:1)

C. In spite of the many who rejected the Word, there were some who received him. This provides the initial definition of "believe" by equating it with "receive." When we accept a gift, we demonstrate our confidence in its reality and trustworthiness. We make it a part of our own possessions. By being so received, Yeshua gives to those who receive him a right to membership in the family of God.

D. People are not naturally children of God but can become so by receiving the gift of the new birth.

VI. The new birth. (12-13)

A. The new birth does not come by natural descent (of blood), nor is it the result of human decision (the will of the flesh), nor is it the result of a husband's will (the will
of man). The birth of a child of god is not a natural birth.

B. One becomes and has the right to be a child of God by believing in the name of Yeshua. This is more than an intellectual acceptance of the revealed truths concerning Yeshua. To believe in that name involves absolute transfer of trust from self to the Savior.

C. The new birth is a supernatural work of God in regeneration. A person welcomes Yeshua and responds in faith and obedience to him, but the mysterious work of the Holy Spirit is the cause of regeneration (3:5-8).

VII. The incarnation and revelation of the Word. (14-16)
A. The incarnation means that Messiah became the God-man. He did not merely appear as a man; he became one. The word sarx, translated "flesh," signifies human nature. It means more than merely acquiring a physical body, although that is part of the incarnation. Messiah also assumed human nature, thus identifying completely with mankind, having a human body, soul, and spirit. Of course, Yeshua did not acquire a sin nature, as that was not originally part of human nature.

B. Not only did the word become flesh, he also condescended to dwell among humans. John uses the word eskenosen, which literally means to pitch a tent or tabernacle. The figure in John's mind was probably the tabernacle in the Tenach. The tabernacle was the dwelling place of God and the meeting place of God and Israel, making it the most perfect type of Messiah, the word incarnate, in the Tenach. Just as the Shekinah glory of God rested over the holy place in the tabernacle, so John observes "we beheld his glory." The veiled glory of God in Yeshua was apparent to those who had eyes to see.

C. "We beheld his glory" implies that the author was an eyewitness. His glory refers to the unique splendor and honor seen in Yeshua's life miracles, death, and resurrection. It may also allude to John's witness of the transfiguration.

D. "The only " begotten of the Father means that Yeshua is the son of God in a sense totally from a human who believes and becomes a child of God. Yeshua's Sonship is unique for he is eternal and is of the same essence of the Father. The glorious revelation of God which the Logos displayed was full of grace and truth; that is, it was a gracious and truthful revelation.

E. Grace and more grace.
1. Verse 16 expresses the idea of inexhaustible grace. When one supply of grace is exhausted, another is available. God's grace is infinite, inexhaustible, and fully efficacious.

2. This grace is demonstrated by the works of Yeshua. His compassion, empathy, and ability to make a man whole were a true reflection of the character and abilities of the Father.

VIII. Law verses grace. (17)
A. The law represented God's standard of righteousness. Grace exhibits his attitude
toward human beings who find that they cannot keep the law.

B. Moses, the author of the law, was perhaps the greatest of the Old Testament prophets. The law, though a monumental work, was never intended to impart righteousness to man. Rather, it was "a tutor to lead us to Messiah" (Gal. 3:24). It revealed our shortcomings and lack of the qualities that justify one before God. On the other hand, Messiah, the author of grace, Messi, the other hand, gives us grace. He perfectly followed the law, lived a life in conformity with God's righteousness, and imparted that righteousness to we who believe.

IX. Yeshua reveals God. (18)
A. No one has ever seen God. The Greek word used in verse 18 is heoraken, which denotes the physical act but also emphasizes some mental discernment of what is seen. Yeshua, of course, was God and was seen by humans, but only after he had emptied himself of the glory that was rightfully his (Phil. 2:7).

B. Verse 18 means no one has seen God's essential nature. God may be seen in a theophany or anthropomorphism but his inner essence or nature is disclosed only in Yeshua.

C. John ends the prologue by returning to the truth stated in verse 1 that the Word is God. The Son has made known the Father, for in him and by his works the nature and essence of the invisible God are displayed.

X. The ministry of John the Immerser. (19-34)
A. The ministry of John was so influential that the authorities in Jerusalem decided to investigate him. "the Jews" refers to the religious bureaucracy, particularly those Pharisees hostile to the gospel. Both priests and Levites were sent to John. The priests were descendents of Aaron. Levites included others from the tribe of Levi who were not priests.

B. John denied he was the Messiah. The title Messiah means "anointed." It was applied to the deliverer God had promised to the Jewish nation.

C. John denied he was Elijah. The last promise of the Tenach says:

5 Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the Lord.
6 And he will restore the hearts of the fathers to their children, and the hearts of the children to their fathers, lest I come and smite the land with a curse (Mal. 4:5-6).

D. John denied that he was the prophet. "The Prophet" was a reference to Deut. 18:15, where Moses prophesied:

The Lord your God will raise up for you a prophet like me from among you, from your countrymen, you shall listen to him (Deut. 18:15).
E. John's denial of being Elijah creates a problem in light of Messiah's later identification of John with Elijah (Matt.17:10-13). Three possible solutions to this problem have been suggested:

1. The Jews were looking for a literal incarnation of Elijah, whereas John was merely the spirit of Elijah and not the physical Elijah they were asking about.

2. John was ignorant as to his complete significance in history and had not yet realized he was Elijah.

3. Some give as a third option that this is the law of double fulfillment, that John the Immerser was the first fulfillment, and there will be a second, literal fulfillment before Messiah comes in his glorious appearing. Yeshua indicated to his disciples that the literal fulfillment of the Elijah prophecy was still for a future time (Matt.17:11).

F. John's high respect for Messiah is emphasized in the words and expressions he used to describe both himself and Yeshua.

1. Most Old Testament prophets claimed they were speaking the word of God, but in this chapter only Yeshua is the Word. John merely identifies himself as a "voice" (1:23). As important as the ministry of John was in the fulfilling of Scripture and preparation for Yeshua's ministry, in contrast with the Word, John saw himself only as a noise in the wilderness.

2. A second word that emphasized John's attitude toward Yeshua is the verb "stands" (1:26). Esteken means stands in the sense of a firm or persistent standing. John recognizes Yeshua as the Messiah standing in their midst and here bears witness of him, emphasizing the dignified attitude of Messiah.

3. The Immerser declares himself unfit to untie the thongs of Yeshua's sandals. In ancient times, the untying of sandal thongs was the duty of the lowest slave in the household. John the Immerser's reference to this practice in this context emphasizes his humility. It is no wonder the later prominence of Yeshua at John's expense was welcomed by John (3:30).

G. The next day, John saw Yeshua coming to him. The word blepo ("saw") has the idea of a short, single glance. The spiritual perception of John was such that a single glance was all that was necessary to identify the Lamb of God.

H. One of the twenty two titles of Messiah in John is "Lamb of God." When most Jews of Yeshua's day though of their coming Messiah, they though in terms of a political liberator, not a suffering servant. Being the son of a priest, John was well aware of the importance of the lamb offered every morning and evening, as well as the Passover and other sacrifices. John's reference to Yeshua as the Lamb of God was probably based on his understanding of Isaiah 53 and the sacrificial system of Israel. Just as a lamb was offered on the alter for sin, so the Lamb of God would be offered on a cross for the sin of the world.
I. The verb *airon* ("takes away") has the idea of taking something and carrying it away to destroy it. The means by which Yeshua took away sin was to bear it in his own body and so remove our transgressions from us as far as the east is from the west.

and He Himself bore our sins in His body on the cross, that we might die to sin and live to righteousness; for by His wounds you were healed (1 Pet. 2:24).

As far as the east is from the west, so far has He removed our transgressions from us (Ps. 103:12).

J. Another interesting aspect of this message of John concerning Yeshua is in his choice of *hamartian* rather than *hamartias*. The word used by John for "sin" is singular, plural. While the atonement of Messiah is sufficient for all sins, he died for the sin principle that has separated people from God. Under the law a lamb was sacrificed first for a man, then his family, then the nation. Now the Lamb of God removes the sin of the world.

K. The conclusion of John's message about Yeshua is that he is the Son of God. John had earlier heard the voice of the Father identifying Yeshua as his beloved Son. In this Gospel, John is the first of several who recognize Yeshua as the Son of God. While it was a messianic title, it meant more than that. The Hebraism "the Son of" meant of the same nature and character. To call someone "the Son of God" was to recognize the nature and character of God in that person.

L. Why did John say, "I did not know him?" Though John and Yeshua were related, nothing is known of any contacts between them in their years of childhood and adolescence. John did not know that Yeshua was the coming One until he was revealed by the Father. All John knew was that he was to prepare the way for him by baptizing with water. God would send his anointed One to Israel in his good time.

M. The immersion of Yeshua is not recorded in John's gospel, but is recorded in the synoptic gospels. Upon his immersion, the invisible Spirit came from heaven and manifested himself in a bodily (dovelike) form. John had been told by God that when this occurred, the person so marked by the Spirit's coming would be the One who would baptize in the Holy Spirit.

N. Upon seeing this, John testified:

32 And John bore witness saying, "I have beheld the Spirit descending as a dove out of heaven, and He remained upon Him.

33 And I did not recognize Him, but He who sent me to baptize in water said to me, "He upon whom you see the Spirit descending and remaining upon Him, this is the one who baptizes in the Holy Spirit."

34 And I have seen, and have borne witness that this is the Son of God (John 1:32-34).
O. This declaration refers back to verse 18. The title "Son of God" goes beyond the idea of obedience and Messianic king to Yeshua's essential nature. In the fourth gospel, this title is not applied to believers. They are called children of God, while only Yeshua is called the Son. Since Yeshua shared the nature of the Father, he was able to reveal him understandably. Yeshua is the final word from God, and perfectly explains him.

XI. Yeshua's first disciples. (35-51)
A. Two of John's disciples heard the witness of the Immerser and followed Yeshua. The word "followed" probably has a double meaning here. They followed him in the sense of literal walking and also as his disciples.

B. Yeshua, Andrew and John, were originally disciples of John the Immerser and began following Yeshua when pointed them to the Lamb of God. At first, they followed Yeshua as a religious teacher.
   1. The title *Rabbi* was a Jewish title of honor literally meaning "my great one" or "honorable sir." It was used by Jews to address their teachers and is based on a Hebrew word meaning "great."
   2. Though a title of respect, as the apostles came to understand who Yeshua was, it became less popular to ascribe this title to Yeshua. It never occurs in Luke. Matthew uses it only twice, both times in the account of Judas' betrayal of Messiah. In John's gospel, the use of this title usually introduces an inadequate question of action. The title *Rabbi*, which was normally an honor to receive, was an indication that the disciples did not fully realize who Messiah was and how great he was.

C. One of the first things these first disciples did was to introduce others to Messiah. Andrew found his brother, and John found his brother. When Andrew found his brother, he announced, "We have found the Messiah."

D. Having been introduced to the nation by John the Immerser and having acquired four disciples, Yeshua determined to begin the three day journey from Bethany to Cana of Galilee. Perhaps he may have just received details of the marriage he had to attend. Before arriving in Cana, however, Yeshua acquired two more disciples.
   1. The first of these two disciples was Philip. Like Andrew, Philip had a purely Greek name. Apparently, later that day, Philip found Nathaniel and told him about Yeshua. Nathaniel was skeptical, especially when he learned Yeshua was from Nazareth. Yeshua appeared at a time when several Galilean messiahs had appeared and failed to accomplish their objectives (Acts 5:36-37). When confronted with Nathaniel's skepticism, Philip invited him to "come and see," to investigate Messiah for himself.
   2. A bit if mystery surrounds Nathaniel. He is mentioned only here and in the last chapter of this gospel. While it is generally agreed he is one of the Twelve, not everyone agrees which one he was. Some have suggested he may be Matthew, as both names mean "a gift from God." But the character of Nathaniel described here makes it highly unlikely he is the same on who describes himself as a tax gatherer. A more likely suggestion is that Nathaniel should be
identified as Bartholomew, which is really a surname meaning "Son of Ptolemy." If this was so, Nathaniel's full name was Nathaniel Bartholomew, (or Son of Ptolemy).

3. When Yeshua saw Nathaniel coming, He commented, "Behold, an Israelite indeed, in whom is no guile!" (1:47). He recognized Nathaniel as a true Israelite living as living up to the covenant name (Rom. 2:29). The word dolos ("guile") was originally a fishing term meaning fish bait. Here is used in the sense of catching something with bait or beguiling. Jacob, the father of the twelve sons of Israel became the true Israelite after he ceased to be a supplanter (meaning "deceiver"). While most believers tend to think negatively of Jacob, it is interesting to note he is called a peaceful man (Gen. 25:27). The Hebrew word translated "peaceful" has been variously interpreted as a perfect or upright man, or a man of quiet and simple habits. To be recognized as a true Israelite without guile was among the highest compliments a Jew could receive.

4. Nathaniel was puzzled as to how Yeshua knew about him. Yeshua said he knew exactly what Nathaniel was doing before Philip came to him; he was under a fig tree. This expression often meant to have safety and leisure (So Judah and Israel lived in safety, every man under his vine and his fig tree, from Dan even to Beersheba, all the days of Solomon (I Kings 4:25). Perhaps the fig tree was a place for meditation. Psalm 139 elaborates on the theme of god's knowledge of a person's life in every detail.

5. After confessing, "You are the son of God," Nathaniel added, "You are the King of Israel." At first this title of Messiah seems anticlimactic after confessing Yeshua as the Son of God. Both of these titles, however, were ascribed to the Messiah in the second psalm (Ps. 2:6-7). Nathaniel recognized Yeshua both in his personal dignity as the Son of God and in his official capacity as the King of Israel.

E. The last verse in this chapter contains the first of the twenty five double "trulies" (truly, truly) in the gospel of John. This expression is literally "amen, amen" and is based on the Hebrew word aman, meaning "truth" or "worthy of faith." One of the Old Testament names of God is Elohe Amen, the God of truth (Is. 65:16). The expression was used in the Tenach whenever someone was affirming something that may have been doubted in the hearer's mind. When Yeshua says, "Truly, truly," he reveals truths worthy of being believed even though they may at first sound incredible.

F. Of the twenty three names of Messiah in this first chapter, Yeshua himself claims only one – "Son of Man." Yeshua uses this title for himself more than any other. The fact that in the gospels on Yeshua uses this name for himself indicates its significance. The title does not deny the deity of Messiah but rather emphasizes his humanity. Yeshua knew he was God, but he also knew he had a human nature, and so he designated himself as the representative man.
G. The angels use Messiah as ladder, because Messiah is the only way from heaven to earth. This is the reason for the incarnation. God became a human so that humans might be able to come to God. Messiah is the ladder for all to go to heaven.

H. While the human element is emphasized in his title *Son of Man*, it does not exclude his divine nature or claims. The One who called himself the Son of Man also called God his Father and said, I and the Father are one" (10:30), and, He who has seen me has seen the Father.
Chapter Two

I. A Jewish wedding was a gala occasion lasting seven days, and in a village like Cana it would be a community celebration. Refreshments were provided for all guests. Of these, wine was very important. To fail to provide adequately for the guests would be a social disgrace. (1)

II. The language implies that Jesus and his disciples were extra guests, invited because of their connection to Yeshua's mother. Perhaps the lack of wine was occasioned by the arrival of Yeshua and his disciples, in which case Mary felt that Yeshua was responsible to do something about it. It is uncertain whether Mary wanted Yeshua to go out and buy more wine or to perform a miracle. (2-3)

III. The word woman applied to his mother may seem strange to the modern reader, but it was a polite, kind expression. The remainder of Yeshua's response may be translated, "What authority do you have over me?" Mary expressed neither surprise nor resentment, indicating that she recognized that the time had come for Yeshua to act independently. He was no longer living under his mother's authority, but was living under a new pattern timed and purposed by God. The time of Yeshua's manifestation was in the Father's hand. It was not yet time for Yeshua to begin his public ministry (this was a private miracle). (4)

IV. The significance of the miracle was explained by John as a manifestation of Messiah's glory. (5-11)

In contrast with Moses, who turned water into blood as a sign of God's judgment, Yeshua turns water into wine, bringing joy.

A. This sign verifies that Yeshua is God in the flesh, the creator. This first miracle, a transformation, points to the kind of transforming ministry Yeshua would have.

Therefore if any man is in Messiah, he is a new creature; the old things passed away; behold, new things have come (2 Cor.5-17).

B. A significant result of this miracle was that Yeshua's disciples "believed in him." This initial faith would be tested and developed by a progressive revelation of Yeshua. At this point they did not understand his death and resurrection, but they did understand his power.

V. Yeshua's move to Capernaum on the northwest shore of the Sea of Galilee for a few days marks an interlude in his life. Capernaum became his home base. From this point on he seemed to be alienated from his family and his hometown of Nazareth. (12)

VI. John recorded a cleansing of the Temple at the beginning of Yeshua's ministry, whereas the three synoptics recorded a temple cleansing toward the end of his public ministry. Probably there were two cleansings, for there are differences in the narrations. The first cleansing caught the people by surprise. The second cleansing, about three years later, was one of the immediate causes of his death. (14-25)

A. The sale of sacrificial animals and exchange of currency was an extremely profitable and very necessary service, especially during feasts such as the Passover. Since pilgrims came to Jerusalem from around the world, they would need animals to
sacrifice. The sale of cattle and doves and the privilege of exchanging money were permitted in the temple court as a convenience for pilgrims who would need animals for sacrifice and temple shekels for their dues. Under the chief priests, however, the concessions had become merely a means of making money and had debased the temple into a commercial venture.

B. Malachi predicted that one would suddenly come to the temple to purify the religion of the nation. If the Jews recognized the similarities between this temple cleansing and that of Malachi, it would be natural to expect them to verify Yeshua's authority.

Behold, I am going to send My messenger, and he will clear the way before Me. And the Lord, whom you seek, will suddenly come to His temple; and the messenger of the covenant, in whom you delight, behold, He is coming," says the Lord of hosts (Mal. 3:1).

C. The removal of the animals, upsetting of the tables, and pouring out of the changers coins created a commotion in the temple. This action caused his disciples to remember the messianic prophecy, "Zeal for thy house will consume me." (Ps. 69:9)

D. When the Jews asked for a sign, Yeshua spoke prophetically of the resurrection as a sign: "Destroy this temple, and in three days I will raise it up." While his hearers did not understand, his disciples remembered it later as a sign that pointed to his divinity.

E. John uses two words in this passage that are both translated "temple." When referring to the temple structure, he uses the word hieron (2:14). When speaking of the temple as his body, (2:19, 21), John uses the word naos, meaning "holy place. In doing this he emphasizes that the real temple of God was never a structure erected by human hands, but rather the temple was where the presence of God dwelt, which was in Yeshua.

F. The Jews thought Yeshua was referring to the temple structure itself. Later they would misquote this saying, claiming Yeshua predicted he would destroy the temple. This charge appears both at the trial of Yeshua and the trial of Stephen (Matt. 26:61; Acts 6:14). They could only reason that the temple had already been forty six years in the building and that it was impossible for anyone to rebuild it in a mere three days.

G. John's reference to forty six years is another evidence to the amazing historical accuracy of his account. The temple, known as Herod's temple, was a really massive renovation of Zerubbabel's temple. The reconstruction of this temple began in 20 B.C.E. and was not completed until C.E. 63. If, as the Jews here suggest, the construction project had already lasted 46 years, that would date the events of this chapter to 26 C.E. If Yeshua was born in 26 B.C.E., the generally accepted date of his birth based on conditions in Luke 2, Then Yeshua was "about 30 years of age (Luke 3:23) when he began his ministry.

H. Not until after the resurrection did the disciples completely understand what Yeshua was saying. Later this prophesy concerning the temple and believe the word of Yeshua, but also the Old Testament Scripture that spoke of the resurrection of
Messiah.

For You will not abandon my soul to Sheol; neither will you allow Your Holy One to undergo decay (Ps. 16:10).

I. Yeshua's prophesy also indicates that from the beginning of his ministry, he had the end of it in view (19).
Chapter III
I. The interview with Nicodemus.
   A. John identifies Nicodemus as a Pharisee and a ruler of the Jews. The word *archon* (ruler) suggests he was a lay member of the Sanhedrin and not one of the chief priests. He is mentioned in the Talmud as one of the four richest men in Jerusalem and considered a disciple of Jesus. (1)

   B. The Sanhedrin had 70 members who were responsible for religious decisions and also, under the Romans, civil rule. Nicodemus was, therefore, a man of some influence. (1)

   C. The meeting between Nicodemus and Yeshua occurred at night. Some have suggested that this was because Nicodemus was afraid of being seen talking to Yeshua. However, teachers commonly gathered in conversation during the cool of the early evening. Also, Nicodemus may have some to Yeshua by night because the crowds that surrounded Yeshua by day made private conversation difficult at that time. It is also possible that Nicodemus wanted to make a private investigation of Yeshua before supporting him publicly. (2)

   D. Nicodemus began, "Rabbi, we know you are a teacher come from God." The plural "we" indicates that there were others on the Sanhedrin who were favorably inclined toward Yeshua. Nicodemus may have been their representative. (2)

   E. The titles "Rabbi" and "Teacher" are polite and flattering on the one hand, but showed Nicodemus' inadequate comprehension of who Yeshua is. (2)

   F. Yeshua replied, "Truly, truly, I say to you, unless one is born again, he cannot see the kingdom of God." At first the statement may seem irrelevant; yet it was really an expression of Yeshua's discernment. Because he knew what was in man, he saw through Nicodemus, and focused on his deeper need. (3)

   G. The Greek expression *gennethei anothen* can be translated various ways depending on the implied meaning of *anothen*. This word is used in the Brit Hadasha 13 times with at least four different meanings. It can be translated "from the top" (Matt. 27:51) "from above" (John 19:11) "from the beginning "Luke 1:3) or "again "Gal.4:9). (3)

   H. Nicodemus' reply may have been interpreted in two ways. At first he appears to be thinking that Yeshua was advocating the impossibility of a second physical birth. Or, perhaps he meant, "how ca a man whose habits and ways of thanking have been fixed by age expect to change radically?" (4)

   I. Various views are given to explain Yeshua's words about being born of water and the Spirit. (5)
      1. The water refers to the natural birth, and the Spirit to the birth from above.
      2. The water refers to the Word of God (Eph. 5:26).
3. The water refers to baptism as an essential part of regeneration. (This view contradicts other Bible verses that make it clear that salvation is by faith alone.)

4. The water is a symbol of the Holy Spirit. (Here, water and Spirit are a hendiadys, two words referring to the same thing.)

5. The water refers to the repentance ministry of John the Immerser, and the spirit refers to the application by the Holy spirit to an individual.

J. Yeshua went on to explain that which is born is of the same nature as that which gives it verse. This principle is fundamental to all life and is emphasized in Genesis where everything that reproduces does so after its kind. One who is born a fallen human cannot regenerate himself. He needs a divine operation. (6)

K. The Greek word *pneuma* means both wind and spirit. Just as the origin and destination of the wind are unknown to the one who feels it, the new life of one born of the Spirit is unexplainable by ordinary reasoning, and its outcome unpredictable, although its actuality is undeniable. (7-8)

L. Nicodemus asked, "How can these things be?" Yeshua answered that as the teacher of Israel, Nicodemus ought to know. The Old Testament prophets spoke of the new age with its working of the Spirit. The nation's outstanding teacher aught to understand his God by his sovereign grace can give someone a new heart. (9-11)

Isa 32:15
Until the Spirit is poured out upon us from on high, and the wilderness becomes a fertile field and the fertile field is considered as a forest.

Ezek 36:25-27
25 "Then I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your filthiness and from all your idols.
26 "Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh.
27 "And I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances.

Joel 2:28-29
28 "And it will come about after this that I will pour out My Spirit on all mankind; and your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions.
29 "And even on the male and female servants I will pour out My Spirit in those days.

M. The earthly things Yeshua alluded to were probably the phenomena he used for illustrations, such as the wind. If Nicodemus couldn't grasp the meaning of spiritual truth as conveyed by concrete analogy, how could he be expected to understand more
abstract, heavenly explanations? (12)

N. No one has ever gone into heaven and then come back to earth, able to give clear teaching about divine matters. The one exception is Yeshua. He is the "ladder" between heaven and earth with access to both realms. He descended in the incarnation and ascended in the ascension. He also was in heaven before the incarnation, and therefore knows the divine mysteries. (13)

O. Moses raised a bronze snake on a pole as a cure for a punishment due to disobedience (Num. 21:4-9). So Yeshua would be lifted up on a cross for peoples' sin, so that a look of faith gives eternal life to those doomed to die. (14-15)

P. Commentators are divided as to whether verses 16-21 are a continuation of Yeshua's conversation with Nicodemus or the author's comments on Yeshua's words'

Q. The word translated "love" in verse 16 is the strongest in Greek. It connotes an act of the will rather than an emotion. (16-17)

R. God's love is not limited to a few or to one group but is for the whole world. "Whosoever" is as inclusive as possible. Verse 16 summarizes the gospel. God's love was expressed in the giving of his most priceless gift – his unique Son. On man's side, the gift is simple received, not earned. A person is saved by believing in, by trusting Yeshua.

S. Perish (apoletai) means not annihilation but rather a final destiny of ruin in hell apart from God who is life, truth, and joy. Eternal life is a new quality of life, which a believer has as a present possession and will possess forever.

T. Those who do not believe are condemned. God's purpose in sending his son is salvation (to save) not damnation (to condemn). He desires that everyone be saved (1 Tim. 2:4; 2 Pet. 3:9). (18)

U. The means of salvation is the finished work of Yeshua on the cross. But people who reject the light of Yeshua are in the dark and are therefore already under God's judgment. They stand condemned. They are like those sinful, dying Israelites who willfully rejected the divine remedy (Num. 21:4-9). A believer in Messiah, on the other hand, is under "no condemnation (Rom. 8:1); he will not be condemned. (18)

John 5:24
"Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life."

V. The difference between the believer and the unbeliever is not the guilt or innocence of either; it lies in the different attitudes they take toward the light. The unbeliever shrinks from the light because it exposes his sin, and because he wants to continue undisturbed in his evil. A believer is also a sinner, but he confesses his sin and responds positively to God's light. (19-21)
II. John the Immerser's last testimony. (22-36)

A. John the Immerser was reintroduced to explain his relation to Yeshua. He was still regarded as an authority who was not yet displaced by Messiah. John's gospel was presumably written to the Asian churches among whom, according to Acts 19, the tradition of John's teaching on repentance and immersion had persisted.

B. His declining influence among the populace of Judea in comparison with the rising influence of Yeshua had caused comment among his disciples. They were jealous for him and said so.

C. John's consciousness of the subordinate and temporary character of his mission was expressed in the single sentence: "He must increase, but I must decrease." (verse 30) Thus, John's self renunciation was the answer to those who still placed him on an equal plane with Yeshua.

D. John reminded his disciples that they were forgetting part of his teaching. For he had clearly taught that he was not the promised Messiah. But was only sent ahead by God to do a work of preparation for the Messiah.

E. In Yeshua's growing influence, John found his own joy fulfilled. He illustrated this for his disciples by referring to a custom at near eastern weddings.
   1. The friend of the bridegroom was only an assistant, not the main participant in the marriage. The participant acted on behalf of the bridegroom and made the preliminary arrangements for the ceremony. His joy came when he heard the bridegroom coming for his bride.
   2. John's work was to prepare for the work of the Messiah, the "groom." John immersed only with water; Yeshua would immerse with the Spirit. Therefore, Yeshua must become greater and John must become less. John willingly and with joy accepted Yeshua's growing popularity as part of God's plan.

F. Beginning in verse 31, John developed the theme about the supremacy of Yeshua, which John spoke of to his followers (verses 28-30). Since Yeshua had come from heaven, his words surpass those of any religious teacher. Each human teacher is limited by his earthly boundaries (he belongs to the earth and is from the earth). But the Logos from heaven is above all, he is preeminent (Col. 1:18).

G. What Yeshua spoke came from his previous vision of and communion with the Father. Yet in spite of this clear reliable witness, mankind as a whole has rejected his message.

H. However, as verse 33 indicates, the message of Yeshua has not been universally rejected. One who receives it gives his attestation that God is truthful. To reject this testimony is to call God a liar (1 Jn. 5:10).
I. Yeshua gives the perfect word of God as he speaks the words of God, because he has the full endowment of the Holy Spirit, the Spirit without limit. Old Testament prophets had the Spirit only for limited times and for limited purposes.

J. In verse 36, the consequences of belief and unbelief are repeated in stronger terms, for they are given with regard to the present rather than the future. For the believer, eternal life is a present possession, not a reward bestowed at the gates of death. Wrath is the present lot of the unbeliever; he is already under condemnation. The contrast of believe and obey in verse assists in defining the former term. Belief is obedience to the utterance of God; disobedience is unbelief. Belief is thus defined as commitment to authority rather than a passive opinion.
Chapter four
I. The woman at the well

A. Yeshua realized that his success in winning disciples had created jealousy on the part of John's followers and had also brought about an attitude of questioning on the part of the Pharisees. He preferred to withdraw to Galilee rather than to cause a rift among the potential believers and a premature antagonism to his own ministry. (1-3)

B. Samaria in Yeshua's time was a region with Judea to the south and Galilee to the north. Yeshua did not have to go through Samaria to get to Galilee. Although it was the shortest route, it was not the only way. In fact, because of their hatred of Samaritans, Jews normally took the other route through Perea, east of the Jordan river. But Yeshua chose the route through Samaria in order to reach the despised people of that region. As the Savior of the world he seeks out and saves the despised and outcasts. (4)

C. Sychar stood at a fork of the road, one branch of which went toward Capernaum, and the other branch toward Nazareth. (5)

D. Yeshua, being tired from walking, sat down by a well. It was about the sixth hour, which according to Roman time reckoning would be about 6 PM. Yeshua, being truly human, experienced thirst, weariness, pain, and hunger. (6)

E. The Samaritans claimed they were the true Israel and prided themselves on their worship. They had a temple of their own on Mount Gerizim and to this day continue to offer the blood sacrifices required in the Pentateuch. Actually, they are the descendants of colonists from five Mesopotamian cities who had adopted the worship of Adonoi as a kind of a tribal God.

F With his disciples in the city buying food, Yeshua did a surprising thing: He spoke to a Samaritan woman, whom he had never met. The woman was shocked to hear a Jewish man ask for a drink from her. The normal prejudices of the day prohibited public conversation between men and women, between Jews and Samaritans, and especially between strangers. A Jewish Rabbi would rather go thirsty than violate these proprieties. (7)

G. Surprised and curious, the woman could not understand how he would dare ask her for drink, since Jews do not associate with Samaritans. In fact, a Rabbinic law a 66 C.E. stated that Samaritan women were considered as continually menstruating and thus unclean. Therefore a Jew who drank from a Samaritan woman's vessel would become ceremonially unclean.

H. Yeshua's statement, "If you knew..." appealed to her curiosity. He implied that because of the nature of his person he could bestow on her a gift of God that would be greater than any ordinary water. His allusion was intended to lift her level of thinking from that of material need to spiritual realities. (10)
I. The woman heard his words but missed his meaning. "Living water" meant to her fresh spring water such as the well supplied. She could not understand how he could provide this water without having any means of drawing it from the well. Her comment ("Sir, you have nothing to draw with…") was appropriate to one whose comprehension was tied to the earthly and material, for the well even today is over seventy five feet deep. (11-12)

J. Yeshua began to unveil the truth in an enigmatic statement. The water from Jacob's well would satisfy only bodily thirst for a time. But the water Yeshua gives provides continual satisfaction of needs and desires. In addition one who drinks his living water will have within him a spring of life giving water. This inner spring contrasts with the water from the well, which required hard work to acquire. Yeshua was speaking of the Holy Spirit who brings salvation to a person who believes and through Him offers salvation to others. (13-14)

K. The woman could not grasp what Yeshua was saying. Since she was not able to receive his truth, Yeshua dealt with her most basic problem. Yeshua suggested that she get her husband and bring him back with her. This suggestion was designed to show her that he knew everything about her. (John 2:24-25). Her marital history was known to this stranger, including the fact that she was living in sin. (18)

L. Realizing his superhuman knowledge, the woman called him a prophet; but then she tried to divert him. Since his probing was becoming uncomfortably personal, she began to argue a religious issue. She raised the old controversy between Jews and Samaritans whether worship should be offered on mount Gerizim, at the foot of which they stood, or at Jerusalem, where Solomon's temple had been built. (19-20)

M. "A time is coming" (verse 23) referred to the coming death of Yeshua which would inaugurate a new phase of worship in God's economy. In the age of grace, because of the work of the Spirit, worship is no longer centered in temples like those on Mount Gerizim of Mount Sinai.(21-22)

N. "God is Spirit" signifies that God is not one spirit among many. It is a declaration of his invisible nature. He is not confined to one location. Worship of god can only be done through the one (Yeshua) who expresses God's invisible nature and by virtue of the holy Spirit who opens to the believer the new realm of the kingdom. (23)

O. Mystified by Yeshua's words, finally confessed her ignorance and at the same time expressed her longing: I know that Messiah is coming. When he comes, he will explain all things to us." There was a Samaritan tradition that the prophet predicted by Moses in Deut. 18:15 would come to teach God's people all things. (25)
P. This is the one occasion when Yeshua voluntarily declared his Messiahship. The synoptic gospels show that normally he did not make such a public claim; on the contrary, he urged his disciples to say nothing about it. In Galilee, where there were many would be Messiahs, and a constant unrest based on the messianic hope, such a claim would have been dangerous. In Samaria the concept would probably more as religious than political and would have elicited a ready hearing for his teaching rather than a subversive revolt. (26)

Q. The woman, excited about Jesus' statement about himself and because of the arrival of the disciples, left and went to the village. A man who told me everything I did was bound to stir interest. Perhaps in that village some who heard her had been partners in her past life. Perhaps they wondered, could this one also know about us? (29-30)

R. Could this be the Messiah? she asked them. Just as Yeshua had captured her attention by curiosity, she raised the people's curiosity. They decided to investigate this matter.

S. The disciples were mainly interested in Yeshua's physical welfare. He must have been exhausted by the travel of the morning. They were amazed that he was not hungry and wondered whether someone else had given him food. He tried to tell them that the satisfaction of completion the work the Father entrusted to him was greater than any food he might have been given. (31-34)

T. "Four months and then the harvest" is probably a quotation of a current proverb. Having once sown the grain, all the farmer needed to do was wait for it to ripen. Yeshua was pointing out that the spiritual harvest is always ready and must be reaped before it spoils. As he was speaking, the Samaritans were leaving the town and coming across the fields toward him. The Samaritans in their white garments coming from the village may have visually suggested a wheat field white for harvest. (35)

U. As reapers, the disciples had the privilege of leading the people to faith in Messiah. Others had already done the work of sowing. This perhaps refers to the ministry of the Old Testament prophets or to John the Immerser's ministry of preparation. Both kinds of workers – the sower and the reaper – get their reward. Reapers harvest the crop for eternal life, that is, Yeshua's disciples were involved in ministry to others in the issue of life and death. (36-38)

V. Verses 39-42 indicate two necessary and interrelated bases for belief: (1) the testimony of others and (2) personal contact with Yeshua. This woman's witness opened the way for him to the villagers. If he could penetrate the shell of her materialism and present a message that would transform her, the Samaritans could believe that he might be the Messiah. That stage of belief was only introductory, however. The second stage was hearing him for themselves, and it brought them to the settled conviction expressed in "we know." "No longer" implies that they maintained their belief in not solely on the basis of the woman's testimony. They had progressed from a faith built on the witness of another to a faith built on their own experience.
II. The nobleman's son. (46-54)

A. After his two day visit in Samaria, Yeshua and his disciples continued north into Galilee. Yeshua had pointed out that a prophet had no honor in his own country. John was perhaps preparing his readers for the upcoming rejection; he may have been saying that even with the warm reception he received in he still was not really accepted. The people enthusiasm for the healer did not always indicate they had faith in him.

B. The report that Yeshua had healed people in Jerusalem must have reached the nobleman's ears. Learning that Yeshua had returned to Galilee, the man immediately sought Yeshua out and urged him to heal his son, who was dangerously ill. The imperfect tense of the word "begged" implies repeated or persistent action. The request was not casual but persistent.

C. Yeshua's response to him was sharp but necessary. A faith built only on miraculous signs is not a complete faith. Faith in Yeshua is absolutely necessary, but not all believers are given miraculous signs. Yeshua's calm reply to the official's request created a crises for the official. Yeshua announced, "You may go. Your son will live." If the official really believed that Yeshua could make a difference in Capernaum, he must also believe him now in Cana. So he took Yeshua at his word and left.

D. People are amazed by coincidences, but generally do not attribute them to the direct activity of God. The official took a "chance" and went home as Yeshua had commanded him to, and a miraculous report greeted him "while he was still on the way." His boy was living. The official asked when his son recovered. The healing was no accident, for it occurred at the exact moment Yeshua made his promise to him.

E. When the Father considered the details of his meeting with Yeshua and the good news concerning his son's recovery, he was convinced that it was more than coincidence at work. The timing was miraculous, and the boy's recovery was more than even circumstances could have brought about. "So he and his household believed."

F. A lesson of this incident is that Yeshua's power is able to save from death even at a great distance. His word has power to work; people are simply to believe his word.
Chapter 5
I. The healing of the paralytic (1-17)
   A. After the events in Samaria and Cana, Yeshua returned to Jerusalem for a feast. The name of the feast is not given.

   B. To the north of the temple area was a pool called Bethesda. The excavations of a pool near the sheep gate have uncovered five porticoes or covered colonnades, confirming the accuracy of the description given by John. The pool was actually two long rectangular pools next to each other which were used to cleanse animals that were about to be taken to the temple for sacrifice. From the edge of the pool to the water was about twenty or thirty feet. It had only one set of stairs leading down to the water. There was a porch on all four sides and one spanning the center that appeared to be a bridge over the pool.

   C. The name "Bethesda" means "house of mercy."

   D. The earliest manuscripts omit verses 5:3b-4. All manuscripts dated prior to the fourth century omit it. It was probably added to explain the intermittent agitation of the water, which people considered to be a potential source of healing. People did congregate at the pool, hoping to be cured of their ailments.

   E. This chapter introduces two major themes in the gospel of John. First, it records the beginning of the bitter hostilities of the Jews toward Yeshua. A year and a half later the Jews still hated Messiah for breaking their laws concerning the Sabbath. Second, this chapter includes strong arguments for the deity of Messiah. He claims a unique relationship with the Father, a statement the Jews understood as a claim to deity (5:18).

   F. Yeshua picked a certain invalid on a Sabbath day, a man who had been afflicted for 38 years. The importance of this miracle is attached to its consequences rather than the miracle itself. Nevertheless, it was unusual in some respects. The long illness of the man was an outstanding feature, and the fact that mentioned it implies that he regarded it as significant. Thirty eight years of sickness would indicate physical and, in all likelihood psychological hopelessness.

   G. Confinement to a bed for 38 years would leave the sufferer so weak that he would be unable to walk or even stand for any length of time. His case would be hopeless. Yeshua’s question (Do you wish to get well?) must have seemed naive to him. Who would not want to be healed from utter hopelessness? The question also implies an appeal to the will, which the long years of discouragement may have paralyzed as deeply as his body.

   H. The invalid’s reply shows that he had lost his independent determination. He was waiting for someone to assist him. Such efforts as he was able to make had proved futile, and he was despairing of success.
I. Yeshua then said, "Get up, pick up your pallet, and walk." His command carried with it the required enablement. As with dead Lazarus, Yeshua's word accomplished his will.

J. God's supernatural power was evident in the man's instantaneous cure. He picked up his pallet and walked. Muscles long atrophied were completely restored. Isaiah prophesied that in the days of the Messiah the lame would "leap like a deer" (Is. 35:1-7). Here is Jerusalem was a sign the Messiah had come.

K. The outcome of the miracle was twofold: the paralytic was healed and a controversy was precipitated. Since the healing took place on the Sabbath, it brought Yeshua directly into conflict with the religious authorities. The rabbinic interpretation of the forth commandment involved all kinds of interpretation, much of which was overdrawn. Yeshua's healing on the Sabbath was one of the factors that brought him into disfavor with the religious leaders in Jerusalem.

L. The Jews were quick to condemn when the lame man was healed. Rather than rejoicing in this great miracle, they focused on an apparent violation of the Sabbath laws. It was unlawful to carry a bed on the Sabbath, particularly in the city of Jerusalem. The punishment for this infraction was death by stoning. The man who was healed was in danger of losing his life. The healed man realized this difficulty and tried to evade any responsibility for violating tradition by saying he was just following orders. When asked who had healed him, the man realized that he did not even know the name of the one who had healed him.

M. Yeshua later found the healed man in the temple area. He sought the man out because he was as concerned for his spiritual well being as his physical well being. Yeshua's warning ("Stop sinning or something worse may happen to you.") does not mean that his paralysis was caused by any specific sin (see 9:3). The warning was that 38 years as an invalid was no comparison to an eternity in hell. Yeshua is not merely interested in healing a person's body. Far more important is the healing of his soul from sin.

N. The man went and told the Jewish leaders that it was Yeshua who had made him well. The Jews began persecuting Yeshua for healing on the Sabbath. God rested on the seventh day from his work of creation. But Yeshua pointed to the continuous work of God as justification for his Sabbath activity. God sustains the universe, begets life, and visits judgments. It is not wrong for his Son to do works of grace and mercy on the Sabbath.

II. Yeshua's equality with God. (18-24)

A. The words "my Father" are significant. Yeshua did not say "your Father" or even "our Father." His opponents did not miss his claim to deity. They sought to kill him for calling God his own Father, making himself equal with God.
B. The Jews sought to kill Yeshua because he claimed to be equal with God. He did this by revealing three areas in which he was equal with the Father.

1. Yeshua claimed to be equal with God in nature by referring to God as "my Father." The Jews understood this to be a claim to be equal with God in nature. Verse 18 is one of the strongest statements of Yeshua's deity, and it comes from his enemies.

2. Yeshua claimed to be equal with God in power. Yeshua was equal with God in power because both had the power to give life. This theme would be emphasized in a discourse at the next Passover season when the Messiah would reveal himself as the bread of life (6:33-35). Later he would also explain that he was the Light that gives life (8:12; 9:5), the Door to the abundant life (10:9), the Shepherd who gives his life for the sheep (10:11), the Resurrection and the Life (11:25), the Way, the Truth, and the Life (14:6), and the Vine that gives branches life (15:5). To verify these claims Yeshua would give physical life to three dead individuals (11:41-44; Matt. 9:18; Luke 7:11-17).

3. Yeshua claimed to be equal with God in authority. He explained that the Father had committed all judgment to the Son. The verb "given" (dedoken). Indicates a state of completion. The Father has already made the commitment to leave the execution of judgment in the hands of the Son.

C. The consequence of this equality is that the Son is worthy of the same worship that is due the Father. "Will honor the Son is literally "keep on honoring the Son." Yeshua is calling on people to worship him with the same honor they would have toward the Father.

D. Yeshua has complete unity with the Father. His words perfectly express the thoughts of the Father. Thus, whoever hears Yeshua's word believes him who sent Yeshua. Eternal life becomes the possession of the believer the moment Yeshua is accepted. The future judgment will only confirm what has already taken place. The assurance of salvation does not begin at death or at a future judgment. "has passed" (verse 24) is in the perfect tense, indicating an accomplished transit and a settled state.

E. Verse 25 refers to Yeshua's ability to impart life. As the source of life, he was promising to those who were spiritually dead, like the woman at the well, a new and eternal life if they would listen to his voice. "Is coming" may refer to the future resurrection of the righteous. "And has now come may refer to the present era the will terminate with the return of Messiah and the resurrection from the dead.

F. We do not have inherent life within us. Our life is derived from others. Again, (verse 26) Yeshua claimed deity by saying that he was not dependent on another for life just as the Father derived his life from no one. Yeshua possesses inherent life, the power
to create and the power to renew life that has been extinguished. Yeshua's life giving power can call a person out of the grave (11:43), (everyone from their tombs (5:29:29), or anyone in spiritual death to spiritual life.

G. In Daniel 7:13-14, Daniel prophesied that the Son of Man would be given dominion. Just as Yeshua has the authority to give life, he has the power to judge that life (verse 27). As the son of Man he is qualified to judge humanity because he belongs to it and can understand the needs and viewpoints of men. As the letter to the Hebrews says, "He had to be made like his brothers in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins if the people (Heb. 2:17). Hebrews emphasizes Yeshua's priestly high function rather than his judicial position, but the underlying concept is the same.

H. Yeshua said that his hearers should not be amazed at his claim that right now those who believe pass from death into life (v.24), because in the future there will be a universal physical resurrection at his command. This universal resurrection is clearly taught in Dan. 12:1-2. Other passages show that the resurrection to life, "the first resurrection," will occur in stages (the body at the rapture, tribulation and Old Testament saints at the end of the tribulation), and that the resurrection of those who will be condemned will occur at the end of the millennium. (Rev. 20: 11-15). (25-29)

III. Witness of Yeshua. (33-47)
A. Yeshua recognized that his claim to be equal with God (5:18) would be disputed if not authenticated by two or more witnesses in accordance with Jewish law (Num. 35:30; Deut. 17:6). Yeshua offered twice as many witnesses as required to verify his claims.

B. Yeshua first reminded the Jews that they had already talked to John the Immerser, and that he had been a faithful witness to Messiah (1:19-27). The people had trusted John, who in turn had prophesied of Messiah. Each of the four gospels mentions John the Immerser in connection with introducing Messiah to the nation at the beginning of Yeshua's public ministry. If the Jews had believed John, they would now be accepting Yeshua.

C. Though John the Immerser was a great voice for God, he did not do any miracles (10:41). The "signs" were specific works which God had assigned for the Son to do. These miracles were predicted in the Tenach. Yeshua's work was a clear manifestation that God was with him and that he worked through him.

E. A third witness is Yeshua's Father. But when or how did or does the Father give this witness? The possibilities include: (1) at Yeshua's immersion (2) at the transfiguration (3) at the triumphal entry (4) in Yeshua's works (5) in people's minds and hearts. Most likely Yeshua was referring to the inner work of God in which he impresses on people's consciences that Yeshua is the truth 6:45; 1 John 5:9-12). The Father's witness had not been received from them because they had rejected Yeshua.

F. The Jewish religious leaders studied the Tenach with great diligence. They believed
that if comprehend the words of the text, he would gain a share in the world to come. No less than eighteen references to the Tenach occur in the text of John, most of which allude directly to Messiah. Yeshua rebuked his hearers for their inconsistency in studying the Scriptures so diligently while rejecting his claims, which were founded on those same Scriptures.

G. Yeshua knew the Jewish leaders and the cause of their unbelief: they did not have the love of God in their hearts. The great command is that people should love God (Ex. 20:4; Deut. 6:5); the great sin is that they reject him and love and serve created things (Rom. 1:25).

H. Two things evidenced their lack of love for God. (1) They rejected Messiah, the Father's "representative." To insult or reject one's ambassador is the same as rejecting him. (2) They accepted false teachers of prophets. This reveals a lack of attraction for the truth. An additional failure was their desire for acceptance and approval from sinful men while ignoring the favor and the will of the only God. True faith was impossible because they were seeking the wrong object: man, not God.

I. Yeshua came as Savior, not as a judge. It was unnecessary for him to accuse the people. Moses, whom they claimed to follow, would condemn them because they had broken the covenant he instituted and missed the Person he wrote about. "In whom you have set your hope" (verse implies that they though salvation would come by their good deeds in keeping the law.

J. If the Jews really believed Moses, they would believe Messiah, for Moses wrote about him. Moses here did not refer to any specific passage (Gen. 3:15; 22:18; 49:10; Num. 24:17; Deut. 18:15) or types (such as the Passover, the manna, the rock, the offerings, of the high priesthood. He simply asserted that the Tenach pointed to him. Since Moses' revelation was rejected, Yeshua's words were rejected also.
Chapter six
I. The feeding of the 5,000 (1-14)

A. This miracle is the only one mentioned in all four gospels (besides Yeshua's resurrection.). This fact points to its importance. Also, in John 20:30 John said that "Jesus also performed in the presence of the disciples, which are not written in this book." The fact that this one was selected to be put in the book enhances its importance.

B. Since this was the second Passover John mentioned (see 2:13:2:23, (and since he mentioned at least one other Passover, Yeshua's ministry extended for about three years. The events in chapter six, then, took place about one year before he was crucified.

C. The synoptics indicate that Yeshua had important motives in retreating to the north shore of the seas of Galilee.
   1. The time had come to prepare the disciples for his death and to sort out those who would be loyal from those who would not.
   2. The determination of Yeshua's enemies to remove him became known to him and to his disciples, and they had to confront this rapidly growing hostility.
   3. As the account shows, he would not Yeshua refused to take the role of a political Messiah or king. He was willing to meet basic needs, but would not assume the responsibility of leading a revolt or creating a new nation.
   4. Matthew adds that Yeshua had just learned of the execution of John the immerser, and that he withdrew to the wilderness with his disciples for consultation.

D. The large crowd is explained by the fact that this took place near the time of the Passover. They were on a pilgrimage to Jerusalem to celebrate the feast. The crowd probably followed Yeshua because they were familiar with the signs he had performed in on sick, and were curious. They followed Yeshua not for who he was, but for what he did.

E. Yeshua's question to Philip – Where shall we find bread for these to eat – was not for information but was part of his program of educating his disciples. Philip had been raised in this area (Cana) and may have known where such supplies were available.

F. Of course, it was humanly possible to feed such a multitude (about 10,000 persons, including women and children). Two hundred denarii represented eight months wages for an unskilled laborer. Yeshua asked Philip to test him, to see if he had learned anything's from Yeshua's previous miracle (turning water into wine).
G. Andrew went into the crowd to see what was available. All he could find was a little boy's lunch. Man's inability set the stage for a manifestation of Yeshua's compassion and power. The barley loaves recall the prophet Elisha's feeding 100 men with 20 barley loaves (2 Kings 4:42-44). But here was someone far greater than Elisha.

H. Since the area was desolate and the time was Passover, Yeshua was like Moses in the wilderness who needed a miraculous feeding. As Yeshua distributed the food, the miraculous multiplication too place.

I. The five barley loaves and two fishes were distributed equally among the disciples. Perhaps the miracle began in Yeshua's hands until the twelve baskets of the disciples were filled. They in turn distributed to the multitudes, and perhaps the miracle continued in each basket, the food continually being replenished until each person took a portion.

J. The miracle excited the wonder of the people and compelled them to recognize that Yeshua was an unusual person. The allusion to "the Prophet" (verse 14) is probably a reflection of Deuteronomy 18:15, Moses prediction of a prophet like himself. Since Moses had provided food and water in the desert, the people expected that the prophet would do likewise.

K. The desire of the multitude to make Yeshua king marks both the height of his popularity and the moment of decision for him. They wanted someone to rule them who would feed them and guarantee them security; they had no comprehension of his spiritual mission or purpose. Yeshua, on the other hand, refused to become a political opportunist. He had not come to earth to be a political leader, but to die on the cross for the sins of the world.

II. Yeshua walking on the water.(15-25)

A. According to Mark 6:45, Yeshua compelled his disciples to get into the boat and go to Bethsaida while he dismissed the crowds. From Bethsaida they went on to toward Capernaum. Both villages are at the north end of the Sea of Galilee. The Sea of Galilee is 600 feet below sea level. When the sun sets the air cools; and as the cooler air from the west rushes down the hillside the resultant wind churns the lake. As they got out on the lake, the sun went down and the wind picked up.

B. The west wind caught them in the open water, and a storm arose. They were rowing directly into it, and were making little progress. They had rowed about three or three and a half miles, and were in the middle of the lake.

C. As the disciples looked back, they were terrified to see a human form coming toward them across the water. Mark states that "they thought it was a ghost" (Mark 6:49), adding that "all who saw him were terrified."

D. The clause "it is I" (verse 20) is literally "I Am." When the disciples recognized him, they welcomed him onto the boat. The words "and immediately the boat reached the shore" indicates that another miracle had taken place. Two signs on the land and on
the lake reveal Yeshua as the Provider of a bread which gives life (as the next section will expound) and as the Savior who intercedes for and protects his own. He intervenes in their times of troubles and brings them to safety.

III. Yeshua’s words to the people. (26-40)

A. The remainder of this chapter contrasts the people's desire for physical bread with Yeshua's offer of the Bread of Life.

B. The crowd who had been fed were still on the eastern shore of the sea. They saw Yeshua compel his disciples get into the one boat that was there. But, since Yeshua did not get into the boat, the crowd supposed he had stayed in the area. Some boats from Tiberius landed, so the people decided to decide to seek Yeshua in Capernaum region and got into the boats. The people's question, "When did you get here?" introduces Yeshua's long discourse in Capernaum.

C. In the multiplication of the bread and fishes the people realized nothing more than the satisfaction of the physical hunger. The miracle which represented Yeshua as the satisfying bread of life never occurred to them.

D. Twice in this meeting the people called on Yeshua to produce manna (6:31,34). There are several reasons why such a request might be made.

1. First, it was widely believed that Jeremiah had hidden a jar of manna kept in the ark and that the Messiah would reveal would reveal himself by producing the hidden manna.

2. Also, in the identification of the prophet like Moses, the Messiah was though to bring manna.

3. A third reason for the request may have been related to their hope for a messianic revolt. Manna was thought to be characteristic of the kingdom of God.

E. Yeshua begins his discourse by telling the people that they were looking for him not because they saw miraculous signs, but because they ate the loaves and had their fill. He said, "Do not work for the food that spoils, but for food that endures to eternal life, which the Son of Man will give you." This parallels his words to the Samaritan woman concerning the living water that did not come from the well. Like the Samaritan woman, the people could not lift their minds above the physical necessities of life.

F. Yeshua appealed to the people to believe in him because he had the seal of God upon him. in the east, it was the seal rather than the signature the guaranteed the contents of a package or fulfillment of a contract. The rabbis taught that the seal of God is truth. This was based on a legend where a scroll was said to fall from heaven, bearing only on word, emeth, the Hebrew word for truth. Emeth is spelled with three Hebrew letters – aleph (the first letter of the alphabet), mem (the middle letter of the alphabet),
and *tau* (the final letter of the alphabet. When Yeshua spoke of being sealed by God, he was emphasizing that his message was true for the beginning, the middle, and the end of life.

G. The people then asked Yeshua, What shall we do that we may work the works of God? This question implies a sense of self-sufficiency. The people seemed sure that if they wished to do so, they could do the works of God. To the Jewish people, obtaining eternal life consisted of finding the right formula for performing works to please God.

H. Yeshua's response was a contradiction to their thinking. They could not please God by doing good works. There is only one "work of God," that is, one thing that God requires. They need to put their trust in the One that the Father has sent. Because of their sin, people cannot please God by doing good works for salvation. God demands that people recognize their inability to save themselves and receive his gift.

I. The people then demanded that Yeshua perform a miraculous sign so that they may believe him. They were attempting to evaluate him by the ministry of Moses, who had provided manna for their forefathers in the wilderness.

J. Yeshua informed the people that Moses did not give them real spiritual bread. The Greek word for "true" (*alethinos*) means "genuine" or "original." Yeshua did not mean that the manna had no food value; he meant that it was not the means of sustaining spiritual life. He claimed to be the genuine and only source of spiritual nourishment. This alludes to Deuteronomy 8:3: man does not live by bread alone, but man lives by everything that proceeds out of the mouth of the Lord.

K. Yeshua then said, "I am the bread of life." This is the first in a series of such declarations that are peculiar to this gospel. Each represents a particular relationship of Yeshua to the spiritual needs of men: their light in darkness, their entrance into security and fellowship, their guide and protector in life, their hope in death, their certainty in perplexity, and their source of vitality for productiveness.

L. Verses 37-39 are somewhat baffling. Two elements are discernable in this declaration: the divine element of the choice and will of the Father carried out in the purpose and power of the Son, and the element of beholding him believing on him, and coming to him. How can one be sure that the Father has really given him to Messiah? Will he come only to be rebuffed? It is true that God summons men to himself by his word and by his Spirit. They can come only at his invitation. The invitation, however, is not restricted to any particular time or place, nor is it exclusively for any one nation, race, or culture. No man need fear that he will come in vain, for Yeshua said that he would not refuse anyone. Man does not make his opportunity for salvation, he accepts its free offer.

M. Yeshua then repeated his claim about his heavenly origin. The reason he came down from heaven was to do the will of the Father who sent him. The Father's will is that those whom he has given the Son will not suffer a single loss and all will be raised to
life in the resurrection. This passage strongly affirms the eternal security of the believer.

IV. Yeshua's words to the Jewish leaders. (41-58)

A. Two questions agitated the Jews: (1) the origin of Yeshua and (2) the meaning of his utterance concerning eating his flesh. To them he was the son of Joseph, and they were acquainted with both his father and his mother. Why should a person of such ordinary origin as his make such stupendous claims as he did?

B. Yeshua pointed them to the drawing and teaching ministry of God. They were not in a position to judge him, for without God's help, any assessment of God's messenger will be faulty. No one can come to Yeshua without divine help. People are so ensnared in the quicksand of sin and unbelief that unless God draws them they are hopeless. However, those who are drawn to Yeshua by the Father are guaranteed that they will raised on the last day and have eternal life.

C. In support of this doctrine of salvation by grace, Yeshua cited the Tenach The quotation "they will all be taught of God is from the prophets, probably Isaiah 54:13, though Jeremiah 31:34 has the same thought. This "teaching of God" refers to his inner work that disposes people to accept the truth about Yeshua and respond to him. Everyone who listens to and learns from God will come to and believe in Yeshua.

D. Yeshua's statement in verse 46 ("Not that any man has seen the Father, except the One who is from God; He has seen the Father.") is the foundation for the assertion in John 1:18 (No man has seen God at any time; the only begotten God, who is in the bosom of the Father, He has explained Him.). Knowing God comes only through Yeshua, the Logos of God. As one is confronted by him and hears his words and sees his deeds, the Father works within him.

E. Verse 47 begins with the double amen that prefaces Yeshua's solemn assertions in this gospel. "He who believes in a Greek construction that meaning that a believer is characterized by his continuing trust. He has everlasting life, which is a present and continuing possession.

F. Again Yeshua says, "I am the bread of life." Before (verse 35), he linked this statement with the supplying of man's basic needs; hunger and thirst would be permanently alleviated. When the Jews ate the heavenly bread in the wilderness, their physical needs were met. This time Yeshua links the statement to life itself. When the Jews ate the heavenly bread ("manna") in the wilderness, their physical needs were met. However, they still died. But Yeshua said that he "is the bread that comes down from heaven, which a man can eat and not die (verse 50).

G. "Eating" the living bread is a figure of speech meaning to believe in Yeshua, like the figures of coming to him (verse 35), listening to him (verse 45), and seeing him (verse 40). Yeshua's revelation about the bread was then advanced in that not only is the Father giving the Bread (Yeshua), but also Yeshua is giving himself: and the
bread also which I shall give for the life of the world is My flesh." Salvation is by the sacrificial death of the Lamb of God. By his death, life came to the world.

H. Yeshua's teaching was not understood. To them, his statement about eating his flesh and drinking his blood bordered on gross sin. The law of Moses expressly forbade any drinking of blood on penalty of being cut off from the people (Lev. 17:10-14). The puzzle is unlocked by understanding that Yeshua was speaking of his making atonement by his death and giving life who personally appropriate him Faith in Messiah's death brings eternal life and (later) bodily resurrection.

I. Just as good food and drink sustain physical life, so Yeshua, the real (reliable) spiritual food and drink sustain his followers spiritually. His flesh and blood give eternal life to those who receive him.

J. One who partakes if Messiah enjoys a mutual abiding relationship with Messiah. He abides (menei) in Messiah and Messiah abides in him. Meno is one of the most important theological terms in john's gospel. The Father "abides" in the Son (14:10), the Spirit "abides" on Yeshua (1:32), and believers "abide in Yeshua and he in them (6:56; 15:4). A believer enjoys intimacy and with and security in Yeshua. Just as he has his life from the father, so believers have life because of Yeshua.

V. Yeshua's words to the disciples.(59-65)

A. In this context, "disciples" refers to total group of adherents who had attached themselves to Yeshua, however loosely, not solely to the twelve. As the people began to understand his teaching, they found it to be totally unacceptable. Besides the hostile Jewish leaders, many of the Galilean disciples turned away from him. The popular enthusiasm for Yeshua as a political Messiah was then over. They saw that he was not going to deliver them from Rome. He might be a great healer, but his words were a hard (harsh) teaching. Who could accept it, that is, who could obey it?

B. Yeshua's inward knowledge of the disciples enabled him to detect their attitude. The language reemphasizes the principle stated in John 2:25: "He knew what was in man." His questions reveal surprise that they were mystified. If they could not understand the meaning of eating his flesh and drinking his blood, how would they be able to interpret his resurrection (implied) and ascension? If they were bewildered by his language, how much more difficult would they find the final event that would lead to his return to God?

C. In verse 63, Yeshua was undoubtedly referring to the Holy Spirit. The spirit imparts life to the believer; it is not imparted by physical eating.

D. Yeshua had taught that divine enablement was necessary for people to come to faith (verse 44). The apostasy here (verse 66) should not be surprising. Believers who remain with Yeshua evidence the work of the Father in their lives. The unbelieving crowds are evidence that "the flesh counts for nothing."
E. "From this time" (verse 66) could also be translated as a result of this." His rejecting their desire to make him a political king, his demand for personal faith, his teaching on atonement, his stress on total human inability and on salvation as a work of God – all these proved to be bad for many people. They gave up being his disciples (disciples here refers to his followers in general, not to the twelve).

VI. Peter's confession of faith. (66-71)
A. Yeshua's question in verse 67 was framed to encourage their weak faith. The twelve were affected by the apostasy of the many, and Yeshua used that occasion to refine their faith. They did not fully understand his words and would not until after the resurrection.

B. Peter, as spokesman, gave his confession of faith. His reply showed: (1) the exclusiveness of faith, for only Yeshua had the words of eternal life (2) the fixity of faith, for the word "believe" is in the perfect tense which indicated an existing state resulting from and continuing a completed act and (3) the finality of faith, because they finally realized in experience that he was the holy one of God.

C. This affirmation of Peter marked a new advance in the faith of the disciples as a group. As the spokesman for the twelve, Peter committed them to a definite stand on the person of Yeshua. The phrase, "the Holy One of God is used nowhere else in John, and is applied to Yeshua only once in the synoptics (Mark 1:24; Luke 4:34), and then by a demoniac. The apostle applied to Yeshua in love the title that the demons applied to him in fear.

D. Peter's confession was a courageous act, for it committed him and the disciples to One whose popularity was waning and whose words they only understood with difficulty. It revealed the devoted heart of Peter as nothing else in the gospel did.

E. Yeshua then asked, "Did I myself not choose you, the twelve, and yet one of you is a devil?" In light of 13:2,27, Satan's working in Judas was tantamount to Judas being the devil. In 6:70, the Greek does not have the indefinite article "a," so it could be translated "one of you is Satan (devil). Yeshua's knowledge of Judas (who was called Judas Iscariot because his father was Simon Iscariot) was another example of his omniscience. Later in the upper room, Yeshua again said one of the twelve would betray him (13:21). John called Judas "the traitor" (18:5). The disciples could later reflect on this prophecy of his and be strengthened in their faith. Judas was a tragic figure, influenced by Satan; yet he was responsible for his own evil choices.
Chapter seven
I. Messiah and his brothers. (1-9)

A. The Feast of Tabernacles was celebrated in the autumn "on the fifteenth day of the seventh month" (Lev. 23:34), which would compare roughly to the second week of October on our calendar. It was one of the three great Jewish feasts. Josephus called it their holiest and greatest feast. This feast, also called the feast of ingathering, was a time for thanksgiving for the harvest. It was a happy time; devout Jews lived outdoors in booths made of tree branches for seven days as a reminder of God's provision in the desert during their forefather's wanderings.

B. Yeshua's brothers, sons of Joseph and Mary after Yeshua's birth, argued that the messianic question should be argued in Jerusalem and not Galilee, as Jerusalem was the religious capital. If he would display his powers in Judea, he might be able to recapture the post crowds.

C. It did not seem rational to Yeshua's brothers for him not to show off his glory. If he really was who he claimed to be, he should publicly display it. They urged him to display himself in a powerful and glorious way. But God's way was a public display on a cross of humiliation. John noted that even his brothers did not believe him. Apparently, proximity to Yeshua either in a family or as a disciple, does not guarantee faith.

D. Yeshua responded that his time differed from theirs. They could come and go without any significance, but he always pleases the Father, so his movements were those the Father desired. It was not yet time for the public manifestation (the cross). Several times, John noted that Yeshua's time had not yet come (2:4; 7:6,8,30; 8:20). Then in his intercessory prayer just before the cross, Yeshua began, "Father, the time has come" (17:1).

E. The world was not dangerous to the brothers because they were part of it. But the world hated Yeshua because he is not of it. He had come as a light and pointed out its sin and rebellion against the Father.

F. In verse 8, most Greek editions of the Brit Hadashah omit the word "yet" because it is difficult reading, but it is more likely in the original, and is included in some of the older papyri. If Yeshua said "I am not going up to the feast," he was lying since he did go to the feast. He simply meant that he was not going to the feast right then, as they suggested.

II. The return to Jerusalem. (10-38)

A. Yeshua at the feast.

1. Yeshua stayed in seclusion for the first half of the feast. Then, halfway through the feast, he began teaching in the temple courts.
B. Even Yeshua's critics admitted his acumen and learning. They could not comprehend how he could have acquired such knowledge without engaging in formal rabbinical study. Yeshua insisted that his teaching did not originate with himself, but that the message and the power came from God.

C. The religious authorities figured either a person studied in a traditional school or else he was self taught. Yeshua pointed out a third alternative. His teaching was from God, who had commissioned him. Yeshua was god taught and in order to know Yeshua properly one must be God taught. In order to evaluate Yeshua's claim, one must desire to do God's will. Since Yeshua is God's will for man people must believe in him. Faith is the prerequisite for understanding.

D. If Yeshua were only self taught (speaking on his own) then his ministry would be self-exalting. But he did not seek honor for himself. The true goal of man should be to glorify (honor) God. Yeshua is what man ought to be. His purpose is to represent his Father correctly. He is a man of truth.

E. Yeshua accepted the fact that Moses transmitted the law to Israel and acknowledged the authority of that law. He accused his opponents, who claimed to be champions of the law, with failing to keep it. His charge that they were plotting to kill him was substantiated at the end of the feast (7:44-45). His charge should be interpreted in light of his own teaching on the sixth commandment (Matt. 5:21,22) in which he declared that the act of murder results from contempt and hatred of another person.

F. Instead of repenting because his light had rebuked their darkness (3:19-20), they insulted him, saying he was demon possessed. Yeshua had told his half brothers the world hated him (7:7), because "everyone who does evil hates the light" (3:20). To call Yeshua, who is sent from God, demon possessed is to call light darkness. They denied his accusation that they were trying to kill him. but earlier they were in fact trying to do that very thing (5:18).

G. Circumcision was initiated by Abraham (Gen 17:9-14) and explicitly commanded in the law of Moses. Because it had to be observed on the eighth day after birth, it was allowable on the Sabbath. Therefore, Yeshua argued if care for one part of the body was permitted, then certainly the healing of a whole body (that of a paralytic) should be allowed on the Sabbath

H. The problem was that they understood the Scriptures only superficially. They missed the intent of many passages. Their superficial understanding was caused by their hostility against God's representative. Yeshua called for them to make a right judgment. This was actually a call for them to repent.

I. The people were confused about the conflict between Yeshua and the local authorities. They wondered why he wasn't censored if he was such a threat to the nation. The reason the authorities did not promptly have him arrested was that they were uncertain about the sentiments of the people. If they acted hastily, they feared an uprising among the people would bring disciplinary action from the Romans.
J. The people were uncertain about Yeshua's real identity. They knew the authorities sought to kill him, but their reluctance to act led the people to conclude that perhaps there was some validity to Yeshua's claim. What further confused them was that they believed the Messiah would rise up out of total obscurity, that no one would know where he was from. But this reflected an ignorance of the prophetic Scriptures. The priests were familiar with the prophecy that he would be born in Bethlehem (Matt.2:5). It may be that popular legend asserted that Messiah would suddenly appear out of obscurity.

K. Yeshua cried out, "You both know me and know where I am from; and I have not come of myself, but He who sent Me is true, whom you do not know. "I know Him; because I am from Him, and He sent me" (7:28-29). The statement can be translated, "So you know me and where I am from, do you?" The people must have been aware of his boyhood in Nazareth and no doubt considered him to be the son of Joseph and Mary (6:42).

L. Yeshua's enemies attempted to seize him, but they failed because the time of his suffering had not yet come. Not only did the "hour" restrain Yeshua from sudden independent action (2:4), but it assured him of divine protection until God's time for Yeshua's suffering had come.

M. The response of many was belief. They were convinced that Messiah would perform the kind of signs Yeshua had performed. Here John focuses on the strategy of the gospel. He records these signs so that readers will come to believe and, believing, receive eternal life.

N. When the Pharisees began to receive reports of some of the people following Yeshua as Messiah, they sent out the temple police to arrest him. Apparently they were commissioned not only to arrest him, but also to gather evidence that could be used against him at his trial. They did not report back to the Sanhedrin until four days later.

O. "You will look for me" (verse 34) is a prophecy that the Jewish nation will long for he Messiah. She is doing that now, not knowing that Yeshua is he Messiah. He went bodily to heaven where unbelievers cannot come. So people today do not have the unique opportunity people had when Yeshua was speaking to them face to face.

P. Once more the words of Yeshua were not understood by the Jews. Where could he possibly go that they could not find him? Because they were of the earth, they could think only earthly thoughts. During some of that period, the Jewish people had migrated throughout the Roman Empire and beyond, as far east as Babylonia. They were "dispersed among the Greeks.

Q. "Greeks" means not just people of Greece or Greek speaking people but generally non-Jews or heathen. The question then was, Will Yeshua go teach the heathen? Without the Jews realizing it, this question was prophetic of the spread of the gospel after Yeshua's ascension.
R. The Feast of Tabernacles was celebrated with certain festival rituals. One was a solemn procession each day from the temple to the Gihon spring. A priest filled a gold pitcher with water while the choir sang Isaiah 12:3 (Therefore you will joyously draw water from the springs of salvation). Then they returned to the altar and poured out the water. This ritual reminded them of the water from the rock during the wilderness wanderings. It also spoke prophetically of the coming days of Messiah.

S. The feast's seventh and last day was its greatest. Yeshua stood, in contrast with the rabbis usual position of sitting while teaching. His offer, "come to me and drink" was an offer of salvation.

T. Streams of living water will flow from within the one who believes in Yeshua. He will a continual source of satisfaction, which will provide life continually. These streams of living water will also flow to others, who will respond by drinking (believing). John explained that the "living water" (verse 38) was the coming gift of the Holy Spirit. The spirit within a believer satisfies his need for God, and provides him with regeneration, guidance, and empowerment.

U. Yeshua was referring to the special immersing, sealing, and indwelling work of the Spirit in the church age, which would start on the day of Pentecost. Yeshua said he would "send the Spirit" to his followers. The Spirit had not yet been given to indwell believers permanently. That happened after Yeshua was glorified, that is, after his death, resurrection, and ascension.

III. The response of the people.
Yeshua inevitably separated every crowd of people into two groups – believers and unbelievers. In the concluding verses of this chapter, John shows how three groups present on that day were divided in their opinions about Yeshua.

A. Divided multitude (7:40-43).
1. People began to look at Yeshua with new interest after he disrupted the great procession into the temple. Some were prepared to identify him as the prophet. Others were prepared to recognize him as the Messiah. But some who thought he might be the Messiah stumbled at a problem. The Scripture taught the Messiah would come from Bethlehem (Micah 5:2), but Yeshua was identified as a Galilean. One wonders what the result might have been if they had investigated further to learn the true birthplace of Yeshua. They did not, and as a result, the crowd was divided.

2. The term schisma (7:43), here translated "a division," comes from a verb that means "to rend." In other places, the word is translated with the idea of being torn apart (Matt. 9:16). Here it emphasizes a clear split in the crowd. When it comes to making a decision about Yeshua, he is either accepted or rejected. There is no middle ground.
B. Divided officers (7:44-46).
1. What was true of the crowd was also true of the officers who were sent to collect evidence and arrest Yeshua. After four days on the job, some would have arrested Yeshua (7:44), but others were deeply impressed by his teaching. As a result, the Sanhedrin's plan to arrest and destroy Yeshua was again frustrated.

2. "Never has a man spoken the way this man speaks" could be translated stronger; for instead of a negative pronoun the text literally reads, "Never id any man speak in this fashion. In the Greek the word "man" occurs in the emphatic position at the end of the sentence and implies by contrast that he must be more than an ordinary human being.

C. Divided Sanhedrin (7:47-53).
1. Most were incensed with the failure of the officers to arrest Yeshua, but at least one of the seventy leaders were prepared to question their actions. Nicodemus ("he who came to him before being one of them, 7:50) speaks somewhat on behalf of Yeshua. He reminds his colleagues, "Our Law does not judge a man, unless it first hears from him and knows what he is doing, does it?" (verse 51)

2. The response of the Pharisees (7:52) may be interpreted two ways. First, they may be urging Nicodemus to search the Scripture and see that no prophet has ever appeared in Galilee. But, in fact the Jews held that six prophets – Jonah, Hosea, Nahum, Elijah, Elisha, and Amos came from the same part of Galilee where Nazareth is located.

3. A second way of interpreting this expression is to assume the verb "search" does not refer to the Scriptures but to the place. The statement might then be paraphrased, "From your knowledge of Galilee, is it the kind of place to produce a prophet?"
Chapter 8
Verses 7:53-8:11 The woman taken in adultery.

I. Many textual scholars agree that these verses were not part of the original manuscript of the Gospel of John. It is not included in the earliest and best manuscripts and versions. Furthermore, its text contains a disproportionately large number of variants, which is generally a sure sign it has received less than average care in transmission. It is not quoted by the early fathers, whether Latin or Greek.

To say that the passage is not an integral part of John does not dismiss it, however. It is still necessary to account for its presence. Even those who exclude it from the body of John on textual grounds admit that its tenor is totally in keeping with the character and ministry of Yeshua, and that it constitutes a genuine account of an episode of his career. Because of its ancient character and undoubtedly historical truthfulness, it is included in this analyses.

II. A trap is set. (1-6a)

A. The presentation to Yeshua of the woman caught in adultery was actually a trap set by his opponents. If he condemned her and called for her execution, he would never again be known as a friend of the sinners. Also, he would be opposing Rome, which did not allow Jews to practice capital punishment. If Yeshua did not condemn her, he would be opposing the Law of Moses. Yeshua's opponents had designed a dilemma for Yeshua.

B. The accusers arrive with the woman who they say was caught in the very act of adultery. Her crime is identified with the word moicheuomene (adultery), which always referred to sexual infidelity involving married people, implying that she was married.

III. Yeshua's response. (6b-11)

A. When Yeshua's opponents informed him that the woman had been caught in adultery, and asked him what should be done, Yeshua stooped down on the ground, and wrote with his finger. Exactly what he wrote we do not know. However, it is notable that the commandment forbidding adultery was written by the finger of God (Exodus 31:18). Perhaps Yeshua was symbolically telling his opponents that it was he who wrote the law, and he fully understood its meaning and application.

B. Yeshua responded to the persistent questioning of the scribes and Pharisees by announcing his sentence. "He who is without sin among you, let him be the first to throw a stone at her." The word anamartetos ("without sin") means "one who has not sinned" or "one who cannot sin." A.T. Robinson calls this a verbal adjective that suggests, "He who has not committed the same sin." When the scribes and Pharisees left Yeshua's presence, beginning with the older Jewish leaders, they implied they were guilty of the same sin.

C. The accusers left the woman "in the midst." The Jewish leaders left but not the crowd who witnessed the confrontation. Yeshua asked, "Did no one condemn you?" (8:10) John uses a very appropriate verb here that he rarely uses in the gospel, katekrinen, "to
give judgment against or down on." Stoning as practiced by Jews involved taking large rocks, raising them over one's head, and thrusting them down upon the victim. At the beginning of this episode, the woman's accusers were inviting Yeshua to support the Law of Moses in casting stones down upon the woman. Now, in the presence of the Light of the World, they were unable to ever speak against her.

D. Yeshua asked the woman, "Woman, where are they? Did no one condemn you?" She said, "No man, Lord." Yeshua said to her, "Neither do I condemn you. Go and sin no more." Yeshua was following the Law of Moses perfectly. Without accusers, no charges could be brought forth.

E. Meeting a man who was interested in saving rather than exploiting and in forgiving rather than condemning must have been a new experience for her. Forgiveness involves a clean break from sin. That Yeshua refrained from condemning her was her guarantee that he loved her and would support her in her new life.

IV. Yeshua the light of the world.(12-30)

A. A major feature of the Feast of Tabernacles was the lighting of giant lamps in the woman's court in the temple. The light illuminated the temple area and the people gathered to sing praises. The light reminded the Jewish people of how God was with them in their wanderings in the wilderness in a pillar of cloud which turned to fire at night.

B. It was fitting that during the Feast of Tabernacles, when the large lamps were burning, Yeshua said, "I the light of the world.

C. The Pharisees challenged Yeshua's claim on a legal basis because no man on trial in a Jewish court was allowed to testify on his own behalf Yeshua himself had stated this principle in 5:31. ("If I bear witness of myself, my witness is not true.") "Even if I bear witness of myself, my witness is true" (8:14) meant that he had shifted his argument from the basis of abstract legality his demonstrated personal competence. (13-14)

1. He, as the Son of the Father, possessed perfect self-confidence, and was better able to bear witness to himself than anyone else. Furthermore, light needs no witness; it demonstrates its own reality by its own radiance.

2. In the context of Yeshua's claim to be light, the rules of evidence are irrelevant. One may as well argue that the sun is not shining if it is the only one declaring itself to be the sun.

3. Yeshua did, however, offer two witnesses: himself and the Father who sent him.
D. Yeshua further argued that the Pharisees were not qualified to judge the validity of his witness because they used the wrong criterion: "You judge by human standards." To form a correct estimate of him, they must have the proper standard, and Messiah is not measurable by human standards. The ordinary categories for measuring personality would not apply to Yeshua.

1. Yeshua appealed to the law that required two witnesses for an acceptable proposition (Duet. 17:6). He would be qualified as one of the witnesses and his Father as the other. Yeshua emphasized that the Father had sent him. (17-18)

2. No human witness can authenticate a divine relationship. Yeshua therefore appeals to the Father and himself; there is no other to whom he can appeal.

E. Whether the Pharisees question (verse 19) is a bewildered inquiry or an intentional insult is hard to determine. Yeshua, of course, was referring to God, and the Pharisees were unwilling to admit that he had so intimate relationship with God. Yeshua asserted (verse 19) that knowledge of the Father depended on knowing him. As the one whom the Father had sent (verse 18), Yeshua claimed to be an adequate and authoritative representative of God.

F. Yeshua told his listeners he would go where they could not go and they would die in their sins (verses 21; 24). The first time Yeshua made this statement he used the singular hamartia ("sin," 8:21), whereas the second and third times he used the plural hamartiais ("sins," 8:24). He was emphasizing both sin in its essence, which is the sin principle, and sin in its many expressions. Because the Jews would not repent and believe him, they would die both in their sin and in their sins. The essential idea for sin is that of missing the mark.

G. When Yeshua claimed that he would go where they could not go they mocked him (verse 22). It was widely held in Judaism that anyone who took his own life would go to Gehenna. In arrogance, no Pharisee could ever consider the idea that he might go to Gehenna. Their conclusion, therefore, was that Yeshua would have to kill himself to go to the one place no Pharisee would or could go.

H. Verses 21-24 mark the dual destiny of Yeshua and his opponents. He would return to the Father, and they would die in their sins. He had come from the presence of God, and only by faith could they go to the presence of God. An insurmountable barrier separated them – unbelief (verse 23). The attitude of unbelief is not simply unwillingness to accept a statement of fact. It is resistance to the revelation of God in Messiah. Not only did they deny his claims, they completely rejected his person.

I. The question "Who are you?" shows the Pharisees' frustration with Yeshua's extravagant claims. The crowd had ventured many guesses about his identity ("the Prophet", 7:40; "the Messiah", 7:41, and others). Yeshua avoided making a direct claim to deity, but he relied on his works and character to speak for themselves. They witness to the fact that he had come from another world, that he was different from humanity in general, and that he had a unique mission to fulfill.
J. Yeshua's revelation as "I Am," and his comments about their sin (verse 24) confused and angered the Jews. Yeshua could have said much more and even condemned his hearers, but his purpose in coming was to give them and the world the message from the One who sent him. This message is certainly true because the Sender is reliable. The people did not understand that the "sender" to whom Yeshua was referring was the Father. Since God was unknown to them, so also was Yeshua.

K. Yeshua said, "When you lift up the Son of Man, then you will know that I am He, and I do nothing on my own initiative, but I speak these things as the Father taught me." (verse 28). Two words in this statement deserve special emphasis.

1. "Lift up" (hypoos) is used in John 3:14 to refer to the cross, which Yeshua compares to the staff on which the bronze serpent was elevated in the wilderness (Num. 21:9). Usually the verb means "to set in a place of prominence," "to exalt." It may carry an additional meaning: that Yeshua would be glorified by the cross. Such a concept goes well with his own statement in 12:23: "The hour has come for the Son of Man to be glorified," and its equal in 12:32: "But I, when I am lifted up from the earth, will draw all men to myself."

2. The second word is "I am" in "then you will know that I am." "I am" occurs three times in this discourse in verses 24,28,58. This may be the translation of "I AM," the title of God. This title was revealed to Moses at the time of his commission to lead the people of Israel out of Egypt (Exodus 3:14). The term asserts self-existence, eternal being. Along with this claim to divine nature, Yeshua reaffirmed his subordination to the Father as the bearer of his message. Both his nature and his message come from God.

L. The result of this discourse is that "many came to believe in him" (8:30). It is questionable whether this was saving faith or "natural faith." (These disciples, like those in John 6:66 apparently had some kind of faith in Messiah but later chose to stop following him.) The conflict in the remaining verses of the chapter argue that their faith was not genuine.

M. It is more likely that those who believed in him in verse 30 were different from those in verse 31. John identifies those in verse 30 with the expression episteusan eis ("believe in"), which is used to identify those who become children of God (1:12). In the next verse, John identifies another group with the expression pepisteukotas autoi ("had believed him"), meaning those who accepted his messianic claims but probably added their own political interpretation to his words. This second group was guilty of only natural faith, whereas the first group seems to have experienced saving faith.

V. Discourse to professed believers. (31-59)

A. Up to this point, the message of Messiah was broad, having a public appeal. Now his comments became directed at a specific group who had been following him. Yeshua's message to this group was to emphasize a greater liberation from the bondage of moral slavery. His offer was simple and direct. If they would continue
in his word, they would be his disciples. One of the benefits of such a commitment was genuine liberty. While the offer of Messiah was liberty, to refuse his offer resulted in bondage.

B. Yeshua began this more private discourse on liberty from moral slavery by emphasizing the nature of true discipleship. Messiah taught that discipleship begins with faith, involves constantly remaining in the Word of Messiah, issues in a knowledge of the truth, and results in genuine freedom. The Jews misunderstood this and claimed they had "never been enslaved to anyone" (8:33). (Yet at the same time the Jews were under Roman authority.)

C. Yeshua, however, was not speaking of political bondage, but rather of the bondage of sin. John used the word doulos, meaning "slave," to describe the one who practices sin. He further reminded them of the insecurity of a slave in contrast with the security of a son. A slave could be expelled from the house at any time, whereas a son was always free to come and go as he pleased.

D. The contrast between the attitude of Abraham and that of his descendents was proof that they were falsely claiming him as their spiritual ancestor. They were murderous in intent and impervious to revelation. Yeshua had brought a message from the Father, and, unlike Abraham, they would not receive it. (37)

E. Yeshua spoke what he had seen in the Father's presence (verse 28). Thus his words are God's truth. But the people had no affinity for his words because they listened to their father (Satan; v.44) and followed him.

F. To counter the thrust of Yeshua's argument, the Jews claimed Abraham as their spiritual father. Yeshua responded by stating that spiritual descendents of Abraham do what Abraham did: they believe and obey God. But they were rejecting the heavenly messenger and seeking to kill the One who told them God's Word. Abraham did not do that; he was obedient to God's commands.

G. The Jew's insistence that they were children of Abraham implied that they regarded relationship with God as secure because of their lineal descent from the man with whom God had confirmed his covenant. The Jew's insistence that they were true descendents of Abraham brought Yeshua's flat denial of their spiritual claims, and he attributed their attitude to another source.

H. Their protest, "We are not illegitimate children," may carry the implication of a sneer: "We are not illegitimate children, but you are (referring to the mystery behind Yeshua's origin).

I. Yeshua responded with another evidence of the Jew's hypocrisy. If they truly loved God, they would evidence that love by showing love to his Son. Love for God is a family affair; it involves loving all whom the Father has sent. This love should be especially manifested toward the Father's most beloved representative, his Son. (42)
J. Yeshua's premise was that the Jews were children of Satan. This satanic fatherhood should not be limited only to Jews but be applied to all people. Outwardly they were religious, but inwardly they were followers of Satan. Their ultimate role in the crucifixion of Messiah only demonstrated they were of their father, the devil. The devil is a liar and the father of lies, and they were influenced by him. (44-45)

K. Satan is a liar and the Father of lies. He murdered Adam (and the entire human race with a lie ("And the serpent said to the woman, "You surely shall not die!" Genesis 3:4) and continues to deceive people into thinking that the passing pleasures of sin go unpunished.

L. Yeshua's challenge (verse 46) "Can any of you prove me guilty of sin?" would have been impossible for anyone else to utter. No human being could risk making that challenge without many flaws in his character being made known. The verb "prove" (elenchei) implies more than an accusation. It is a conviction based on evidence.

M. Belonging to God is the basis for hearing him. To hear God is not a matter of being able to discern audible sounds but of obeying the heavenly commands. Yeshua's hearers absolute rejection of the heavenly Word was a clear reflection that they were not of God. (47)

N. The Jews responded to Yeshua by calling him a Samaritan and claiming he was demon possessed (verse 48). The animosity between the Jews and the Samaritans was so strong that to call someone a Samaritan was the worst of insults. There is also a linguistic connection between the Aramaic words Shomeroni meaning Samaritan, and Sho meron, being a title of the devil.

O. Yeshua solemnly declared,"Truly, truly, I say to you, if anyone keeps My word he shall never see death." (verse 51).

P. His opponents thought that he meant physical death. To taste death means to experience death (Heb. 2:9). So they concluded that since Abraham and the prophets had died, he must be insane or demon possessed. In Greek, the first question (verse 53) expected a negative answer: "You are not greater than our father Abraham, are you?"

Q. Yeshua responded "Your father Abraham rejoiced to see My day, and he saw it and was glad" (verse 56). He did not, however, explain when Abraham saw his day. The Jews had four interpretations of times in the life of Abraham that could have accounted for this claim.

1. Abraham knew that Messiah would come from him, and so rejoiced and saw him by faith. (Gen. 12:3).

2. Abraham's vision in Gen. 15:8-21 included a prophetic view of the history of Israel and the Messiah.
3. Abraham’s laugh at the prophecy of Isaac’s birth was not a laugh of unbelief but rather a laugh of joy because he knew the Messiah would eventually come through the line of Isaac (Gen. 17:17).

4. The phrase "old, advanced in age (Gen. 24:1), which is literally "gone into days" is believed by some rabbis to indicate that that Abraham had a prophetic odyssey into the future into the future of the history of the nation. At that time he saw the coming Messiah, Yeshua.

5. Perhaps the correct interpretation was the theophany appearance of God to Abraham (Gen. 18), during which judgment against Sodom and Gomorrah was revealed to him. At that time Abraham interceded for the souls to be judged. Since Messiah has all judgment (John 5:30), and this was a physical appearance of God (he ate), then it must have been Messiah he saw.

R. Yeshua then affirmed his superiority over the prophets and Abraham. Abraham came into being, but when he was born, Yeshua was already existing. I AM is a title of deity (Ex. 3:14; Isaiah 41:4; 43:1-11). The Jews response showed they understood it that way. Yeshua, because of his equality with God (5:18; 20:28; Phil. 2:6; Col. 2:9) existed from all eternity (John 1:1).

S. The crowd unmistakably understood Yeshua’s words as a blasphemous claim and immediately prepared to stone him. He did not protest their action as a mistake in judgment; he simply withdrew. How he managed to escape their wrath is not explained. He had done so on previous occasion, for "his time had not yet come (John 7:30; Luke 4:30).
Chapter Nine
I. Healing the man born blind

A. Isaiah predicted that in messianic times various signs would occur. The Messiah would "open the eyes that are blind" (Isaiah 42:7). Yeshua often healed the blind (Matt. 9:27-31; 12:22-23; 15:30; 20:29-34; 21:14). This miracle in John 9 is notable because Yeshua had just proclaimed himself as "the light of the world." As a public demonstration of his claim, he gave sight to a man born blind.

B. Although Yeshua healed many blind people during his public ministry this miracle is unique in that this person was the only individual afflicted from birth. This miracle is an illustration of the miracle of salvation. When people become believers, they do not recover what they formerly lost but rather receive a completely new ability to see and understand the things of God (1 Cor. 2:14-15). For the first time in his life this man was going to see. And one of the first images he would see would be the Son of God.

C. The healing of the blind man is an illustration of the progress of the conflict between Yeshua and his opponents, and is an outstanding example of the development of belief and unbelief. The belief is exemplified in the man; the unbelief, in the reaction of the Pharisees who examined him and finally excommunicated him.

D. The disciples faced a theological problem. Their question, "Rabbi, who sinned, this man or his parents, that he should be born blind" was based on a principle stated in the law: "[God] keeps lovingkindness for thousands, who forgives iniquity, transgression and sin; yet He will by no means leave the guilty unpunished, visiting the iniquity of fathers on the children and on the grandchildren to the third and fourth generations" (Exodus 34:7). They construed this to mean that if a person suffered from any ailment, it must have been because either his parents or grandparents had sinned (Exodus 20:5). To this they added the thought that perhaps he might have sinned before birth, whether as an embryo or in a preexistent state. Such a concept appears in the rabbinical writings.

E. Yeshua rejected either alternative suggested by the disciples. In this case a man was born blind "in order that the works of God might be displayed in him (9:3). While it is true that personal sin can result in physical affliction (see 5:14) and the sin of the parents may be visited upon the children even to the third and fourth generation, it is also sometimes in God's plan to bring physical infirmities or suffering into the life of an individual to demonstrate the works of God. Many great messianic leaders of the past were physically disabled, but their disabilities became the channels through which the works of God were manifested in a special way.

F. In verses 4-5, day means the time allotted for Yeshua to do God's will. We includes the disciples and by extension all believers. Night is the limit set to do God's works. In Yeshua's case it was his impending death. As the light of the world Yeshua gives people salvation (8:12). After his death, His disciples would be his lights (Matt.5:14).

G. Yeshua made clay from dust and spittle and placed on the man's eyes. The use of clay
parallels the creative act of God in Gen. 2:7). Since the blindness was congenital, the healing would be creative rather than remedial.

H. Yeshua's making of clay broke the rabbinic regulations against kneading clay on the Sabbath. However, the motive for the cure was compassion. Yeshua had little to gain by performing the miracle, since he needed to offer no further proofs to the multitudes of what he could do. Yeshua must have realized that healing this man on the Sabbath would cause an even more violent protest from the rulers than had the healing of the man at the pool earlier in his ministry. Nevertheless he did it, because of his concern for the individual.

I. Since this miracle was so unusual, the people brought the man to the Pharisees, who were highly respected in religious matters. To the Pharisees, healing (unless life was in danger) and making or kneading clay violated the Sabbath law.

J. When the Pharisees questioned the man, he briefly told them what happened (verse 11). The Pharisees believed that since Yeshua had violated the Sabbath law, he was not from God. However, others concluded that the signs were so impressive that a sinner could not do them. The Pharisees were divided. Perhaps Nicodemus was one of the Pharisees who was favorable toward Yeshua. The question, "How can a man who is a sinner perform such signs?" (v. 16) sounds much like Nicodemus' opening words to Yeshua: "No one can do these signs that You do unless God is with him" (John 3:2).

K. When asked for his opinion about Yeshua, the man who had been blind said, "he is a prophet."

L. Unconvinced of the genuineness of the cure, interrogated his parents. If he was not really born blind, the miracle could be disputed. His parents, fearing excommunication from the synagogue, evaded the issue by stating that their son was an adult capable of answering for himself.

M. To the Jews there was only one solution. The Law forbade working on the Sabbath. Yeshua had healed on the Sabbath; therefore, Yeshua was a sinner. The Pharisees tried to get the man who had been born to admit Yeshua was a sinner ("Give glory to God" verse 24).

N. The man's witness was clear, and he refused to deny what he knew for certain: I was blind, but now I see. They asked him to go over his story again, hoping to find a contradiction in his report.

O. The ex-blind man became impatient. He had already told them how he was healed (v. 15), but they did not listen to him. That is, they rejected it. He sarcastically asked if their request for him to repeat his report indicated they had a change of heart, and were inquiring because they were interested in becoming Yeshua's disciples.

P. The idea of this illiterate beggar sarcastically suggesting they were interested in
Yeshua was more than their pride could take. They insulted him and then claimed that whereas they were disciples of Moses, they did not even know where this Yeshua had come from.

Q. The blind man replied, "Well, here is an amazing thing, that you do not know where He is from, and yet He opened my eyes. We know that God does not hear sinners; but if anyone is God-fearing, and does His will, He hears him. Since the beginning of time it has never been heard that anyone opened the eyes of a person born blind. If this man were not from God, He could do nothing" (verses 30-33).

R. Because the Pharisees had no argument to withstand this reasoning, they resorted to excommunication. Among the Jews, two types of discipline were used: the temporary exclusion, which cut off a man from fellowship until his penitence warranted restoration; and the permanent ban, which pronounced a curse on him and separated him forever from the congregation. Probably the former is meant here since the latter would have required a formal vote of the Sanhedrin.

S. When Yeshua of the unfortunate result of the controversy with the Pharisees, he was moved with compassion. "Found" (verse 35) implies that Yeshua looked for the man so that he might minister to him and confirm his faith. "Do you believe in the Son of Man" is a call to commitment. Since the healing occurred after Yeshua's first interview, he would not have recognized Yeshua by sight.

T. When Yeshua identified himself to the man, he worshipped him (9:38). While the title Lord was used in the Brit Hadashah many times as an expression of respect, here it is clearly a title of reverence. John uses this verb exclusively to refer to worship of God.

U. Yeshua's remark, "For judgment I came into this world, that those who do not see may see; and that those who see may become blind" (verse 39) makes him the pivot on which human destiny turns. The Pharisees, assuming that they could see without his intervention, asked in resentment, "Are we blind to?" Yeshua's response indicated that if they had acknowledged their blindness, they could be freed from sin; but if they asserted they could see while really blind, there would be no remedy for them.
Comparing people to a shepherd and his sheep was common in the Middle East. Kings and priests called themselves shepherds and their subjects sheep. The Bible makes frequent use of this analogy. Many of the great men of the Tenach were shepherds (e.g., Abraham, Isaac, Jacob, Moses, David). As national leaders, Moses and David were both "shepherds" over Israel. Some of the most famous passages in the Bible employ this motif (Psalm 23, Isaiah 53:6; Luke 15:1-7).

Yeshua developed this analogy in several ways. The connection with the preceding chapter is seen in Yeshua's contrast of the Pharisees with the man born blind. The Pharisees – spiritually blind while claiming insight (John 9:41) were false shepherds. As the True Shepherd, Yeshua came to seek and to heal. His sheep hear and respond to his voice.

I. Messiah the Good Shepherd.

A. A sheep pen was usually a rough stone or mud-brick structure, only partially roofed. It had only one gated opening through which the sheep could pass when they came in for the night. The pen served for the protection of the sheep against thieves and wild beasts. A doorkeeper guarded the gate at night. A thief, who would not have any right of access by the gate, used other means of entrance. He would not follow the lawful method of approach.

B. "Thief" and "robber" are different in meaning. "Thief" (kleptes) implies subtlety and trickery. "Robber" (lestes) connotes violence and plundering. The purpose of both was exploitation; neither was concerned for the welfare of the sheep.

C. The shepherd enters by the gate, which is the lawful method of entry. Yeshua was contrasting himself with the false messiahs who by pretence or violence attempted to gain control of the people. He came as the legitimate heir of the chosen seed and claimed to be the fulfillment of the promises of the Old Covenant revelation.

D. Each time the word "sheep" is mentioned it is in the plural. Yeshua was defending his authority as the shepherd of the nation of Israel, and the sheep represented the chosen spiritual remnant of Israel discussed in the writings of Paul (Rom. 11:1-5).

E. A pen frequently held several flocks; and when the time came to go out to morning pasture, each shepherd separated his sheep from the others. Shepherds knew their sheep well and gave them names. As the sheep hear the sound of their owners familiar voice, they go to him. Instead of driving them, he led them so that they followed him as a unit. Wherever they went, the shepherd proceeded them to provide guidance to the best pasturage and guardianship against possible danger.

F. The sheep refused to follow a stranger because his voice was unfamiliar. In fact, if a stranger should use the shepherd's call and imitate his tone, the flock would instantly detect the difference and would scatter in panic.
G. The point of this figure of speech consists in how a shepherd forms his flock. People come God because he calls them. Their proper response to his call is to follow him. But this spiritual lesson was missed by those who heard Yeshua, even though they certainly knew the local shepherd/sheep relationship. In their blindness they could not see Yeshua as the Lord who is the Shepherd.

H. After a shepherd's flock has been separated from the other sheep, he takes them to pasture. Near the pasture is an enclosure for the sheep. Now, the shepherd becomes the gate. He takes his place at the doorway or entrance of the enclosure determines who may enter the enclosure and who may not. This parallels Yeshua's later statement, "I am the way, the truth, and the life. No one comes to the Father except through me" (John 14:16).

I. The sheep can now go out to the pasture in front of the enclosure or, if afraid, they can retreat to the security of the enclosure. (9)

J. When Yeshua said, "All who came before me were thieves and robbers," he referred to those leaders of the nation who cared not for the spiritual good of the people but only for themselves. Yeshua the shepherd provides security for his flock from enemies (whoever enters through me will be saved, or "kept safe")

K. The thief, that is, a false shepherd, cares only about feeding himself, not building up the flock. He steals sheep in order to kill them, thus destroying part of the flock. But Messiah has come to benefit the sheep. He gives the sheep life which is abundant and overflowing with goodness.

L. The concept of a divine shepherd goes back to the Tenach. Psalm 23 opens with the statement "The Lord is my Shepherd" (verse 1). Jeremiah speaks of gathering the nation as a flock of sheep that has been scattered (23:1-3). Ezekiel prophesied:

Ezek 34:12-15
12 "As a shepherd cares for his herd in the day when he is among his scattered sheep, so I will care for My sheep and will deliver them from all the places to which they were scattered on a cloudy and gloomy day.
13 And I will bring them out from the peoples and gather them from the countries and bring them to their own land; and I will feed them on the mountains of Israel, by the streams, and in all the inhabited places of the land.
14 I will feed them in a good pasture, and their grazing ground will be on the mountain heights of Israel. There they will lie down in good grazing ground, and they will feed in rich pasture on the mountains of Israel.
15 I will feed My flock and I will lead them to rest," declares the Lord God."
M. To the disciples the figure would be especially meaningful since sheep herding was one of the major occupations in Israel. It involved both protective concern and a sacrificial attitude, which is expressed in the words, the good shepherd lays down his life for the sheep. The phrase "lays down his life is unique to John's writings and means a voluntary sacrificial death (10:11,17,18; 13:37-38; 15:13; 1 John 3:16).

N. "Life" (psyche) implies more than physical existence. It involves personality and is more frequently translated "soul." The Good Shepherd stands ready to sacrifice his total self for the sake of the sheep.

O. In contrast with the Good Shepherd, who owns, cares, feeds, protects, and dies for his sheep, the one who works for wages — the hired hand — does not have the same commitment. He is interested in making money and in self-preservation. If a wolf attacks, he runs away, and his selfishness causes the flock to be scattered. Obviously, he cares nothing for the sheep. Israel had many false prophets, selfish kings, and imitation messiahs. The flock of God suffered constantly from their abuse.

For the shepherds have become stupid and have not sought the Lord; therefore they have not prospered, and all their flock is scattered (Jer. 10:21).

Many shepherds have ruined My vineyard, they have trampled down My field; they have made My pleasant field a desolate wilderness. It has been made a desolation, desolate, it mourns before me; the whole land has been made desolate, because no man lays it to heart (Jer. 12:10-11).

P. The Good Shepherd has an intimacy with and personal interest in the sheep. "I know my sheep" stresses his ownership and watchful oversight. "My sheep know me" stresses their reciprocal knowledge of and intimacy with him. This intimacy is modeled on the loving and trusting mutual relationship of the Father and the Son. Yeshua's care and concern is evidenced by his prediction of his coming death for the flock. (15)

Q. The sheep "not of this fold" refers to the Gentiles whom Yeshua sent his disciples to (Matt. 28:19) and whom he wished to include in his salvation. He stresses this idea of unity later in his farewell prayer (John 17:29).

"Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit." (Matt.28:19)

"I do not ask in behalf of these alone, but for those also who believe in Me through their word; that they may all be one; even as Thou, Father, {art} in Me, and I in Thee, that they also may be in Us; that the world may believe that Thou didst send Me" (John 17:20-21).
R. The thrice repeated allusion to laying down his life (10:11,15,17) gives the basis for Yeshua's sacrifice as the means of our reconciliation to both God and to one another. 1 John 3:16 says, We know love by this, that He laid down His life for us; and we ought to lay down our lives for the brethren.

S. Two important aspects of Yeshua's death are clarified by his authority. The first is that his death is wholly voluntary. His power was such that no human hand could have touched him had he not permitted it. The gospel had already made it clear that Yeshua had avoided capture of execution (5:18; 7:44-45; 8:20). Only when he declared that the hour had come (12:23) was it possible for his enemies to arrest him.

T. The second aspect is his authority to lay down his life and take it up again. The death of Yeshua, though voluntary, was not merely assent to being killed, a sort of indirect suicide; it was part of a plan to submit to death and then emerge from it victoriously alive.

1. Anyone can lay down his life, if that means simply the termination of physical existence. He was acting in accord with a divine plan that involved a supreme sacrifice and a manifestation of divine power. The entire plan was motivated by his love for the Father and his readiness to carry out his Father's purpose.

2. "Authority" means that he was not the helpless victim of his enemies' violence but that he had both the right and the power to become the instrument of reconciliation between man and God and between Jew and Gentile.

U. For the third time Yeshua's teaching divided the people (7:43; 9:16). Many in this hostile crowd judged him to be demon possessed and raving mad. But others figured that he was not demon possessed, for how could a demon open the eyes of the blind?

II. Yeshua at the Feast of Dedication.

A. This discourse is Yeshua's final public teaching in the book.

B. The Feast of dedication is now called Hanukkah or the Feast of Lights.

1. The feast was established as a memorial to the purification and rededication of the temple by Judas Maccabeus on Kislev (December) 25, 165 C.E. Three years earlier, Antiochus IV Epiphanes, the king of Syria, had captured Jerusalem, plundered the temple treasury, and sacrificed a sow to Jupiter on the temple alter. His attempt to Hellenize Judea resulted in the Maccabean revolt, which, after three years, was successful in defeating the Syrian armies and liberating the Jewish people. The celebration of this feast revived the Jewish hopes that Messiah would come and free them from the yoke of Rome.

2. Solomon's Colonnade (or porch) was a long walkway covered by a roof supported on pillars on the east side of the temple, overlooking the Kidron valley. The Colonnade served as a shelter from the heat of the sun in summer and from the cold rain in winter. Yeshua used it for a center for informal teaching and preaching since there would almost always be some people present for worship.
C. Two months had elapsed since Yeshua's last confrontation with the Jewish leaders (7:1-10:21) at the Feast of Tabernacles (7:2), which was in October.

D. The verb translated "gathered around him" actually means "closed in on him. The hostile Jerusalem leaders were determined to pin him down so they surrounded him.  
1. If he was the Messiah, they wanted him to fulfill his calling by achieving independence for the Israel. If not, they would look elsewhere.

2. They could not escape the fact that his miracles exceeded the powers of any ordinary man, and that his teaching carried an authority greater than that of the established religious leaders. On the other hand, he had not formally presented himself as the Messiah, nor had he evidenced any political ambitions. The crowd was demanding a declaration that would dispel an illusion or enlist their allegiance.

E. Yeshua's responded (verse 25) that the miracles he had done should be sufficient to establish his messianic mission. He charged them with unbelief because they refused the evidence he had so plainly given them. He said the reason they did not believe was that they were not his sheep. By telling them that they did not belong to his flock, he implied that descent from the chosen line that was the criterion for salvation.

F. The sheep that belong to the Lord's flock are characterized by obedience, recognition of the shepherd, and allegiance to him. To follow Yeshua means to obey the Father's will as Yeshua did. Yeshua's sheep are guaranteed eternal life (verse 28) and permanent protection. Eternal life is given to them, they do not earn it.

G. Verse 28 is one of the clearest statements in the Bible that one who believes in Yeshua for salvation will never be lost.

1. Believers sin and stumble, but Yeshua as the perfect Shepherd loses none of his flock. Eternal life is a gift. If one has it, he has it eternally. "They shall never perish" is a very strong affirmation in the Greek: *they will indeed not ever perish.*

2. The security of the sheep is found in the ability of the Shepherd to defend and preserve his flock. Such security does not depend on the ability of the frail sheep.

3. "Snatch" (verse 28) is *harpasei*, related to *harpax* (*ravenous wolves, robbers). This is a fitting word here, for the same verb (*harpasei*) is used in 10:12 (*"the wolf snatches them away).*)
H. Also, no one is strong enough to snatch any of Yeshua's flock from the Father's hand. Verse 29 in many early Greek manuscripts reads, "What my Father has given me is greater than all. The thought of the verse is that the Father who is omnipotent secures the flock by his power and protection. God's plan of salvation for Yeshua's flock cannot be aborted.

I. When Yeshua said, "I and the Father are one," he was not saying that he and the Father are the same person. The son and the Father are two persons in the tri-unity of God. Instead, he was saying they have the closest possible unity of purpose. Yeshua's will is identical to the Father regarding the salvation of his sheep. This identity of wills involves identity of nature. Yeshua and the Father are one in will and also in nature for both are God.

J. The hostile crowd reacted and attempted to stone Yeshua, because they understood the implications of his claim. Yeshua's courage was displayed in his calm question: Which of his many great miracles from the Father was their reason for wanting to stone him?

K. The Jews replied that the question was not the quality of his works but the nature of his claims, and they charged him with blasphemy. He, a mere man, had claimed to be God. Had Yeshua not meant to convey a claim to deity, he undoubtedly would have protested the action of the Jews by declaring that they had misunderstood him.

L. Yeshua directed the Jews to the Tenach (verse 34). Normally "the Law" refers to the first five books. But here it means all the Old Covenant, for Yeshua quoted from the Psalms.

1. Psalm 82 speaks of God as the true judge (Ps. 82:1,8), and of men, appointed as judges who were failing to provide true judgment for God (Ps. 82:2-7). "Gods" in Psalm 82:1,6 refers to these human judges. In this sense, God said to the Jews (who were representing God, the true judge), you are gods. In no way does this speak of a divine nature in man.

2. As seen in verse 34, Yeshua argued that in certain situations (as in Ps. 82:1,6) men were called gods. The Hebrew word for God or gods is *elohim*. This word is used elsewhere (Ex. 21:6, 22:8) to mean human judges. Yeshua added to his argument the words, and that the Scripture cannot be broken, so that no one could evade its force by saying an error was in the Scripture. This important text clearly points up the inerrancy of Scripture.

3. Yeshua now completed his argument (verse 36). Since the inerrant Bible called their judges "gods," the Jews could not logically accuse him of blasphemy for calling himself God's Son since he was under divine orders (set apart) and on God's mission (sent into the world).
M. Though the Jews were reluctant to believe Yeshua's word, God was giving them miracles (literally, "works") which he was doing through Yeshua. These miracles were given for their learning so that by pondering their significance they might recognize Yeshua's ones with the Father (the Father is in me, and I in the Father, verse 38). Nicodemus had recognized this for he said, "no one can do these signs that You do unless God is with him."

N. Again an attempt was made to seize him, perhaps to put him on trial. Once again, since it was not God's time, Yeshua escaped.

O. Having eluded their attempt to capture him, Yeshua retreated to Perea, on the east side of the Jordon, where he would be comparatively safe from arrest. There he found a better reception and again it is stated "that many believed in him. Perea was the domain of Herod Antipas, where the rulers in Jerusalem had no authority.

P. The Jew's allusion the John the Immerser indicates that his ministry had enduring influence, and they accepted Yeshua on the basis of John's testimony and Yeshua's works.
Chapter 11

I. The death and raising of Lazarus

A. The miracle of raising of Lazarus from the dead was evidence of Yeshua’s claim, “I am the Resurrection and the Life. Death is the great horror that sin has produced. Physical death is the divine object lesson of what sin does in the spiritual realm. As physical death ends life and separates people, so spiritual death is the separation of people from God. Rejecting Yeshua means that one will not see life and that his final destiny is “the “second death,” the lake of fire.

B. In this account Yeshua does his Father’s will, recognizing what such obedience will cost him. Yeshua’s movements follow divine necessity, and thereby form a model for the believer. In 7:1-10 others close to Yeshua sought to persuade him to go to Jerusalem but Yeshua objected. In 11:1-16, Yeshua announces that he is going despite his disciples’ objection; the contrast between the narratives stems from the fact that in 7:1-10, Yeshua’s time had not yet come (7:6), now his “hour” is arriving.

C. The anointing of Yeshua by Mary is not recorded until chapter twelve. However, ancient writers sometimes assumed knowledge shared by their readers when recording something commonly known. Given the wide circulation of the Synoptics, undoubtedly the anointing at Bethany was such an incident. (Mark 14:3,9; Luke 7:37,38).

D. The sisters do not request that Yeshua come and heal their brother. They assume that, because Yeshua loves Lazarus, Yeshua will immediately come and heal him.

E. When Yeshua said “this sickness is not to end in death,” He did not mean that Lazarus was not going to die, but that death would not be the final outcome of this illness.

F. The purpose of Lazarus’ sickness was not for death, but to provide God an opportunity to manifest his glory.

G. Lazarus’ death and raising foreshadow Yeshua’s death and resurrection. The promise of Yeshua’s glorification through Lazarus’ death is a double entendre. Yeshua is glorified by raising Lazarus. Also, Yeshua is glorified because Lazarus’ raising leads directly to Yeshua’s arrest and passion, by which he is glorified.

H. Yeshua’s knowledge of the death of Lazarus, made known In verse 14, should be assumed in verses 4-6. Verse 17 implies that Lazarus had died by the time the message reached Yeshua (four days – one for the journey to Yeshua, two while he remained where he was, one for the journey to Bethany. Therefore, Yeshua did not refrain from setting out in order to give Lazarus time to die.

I. The issue of faith is prominent in this chapter. The disciples are to have their faith strengthened through the revelation of the glory of God, while the sisters of the dead man are to have theirs tested and vindicated. Like the death and raising of Lazarus, the death and resurrection of Yeshua sifts men based on their belief or rejection of the glory of God manifest in the sign.
J. Yeshua’s waiting for two days before going to Bethany might appear harsh. However, John makes it clear that Yeshua did love Martha and her sister and Lazarus (verse 5). Also, Yeshua knew what he was going to do (see John 6:6). Because Yeshua’s movements were under God’s direction, his love for Martha, her sister and Lazarus would be manifested, God would be glorified and the faith of Yeshua’s disciples would be increased.

K. After two days Yeshua said to his disciples, ”Let us go to Judea again.” The disciples were aghast. So recently, at the festival of dedication, his opponents had tried to stone him. Why risk his life, especially since Lazarus’ sickness is not death?

L. Yeshua responds to his disciple’s concern with a figure of speech.
1. Literally, a day has twelve hours (in all seasons, however short or long daylight may last). In the Jewish culture, the hours were contracted or expanded according to need. One can walk in the day without stumbling because one is aware of the light of this world (the sun) shining on one’s path.

2. The deeper meaning behind what Yeshua said was that the time allotted for me to accomplish my earthly ministry is fixed (just like the daytime is always 12 hours). It cannot be lengthened by any precautionary measures you, my disciples would like to take, nor can it be shortened by any plot my enemies would like to execute. It has been definitely fixed in eternal decree. If we walk in the light of this plan, we shall have nothing to worry about; if we do not, we shall fail.

M. When Yeshua told the disciples that Lazarus had fallen asleep, it needn’t have confused them. Sleep was a common way of expressing death In the Tenach (so and so slept with his fathers; see also Daniel 12:2). Since the coming of Messiah, the death of a believer is regularly called sleep. Believers are not asleep In the sense of unconscious soul, sleep, but in the sense that their bodies seem to be sleeping.

N. Yeshua informed the disciples that Lazarus was dead. The purpose of Lazarus’ death was “so that you might believe.” Yeshua’s miracles had a two fold purpose.
1. They verified his claim to be the Messiah.
2. They increased the faith of his disciples (verse 15).

O. Thomas took the leadership here and showed his commitment to Messiah, even to death. What Thomas says expresses more than he realizes: for Yeshua, the journey will end in death, but one that will result in life for the world. The church that arises out of his death and resurrection is called to make a journey like its Lord, bearing a cross and dying to self. The summons of Thomas is therefore addressed to every believer.

P. The news that Thomas was now four days in the tomb indicates that he was buried on the day of his death, as was customary in Israel.
1. According to Jewish tradition, for three days the soul returned to the grave, thinking that it will return to the body. When however it sees that its face has changed it goes away left it.
Thus, the fact that Yeshua raised Lazarus after he had been in the grave four days verified, in the Jewish mind, that the raising of Lazarus was a spectacular miracle.

Q. The fact that Bethany was less than two miles from Jerusalem explains why many Jews from Jerusalem were at the scene of the great miracle. It also highlights the risk Yeshua took by coming.

R. In Yeshua’s day, men and women walked separately in the funeral procession, and after the burial the women returned from the grave alone to begin a thirty day mourning period.

S. Martha goes to meet Yeshua, while Mary stays in the house. Her words (verses 21-22) reveal that she had enough faith to believe that Yeshua could have kept Lazarus from dying, though she is clearly disappointed at Yeshua’s delay.

T. Yeshua tells Martha that her brother will rise (“again is not in the Greek). Martha believes in the resurrection on the last day but has no thought of an immediate resuscitation.

U. Yeshua tells Martha that he is “the resurrection and the life.(25-26)"
   1. “He who believes in me will live even if he dies“ indicates that a believer who dies will physically rise and live again.
   3. “Everyone who lives and believes in me will never die indicates that those who lives and believe in Yeshua will never die spiritually.

V. Martha’s confession of faith in Yeshua echoes earlier confessions in the gospel and anticipates its statement of purpose in 20:30-31.
   1. The confession of Yeshua as Messiah begins with Andrew (1:41), then is repeated by John the immerser (3:28),the Samaritan woman ($:25, 29) a healed man (9:22, 35-38), and now Martha. As the gospel progresses, John shows how Yeshua, through his words and deeds, increases the faith of his disciples . He also builds a case for the reader coming to faith.
   3. “He who comes into the world” is a messianic expression from Psalm 118:26:
      “Blessed is the one who comes in the name of the Lord.”

W. Martha then told Mary Yeshua the teacher was asking for her. He evidently wanted to have a private conversation with Mary. His purpose probably was to comfort and instruct her. “The teacher” is a notable title, for it was unusual for a Jewish Rabbi to instruct a woman. Her greeting to Yeshua was the same as her sister’s. She felt the tragedy would have been averted if he had been present. Her faith was sincere but limited.

X. Deeply moved (embrimaomai) (verse 33) is better translated “angered. What then was the cause of his anger?
   1. Perhaps he was angered because of the lack of faith of those present, who had seen or heard of his power ,but showed no faith and were mourning like “those who have no hope.
2. A better explanation is that he was angry at the tyranny of Satan who had brought sorrow and death to people through sin.

Y. Yeshua’s weeping differed from that of the people. His quiet shedding of tears (*edakrysen*) differed from their loud wailing (*klaiontas*). His weeping was over the tragic consequences of sin.

Z. Martha is alarmed at the request of Yeshua that the stone be removed from the tomb. She assumes that on this, the fourth day since Lazarus’ death, decomposition will have set in. The aromatic spices used by the Jews were used to counteract the odor from decomposing bodies, in contrast to the Egyptian procedures to preserve them.

AA. Yeshua lived in constant prayer and communication with the Father. When he engages in vocal prayer, he is not going from a state of non-praying into praying, as we do. He is only giving overt expression to what is the ground and base of his life all along. He emerges from non vocal to vocal prayer to show those watching that the power of his ministry, in this case the raising of Lazarus, come from the Father.

BB. Yeshua spoke loudly to Lazarus, presumably so that the crowd could also hear. That he calls his name recalls John 10:3: Yeshua calls his own sheep by name. That he raises him with his voice recalls John 5:28-29, the future resurrection to which this points.

CC. Immediately the dead man came out. This event is a marvelous picture of God’s Son bringing life to people. He will do this physically at the rapture for believers in the body of Messiah (1 Thess. 4:16), and at his return for Old Covenant believers (Daniel 12:2) and tribulation believers (Rev. 20:4, 6). Also he now speaks and calls spiritually dead people to spiritual life. Many who are dead in trespasses and sins believe and come to life by the power of God.

DD. As always some of those who saw the miracle believed, and some did not (verses 45-46).

II. The conspiracy to kill Yeshua.
   A. The events following the raising of Lazarus show that no amount of evidence will convince those who have already determined to reject Yeshua. Though recognizing a miracle had taken place, some respond not in faith, but with hardened opposition. Thus, the raising of Lazarus, as the final climactic sign, also becomes the climactic occasion for judgment. See (12:36-40).

   B. The council, or Sanhedrin, was the Jewish judicial legislative and executive body that, under Roman jurisdiction, managed the nations affairs. Most large Jewish centers had a Sanhedrin, or local court, but the supreme Sanhedrin was located in Jerusalem.

   C. In Yeshua’s day the council members were controlled by the chief priests, who were drawn from the extended family of the high priest, who presided over the Sanhedrin.
D. Caiaphas was high priest that year. Originally, the high priest held his position for a lifetime, but the Romans were afraid of, letting a man gain too much power. So the Romans appointed high priests at their convenience.

E. The council expressed its inability to solve the problem by continuing to do what it had been doing. Official disapproval, excommunication, and counter teaching were not stopping Yeshua’s influence. The outcome would be that there would be insurrection and the Romans would crush the Jewish revolt, taking away their “both our place (the temple) and our nation.

F. Caiaphas held the office from 18 C.E. to 36 C.E. Caiaphas spoke up. His judgment was that this man must be sacrificed if the nation was to continue in Rome’s favor. But the rejection of

G. Yeshua did not solve the problem. The Jewish people followed false shepherds. into war against Rome (66-7- C.E.), which did destroy their nation.

H. John by God’s Spirit recognized a seep irony in Caiaphas’ words. As the high priest, Caiaphas pointed to the last sacrificial Lamb in a prophecy he did not even know he made. Caiaphas meant that Yeshua had to be killed, but God intended the priests words as a reference to his substitutionary atonement.

I. Yeshua withdrew from Jerusalem to a village 15 or so miles to the north called Ephriam. The little village provided a place for rest and it was close to the wilderness of Judea in case it was necessary to escape.

J. Jewish pilgrims went up to the Passover feast at Jerusalem and looked for Yeshua. Previously (2:13-25) he had attended the national festivals during which time he publicly taught I the temple area. Would he continue this pattern of ministry? Large crowds gathering I the city kept looking for him. The religious authorities gave orders for anyone to report if he found out where Yeshua was. so they could arrest him.
Chapter 12
Chapter 12 concludes John's record of Yeshua's public ministry with (a) the account of Mary's anointing of Yeshua (which set the stage for his coming sacrifice), (b) his triumphal entry, and (c) the prediction of his death. The chapter marks the beginning of Yeshua's last week before the cross. The sixty-ninth week of Daniel ended on the day Yeshua rode into Jerusalem on a donkey's colt (12:14). Especially significant is Yeshua's proclamation that "the hour has come for the Son of Man to be glorified" (12:23). Within a week, Yeshua would complete his messianic work on a cross outside the city walls.

I. The Anointing (12:1-8).
   A. The time schedule was now more definite and critical: it was six days before the Passover. Yeshua went back from Ephraim (11:54) to Bethany, where Lazarus lived, and attended a dinner in his honor. Mark wrote that the dinner took place at Simon the Leper's home (Mark 14:1-11).

   B. At some point during the festivities, Mary expressed her love for Yeshua by anointing his feet with "a pound of very costly perfume of pure nard.

      1. John describes this ointment with several particular words. Murou ("ointment") is a generic term for a liquid perfume. Nardou ("nard") is probably derived from the sanscrit term nalada, referring to a particular very fragrant plant grown primarily in India. Pistikes, meaning "faithful," "reliable," or "genuine" suggests that this ointment was the real thing, probably imported from India.

      2. John identifies the measure of the ointment used as a pound (12:3). A Roman pound was about 12 ounces. Judas Iscariot estimated its market value at three hundred denarii (12:5), a denarius being a day's wage for a common laborer.

      3. John's statement that "the house was filled with the fragrence of the perfume" (verse 3) is one of John's many side comments that indicate that he was an eyewitness to much of Yeshua's ministry.

   C. Judas Iscariot objected to this lavish waste (in his viewpoint). His objection – that money from the sale of should have been given to the poor – was not honest (verse 6).

   D. Yeshua's reply revealed his appreciation of Mary's act of devotion and the understanding it denoted on the part of Mary. Mary may have kept this ointment aside from Yeshua's burial when she when she had prepared Lazarus' body for the grave. It appears that only Mary had taken Messiah's statements about the cross seriously. Perhaps she first learned of this truth as she sat at Yeshua's feet (Luke 10:39-42).
E. Yeshua's comment on the poor was not a justification for tolerating unnecessary poverty; but it was a hint to Judas that if he were really concerned about the poor, he would never lack opportunity to aid them. The contrast between Mary and Judas is unmistakable. Mary offered her best to Yeshua in Sacrifice; Judas was coldly utilitarian. Yeshua interested him only as a ladder for his ambitions.

II. The triumphal entry (verses 9-19).
   A. Yeshua was such a controversial person that it was impossible for him to be near Jerusalem and remain unnoticed. The response of the crowds to Yeshua brought another crisis to his enemies. So many became his followers that the priestly party was sure that their fears as expressed by Caiaphas were justified. Their resolution to destroy Yeshua was strengthened, and in their made wildness of unbelief they even planned to kill Lazarus, since his restoration to life was an undeniable witness to Yeshua's power.

   B. The next day, the Sunday before Passover, Yeshua entered the city of Jerusalem as a triumphant king accompanied by two groups of people. While one group accompanied Yeshua as he rode into the city, the second came out of the city waving palm branches and shouting "Hosanna." "Hosanna" in Hebrew means "Please save" or "Save now." (see Psalm 118:25). Quoting Psalm 118:26, they ascribed a messianic title to him: "He who comes," (literally, "the Coming One.") and "King of Israel."

   C. According to one census, there were 256,500 lambs slain in Jerusalem during one Passover season. If we assume a minimum of ten people per lamb were present celebrating the feast, the estimated size of the crowd of the crowd of people during the feast is over 2.6 million people. While some of these may not have arrived in the city before Yeshua arrived, the numbers involved would no doubt have given an observer an impression similar to that of the Pharisees: Look, the whole world has gone after him" (12:19).

   D. The entry into Jerusalem was Yeshua's announcement that his hour had come and that he was ready for action, though not according to the expectation of the people. His riding into the city on a donkey was a sign of peace. He did not ride a war horse or carry a sword or wear a crown. Nor did he ride in a wheeled vehicle, as did many kings. His manner of entry fulfilled Zechariah's prophecy which Yeshua's coming Daughter of Zion is a poetic way of referring to the people of Jerusalem, the city built on Mount Zion.

III. Greeks seek Yeshua (verses 20-26).
   A. The mention of Greeks is significant. These Greeks were not Hellenistic Jews, but were probably Gentile Greeks who had joined the Jewish pilgrims to Jerusalem. Probably they were inquirers who had become interested in the Jewish faith but had not become full proselytes. Their coming was symbolic of the coming of Gentiles to worship God through Messiah Yeshua.
B. Perhaps the Greeks approached Philip about seeing Yeshua because Philip had a Greek name. "Philip came and told Andrew; Andrew and Philip came and told Yeshua." (verse 22). The Greeks had to ask the disciples to go and request that Yeshua see them, for Gentiles could not go to the temple court area known as the Court of the Women, where Yeshua publicly taught.

C. There is no record that Yeshua saw these Greeks or sent them back a response. The pronoun "them" in "Yeshua answered them (v. 23) could either refer to the Greeks themselves or to Andrew and Philip.

D. In either case, Yeshua's responded to the Greek inquiry. He felt the pressure of the Gentile world and realized that the time had come to open the way to God for the Gentiles and fuse Jewish and Gentile believers into one body. To accomplish this, he had to sacrifice himself. The hour had come for the Son of Man to be glorified.

E. The wheat analogy (v.24) illustrates a general paradoxical principle: death is the way to life.

1. In Yeshua's case, his death led to glory and life not only for himself but also for others.

2. In the case of a disciple of Yeshua, the man who attempts to preserve his life will lose it, while the man who readily sacrifices his life will keep it for eternal life. The two words translated "life" in verse 25 are different. The first, psyche, is generally rendered "soul" and denotes individual personality, with all of its related experiences and achievements. The second, zoe, as used by John is usually coupled with the word "eternal" and means the spiritual vitality that is the experience of God.

F. The expression "who hates his life" need not be understood to mean contempt for oneself or a suicidal impulse. Rather, it is a hyperbolic expression that means one is to base his priorities on that which is outside of himself. He is to place other or another above himself.

G. Being a servant of Yeshua requires following him (verse 26). Many of Yeshua's original servants did follow him – in death. According to tradition, the early disciples died as martyrs. Yeshua's words were therefore a prophecy and also a promise. His true disciples (those who follow him) follow him in humiliation and later in honor or glory.

Rom 8:16-18
16 The Spirit Himself bears witness with our spirit that we are children of God,
17 and if children, heirs also, heirs of God and fellow heirs with Messiah, if indeed we suffer with Him in order that we may also be glorified with Him.
18 For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us.
IV. Yeshua foretells his death (verses 27-50).

A. As Yeshua taught these principles, it was as though the shadow of the cross passed over him. John uses the verb ἀντρακτάω (troubled, 12:27), meaning to be agitated or disturbed, in describing Yeshua's emotional response to the cross. The tense of this verb suggests Yeshua's emphasis ("I have been troubled and continue to be troubled.

B. Yeshua asks, "What shall I say?" knowing there are only two possibilities. First, he could request salvation from that hour. From the human perspective, the death of Messiah was the greatest tragedy of human history. But, second, the cross was the purpose of his coming. From God's point of view, the death of Messiah was the greatest victory of all history. Such was the contradiction of his death. There was both the bruising of his heal and the crushing of the head of Satan (Gen. 3:15). If he had been saved from that hour, we would have been lost.

C. The voice of God was heard three times in the gospels: (1) At Yeshua's immersion (Mark 1:1), marking the beginning of Yeshua's ministry, (2) At the transfiguration (Mark 9:7) marking the beginning of Yeshua's last trip to Jerusalem and (3) at the temple (John 12:28) marking the beginning of the passion of the Messiah.

D. On each occasion, it was a public acknowledgement of the Sonship and authority of Yeshua and an endorsement of his work by the Father. John asserts unmistakably that the voice was a genuine, audible sound. Yeshua explained that the voice was to encourage his disciples and inform the crowd, not to encourage him.

E. Yeshua declared (verse 31) "Now judgment is upon this world; now the ruler of this world shall be cast out."

1. Yeshua's death on the cross was a judgment on the world. Evil was atoned for. The moral and physical laws of God inevitably judge those who transgress them. God, having now made his final revelation, will hold people accountable for their reaction (obedience or disobedience) to that revelation.

2. The prince of this world (verse 31 is Satan. The cross and resurrection spell Satan's defeat. The verb ἐκβλέπειςαται, meaning "shall be cast out," is always used in John's writings to describe being cast out of a holy place or society. With this verb, John also used the word ἐξο, meaning to "clean out." The casting of Satan out of heaven is equated here with the purging of heaven.

3. Satan's power over people by sin and death was defeated on the cross, and they can now be delivered out of his domain of spiritual darkness and slavery to sin.

F. The word "from" in "lifted up from the earth" (verse 32) really means "out from" rather than "away from." It means not only being lifted or suspended above the earth, as on a cross, but being brought up out of the earth. Yeshua had in mind not only that he would be elevated on the cross but also that he would be exalted by the resurrection. (Note: "lifted up" refers to Yeshua's crucifixion, not his ascension.)
1. The verb *lifted up* (*hypsoo*) is used in John exclusively to refer to Yeshua's death, while elsewhere in the New Covenant it means "exalt."

2. Yeshua said that at the cross he would "draw all men to himself." He did not mean that everybody will be saved, for he made it clear that some would be lost (John 5:28-29). It means that those saved will include not only Jews, but also those from every tribe, language, people, and nation (see Revelation 5:9).

G. The crowd was puzzled. If the Messiah is the Son of Man, then he should be here forever, they reasoned (verse 34). Daniel 7:13-14 spoke of the son of Man's everlasting dominion. Perhaps the people wondered if he was making a distinction between the Messiah and the Son of Man. Did he use the term differently than in its sense in Daniel 7:13? They seemed to understand that Yeshua was predicting his death, but they could not see how that was possible if he was the Messiah.

Dan 7:13-14
13 "I kept looking in the night visions, and behold, with the clouds of heaven One like a Son of Man was coming, and He came up to the Ancient of Days and was presented before Him.
14 "And to Him was given dominion, glory and a kingdom, that all the peoples, nations, and men of every language might serve Him. His dominion is an everlasting dominion which will not pass away; and His kingdom is one which will not be destroyed.

H. The crowd was concerning itself with intellectual difficulties, but Yeshua confronted them with the fact that the issue was moral. Their time of opportunity was limited. Yeshua was the light of the world, but the day of his public ministry was almost over (verse 35). The darkness of night was coming in which evil powers would hold sway over people.

I. The man who walks in the dark means an unbeliever who stumbles through life without knowing what life is all about and where it is headed. The darkness through which he walks is the darkness of sin and disbelief. Yeshua was offering them an opportunity to walk in the light, that is, to believe in Yeshua, the Light of the world.

J. At this point, Yeshua once again supernaturally vanished from them (see John 5:13; 8:59; 10:39).

V. Jewish national unbelief. (12:37-50).
A. John's explanation (12:37-43).
1. In spite of the fact that Yeshua had performed many miracles, national Israel did not believe in him. Modern day unbelief says, "If Yeshua was the Messiah, why didn't his own people, the Jews, recognize and receive him?" Ironically, the rejection of Yeshua by the nation of Israel is proof that he was in fact the Messiah. John explains that Yeshua's rejection fulfilled messianic prophecy.
   a. John refers to Isaiah 53, which predicted the rejection of Messiah by Israel.
b. John again quoted from Isaiah (6:10) to explain that the nation as a whole was unable to believe. Because they consistently rejected God's revelation, God had punished them with judicial blindness. People in Yeshua's day, like those in Isaiah's day, refused to believe. They would not believe (verse 37); therefore they could not believe (verse 39). Similar illustration of God's punishing of persistent sin by hardening the heart are common (see Exodus 9:12; Romans 1:24, 26, 28; 2 Thess. 2:8-12).

2. In verse 41, John continues to focus on Isaiah, writing, "These things Isaiah said, because he saw His glory, and he spoke of Him." This statement has startling implications.
   a. Isaiah six opens by saying, "In the year of King Uzziah's death, I saw the Lord sitting on a throne, lofty and exalted, with the train of His robe filling the temple." Isaiah was looking at a manifestation of Deity and said, "My eyes have seen the King, the Lord Almighty" (6:5).

   b. John wrote (12:41) that this glory that Isaiah saw was Yeshua. Thus, Yeshua is the Lord God, the Yahweh of the Old Covenant!

   c. Yeshua in his nature is God (but God the Son is distinct from God the Father and God the Spirit). Isaiah wrote of him, for many of Isaiah's prophecies predicted the coming Messiah, Yeshua of Nazareth.

3. Although as a nation, primarily through its leaders, Israel rejected Yeshua, God always preserves for himself a believing remnant. John notes that some did believe, "many even of the rulers" (verse 42). However, they kept their discipleship secret for fear of the Pharisees.
   a. If their belief was secret, then how did John know about it? Probably Joseph of Arimathea and Nicodemus were among those leaders who believed (John 19:38-39), and John may have learned of the belief among the national leaders through his acquaintance with Nicodemus (John 3).

   b. To publicly identify with Messiah involved being expelled from the synagogue and these believers were not yet ready to make that kind of public commitment. The problem with secret discipleship is that it amounts to a contradiction in terms. Sooner or later, either their secrecy will destroy their discipleship, or their discipleship will destroy their secrecy.

VI. Yeshua's exhortation (verses 44-50).
   A. Yeshua's words in this passage, convey his own evaluation of belief and unbelief.
B. Yeshua equated belief in him with belief in God (see John 14:1). As John stated in 1 John 2:23, "Whoever denies the Son does not have the Father; the one who confesses the Son has the Father also."

C. Yeshua is the perfect manifestation of God, so the to believe in Yeshua is to believe in God.

No man has seen God at any time; the only begotten God, who is in the bosom of the Father, He has explained Him (John 1:18).

And He is the image of the invisible God, the first-born of all creation (Col. 1:15).

And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power (Hebrews 1:3).

D. People do not have two objects of faith: God and/or Yeshua. When one sees Yeshua, he sees the Father who sent him. Yeshua came to lead people out of Satan's kingdom of darkness into God's Kingdom of love and light.

E. The Father and the Son are inseparable; though they are two personalities, they work as one being.

F. The purpose of God's revelation in Yeshua is positive, he came to save, not to judge. However, rejection of God's revelation inevitably brings a hardening in sin and judgment.

G. Since Yeshua is God's Word (Logos) to people, God spoke decisively and finally in him (see Hebrews 1:1-3). Yeshua's words are the words of the Father. To obey these words is to come to eternal life. To reject these words is to abide in death.

H. Moses predicted the coming of the great Prophet, saying, "The Lord your God will raise up for you a prophet like me from among you, from your countrymen, you shall listen to him" (Deut 18:15).

I. This passage brings us to the end of Yeshua's public ministry. Now, he will minister privately, to his disciples, to prepare them for what lies ahead.
John's Gospel reports more of the content of Yeshua's instructions to his disciples than do the other three gospels. Chapters thirteen to seventeen concentrate on his teachings on the night in which he was arrested. Before the instruction, Yeshua washed his disciples' feet and predicted his betrayal.

Chapter 13
I. The Last Supper.
   A. The washing of the disciples' feet.
      1. The setting.
         a. John begins with a reference to time — "before the feast of Passover" (13:1). Although Passover was technically on the fourteenth day of Nisan (in 2008, Passover occurs on April 20th), John uses the term *pascha* nine times in the gospel and on every occasion refers not only to the feast of the fourteenth but also to the Feast of Unleavened Bread that followed.

         b. John's allusion to the Passover reminds the reader that Yeshua had been introduced by John the Immerser as "the Lamb of God who takes away the sin of the world" (1:29).

         c. As Yeshua was crucified on the preparation day prior to the Sabbath, a Friday (Mark 15:42), the Last Supper must have occurred on the previous Thursday evening.

         d. The events in chapter thirteen began sometime into the evening meal. It was during the meal that Yeshua "rose from supper" (verse 4), washed his disciples feet, and then returned to the table with the meal still in progress.

      2. Yeshua knew that the time had come for him to leave this world and go to the Father. His death and resurrection were now imminent. He had come to die in obedience to the Father's will. His coming was also an act of love for all mankind (John 3:16). But, he had a special love for his sheep. "To the fullest extent" (verse one) is a better rendering of the Greek than "to the end."

      3. "His own" refers to Yeshua's disciples, of whom he said were given him by the Father (10:29). Yeshua had accepted the responsibility for them and was obliged to instruct and protect them. This is made clear by a paraphrase of verse 1: "Yeshua...because he loved his own that were in the world, made one final demonstration of that love."

      4. At the supper, the devil had already prompted Judas Iscariot to betray Yeshua (verse 2). Yeshua had predicted this (6:70-71). Later Satan actually entered Judas (13:27). Yet, God was in control of all events leading to Yeshua's death.

   ...also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will (Ephesians 1:11).
5. John emphasizes that Yeshua was not the innocent victim of a plot, unaware of what was transpiring around him. He knew that "the Father had given all things into His hands, and that He had come forth from God, and was going back to God" (verse 3). Yeshua was fully aware of his authority, his divine origin, and his destiny.

6. Footwashing in the near east was an important but undesirable task. Because of the sandal-type footwear worn and the dusty roads, most hosts would have a servant wash the feet of their guests. Wives often washed their husband's feet, and children washed their parent's feet. Although rabbis were highly regarded and their followers would do almost anything for them, they would not normally wash their feet. That was the duty of a slave, and even then, a slave of Jewish birth could not be forced to wash feet.

7. Since the meeting was obviously intended to be secret, no servants were present. None of the servants was ready to volunteer for such a task, for each would have considered it an admission of inferiority to all the others. John the Immerser had used the act of such a servant as his standard of the lowest kind of service that could be required of any man.

8. Sometime during the meal Yeshua rose, removed his outer cloak, tied a towel around his waist, and began to perform the work of the servant who was not present. It was a voluntary humiliation that rebuked the pride of the disciples, who had been arguing about who among them would be greatest in the kingdom of heaven (Luke 22:24).

9. When Yeshua came to wash Peter's feet, he immediately met with resistance. "You" in verse six is emphatic, expressing astonishment and opposition. Yeshua explained that Peter would not understand what he was doing until later (verse 7). Normally, the use of this expression refers to a time after the cross (see 12:16; 16:12).

10. Peter objected with another emphatic reply: Never shall you wash my feet! Yeshua replied to Peter's objection by saying, "If I do not wash you, you have no part with Me." This does not mean "Unless you are immersed you cannot be saved," but, "Unless I wash your sins away by my atoning death you have no real relationship with me."

11. Peter continued to miss the spiritual lesson, but he was certain of his desire to be joined to Yeshua. Therefore, he asked Yeshua to wash his hands and head as well as his feet. Yeshua answered, "He who has bathed needs only to wash his feet, but is completely clean; and you are clean, but not all of you" (verse 10). This means that after salvation, all one needs is confession of sins, the continual application of Yeshua's death, to cleanse one's daily sins.

*If we confess our sins, He is faithful and righteous to forgive (lit. "have forgiven") us our sins and to cleanse (lit." have cleansed") us from all unrighteousness (1 John 1:9).*
12. In the Greek, "rose" (verse 4) is grammatically a continuous action. Yeshua is continually washing the believer from sin.

13. When Yeshua added that not every one of you is clean, He was referring to Judas. This suggests that Judas was not saved. Judas had his feet washed, but he rejected the life-giving, cleansing words of Yeshua, so he was yet in his sins. John stressed Yeshua's supernatural knowledge of Judas' deception (verse 11).

B. Yeshua explains the washing of the disciples' feet.

1. After giving this object lesson in humility, the Lord questioned the disciples in order to draw out the significance of the lesson: "Do you know what I have done to you?" (verse 12).

2. Yeshua reminded the disciples who he was (verse 13). "Teacher" and "Lord" (verse 13) are both titles of respect that placed Yeshua on a level higher than the disciples. "Teacher" (didaskalos) refers to the authoritative teaching of Messiah. In calling Yeshua "Lord" (kurios), the disciples were recognizing his authority over their entire lives.

3. If this was true of Yeshua, and he was willing to wash the disciples' feet, the conclusion is that the disciples "also ought to wash one another's feet" (verse 14). The lesson is that meeting the needs of others self-sacrificially is what we ought to do.

4. The foot washing was an example (hypodeigma, "pattern"). Many groups throughout church history have practiced foot washing as an ordinance. However, whereas the early church practiced the Lord's Supper as an ordinance, it apparently did not practice foot washing as an ordinance in church gatherings. This passage emphasizes inner humility, not a physicals rite. As believers, we should follow Yeshua's example.

Do nothing from selfishness or empty conceit, but with humility of mind let each of you regard one another as more important than himself (Philippians 2:3).

5. Many times in John's gospel Yeshua declares that the Father had sent him. The recurrence of sent at this point (verse 16) is a reminder that Yeshua was constantly conscious of being commissioned by the Father. Yeshua included his disciples in the commissioned also included them in the action of servanthood. Yeshua portrayed for them the true nature of Messianic living: serving one another. And for those who would be willing to take this role on themselves, Yeshua said there would be blessing.
C. Yeshua's prediction of his betrayal.
   1. Yeshua had just said that blessedness comes through obedient servanthood. Now he added that there would be no blessedness for one of the disciples (verse 18). His selection of Judas as one of the twelve was not an accident or a failure in God's plan. Yeshua chose a betrayer among his disciples "that the Scripture might be fulfilled," namely, Psalm 41:9.

   *Even my close friend, in whom I trusted, who ate my bread, has lifted up his heel against Me (Psalm 41:9).*

   2. As David was betrayed by his trusted table companion Ahithophel, who then hanged himself (20 Samuel 16:29-17:3, 23) so Judas, Yeshua's close companion betrayed Him and then hanged himself.

   3. The fact that Yeshua knew all this in advance (verse 19, "before it comes to pass") and that it fit the Scriptures helped the disciples after the fact to believe God sent Yeshua.

   4. In verses 19 and 20, Yeshua was not merely asking for personal loyalty but belief that he was the One sent by God ("I am He"). Yeshua declared, "I am He" eight times in John's gospel. In John 8:24, during a controversy with a group of Jewish leaders at the Feast of Tabernacles, Yeshua said, "I said therefore to you, that you shall die in your sins; for unless you believe that I am He you shall die in your sins." This precludes obtaining eternal life on any other basis except believing that Yeshua is the Messiah sent by God.

   5. Yeshua wanted the disciples to commit themselves to his claims before events would seemingly invalidate them and before the Resurrection would confirm them (see John 2:22).

   6. Yeshua said (verse 20) that accepting the messenger whom he sent was equivalent to receiving him, and that to receive him was to receive the One who had sent him.

   7. Being human, Yeshua became troubled over Judas' soon betrayal (verse 21). Being divine, he knew in advance that it would happen. Yeshua is described as "troubled" (etarachtte, "stirred," "agitated") a number of times in John's gospel, and is one of the many evidences of his humanity presented by John.

   8. Pained at the soon betrayal by Judas, Yeshua said to his disciples, "Truly, truly, I say to you, that one of you will betray me (verse 21)." That anyone in this close fellowship could do this to Yeshua was beyond comprehension. The disciples were at a loss as to who it might be (verse 22).
9. Simon Peter, the leader and perhaps the most emotional disciple, wanted to deal with the traitor. John and Judas were reclining next to Yeshua, but Peter's position at the table was not near enough to ask Yeshua privately who he was. So Peter motioned to John and asked him to ask Yeshua who the traitor was, which John did (verses 23-25). It is not recorded that John shared this information with Peter. Perhaps John did not want to disturb the peace of the group or violate Yeshua's confidence.

10. Giving the morsel to Judas (verse 26) was a sign that he was the betrayer, and also a final extension of grace to Judas. A host giving a morsel of bread to a guest was a sign of friendship. This moment was Judas' last opportunity to renounce his treachery. As the other disciples were unaware of Judas' intentions, he could change the course of his action without explanation, and none would be the wiser except Yeshua.

11. Judas yielded to selfish impulse and to the motivation that Satan had already put into his heart (verse 2). Satan entered him, and used him as his tool to accomplish his will.

12. "Do quickly" (verse 27), literally "do it more quickly" or "do it as fast as possible" implies that Yeshua was conscious that the time had come for his sacrifice, and he wanted Judas to get on with his plot and leave. Once Judas had departed, Yeshua would be able to continue with his intimate ministry to his disciples in the upper room. The disciples were unaware of why Yeshua said this to Judas.

13. Judas left, taking the money-box with him (he was the group's treasurer). Since the disciples missed the intent of the sop until later, they assumed that he was going to buy food for the Passover feast or give something to the poor (verse 29).

14. "And it was night" in any other gospel might simply be a time notice, but in John's gospel it also has symbolic significance. Judas was leaving the Light and going out into the darkness of sin. It is always "night" when people turn from God to follow their own will.

D. The upper room discourse.

1. This discourse actually continues through the end of chapter 16. It is one farewell address broken only by the interruptions of the disciples mentioned in the thirteenth and fourteenth chapters and the change of place in 14:31. The fifteenth and sixteenth chapters fall between Yeshua's suggestion to leave the upper room (14:31) and the actual arrival of the group at the garden of Gethsemane.

2. The character of this discourse as a conscious effort on Yeshua's part to give the disciples final instruction is marked by the sevenfold repetition of the phrase "These things I have spoken to you..."(14:25, 15:11, 16:1, 16:4, 16:6, 16:25, 16:33). Four of these instances state the purpose of the farewell address.
a. That they might possess joy (15:11).
b. That they might not be shocked or demoralized by the imminent disaster (16:1).
c. That they may remember his words when the crises comes (16:4).
d. That they may enjoy peace in spite of outward turmoil (16:33).

2. Yeshua began the upper room discourse by saying to his disciples, "Now is the Son of Man glorified, and God is glorified in Him; if God is glorified in Him, God will also glorify Him in Himself, and will glorify Him immediately" (verses 31-32).
   a. The departure of the faithless disciple initiated a series of events that resulted in God's being glorified in Messiah's redemptive work, and in Messiah being glorified in his heavenly exaltation. The verb edoxasthe (glorified”) is an aorist passive verb that points to the departure of Judas as the moment of the beginning of the glory.
   b. The title "Son of Man" appears 12 times in John's gospel; this is the last occurrence. In its general usage it is the title of the incarnate Messiah who is the representative of humanity before God and the representative of Deity in human life.
      1) The title "Son of Man" first appears in the Tenach in Numbers 23:19. There and in many other passages in the Tenach, the title is used in reference to humanity or a specific person.

God is not a man, that He should lie, nor a son of man, that He should repent; has He said, and will He not do it? Or has He spoken, and will He not make it good? (Numbers 23:19).

   2) In Daniel 7:13-14, the title "Son of Man" is used prophetically in reference to the coming Messiah, who is God incarnate, fully human and fully divine:

13 I kept looking in the night visions, and behold, with the clouds of heaven One like a Son of Man was coming, and He came up to the Ancient of Days and was presented before Him.

14 And to Him was given dominion, glory and a kingdom, that all the peoples, nations, and men of every language might serve Him. His dominion is an everlasting dominion which will not pass away; and His kingdom is one which will not be destroyed.
c. In verses 31 and 32, "glorify" is used in a special sense, referring to the culmination of the divine purpose in the career of Messiah: his death. Yeshua's death would exalt the Father as it fully reveals His love and righteousness. Yeshua would be glorified as Savior through his death because it fully reveals his obedience to the Father and, coupled with the resurrection, it verifies his exaltation as Savior. (In the Bible, the death and resurrection of Messiah are seen a single redemptive event by which the purpose of God is completed and his righteousness vindicated.)

d. The words "God…will glorify him immediately" look ahead to the resurrection and ascension.

3. "Little children" (teknia verse 33) is expressive of Yeshua's love for the eleven. It used only here by Yeshua in this gospel. John uses that phrase seven times in his first letter, generally to introduce an admonition, as Yeshua does here.

4. Yeshua recalled to their memory his words to the Jewish leaders: "Where I go, you cannot come" (8:21). To the disciples he was speaking of the fact that they were unprepared to follow him, but would rejoin him later. To the Jewish leaders Yeshua made no such promise. Instead, he warned them that unless they believed that he was Messiah, they would die in their sins.

5. The most important instruction Yeshua gave to the eleven was the "new commandment" to love one another" (verses 34-35). To the commandment known as the Royal Law, which commands us to love our neighbors (Lev. 19:18; James 2:8), Yeshua added the commandment that his disciples love one another.

6. The eleven (and all disciples who follow them in their faith) would survive in Yeshua's absence by loving one another. Believers' love and support for one another enable them to survive in a hostile world. Loving one another as Messiah has loved us (by dying for us) is a sign to the world and other believers that we are disciples of the one true Messiah.

7. The closing verses of this chapter record Messiah's prediction that Peter would deny him. Quick to speak, Peter picked up on what Yeshua had said about going away. He wanted to know where Yeshua was going, for he loved him and wanted to be with him. Yeshua's response to Peter, "Where I go you cannot follow me now, but you will follow later," was prophetic. Peter was not yet ready, but soon would have the faith necessary to die a martyr's death.

8. Peter certain that his love and courage were up to any challenge, including death, responded. "I will lay down my life for you!" Yeshua answered, Yeshua answered, "Will you lay down your life for Me? Truly, truly, I say to you, a cock shall not crow, until you deny me three times"(verse 38). Before
the evening ended, this prophecy had been fulfilled.
John 14
I. Yeshua comforts his disciples.
   A. In chapter 13:38, Yeshua was addressing only Peter. In 14:1, Yeshua transitions from addressing only Peter to addressing all of the disciples (the "you in 13:38 is singular; the "your in 14:1 is plural).

   B. All of the disciples were troubled by Yeshua having told them that he was going away to a place they could not go (13:33). In 14:1-4, Yeshua comforts the disciple and encourages them to persist in their faith. "Do not let your heart be troubled" (verse 1) may be translated, "Stop letting your heart be troubled or, "Set your heart at ease."

   C. To the Jewish mind in Yeshua's day, the "heart" expressed the idea of a person's personality, the real person inside.
      1. The heart is the chief organ of physical life ("for the life of the flesh is in the blood," (Lev. 17:11). It occupies an important place in the human system. By an easy transition the word came to stand for man's entire mental and moral activity, both the rational and the emotional elements. In other words, the heart is used figuratively for the hidden springs of the personal life.

      2. "The Bible describes human depravity as in the "heart," because sin is a principle which has its seat in the center of man's inward life, and then defiles the whole person and that person's outer life, his actions.

   D. "Believe" may be translated as a command or as a fact (You believe...). Based on the nature of this discourse, both appearances of "believe" should probably be understood as a command. To believe means to trust.

   E. The disciples had previously expressed faith in God and the deity of Messiah (6:68-69). Yeshua knew a troubled heart would eat away at that faith. His command was to "keep on believing (trusting) in God and keep on believing (trusting) in me also. After years of practicing this principle, John came to understand that trusting God and His Messiah is the key to overcoming adversity in the life of a believer.

For whatever is born of God overcomes the world; and this is the victory that has overcome the world-- our faith (1 John. 5:4).

   F. Yeshua explained to the disciples that his going away was for their benefit. He was going to prepare dwelling places for them in his Father's house (verse 2).
      1. The imagery of a "dwelling place" is taken from the Jewish house of Yeshua's day in which the sons and daughters have apartments under the same roof as their parents.

      2. Yeshua would not prepare a place for his friends (all believers) unless he was certain that they would arrive at that place. In spite of the disciple's (and our) weaknesses and frailties, Yeshua takes the responsibility for bringing them to the Father's house.
3. Two thoughts stand out in verse 2: the destiny of a believer involves a place and a person. The place is the Father's house. However one may spiritualize this language, it implies definite surroundings that contribute to happiness. The person is Messiah himself, whose presence will make that place glorious.

G. "I will come "back" (verse 3) is the great promise of this chapter. It implies that Yeshua's return is as certain as his departure. He will come for all believers one day, and then they will spend eternity with him in the paradise that is his Father's house.

H. Throughout his ministry, Yeshua had been showing the disciples the "way" of salvation (verse 4), but as Thomas' question (verse 5) indicates, they did not fully understand. They would remain puzzled until after the resurrection and the giving of the Spirit.

I. Yeshua's words, "I am the way, and the truth, and the life…” are the sixth of seven "I am" statements Yeshua makes in the gospel of John. Yeshua is the embodiment of truth and of life, both of which are divine attributes. Faith in Yeshua is the only way a person can have a relationship with God.
   1. Yeshua is the way, not a way for a person to be reconciled to God. Yeshua stressed that salvation, contrary to what many people think, is not obtainable through many ways. Only one Way exists.
   2. Yeshua is the embodiment of truth and, as such, he has the ability to make one's life a coherent, meaningful experience in spite of its ups and downs.
   3. Yeshua is the life because he was not subject to death; rather, he conquered it. All who believe in him need not fear physical death. The ultimate destiny of believers is life, not death.

J. The first sentence of verse 7 (If you had known me, you would have known my Father also) may either be a promise ("If you really knew me, you will know my Father as well) or a rebuke (If you really knew me, you would know my Father as well). A good rendering is, "If you have attained a realization of who I am, you will know my Father also." The statement has its parallel in the writings of Paul: "He is the image of the invisible God" (Colossians 1:15). "Knew" implies experience rather than intuition or theoretical knowledge. To the extent that we have an understanding of Yeshua, we have a comprehension of the being of God.

K. "From now on, you know him" is a promise which looks beyond the cross and the resurrection. For example, consider 20:28, where Thomas, the one who asked how they could know the way, confesses, "My Lord and my God."

II. Yeshua's oneness with the Father.
   A. To Philips Request in verse eight ("show us the Father"), Yeshua responds, "Have I been so long with you, and yet you have not come to know me, Philip? He who me has seen the Father..."
B. Philip may have had a theophany, vision, or some manifestation of God's glory in mind when he made this request. He was expressing a universal desire of mankind, to see God. Moses made a similar request in Exodus 33:18, when he asked God to show him His glory. (A theophany is a visible appearance of God to a human being – see Exodus 24:9-10 and Isaiah 6:1).

D. In verse 9, Yeshua makes one of the most staggering statements in Scripture: "He who has seen me has seen the Father. There is such a oneness between Yeshua and the Father that they can be identified as one Being. Thus, the disciples were witnesses of the revelation of the Father in Yeshua every day that they were with him (John 1:18).

C. God is one being comprised of three persons, all of whom fully possess the attributes of God. Yeshua is a person separate from the Father, however his character, wisdom and perfections fully reveal the nature of the Father. A personal relationship with Yeshua brings us into a personal relationship with God the Father.

D. In verse 10, Yeshua expressed his unity with the Father ("I am in the Father and the Father is in me"), and then proceeded to offer evidence of this unity.
   1. The words that Yeshua spoke bear witness to his unity with the Father. John the Immerser confirmed this in 3:34: "He whom God has sent speaks the words of God." Even Yeshua's enemies had admitted, "never did a man speak like this" (7:46).
   2. Yeshua's works bear witness to his unity with the Father. The various miracles that he performed visible evidence that of the Father's power operating in him and through him. The words and works of Yeshua are the two main evidences of Yeshua's Messiahship and divinity offered in the gospel of John.

E. After answering questions by Peter and Thomas, and having responded to Philip's request, Yeshua resumed his teaching. When Yeshua told the disciples, "he who believes in Me, the works that I do shall he do also; and greater works than these shall he do," he was not saying that believers would perform greater miracles that he; rather, he was saying that their outreach would be greater (for example, one of Peter's sermon's resulted in 3,000 people believing (Acts 2:41).

F. Believers perform "greater works" because Yeshua went to the Father and sent his Spirit to indwell them and work through them.

G. The power that believers possess to do "greater works originates in prayer (verses 13-14). Praying in Yeshua's name is not a magical formula, but the prayers of believers, as they are doing God's business, will be answered. John expanded this teaching in his first letter: If we ask anything according to his will...we have what we ask of him (1 John 5:13-14). To ask in Yeshua's name means to ask according to his will.
H. Having assured the disciples that he was not deserting them but rather going before to prepare a place for them, Yeshua proceeded to ask for their obedience (verse 15). A disciple's love for Yeshua expresses itself in obedience to his Word. Messiah had set the pattern for love and obedience, and his disciples are expected to follow that pattern.

III. Yeshua's promise of the Spirit.
A. To further prepare the disciples for his departure, Yeshua told them that he would send his Spirit to be a another helper for them (verses 16-17).

1. "Another" (allon) means "another of the same kind," not a different kind (heteron). An important role of the Spirit is to represent God to the believer in the same way Yeshua did in the incarnation.

2. The word translated, "helper" is parakletos, which literally means, "a person summoned to one's aid." It was used of the advocate or lawyer who pleaded his client's case, the doctor who came to the bedside of a sick patient, to treat the disease, a friend who pleaded the cause of another, the tutor who instructed his pupils, or one who came to encourage and comfort.

3. Yeshua declared that the Spirit would be with the believer "forever," a strong attestation of the security of the believer.

4. The Spirit is described as the Spirit of Truth. The Spirit revealed the truth through the origination of the Scripture, and enables believers to understand that truth.

2 Pet 1:20-21
20 But know this first of all, that no prophecy of Scripture is {a matter} of one's own interpretation,
21 for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.

5. Because of the failure of the world at large to receive Yeshua, the Spirit, who is invisible and unrecognizable to the world, cannot be received by them.

6. Though the Spirit was already with the disciples through his omnipresence (He abides with you, present tense), but after Yeshua went to the Father, he would come to them in a special and new way (he will be in you, future tense). In the Tenach, the Spirit came on some people for a special enablement, but after Pentecost He indwells believers permanently.

B. After a little while, Yeshua would die, and the world would no longer see him. However, the disciples would see him again. When Yeshua promised "I will come to you" (verse 18), he was probably referring to his resurrection appearances. His resurrection is also the pledge of the believer's resurrection (because I live, you will live also).
C. On that day (verse 20) refers to Pentecost when the outpoured Spirit gave evidence of Messiah's resurrection. The Spirit would come into believers and teach them of their union with Messiah (you are in me and I am in you).

D. In verse 21, Yeshua repeated the statement of verse 15 because of its importance. Love is the basis of a relationship with God. God's love has been manifested in the giving of his Son (1 John 4:9-10), and the believer's love for Yeshua is manifested in obedience to his commandments. The blessings of obedience include experiencing the Father's love, and knowing Yeshua in a personal, intimate way.

I John 4:9-10
9 By this the love of God was manifested in us, that God has sent His only begotten Son into the world so that we might live through Him.
10 In this is love, not that we loved God, but that He loved us and sent His Son {to be} the propitiation for our sins.

But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us (Romans 5:8).

E. Judas (not Iscariot) was surprised that Yeshua would disclose himself to the disciples and not to the world. Perhaps he was still thinking that the time was now approaching for Yeshua to set up his kingdom for all to see. This being the case, how could Yeshua, if he reappeared to his disciples after the resurrection, avoid showing himself to the world? Surely, appearing to the world after his resurrection would prove his claim to be Messiah.

1. In his answer, Yeshua did not focus on post resurrection appearances. Rather, he emphasized love as the condition of revelation. "If a man love me, he will keep my word: and my Father will love him, and we all come to him, and make our abode with him" (Verse 23).

2. Love engenders obedience, and progressive revelation is possible only where obedience exists. As a result of obedience to Yeshua commands, the Father and Son abide (make their home with) the believer. Thus, God discloses himself inwardly to the believer as the believer lives obediently to his commands. Since the world hates god, such disclosure is not possible.

F. In verse 24, Yeshua makes it clear that rebellion against his words is rebellion against the Father, for the words which Yeshua spoke are the words of the Father.

G. What Yeshua said in his earthly ministry was only partially understood by the disciples. Three things were needed for the disciples to understand Yeshua's person and his mission: (1) His death had to occur. (2) He had to rise again to affirm his claim to be Messiah. (3) The Spirit had to come and interpret Yeshua's words and deeds.

1. The Spirit, Yeshua said, "will teach you all things and remind you what I have said to you:(verse 26).
2. The context limits "all things" to the interpretation and significance of Yeshua's work. The Spirit worked in the disciples' minds, reminding them of his teaching and giving them insight into its meaning.

H. With verse 27 the discourse on revelation was completed, and Yeshua returned to the original procedure of giving farewell and comfort. The final gift was peace, defined in terms of himself. "my peace" (verse 27). Paradoxically, he bequeathed it to the disciples in the very moment it seemed farthest from him. Yeshua had said a few days before, "Now my soul is troubled (12:27), and he was yet to experience a fuller agony in Gethsemane, where he "began to be very distressed and troubled (Mark 14:3).
1. His peace did not consist of freedom from turmoil and suffering, but in a calm devotion to the will of God. Like the compass of a ship, which steadily points north no matter how the ship may be rocked by the storm, Yeshua's mind was at rest because of his trust in the Father.
2. This is the peace that Yeshua gave to his disciples. It is a different peace than that which is found in the world, which depends on circumstance and vacillates with the ups and downs of life. Like Yeshua, the believer may find tranquility in adherence to the will of God, even in the midst of tribulation.

I. In concluding this discourse (verse 28), Yeshua reminded them that he was about to return to the Father and that he had forewarned them so that their faith might not be disrupted by his removal.

J. Yeshua stated that "the Father is greater than I." Arians and Jehovah's Witnesses argue from this statement that Yeshua is a lesser God. But this would make Yeshua a created being or would lead to polytheism, both of which are clearly unbiblical. The Father and the Son share the same essence, (1:1-2; 14:9; 20:28). The Father and Son are one in purpose and essence (10:30). When Yeshua spoke of the Father being greater than him, he was not referring to greatness of being, but of Yeshua's willing submission to the authority of the Father.

K. Fulfilled prophecy is a great comfort and support to believers (verse 29). Yeshua had predicted his death and resurrection many times. Now, when it came to pass, after their initial shock, it would greatly help their faith.

L. His teaching time was now limited, because Satan, the prince of this world (John 12:31; 16:11) was moving his forces against Yeshua through Judas (13:2,27). Sin leads to death, and sin and death gave Satan a hold over people. But since Yeshua was sinless, Satan cannot claim him for his kingdom of darkness ("he has nothing in me" verse 30).

M. Because Yeshua loves the Father, he did exactly what the Father commanded, including being obedient to death (Phil. 2:8). Then he said, "Come now, let us leave." Yeshua had been with the disciples in the upper room. Now he prepared to go the garden of Gethsemane on the Mount of Olives. Whether Yeshua's in John 15-17 were spoken in the room or on the way to the garden is uncertain, but probably they were given in the room.
Chapter 15
Yeshua now instructed his disciples on three vital relationships. Disciples are to be rightly related to Yeshua (verses 1-10), to each other (verses 11-17), and to the world (verses 18-16:4).

I. The relation of the disciples to Yeshua.

A. The first and most important relationship that the disciples should maintain was with Yeshua. In order to illustrate the importance of this relationship, he used the analogy of the vine. This was not unfamiliar to the disciples, for the culture of the vine was one of the common occupations of that day in Israel. Vineyards were everywhere, and it may be that they passed several on the road to Gethsemane. The vine was also known as the emblem of their nation, just as the eagle is the emblem of the United States.

B. The first essential in planting a vineyard is to have right, stock, a vine or tree that will insure the proper quality of fruit. No fruit can be better than the vine that produces it. Yeshua said, "I am the true vine (verse one)." Since the word "true" means "genuine" or "real," Yeshua claimed to be the one true stock. Just as there must be an original, genuine vine from which all specimens of a variety are taken, so Yeshua alone is the heavenly source of the heavenly life of the spiritual vine.

C. The gardener is the Father. He prunes and fertilizes the vine so that it will produce the maximum, quality crop. In pruning a vine, two principles are generally observed: first, dead wood must be removed lest it spread disease and insects, causing the vine to rot. Live wood must be trimmed back in order to prevent such heavy growth that the life of the vine goes into the wood rather than into fruit.

   1. Success in raising any crop depends largely on the skill of the farmer. The relation of the believer to God is that of the vine to the owner of the vineyard. God tends it, waters it, and endeavors to protect it and cultivate it so that it will produce its maximum yield.

   2. The vineyards in early spring, having recently been pruned, look like a collection of barren stumps; but in the fall they are filled with luxuriant, purple grapes. Likewise, as believers obey and serve God, they grow from immaturity to maturity and produce much fruit.

   3. "Dead wood may consist of behaviors believers exhibit that do not glorify God. They are worthless, and are burned up (i.e. loss of rewards). Alternatively, they may consist of professing believers who, like Judas, are not genuinely saved. (This verse does not teach that a believer can lose his salvation. Scripture in many places affirms the security of the believer"

D. The disciples had been cleansed by Yeshua and his message, but one, Judas, was not cleansed (13:10-11) This statement affirms the security of the ii (and all true believers) throughout the pruning process.
E. Continued fruitfulness depends on constant union with the source of fruitfulness (verses 4-6). The disciples part is to remain. The word, "remain," a key word in John's theology, is *meno*, which occurs 11 times in this chapter, forty times in the entire gospel, and 27 times in John's letters. It can mean first, to accept Yeshua as Savior (6:54-56). Second, it can mean to continue or persevere in believing (8:31 [continue is remain]). Third, it can mean believing, loving obedience (John 15:9-10). Without the life of God, no real fruit can be produced: "neither can you [bear fruit] unless you remain in me.

F. In verse 7, Yeshua gives an astounding promise and command. The words, "ask whatever you wish are an imperative and have the force of a direct order – "ask," Not "if you ask." Effective prayer is conditioned upon remaining in intimate union with Messiah, and having his words remain in us. Messiah's words condition such a believer's mind so that his prayers conform to the Father's will. Since his prayers are in the Father's will, the results are certain – "it will be done for you." Fulfilled prayers bring glory to the Father (verse 8) because, like Yeshua, His disciples are doing the heavenly Father's will (You kingdom come, your will be done on earth (Matthew 6:10).

G. Love is the relationship that unites the disciples to Messiah (verses 9-11). Two results stem from this relationship: obedience and joy. Obedience is the cause of fruitfulness; joy is its result. Obedience in carrying out Yeshua's purpose is a guarantee of success, for Yeshua never planned failure for his disciples. Joy logically follows success when the disciples realize that the life of Messiah in them is bringing fruit – something they could never produce in their own strength.

II. The relation of the disciples to one another.
A. Yeshua repeated his command to love one another (see 13:34), because he knew that their work on his behalf depended on their attitude toward one another. Unity instead of rivalry, trust instead of suspicion, obedience instead of self-assertion must rule the disciple's common labors.

1. The measure of their love for one another is that of his love for them, which would be demonstrated by his forthcoming sacrifice.

2. John caught the meaning of the statement and repeated it in his first letter: "We know love by this, that He laid down His life for us; and we ought to lay down our lives for the brethren (1 John 3:16).

B. Again, Yeshua defined friendship in terms of obedience. Messianic friendship is more than a casual acquaintance, it is a partnership of mutual esteem, affection, and obedience to the Word of God

C. In the Tenach, only Abraham was called the friend of God (2 Chronicles 20:7; Isaiah 41:8). But now every believer can enter into this intimate relationship with Yeshua (verse 14).
D. A slave does not have a close relationship with his master, as friends do. Normally, a slave does what he is told without understanding his master's mind or business. Since Yeshua had opened himself up to his disciples, sharing with them the secrets of heaven, the title, "slave" did not fit their relationship (verse 15). Yeshua called his disciples friends because he had disclosed his Father's revelation to them.

E. Yeshua reminded them (verses 16) that contrary to the common practice of disciples picking a teacher, he had chosen them (see John 15:19). The purpose of his choosing them was so that they would produce lasting fruit. He chose them for a mission, and the Father would answer their requests in order to accomplish that mission.

F. Again, Yeshua repeats the command that the disciples love one another. The believers' success depends on loving God through obedience to his word, and loving the brethren by laying down his life for them.

Phil 2:3-4
3 Do nothing from selfishness or empty conceit, but with humility of mind let each of you regard one another as more important than himself;
4 do not merely look out for your own personal interests, but also for the interests of others.

III. The relation of the disciples to the world (verses 18-25).
A. The term "world" (kosmos) has several uses in John's writings. It may refer to the universe as an object of creation (John 1:10), the materialistic system that allures men away from God (1 John 2:15-16), or mankind in general as the object of God's love (John 3:16). In this passage, it refers to the mass of unbelievers who are hostile to God and his people.

B. A good rendering of verse 18 is, "If the world hates you, and it does, you know that it has hated me before it hated you." Yeshua carefully warned the disciples of the world's hatred for him, and subsequently for them, because he did not want them to be disillusioned when they met it.

C. A fundamental reason for the world's hatred of a Yeshua and his disciples lies in their differences (verse 19).
1. Throughout nature, whether in the animal or human world, there is a tendency to dislike an individual that differs from the norm. Birds will drive from the flock one of their number that differs radically from them in plumage. Men look with suspicion and jealousy one who possesses features or abilities that make him stand out from the crowd.
2. If believers were of the world (lived by the world's standards), the world would accept them. However believers, having left the kingdom of darkness and having been transferred into the kingdom of God's Son, live by a standard that the world can neither understand nor accept. For this reason, the world hates them.

C. Another reason that the world hates Yeshua and his disciples is that it is ignorant of the One who sent him (verse 21). This ignorance results from a willful rejection of the truth (see Romans 1:20-23).

D. A third reason that the world hates Yeshua and his disciples is Yeshua's exposure of its sin (verses 22-24). As clear sunlight reveals stains and flaws that escape notice in lesser light, so Yeshua's presence revealed by contrast the darkness of the world's sin. Two claims in this passage describe Yeshua's effect the world:

"If I had not come and spoken to them, they would not have sin, but now they have no excuse for their sin" (verse 22).

"If I had not done among them the works which no one else did, they would not have sin; but now they have both seen and hated Me and My Father as well" (verse 24).

The words and deeds of Messiah showed by contrast how evil men can become. His presence made their sin deliberate and inexcusable. Ignorance could not excuse their guilt. As was stated in John 3:19, "Men loved darkness rather than the light, for their deeds were evil."

D. Yeshua reminded the disciples of something he had said earlier: No servant is greater than his master (13:16). Previously, he was referring to their need to imitate his humble service to others. Here, Yeshua tells the disciples that imitating his character would result in sharing in his sufferings (they will persecute you also). On the positive side, some people followed and obeyed Yeshua's teaching so they also responded to the apostles message.

E. The connection between Yeshua and the Father appears very strongly in this passage. Yeshua said that those who hated him hate his Father also. Yeshua and the Father are in the same category and of the same essence; neither can be accepted or rejected without the other.

F. Those who, without good reason, rejected Yeshua unknowingly fulfilled messianic prophecies concerning him(Psalm 35:19; 69:4). The answer to the objection that, had Yeshua been the Messiah, the Jewish nation would have received him, is contained in their own Scriptures (see also Isaiah 53: 1-4).

A. Yeshua encouraged his disciples by the promise of the Holy Spirit's word in the world. As the work of Yeshua was to promote the Father and not himself, so the Spirit witnesses to Yeshua as the Messiah (He will testify about me). What He says is true, because He is the Spirit of Truth (John 16:13)

B. As the Counselor, the Spirit presents God's truth to the world (John 14:26; 16:7). The Spirit is sent from the Father, just as the Son was sent from the Father (John 14:26). However, the work of the Spirit is not done in isolation from believers. Believers are to witness to the facts that they come to know (You also must testify).

C. As the apostles witnessed, the Holy Spirit persuaded and people were saved. The same combination of human obedience to the divine command is needed in every generation.
John 16: The Work of the Holy Spirit

I. Yeshua explains his warning about the world's hatred. (verses 1-4).
   A. Having made it clear that the disciples would be hated by the world if they followed him, Yeshua proceeded to make it more vivid what that hatred would mean.
      1. Those who followed Yeshua would be expelled from the synagogue. This could be devastating to Jewish believers of the early church. To be expelled from the synagogue was to be cut off socially from family and friends. Some rabbis taught that God would not hear prayers unless they were voiced within the walls of a synagogue. So for some, being expelled would be like being cut off from God himself. (The episode of the blind man furnishes a graphic analogy, because he was expelled from the synagogue because of his defense of Yeshua (9:22,34).
      2. The world's hatred for followers of Yeshua would be so severe that some would be killed for their faith. Persecution unto death occurred in the case of Stephen (Acts 7:59), James (acts 12:2), and others (Acts 9:1-4). Such misguided zeal results from ignorance of the Father and of the Son (verses 3). This is not intellectual ignorance, but a lack of personal experience of God and Yeshua.

   B. The reason Yeshua warned the disciples about the persecution they would face for following him was so that when it came, they would not be taken by surprise and stumble in their faith. When persecution did come, the disciples would remember that Yeshua had warned them about it. By recognizing Yeshua's knowledge of the future they would grow in their confidence in him.

   C. Yeshua did not give the disciples this warning before because during his earthly ministry the world's hatred was directed toward him and not toward the disciples. While he was on earth, Yeshua shielded them with his personal presence, but once he left, the disciples would be his body on earth (Ephesians 1:22-23), and would be the target of the world's hatred of God.

II. The work of the Holy Spirit (verses 5-15).
   A. Because of what Yeshua had just said to them, the disciples became extremely sorrowful. Four times in this chapter, yet nowhere else in his gospel, John uses the word *lupe* to describe the emotional state of the disciples (16:6, 20-22). *Lupe* describes an inner pain that cuts so deep, it hurts too much to cry.

   B. The disciple's sorrow was twofold: their future would be filled with hatred and persecution from their own people, and they would no longer have Yeshua to protect and counsel them. "Now I am going to him who sent me" (verse 5) should have led the disciples to ask questions, but they didn't. Even Thomas (14:5) did not ask, "Where are you going?" The disciples's preoccupation with their own problems prevented their understanding the time ("now") and the significance of the events that were to follow (Yeshua's death, burial, resurrection, and ascension).
C. To dispel the disciple's gloom, Yeshua informed them that his departure was not just an inevitable calamity that must be endured, but a necessity for the progress of the work. Without his departing (which included his death, burial, resurrection, and ascension), there would have been no gospel.

1. Atonement for sin was necessary for Yeshua to save his people from their sins (Matthew 1:21).

2. Also, unless he departed, there would be no glorified Lord to send the Comforter (the Holy Spirit) to apply the atonement. "Comforter" translates the Greek word parakletos (literally "called to one's side").
   a. This word suggests the capability or adaptability for giving aid. It was used in a court of justice to denote a legal assistant, counsel for the defense, or advocate, one who pleads another's cause, an intercessor. Parakletos is used in 1 John 2:1 of the Lord Yeshua.
   b. In the widest sense, parakletos signifies a comforter. Messiah was this to His disciples, and in John 14:16 he describes the Holy Spirit as "another of the same sort" (allos) not "different" (heteros). In 14:26; 15:26; and 16:7 Yeshua calls the Holy Spirit "the Comforter. "Comforter" or "Consoler" corresponds to the name "Menahem," given by the Hebrews to the Messiah.
   c. In verse 8, John uses the masculine pronoun to describe the Holy Spirit. In Greek there are three genders – masculine, feminine, and neuter. Normally a pronoun is chosen to agree with the gender of the noun it is replacing. Although the word "spirit" is neuter, John here uses masculine pronouns to emphasize the personhood of the Holy Spirit.

D. Yeshua declared that when the Holy Spirit came, He would convict the world of sin, righteousness, and judgment (verses 8-11).

1. The world "convict" (elencho) is a legal term that means to pronounce a verdict by which the guilt of the culprit at the bar of justice is defined and fixed. Thus, the Spirit does not merely accuse men of sin, He brings to them an inescapable sense of guilt so that they can realize their shame and helplessness before God. The Spirit is the prosecuting attorney who presents God's case against humanity. He creates an inescapable awareness of sin so that it cannot be dismissed with an excuse or evaded by such ploys as "every one is doing it" or "I'm basically a good person."

2. The word "sin (harmartias) means "to miss the mark," "to fall short." The essence of sin (verse 9) is unbelief, which is not simply a difference of opinion but a willful rejection of God and his messenger. Today, the greatest sin is the failure to believe in Yeshua. The Holy Spirit causes people to see their sin; He convinces people that they fall short of God's standard, that they need to be saved from their sin, and that the only way this can happen is through belief in
Yeshua.

3. In order to define sin, there must be a standard. There can be no transgression where there is no law, no darkness where there is not light, no sin where there is no holiness. Righteousness (verse 10) is established by God's law and in conduct as exemplified by Messiah. The Holy Spirit convinces men of their lack of and need for righteousness, and that righteousness is obtained only through faith in Yeshua. Yeshua's resurrection and return to the Father vindicated Yeshua as God's righteous Servant. Yeshua is God's standard of righteousness, and when unbelievers are convicted by the Holy spirit, they see themselves in light of that righteousness.

4. The Holy Spirit convicts the world of judgment (verse 11). The judgment referred to here is the cross judgment of Yeshua.
   a. At the cross Yeshua took on our sin, and God judged that sin. This enabled us, by God's grace through faith, to be freed from sin and death and to become the "righteousness of God" in Yeshua.

   He made Him who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him (2 Corinthians 5:21).

   b. It was by his death on the cross that Yeshua defeated Satan (John 12:31). "Judged" is in the perfect tense, which expresses a settled state. Satan and all satanic rebelliousness and pride were judged and condemned at the cross (John 12:31). (Though defeated at the cross, Satan is still active [1 Peter 5:8]. But, like a condemned criminal, his "execution" is coming [Revelation 20:2, 7-10].)

John 12:31-32
31 "Now judgment is upon this world; now the ruler of this world shall be cast out.
32 "And I, if I be lifted up from the earth, will draw all men to myself."

   c. An important function of the Spirit is to make people aware of these truths. People in rebellion should take note of Satan's defeat and fear the Lord, who has the power to judge. As the fact of coming judgment (both Satan's and man's) is proclaimed, the Spirit convicts people and prepares them for salvation.

Acts 17:30-31
30 Therefore having overlooked the times of ignorance, God is now declaring to men that all everywhere should repent,
31 because He has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead.
E. Verses 8-11 discuss the Spirit's function regarding the unbelieving world, verses 12-15 discuss the Spirit's function regarding believers.

1. The disciples were not sufficiently mature to receive more spiritual truth at that time. However, when the "Spirit of Truth" came, He would "guide them into all truth" about Yeshua and his work.
   a. "He will guide you into all truth" (verse 13) may be translated "He will completely lead you into truth." The guidance of the Holy Spirit in revealing New Covenant truth to the apostles was complete, not partial. This implies the inspiration, inerrancy and authority of the New Covenant.
   b. By way of application, this means by which the Holy Spirit guides believers into truth today is the Word of God

2. The Spirit would not teach the disciples on his own initiative, but would teach only what he heard from the Father. This points to the interdependence of the Father, Son, and Holy Spirit. The Father would tell the Spirit what to teach the apostles about the Son. All of God's works (creation, inspiration, et cetera) are the work of all three persons of the Godhead.

3. The Spirit would show the disciples "what is to come." This is the only occurrence of this phrase in the New Covenant. Probably this is a reference not only to eschatological events, but to all of the coming doctrines they would write about in the New Covenant, most of which were revealed after Yeshua spoke these words.

4. The function of the holy is to glorify Yeshua, not himself (verse 14). His does not make himself prominent, but magnifies the person of Yeshua. The Spirit brought glory to Yeshua as He revealed to the apostles things pertaining to the work and person of Yeshua.

5. Because Yeshua is the revelation of the Father, or as Paul expressed it "the image of the invisible God" (Colossians 1:15), all that belongs to the Father are his (verse 15). The Spirit would take what was Yeshua's and disclose it to the apostles.
   a. The Father sent the Son; the Son sent the Spirit; the Spirit represents the Son as the Son represented the Father.
   b. The three persons of the Godhead interact and also act separately; they are three individuals but yet one God. All that the Father has belongs to the Son, and all that the Son has to teach is administered through the Spirit. In verse 15 Yeshua clearly express the truth of the tri-unity of the Godhead.
III. Yeshua's death and resurrection foretold (verses 16-22).

A. Yeshua instruction shifts at this point from the Spirit's future work to what the immediate future holds for the disciples. Someday Yeshua would reappear, the disciples would experience sorrow, pain, and failure first. Then, however, they would experience joy, prayer, and peace.

B. The words "in a little while" and "you will see me" (verse 16) were not understood by Yeshua's disciples.
   1. Yeshua's prediction of his disappearance referred to his death and three days in the tomb.
   2. Yeshua's remark, "you will see me" does not refer to a coming in the person of the Holy Spirit. He had already referred to the distinction between himself and the Spirit. Rather, the remark refers to his resurrection and 40 day ministry between his resurrection and ascension.

C. The two problems that confused the disciples were Yeshua's prediction of disappearance and then reappearance after a short interval, and his going to the Father. (verses 17-18). Yeshua's teaching was interrupted while the disciples held a fruitless consultation among themselves. Apparently, this was an informal conversation with periods of silence on Yeshua's part. Only Yeshua's death, resurrection, post-resurrection ministry, and ascension make this all clear.

D. Yeshua understood the disciple's confusion. He did not clarify what he had just said, knowing that understanding would come with the Spirit's ministry. However, he did give the disciples some important words of encouragement (verses 19-22).
   1. Yeshua's death would bring the disciples confusion and sorrow, and would be a cause of rejoicing to the unbelieving world. Later, this situation would be reversed. It would be the world that was confused and the disciples who rejoiced. Yeshua's resurrection and the Spirit's work of interpretation would enable the disciples to know that he had to die so that they could have forgiveness of sins.
   2. Yeshua used a common Old Covenant illustration of childbirth to show the disciples how their deep sorrow could result in lasting joy. Pain is replaced by joy when a new child is brought into the world. Similarly, the disciples were entering a time of pain, but joy was just ahead. When the disciples saw Yeshua after his resurrection, they had great joy – joy that will never end because he died once to sin, but now lives forever.

Romans 6:9-10
9 Messiah, having been raised from the dead, is never to die again; death no longer is master over Him.
10 For the death that He died, He died to sin, once for all; but the life that He lives, He lives to God.
IV. Prayer promises.

A. Yeshua gives the disciples three important facts about prayer in verses 23 and 24: prayer is asking, we should pray in Yeshua's name, and the Father answers prayer.

1. John uses two different verbs in verse 23, both translated ask. The first means to ask in the sense of questioning. The second means to ask in the sense of making a request. Yeshua was telling the disciples, "In that day after my death, you will not inquire of me with questions, but you will ask in prayer and the Father will giver it to you.

2. To pray in Yeshua's name is the equivalent to requesting something of the Father that is in accord with Yeshua's will. Prayer in Yeshua's name is prayer in the will of God, which will surely be answered.

For who has known the mind of the Lord, that he should instruct Him? But we have the mind of Messiah (1 Corinthians 2:16).

3. To ask the Father in Yeshua's name also means to approach the Father through Yeshua, the mediator between man and God. Because of Yeshua's death and resurrection, the believer is qualified to make requests of the Father. As the Father answers these requests, the believer has great joy ("your joy may be made full, verse 24).

B. During his ministry, Yeshua had spoken to the disciples in figurative language (verse 25). The day would come when he would speak plainly to them about the Father. Little is said about the instruction Yeshua gave the disciples after his resurrection. It is probable that during this period he gave them much of the teaching that was reflected in their later preaching and writing.

1. It is also possible that Yeshua had in mind the ministry of the Spirit, which would make Yeshua's figurative language plain to the disciples.

2. Soon it would no longer be necessary for Yeshua to ask the Father on the disciple's behalf. Because the Father loves the disciples, and because they believed that Yeshua came forth from the Father, the disciples could go directly to the Father with their requests (verses 26-27).

C. In verse 28, Yeshua summarized his ministry in one sentence: his incarnation (I came forth from the Father), his humiliation (and have come into the world) and his resurrection, ascension, and exaltation (I am leaving the world again and going back to the Father). This is what the disciples had believed, and is the content of saving faith.

D. The response of the disciples of this plain teaching by Yeshua was that they understood, and their faith grew (verses 29-30). They recognized Yeshua's omniscience (You know all things) and divine origin (You came from God). Now, it was no longer necessary for them to question him.
E. The disciples were sincere, but Yeshua knew their limitations (verse 31). He rhetorically asked them, "Now do you believe?" The implied answer, expressed in the following verse, was, "Yes, but not completely or strongly (until after Yeshua's resurrection and the advent of the Spirit.)"

F. "You will be scattered" (verse 32) is a fulfillment of Zechariah's words which spoke of the Shepherd (the Messiah) smitten by decree of the Lord Almighty, which resulted in the scattering of the sheep. Yeshua's prediction, "You will leave me alone" was fulfilled by all his disciples deserting him at his arrest, and Peter's denying him three times.

G. Even though all humanity, even his own disciples, would desert him, the Father would not. His chief resource was the Father, whose purpose he came to fulfill, and by whose power he was able to execute it. However, when he became sin on our behalf, the Father did forsake him (Matthew 27:46). The suffering of Yeshua, hanging on the cross and completely alone, is incalculable.

H. "These things" (verse 33), Yeshua's teaching in chapters 14-16, were intended to sustain the disciples and give them peace.

1. Believers live a dual existence. They are in Messiah and in this world. In union with Messiah, the believer has peace. However, the world exerts a hostile pressure. The world system, the enemy of Yeshua and his disciples, opposes Yeshua's message and his disciple's ministry.

2. However, by his death and resurrection, Yeshua has overcome the world system. He wants believers to remember this and to "take courage." Because Yeshua won, in union with him the believer can will also.

Rom 8:37-39
37 But in all these things we overwhelmingly conquer through Him who loved us.
38 For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers,
39 nor height, nor depth, nor any other created thing, shall be able to separate us from the love of God, which is in Messiah Yeshua our Lord.
Chapter 17: Yeshua's high Priestly Prayer.
In chapter sixteen, Yeshua ended his teaching of the disciples with a shout of victory: "I have overcome the world" (16:33). This was in anticipation of his work on the cross. Throughout his ministry Yeshua's work was done in obedience to the Father's will. As he turned again to his Father, he prayed first for himself (John 17:1-5), then for his apostles (verses 6-29), and finally for future believers.

I. Yeshua prays for himself (verses 1-5).
   A. As Yeshua began to pray, he lifted up his eyes to heaven. This was a typical Jewish gesture of prayer.

   B. A number of times in the gospel, Yeshua said, "My hour has not yet come" (2:4; 7:30; 8:20). Now, Yeshua began his prayer by saying, "Father, the hour has come." As seen before, the term hour does not mean an exact time of day, but refers to the time of fulfillment of that purpose for which Yeshua had come to earth. Messiah would complete his work by his voluntary sacrifice.

   C. Yeshua then prayed, "Glorify your son, that the Son may glorify you." This request for glorification included accepting his sacrifice, resurrecting him, and restoring him to his former glory. Also included in this prayer was a request that the Father would be glorified in Yeshua's death. The sacrificial death of Yeshua was the means whereby God and humans were reconciled, and, therefore, the Father was glorified.

   D. Verse two indicates the scope of the authority Messiah exercised in his incarnate state. The Father had ordained that the rule of the son over the earth (Psalm 2) So the Son has the authority to judge (John5:27), to take up his life (10:18), and to "give eternal life" to all those whom the Father had given him.

   E. In verse three, Yeshua defines the nature of eternal life.
      1. It is not described in chronological terms, but by a relationship. The word "know' (ginoskosin) here is often used in the Septuagint and sometimes the Greek New Covenant to describe the intimacy of a sexual relationship (e.g. Genesis 4:1, "lay"; Matthew 1:25, "had …union").

      2. Thus a person who knows god has an intimate personal relationship with Him. And that relationship is eternal, not temporal. Everyone will exist somewhere forever (Matthew 25:46), but the question is, In what condition on what relationship will they spend eternity?

   F. Yeshua's prayer for himself was based on his completed work (verse 4), which assumed his obedience to death (Philippians 2:8). Even though the cross was future, it was a certainty. At the beginning of his gospel, John declared that the "Word was with God." Now Yeshua repeats his request for a return to his glory with the Father, based on the certainty of the finished work on the cross.
II. Yeshua prays for his apostles (verses 6-19).

A. Yeshua begins the second part of his high priestly prayer by saying, "I manifested Your name to the men whom You gave Me out of the world; Yours they were, and You gave them to Me, and they have kept Your word" (verse 6).

1. The name of God in Scripture is more than merely a title for the person of God. His name was one of the means by which he revealed his nature and attributes. Yeshua was claiming here that he had fully manifested the nature and attributes of God to his disciples.

2. The disciples had been given to Yeshua by the Father. The gift was irrevocable, and was guaranteed by the Father. The disciples had been separated out of the world by the electing work of the Father, in which the apostles had been given as a gift to Yeshua.

3. With the words, "they have obeyed your word," Yeshua praised his disciples for responding to the message of God in Messiah. The disciples were not perfect, but they had the right commitment. Their faith in Yeshua was a trust in his union with the Father (17:8). This faith in Yeshua was manifested in their obedience to his words because they believed in his divine mission.

B. The statement, "I do not ask on behalf of the world," should be understood within its context. It would be wrong to say that Yeshua never prayed for the world, because only a few hours later he does pray for the world (Luke 23:24). At this point he is simply limiting his present request to the apostles. But even in this prayer, Yeshua expresses concern that "the world may believe" (17:21). When Yeshua prays for the world, he prays that individuals may believe.

C. Yeshua's prayer for the disciples was for two things: (a) the disciples preservation ("protect them," verse 11), and (b) their sanctification ("sanctify them," verse 17).

D. Yeshua prayed this request because of God's ownership of them by creation and election ("they are yours"). Yeshua's words, "all things that are Mine are Yours, and Yours are Mine" (verse 10) reveal his claim to unity, intimacy, and equality with the Father.

E. Yeshua would soon depart to the Father and leave his disciples in the world (verse 11). They had to stay in the world to carry out God's plan in spreading the good news of redemption and in planting the body of Messiah.

1. Now that the supreme test of their faith was impending, Yeshua prayed that they might be preserved against the persecution that could separate them from him and from one another.

2. In Bible times a person's name ("keep them in your name," verse 11) stood for the person. Yeshua was requesting that the Father keep the disciples safe in Him.
For in the day of trouble He will conceal me in His tabernacle; in the secret place of His tent He will hide me; He will lift me up on a rock (Psalm 27:5).

F. As the Good Shepherd, Yeshua took care of the flock entrusted to his by the Father. But Judas is an exception. He is here called "the son of perdition," an idiom for "the one destined to perish.

1. Judas was never a sheep, and his true character was finally manifested. Judas did what he wanted (he sold Yeshua). Yet, he was an unwitting tool of Satan (John 13:2, 27).

2. Even people's volitional free acts fit into God's sovereign plan (Acts 2:23; 4:28). Thus Judas' betrayal of Yeshua fulfilled (i.e., filled up in a larger sense) the words in Psalm 41:9 about David's betrayal by his friend.

Acts 2:22-23
22 Men of Israel, listen to these words: Jesus the Nazarene, a man attested to you by God with miracles and wonders and signs which God performed through Him in your midst, just as you yourselves know--
23 this Man delivered up by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death.

Acts 4:27-28
27 For truly in this city there were gathered together against Your holy servant Yeshua, whom You did anoint, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel,
28 to do whatever Your hand and Your purpose predestined to occur.

Eph 1:11
11 also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will.

G. The words of comfort spoken by Yeshua ("I speak these things, verse 13) to his disciples would be a great comfort to them. Following his passion, they would recall his words and experience the full measure of his joy. Joy came to them because they knew from his words that he had conquered the evil one and had brought eternal life to them.

H. The very fact that the disciples received the message of God from Yeshua differentiated them from the world at large. They had a different nature than the unbelieving world, and a different affiliation from those who were allied with Satan, "the god of this world."

1. Such a radical contrast drew the hatred of the world, which always demands conformity to its anti-God beliefs and behaviors. The disciples had taken their stand with Yeshua, and would therefore experience the same rejection he had.
2. As believers share Yeshua, "all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life" (1 John 2:16) loses its attractiveness. A believer's commitment shows the world's values to be trash or dung. Therefore, the world hates the exposure of its futile values.

More than that, I count all things to be loss in view of the surpassing value of knowing Messiah Yeshua my Lord, for whom I have suffered the loss of all things, and count them but rubbish in order that I may gain Messiah (Philippians 3:8).

I. God's plan was not to remove the disciples from the danger and opposition of the world (verse 15), but to preserve them in the midst of conflict.

1. Though Yeshua would soon be taken out of the world, his followers are to remain in it. Like Daniel in Babylon, God intends for his followers to be witnesses to truth in the midst of satanic falsehood.

2. Satan, as head of the world system, seeks to do everything possible to destroy believers. However, God will protect them, and his plan will prevail. Believers must not take themselves out of the world but remain in meaningful contact with it, trusting in God's protection while they witness for Yeshua.

J. Just as Yeshua did not belong to the Satanic world system, so believers do not (verse 16). They belong to a heavenly kingdom because of their new births. Yeshua had prayed for protection for his disciples, now he would pray for their sanctification.

1. To understand the primary meaning of "sanctify" (translated "consecrate in the Old Covenant) we must go back to the word "holy" in the Old Covenant. That which is holy which belongs to Yahweh. There is nothing implied here as to moral character. It may refer to days and seasons, to places, to objects used for worship, or to persons. Exactly the same usage is shown with the word "sanctify." To sanctify anything is to declare it as belonging to God, and as separated from secular use to God's use.

Sanctify to Me every first-born, the first offspring of every womb among the sons of Israel, both of man and beast; it belongs to Me (Exodus 13:2).

2. Sanctification applies to all that is connected with worship, to the Levites (Numbers 3:12), the priests and the tent of meeting (Exodus 29:44), the altar and all that touches it (Exodus 29:36 ff.), and the offering (Exodus 29:27). The feast and holy days are to be sanctified, that is, set apart from ordinary business as belonging to Yahweh (e.g. the Sabbath, Nehemiah 13:19-22).

And I will consecrate the tent of meeting and the altar; I will also consecrate Aaron and his sons to minister as priests to me (Exodus 29:44).

3. Thus, sanctification is the act of setting apart, or dedicating, something or someone for God's use.
4. Upon becoming the nation of Israel, living under God's law, the Jewish people were sanctified. As God's own possession, they were to be a holy people, living according to his law and separate from the idolatrous nations round them.

Now then, if you will indeed obey My voice and keep My covenant, then you shall be My own possession among all the peoples, for all the earth is Mine (Exodus 19:5).

Leviticus 20:7-8
7 You shall consecrate yourselves therefore and be holy, for I am the Lord your God.
8 And you shall keep My statutes and practice them; I am the Lord who sanctifies you.

5. As Israel was to be sanctified for God's use, so believers today are to sanctify themselves that God may use them. A believer is to be distinct from the world's sin, its values, and its goals.

Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Yeshua the Messiah (1 Thessalonians 5:23).

6. The means of this sanctifying work is God's truth (verse 17). As believers appropriate God's Word into their lives, they are sanctified. Set apart for God, changed in their thinking, and thereby changed in their living.

K. Yeshua is the model for every believer (verse 18). He was sent into the world on a mission by his Father. So believers are sent into the world on a mission by the Son to make his Father known. Each believer should consider himself a messenger whose task is to communicate God's truth to others.

L. For the benefit of the disciples, Yeshua sanctified himself. In what sense did Yeshua need to sanctify himself? Was he not already set apart to God and distinct from the world? Yes, but this sanctification refers to his being separated and dedicated to his death. And the purpose of his death was that the disciples might be truly sanctified (i.e., sanctified in truth). The purpose of the death of Messiah is to dedicate or separate believers to God and his program.

III. Yeshua prays for future believers (verses 20-26).

A. The last section of Yeshua's prayer shows the failure of the disciples to be only temporary. The entire tone of the farewell discourse is built on the assumption that after the resurrection they would renew their faith and carry on a new ministry in the power of the Holy Spirit. It illumines his declaration recorded in Matthew, "I will build my church" (Matthew 16:18).
1. In the age of grace, all believers have come to Messiah directly or indirectly through the apostles' witness. Yeshua knew his mission would succeed. He would die and be raised, he would send forth the Spirit, the apostles would preach, people would be saved, and the body of Messiah would be formed. Because Yeshua expected the ministry of the Spirit in the disciples to result in adding more believers to their number, his prayer includes believers of all ages.

2. "Believe" (pisteuonton) (verse 20) is in the present tense, suggesting that Yeshua conceives the future body of believers as actually existing at the time he made this prayer for them. These are those who were "chosen in Him before the foundation of the world" (Ephesians 1:4).

B. Yeshua makes two specific requests in this prayer: (1) that they may be one (17:20-23) and (2) that they may behold my glory (17:24-26). The first is a prayer for unity, the second a prayer for union.

1. Yeshua requested unity for future believers. This was a prayer for a unity of love, a unity of obedience to God and his Word, and a united commitment to his will.

   a. All believers belong to one body of Messiah (1 Corinthians 12:13) and their spiritual unity is manifested in the way they live. The unity Yeshua desires for Believers is the same kind of unity the son has with the Father (verse 21). The Father did his works through the Son and the Son always did what pleased the Father. This spiritual unity is to be patterned in the church. Without spiritual unity with the Father and the Son, believers can do nothing (John 15:5).

   b. The disciples' union with Yeshua as his body will result in people in the world believing that the Father has sent and has loved the Son and those who believe in him (verses 21-23).

   c. Unity of belief does not necessarily mean uniformity of ritual. Within the church historically there have been wide divergences of opinion and ritual. Unity, however, prevails whenever there is a deep and genuine experience of Messiah; for the fellowship of true believers transcends all historical and denominational boundaries.

2. The glory which Messiah gave the church may refer to the glory of the cross, which resulted in the redemption of men to God (see verses 1-5). As believers ponder and understand the significance of Yeshua's atoning work, they are united in God's purpose and redemptive plan. This union is further strengthened by Messiah's indwelling believers ("I in them" verse 23).
3. Yeshua requested that "they also, whom You hast given Me, be with Me where I am, in order that they may behold My glory, which You hast given Me; for You did love Me before the foundation of the world (verse 24). The final aspect of eternal life relates to ultimate destiny. The destiny of believers is to be with Messiah, and to behold his glory, the glory that he shared with the Father from the foundation of the world (verse 24). Perhaps this is what John had in mind when he wrote, "We know that, when He appears, we shall be like Him, because we shall see Him just as He is" (1 John 3:2).

4. The title "Righteous Father" parallels the title "Holy Father" in verse 11. Both are unique and appear only in this prayer. The entire prayer is based on the righteousness of God, who will vindicate the Son by resurrecting and glorifying him.
   a. Yeshua's revelation of God was founded on personal knowledge and personal communion. When he spoke of God, it was on the basis of intimate acquaintance and not philosophical speculation.

   b. The revelation of God lays ultimately in the love of God, which Yeshua exhibited toward his disciples. His purpose was to perfect his union with them, that they in turn might know the Father. Yeshua wanted to include them in the inner fellowship of the Triune God.
Chapter 18

I. With the end of Chapter 17, Yeshua ends his discourse to his disciples. Chapters 18-20 record the passion of the Messiah: his betrayal, arrest, trials, crucifixion, death, and resurrection.

A. This period is often called the consummation, for it reveals the consummation of the tension between belief and unbelief. Unbelief reached its deepest infamy with the rejection and crucifixion of Yeshua. Belief reached its highest achievement in the action of the disciples at the time of the resurrection and afterward.

B. A comparison of the accusation of the priests"...he made himself to be the Son of God" (19:7) with Thomas' confession, "My Lord and my God" (20:28) illustrates well the respective climaxes of belief and unbelief. In this period the plot of John reaches its conclusion.

II. The betrayal and arrest of Yeshua (verses 1-14).

A. Yeshua left the room where he ate the last supper with his disciples and crossed the Kidron Valley to the east. The Kidron is a valley or torrent bed which starts north of Jerusalem and passes between the temple mount and the Mount of Olives on its way to the dead sea.

1. David was betrayed by a friend (Ahithophel) while crossing the Kidron and going up to the Mount of Olives (1 Samuel 15:23, 30-31). So to Yeshua was betrayed by his "trusted friend" Judas while crossing the Kidron and going to the mount of olives.

2. The olive grove was a place where Yeshua and his disciples came each night to bivouac when they were in Jerusalem. During festival times (e.g. the Passover) thousand of Jews flocked to the Holy City and most of them had to stay in tents or other temporary shelters.

B. "The love of money is a root of all kinds of evil" (1 Timothy 6:10). So it is not surprising that Judas betrayed Yeshua for money. Judas was not an unusual monster but a common man caught in a common sin (greed) which Satan used to accomplish his purpose.

1. When Judas came to betray Yeshua, he was accompanied by a Roman cohort, which could consist of as many as 600 soldiers from the Tower of Antonia. In addition to the Roman soldiers, the temple police were also present. They came armed and with lanterns to search out their foe.

2. John lays great emphasis on Yeshua's consciences of his circumstances and his own destiny. He was not taken willingly or by surprise. For a long time he had been aware of the plot against his life and, had he wished, he could have escaped. On at least two previous occasions he had withdrawn from the danger zone (John 10:40; 11:54). Now, the time had come. He did not wait to be apprehended, but voluntarily confronted his enemies.

Yeshua therefore, knowing all the things that were coming upon Him, went forth, and said to them, "Whom do you seek?" (John 18:4)
C. Yeshua confronted the company with the question, "Whom do you seek?" (18:4)
When they responded, "Yeshua the Nazarene," Yeshua responded in a momentary revelation of his divine glory.

1. He used the familiar title; "I AM," identifying himself with the name of the Old Covenant name of God. When Yeshua said, "I am he," the power of God caused his arrestors to faint backward as a result of the supernatural power of Messiah.

2. Throughout this chapter, John emphasizes the deity of Yeshua, referring to his divine knowledge (18:4), his divine power (18:6), and his divine protection (18:8-9).

3. Yeshua asked again, "Whom do you seek?" And they said, "Yeshua the Nazarene." Yeshua answered, I told you that I am he, so if you seek me, let these go, their way. This fulfilled his words, "Of those you have given me, I lost not one."

4. The sword Peter was carrying on this occasion was probably eighteen inches long and weighed about five pounds. The blade was thick and heavy and not necessarily sharp. When used in battle, one would raise this sword and bring it down on the head of the enemy hoping to find a weak place in the helmet and split his head. This was probably Peter's intent, but his aim was off.

5. Yeshua put the ear back on (Luke 22:51) and rebuked Peter, reminding the Father had prepared a cup for him to drink. Although John does not mention the agonizing prayer in Gethsemane, he does make it clear that Yeshua was resigned to doing the will of the Father and intended to drink of that bitter cup of judgment.

III. The trials of Yeshua.

The Jewish trials
Before Annas (18:12-14)
Before Caiaphas (18:19-24)
Before the Sanhedrin (Matthew 27:1-2)

The Roman trials
Before Pilate (18:28-38)
Before Pilate (18:39-19:16)

A. The Jewish trials.

1. Yeshua was taken first to Annas, whom John identifies as the father-in-law of Caiaphas, the high priest (18:13). Annas himself had served as high priest from 6-15 C.E. when Pilate's predecessor, Valerius Gratus, deposed him.
   a. Though deposed, Annas was not without influence. He served as vice president of the Sanhedrin and was patriarch of a family that held the office of high priest as late as 62 C.E.
b. Though Annas was not high priest at this time, he was the real power behind the office that night. Yeshua's hearing before Annas was the first of three Jewish trails, all of which were illegal.

c. After the immediate fright in the olive grove, when the mob took Yeshua and the disciples ran, two disciples returned and followed the Lord and his enemies back across the Kidron and into the city. They were Peter and an unidentified disciple, probably John. This disciple knew the high priest and therefore had access into the high priest's courtyard. Thus, he was in a unique position to know what was going on, and to get Peter into the courtyard. The trial before Annas took place in his private courtyard. Caiaphas may or may not have participated in these proceedings.

d. John's description of the trail before Annas presents two main features: the question before the high priest and the denial of Peter. The questioning focused on Yeshua's teaching and his disciples. The number and activities of his disciples would be important if subversion was suspected, and the teaching would be scrutinized for possible revolutionary elements.

e. Yeshua had nothing to hide. He had so frequently and openly declared the principles of his kingdom that there would be many witnesses who could narrate in detail what he had taught. The interrogation by Annas was unnecessary because public testimony to Yeshua's teaching and attitude would be easily available, especially in Jerusalem, where he had been speaking to crowds for several days.

f. Yeshua's answer impressed one of the retainers as disrespectful to the high priest, and he struck Yeshua in the face. This act was illegal. No sentence had been passed, and the prisoner was not subject to abuse, especially when uncondemned. In spite of Yeshua's protest, nothing was done, and he was sent bound to Caiaphas.

g. The synoptics indicate that included was an appearance before the council of elders, who must have been specially summoned for the occasion.

2. The denial of Peter.

a. In this section, Peter denied the Lord three times. Peter's denials are recorded in all four gospels, which indicates something of the importance the writers saw in the defection of the disciples leader.
b. Since all men are frail, and even many noted believers stumble, the record of Peter's denials (and subsequent restoration, Chapter 21) is a great comfort to the believer. The sudden collapse of Peter's inflated purpose ("even if I have to die for you, I will not deny you, Matthew 26:35), reveal the inherent weakness of the flesh apart from supernatural grace.

B. Yeshua before Pilate verses 28-40).

1. John does not describe the early morning session of the council. There Caiaphas put Yeshua on oath to declare whether or not he was the Son of God, and on his assertion that he was, Yeshua was condemned on a charge of blasphemy (Mark 14:60-64). But because the high priest had no authority to carry out a death sentence, it was necessary to transfer the trial to the Roman Prefect, Pontius Pilate. Thus, after the verdict of the Jewish council, the trial was moved to Pilate's residence.

2. Since the Jewish council did not have the right to put Yeshua to death, the case had to be brought before the Roman governor, Pontius Pilate. Normally, the governor lived in Caesarea, but during the great feasts it was prudent for him to come to Jerusalem in case a riot or insurrection took place. Passover was particularly dangerous, because emotions ran high since the Jews remembered their deliverance from bondage.

3. The Jews would not enter a Gentile house (in this case the governor's palace), but they could go into the courtyard under the colonnades. It is ironic that the Jewish leaders were concerned with ritual uncleanness while they planned murder. So Pilate came out to the courtyard and began an informal inquiry.

4. A Roman trial normally began with the statement, "What accusation do you bring against this man?" (18:29). When the charge was revealed, any evidence for both sides was presented and a verdict rendered.

   a. The Roman governor had the option to judge in the trial of a non-Roman citizen or to delegate his authority to another officer or court. When Pilate found that Yeshua had violated some Jewish law, he opted to authorize the Sanhedrin to try him and carry out the sentence under Jewish law (18:31). This was the first of six attempts by Pilate to release Yeshua.
b. The Jews declined the right to try Yeshua, claiming, "We are not permitted to put anyone to death." However, Pilate had authorized the Jews to inflict the necessary penalty for blasphemy – stoning. The Jews did in fact stone Stephen without Roman approval. The real motive behind the Jew's refusal was that just as they did not want to defile themselves by entering Pilate's hall, they did not want to defile themselves by executing Yeshua. Ironically, the Jew's refusal to stone Yeshua would result in his fulfillment of what kind of death he was to die.

c. John explained why Yeshua was delivered by the Jews to the Romans. Jewish executions were by stoning, which normally broke bones. The Roman method of execution was crucifixion. It was necessary for three reasons for Yeshua to be crucified by the Romans at the instigation of the Jews: (a) to fulfill prophesies (e.g. that none of his bones would be broken 19:36-37); (b) to include both Jews and Gentiles in the collective guilt of the deed (Acts 2:23; 4:27); by crucifixion Yeshua was lifted up like a snake in the desert. A person under God's judgment was to be hanged on a tree as a sign of judged sin (Deuteronomy 21:23; Galatians 3:13).

d. Yeshua had been accused of the sin of blasphemy. Although this was of no consequence to Pilate, another charge was: treason (Luke 23:2,5). This was a crime of which Tiberius Caesar was particularly sensitive, and had to be severely investigated and punished. Therefore, Pilate entered the into the Praetorium and called Yeshua to him, to question him.

e. The phrase, "Are you the King of the Jews?" can be translated as a question or a declaration whose force is affirmative. John suggests that Pilate knew that Yeshua was king of the Jews. When he finally sent Yeshua to be crucified, his accusation read, "Yeshua the Nazarene, King of the Jews?"

f. Yeshua's reply irritated Pilate, for he was used to receiving answers to his questions, not challenges. Since he was had shown sufficient interest in Yeshua to confer with him privately, Yeshua began to probe him to see how sincere his interest might be.

g. Pilate's reply was indignant. "I am not a Jew, am I?" Pilate did not want to be classified as a Jew. He insisted that he was merely trying to solve the puzzling case the Jewish leaders had brought against him. He had not originated the accusation, but wanted to know what Yeshua had done to arouse their hatred.
h. Upon Pilate asking Yeshua why his own nation and chief priests had delivered Yeshua to him (verse 35), Yeshua replied that Rome need not fear a political insurrection. He was not a zealot or a revolutionary. His kingdom was not like that. It is not of this world; it is from another place, that is, heaven (verse 36). Therefore it comes not by rebellion, but by submission to God. Its source was not from men's acts of violence, but from a new birth from heaven which transferred a person out of Satan's kingdom and into God's kingdom.

Col 1:13
For He delivered us from the domain of darkness, and transferred us to the kingdom of His beloved Son.

i. Since Yeshua spoke of a kingdom, Pilate seized on the word, "King." "So you are a king?" (verse 37). Yeshua affirmed that he was a king. In just a few words Yeshua asserted his divine origin ("I have come into the world.") and ministry ("To testify to the truth.").

j. Pilate's question, "What is truth?" is problematic. Was it a desire to know what no one could tell him? Was it philosophical cynicism? Was it indifference to anything so impractical as abstract thought? The significant thing is that he suddenly turned away from the One who was the Truth (John 14:6) without waiting for an answer.

k. Pilate once again went out to the Jews and declared, "I find no guilt in him." However, he displayed a lack of commitment to justice. Having found no guilt in Yeshua, he should have immediately set him free. Instead, he began a series of compromising moves to avoid dealing with an inconvenient truth in a difficult circumstance.

(1) First, when Pilate found out that Yeshua was from Galilee, he sent him to Herod (Luke 23:6-7).

(2) Second, Pilate tried to appeal to the crowd (John 18:38) hoping to bypass the desires of the chief priests and elders. Knowing that Yeshua was popular, he thought that, according to custom, they might choose to have Yeshua released.

(3) But the leaders proved to be persuasive, and the crowd called for the release of Barabbas, who was a robber. Pilate's release of Barabbas showed poor judgment for a person responsible for Rome's interests.
Chapter 19
I. The scourging of Yeshua.

A. Scourging was the usual accompaniment to Roman crucifixion. Roman flogging was done with a leather whip with bits of metal or bones at the end. Such flogging often killed a person. Actually, the flogging was another attempt by Pilate at compromise. He hoped that the crowd would be satisfied with a little blood.

B. The ridiculing and blows to the face that Yeshua received were all a part of his deep humiliation as he identified with human sin. The thorns on his head are mindful of the curse of thorns caused by human sin (Genesis 3:18).

C. As the soldiers brought Yeshua out to the view of the crowd, Pilate, having once more declared his innocence, said, "Behold the man!" (verse 5). Pilate may have thought that the horrific spectacle of Yeshua bloody and wearing a crown of thorns would change the attitude of the Jewish leaders. If so, he was speedily disillusioned.

D. The Jewish officials demanded Yeshua's crucifixion, for no good reason that Pilate could determine. He told them to crucify him themselves, for no charge could be brought against him.
   1. The Jews, knowing that they could not crucify Yeshua, made a new approach to Pilate. Claiming that by their laws claiming that by their laws Yeshua was worthy of death because he had committed blasphemy, claiming to be the Son of God.

   2. Thus, they invoked the law of blasphemy (Leviticus 24:16) as the ground for their insistence on Yeshua's crucifixion.

E. About the same time, Pilate's wife told him, "Do no have anything to do with that man, for I have suffered a great deal in a dream because of him (Matthew 27:19). Pilate's response was one of fear. As a pagan he had heard stories of human like gods who visited men and judged them. Perhaps the majesty of Yeshua and his claims of truth began to convict his conscience. Yeshua's refusal to answer Pilate's question, "Where are you from?" (verse 9) fulfilled the words of the prophecy in Isaiah 53:7.

   Isaiah 53:7
   He was oppressed and He was afflicted, yet He did not open His mouth; like a lamb that is led to slaughter, and like a sheep that is silent before its shearers, so He did not open His mouth.

F. Disturbed by Yeshua's silence, Pilate asked, "Do you not know that I have authority to release you, and authority to crucify you?" (verse 10).
   1. Although Pilate did have some authority, and was responsible for his decisions, God is the only One who has ultimate and full power. Pilate, Yeshua said, was under God and was responsible to him: the one who the one who handed me over to you had the greater sin.

   2. Was Yeshua referring to Judas, Satan, Caiaphas, the priests, or the Jewish
people? Pilate was certainly guilty, but Yeshua put more weight on Caiaphas as the responsible one (John 11:49-50; 18:13-14).

G. Pilate wanted to free Yeshua, but the Jews now tried a new attack. To let Yeshua go free, they argued, would be disloyalty to Caesar (verse 12). Tiberius was on the throne, and was sick, often suspicious, and often violent. Pilate had plenty to cover up, and did not want a bad report to go to his boss. If he had to choose between showing his loyalty to Rome or siding with a strange and despised Jew, there was no question in his mind. The dilemma had to be resolved, so Pilate made the official decision.

H. The sixth hour (verse 14), by Roman reckoning, could indicate 6 A.M. (although some scholars take it to mean noon). This was the day of preparation for the Passover week (i.e. Friday). That day was the Passover proper, the day on which Messiah died. But it was also preparation for the seven-day feast of Unleavened Bread, which followed immediately after Passover., and which was sometimes called Passover week.

I. Pilate said, "Behold your King" (verse 14). Pilate did not believe that Yeshua was their king, but to spite the Jews he called Yeshua the King of the Jews. Pilate could not resist goading the Jews: "Shall I crucify your King?" As if Rome would not crucify a Jewish king. The Jewish response, "We have no king but Caesar" (verse 15). Was full of irony. The rebellious Jews claimed loyalty to Rome while disclaiming their Messiah.

Psalm 2:1-3
1 Why are the nations in an uproar, and the peoples devising a vain thing?
2 The kings of the earth take their stand, and the rulers take counsel together against the Lord and against His Anointed:
3 "Let us tear their fetters apart, and cast away their cords from us!"

Isaiah 53:3-4
3 He was despised and forsaken of men, a man of sorrows, and acquainted with grief; and like one from whom men hide their face, He was despised, and we did not esteem Him.
4 Surely our griefs He himself bore, and our sorrows He carried; yet we ourselves esteemed Him stricken, smitten of God, and afflicted.

II. The crucifixion.
   A. No one of the gospels deals at length with the crucifixion, and no two of them coincide exactly in the narration of detail.
      1. These accounts are not contradictory, but complimentary. When compared and studied together, we have a fuller outline of the details surrounding the crucifixion.
2. John's narrative is the most distinctive, and this is no accident. The aspects the crucifixion that John includes were selected carefully to conclude the main theme: belief verses unbelief. John 19:35 says explicitly that the record of an eyewitness is stated and corroborated "that you may believe."

B. Pilate handed Yeshua over to the Jews, and Yeshua went out "He went out, bearing His own cross, to the place called the Place of a Skull, which is called in Hebrew, Golgotha."

1. These words fulfill two Old Covenant symbols or types. Isaac carried his own wood for the sacrifice (Genesis 22:1-6) and the sin offering used to be taken outside the camp or the city. (Hebrews 13:11-13). Like the sin offering, Yeshua "was made sin for us" (2 Corinthians 5:21).

2. Golgotha (the place of the skull) was probably called this because the hill with its stony barren top looked like a skull.

C. John makes no attempt to describe the process of crucifixion, probably because it was well known to the readers and he did not want to dwell on the horror of the cross. The victim carried the crossbeam to the place of execution (verse 17), where he was affixed to the cross by nails driven through the hands or wrists and through the feet. Generally, a rope was tied around the chest, knotted between the shoulders and then tied to the wooden stake behind the body to prevent its falling forward as fatigue weakened the muscles. A peg a set in the upright stake to serve as a supporting seat. The victim was stripped of his clothing and left shamefully naked, exposed to the mocking people, the heat of the day, and the chill and dampness of the night.

D. John gives no details concerning the two others crucified with Yeshua. The synoptic accounts describe them as "robbers" or brigands (Matthew 27:38; Mark 15:27; Luke 23:32-33,39) like Barabbas.

1. It may be that that these two and Barabbas were captured by the Romans in some skirmish in Galilee. Anti-Roman rest was prevalent at this time, and the rebels often replenished their food supplies or treasury by robbing wealthy landowners.

2. This fulfills Isaiah's prophecies, "His grave was assigned with wicked men" (Isaiah 53:9) and he "was numbered with the transgressors (Isaiah 53:12).

E. It was customary to put a placard on the cross consisting of the name of the accused and the crime for which he was being crucified. Pilate himself wrote Yeshua's placard. The name and charge against Yeshua was written in three languages: Hebrew, being the national language; Latin, the official language of the empire; and Greek, a common language in that area. Comparing the gospels, the full title of Yeshua on the cross read, "THIS IS YESHUA THE NAZARENE, THE KING OF THE JEWS." (John 19:19; Matthew 27:37). Since the sign was written in three languages, and the crucifixion was in a public place, all who could read saw a clear proclamation.
F. The priests protested, asking that Pilate make it clear that it was Yeshua's claim to be King of the Jews, not that it was in fact true. Doubtless he felt that he had done enough dirty work for the leaders of the nation, and he resumed his haughty attitude and refused to change the writing. "What I have written, I have written" means essentially, "Take it and like it."

G. Usually the clothing of a crucified man became the property of the executioners. Yeshua's simple wardrobe consisted of five items: a turban or headdress; an outer robe; a sash or girdle, the folds of which would provide pockets; sandals; and a fairly long tunic woven in one piece.

1. The first four were easily divided among the four legionnaires involved in the crucifixion, but the fifth would be of no value if cut into four parts. So the tunic was awarded to one of them at the cast of the dice.

2. Unknowingly, the legionnaires fulfilled David's prophecy, "They divide my garments among them, and for my clothing they cast lots" (Psalm 22:18).

H. In stark contrast with the cruelty and indifference of the soldiers, a group of four women watched with love and grief: Mary, the wife of Clopas; Mary Magdalene; Mary, the mother of Yeshua; and his mother's sister, who was presumably Salome, the mother of James and John.

1. The anguish of Yeshua's mother fulfilled the prophecy of Simeon: A sword will pierce your own soul too" (Luke 2:35). Seeing her sorrow, Yeshua honored his mother giving her into the care of John, the beloved disciple. The words of Yeshua to Mary and the beloved disciple were his third saying from the cross, and the first one recorded by John. In the other gospels, Yeshua had already prayed for forgiveness to the Roman executioners and pardoned one of the thieves.

2. John removed Mary from the scene at once and took her to his home in Jerusalem. Upon returning, he resumes his narrative at the close of the crucifixion. His temporary absence may account for the omission of some of the details found in the synoptics, including Yeshua's dialogue with the two thieves crucified with him.

I. Yeshua's fourth of seven sayings from the cross, "My God, My god, why have you forsaken me?" is not recorded by John (Matthew 27:46; Mark 15:34). John recorded the fifth saying, "I am thirsty" (verse 28). It is ironic that the one who is the water of life (John 4:14; 7:38-39) dies thirsty. Giving him wine vinegar, a sour wine, fulfilled Psalm 69:21.

J. The fact that Yeshua's mouth could be reached with a branch of hyssop indicates that the cross was not set at a great height.
K. Yeshua's next cry from the cross, "It is finished," indicates that he had finished the work he had come to accomplish and had now provided salvation for the world. The moment of his death was the moment of our salvation.

L. Having finished the work the Father had assigned him to do, Yeshua said, "Father, into your hands I commit my spirit (Luke 23:46), and then he dismissed his spirit. Death had no power over Messiah until by his own choice he surrendered to it. Yeshua had predicted that he would lay down his life voluntarily and would raise it up again (John 10:18). In order to accomplish redemption as the Lamb of God, Yeshua willingly and deliberately surrendered his life.

M. The removal of the bodies from the crosses was a concession to Jewish religious principles. The Romans usually left the bodies of criminals on the crosses as a warning to potential offenders. The Jewish law forbade leaving hanged bodies on a gallows overnight. (Deuteronomy 21:22-23). The soldiers broke the legs of the living victims to hasten death. The only way a crucified man could obtain a full breath of air was to raise himself by means of his legs to ease the tension on his arms and chest muscles. If the legs were broken, he could not do so, and death would follow shortly because of lack of oxygen.

N. The execution squad was well acquainted with the signs of death. Consequently, not fracturing Yeshua's legs shows the squad considered him to be already dead. Yeshua's swift death marks either the climax of inner tension, the fatal results of the scourging, as the text seems to indicate, a voluntary ending of his life because his work was finished. Yeshua had said that he could lay down his life that he might take it again (John 10:17).

O. Just to make sure, one of the soldiers pierced Yeshua's side, probably to see whether there would be any reaction. The flow of blood and water has been interpreted in various ways. Ordinarily dead bodies do not bleed because the heart is not pumping to produce arterial pressure. One suggestion is that since the body was erect, the flow was produced by gravity and red corpuscles and serum (a yellowish white component of blood) had already begun to separate. Another is that either the stomach or lungs contained water that flowed with the blood.

P. John places great importance on this fact, emphasizing that he had witnessed it himself and that he was telling the truth. He connected these events with Old Covenant prophecy. The bones of the Passover lamb were left unbroken (Exodus 12:46), and the divine protection of a righteous man guarantees that God "protects all his bones, not one of them will be broken" (Psalm 34:20). The pierced side is referred to in Zechariah 12:10, where it is related to the final manifestation of the Lord to Israel.

III. The burial of Yeshua.

A. Yeshua's body would probably be thrown into a common pit with the bodies of the other two victims, had not his friends intervened. He had no estate of his own, and his relatives were too poor or too afraid of the authorities to assume responsibility for it.
B. Joseph of Arimathea was a rich, man who was waiting for the kingdom of God. Though a member of the Sanhedrin, the Jewish council, he was a "good and upright man who had not consented to their decision (Luke 23:51-51). (Aramathea was 20 miles northwest of Jerusalem.)

C. This action on the part of Joseph was courageous, for it was an admission that he was a friend of Yeshua and consequently an associate in whatever supposed subversion Yeshua might have advocated.

D. Nicodemus, another influential member of the Jewish aristocracy, shared the responsibility for receiving Yeshua's body with Joseph. This marks Nicodemus's third appearance in the gospel: once at his initial interview with Yeshua (chap. 3), the second at his defense of Yeshua at the council (7:45-52), and finally at the burial. His cooperation with Joseph showed that his faith had finally matured.

E. The mixture of spices that Nicodemus provided was a very large quantity (about 75 pounds, verse 39). Spices were generally imported and were very expensive. Myrrh is a gum exuded by a tree that grows in Arabia and is prized for its perfume. It was one of the gifts of the wise men to Yeshua (Matthew 2:11). Aloes are derived from the pulp in the leaves of a plant that belongs to the lily family. Used with myrrh, it acts as a drying agent; and the fragrance would counteract the odor of decaying flesh. The quantity of spices that Nicodemus provided revealed both his wealth and his appreciation of Yeshua.

F. The burial of the body was hasty and had to be completed before the Sabbath began at sundown. Jewish burial customs did not mummification or embalming, which took out the blood and body organs. Their normal process was to wash the body and cover it with cloth and aromatic oils or spices. The spices, being somewhat gummy, may have been laid in the folds of the cloth to provide a rigid casing for the body, or they may have been ground and mixed with oil to form an ointment to rub on the body.

G. The place of burial was a private garden, not a cemetery (verse 41). The privacy of this garden allowed the women to visit the tomb. No doubt they would have been hesitant to enter a cemetery at any time—especially before daylight. Matthew states that the burial place was Joseph's own rock-hewn tomb (Matthew 27:60). The location was near the place of execution and probably just outside the second north wall of the city. Joseph, as a wealthy member of the Sanhedrin, apparently owned property in this area. Isaiah prophesied that, the Messiah, though despised and rejected by men, would be with the rich in his death (Isaiah 53:9).

H. The day of preparation was the sixth day of the week, during which food and other necessities were prepared for the Sabbath. It was because the day of preparation was coming to an end, and the Sabbath about to begin, that the burial was so hasty (verse 42).
I. The burial of Yeshua is part of the gospel ("He was buried," 1 Corinthians 15:4). Its significance lies in the fact that it was the completion of Yeshua's suffering and humiliation. It also pointed up the reality of this death and set the stage for his coming resurrection. Also, in Yeshua's burial he identified with believers who will die and be buried.
Chapter 20

1 Corinthians 15:12-26

12 Now if Messiah is preached, that He has been raised from the dead, how do some among you say that there is no resurrection of the dead?
13 But if there is no resurrection of the dead, not even Messiah has been raised;
14 and if Messiah has not been raised, then our preaching is vain, your faith also is vain.
15 Moreover we are even found to be false witnesses of God, because we witnessed against God that He raised Messiah, whom He did not raise, if in fact the dead are not raised.
16 For if the dead are not raised, not even Messiah has been raised;
17 and if Messiah has not been raised, your faith is worthless; you are still in your sins.
18 Then those also who have fallen asleep in Messiah have perished.
19 If we have hoped in Messiah in this life only, we are of all men most to be pitied.
20 But now Messiah has been raised from the dead, the first fruits of those who are asleep.
21 For since by a man came death, by a man also came the resurrection of the dead.
22 For as in Adam all die, so also in Messiah all shall be made alive.
23 But each in his own order: Messiah the first fruits, after that those who are Messiah's at His coming,
24 then comes the end, when He delivers up the kingdom to the God and Father, when He has abolished all rule and all authority and power.
25 For He must reign until He has put all His enemies under His feet.
26 The last enemy that will be abolished is death.

I. The resurrection (verses 1-29).
   A. The empty tomb (verses 1-9).
      1. On the first day of the week (Sunday, probably early in the morning) Mary Magdalene and other women came to the tomb. She had been an observer at the cross, and now was the first person at the grave. The tomb had been closed with a large rock door (Mark 16:3-4) and had been sealed by the authority of the Roman governor Pontius Pilate (Matthew 27:65-66). The women were amazed to see an open and apparently empty tomb. They ran and told Peter and the beloved disciple that a terrible thing had occurred. They assumed that grave robbers had desecrated the tomb, or that Yeshua's enemies had stolen his body.

      2. Peter and John started a footrace to the tomb. Their quick response shows that the disciples were not responsible for removing the body. Had they been aware of an official removal, or had some of their own been involved in a conspiracy, they would not have been so concerned.
3. John arrived at the tomb first, and bent over and looked in but did not enter the tomb, probably for fear of defilement. When Peter arrived he rushed in and saw "the face-cloth, which had been on His head, not lying with the linen wrappings, but rolled up in a place by itself" (John 20:7). He was probably puzzled at what he saw. Why would a grave robber have left the clothes in this order? Why take the body of Yeshua?

4. John entered the tomb, and perceived that the missing body and position of the grave clothes was not due to a robbery. He realized that Yeshua had risen from the dead and had arranged the grave clothes. The tomb was not left open to let Yeshua's body out but to let the disciples and the world see that he rose. His lack of understanding about the resurrection changed when he saw evidence confirming its truth. The other disciples would also come to believe because of his appearing to them. This evidence would be followed by the Scriptures concerning the resurrection of the Messiah (see Psalm 16:10 and Acts 2:24-31).

B. Yeshua's appearance to Mary (verses 10-18).
   1. Yeshua's first resurrection appearance was to Mary of Magdala, out of whom he had cast seven demons. The disciples returned to their homes while Mary remained outside the tomb crying. Mary looked into the tomb and saw two individuals who were angels. In the Bible, when angels appear to people, they look like men. The do not have wings or halos.

   2. The question the angels asked Mary ("Why are you weeping?") brought from her an expression of grief and frustration. The death of Yeshua, which she had witnessed, was in itself distressing and unnerving. The disappearance of the body from the place of burial would add apprehension and mystery to her grief. She had hoped for the sad consolation of completing the burial, and even that had been taken away from her.

   3. Their question and her answer set the stage for the greatest "recognition seen in all history. The appearance of Yeshua to Mary to Mary was so unexpected that she did not realize it was Yeshua. The fact that he appeared to Mary rather than Pilate or Caiaphas or to one of his disciples is significant. That a woman would be the first to see him is an evidence of Yeshua's electing love as well as the narrative's historicity. No Jewish author in the ancient world would have invented a story with a woman as the first witness to an important event. Furthermore, Yeshua may have introduced himself to Mary first because she had so earnestly sought him. She was at the cross while he was dying (John 19:25), and she went to his tomb early on Sunday morning (John 20:21).
4. Mary talked with Yeshua, but still didn't recognize who he was. Perhaps she had had a temporary Emmaus Road "blindness" who "were kept from recognizing him" until his act of disclosure (Luke 24:16). Yeshua said to her, "Mary." As the Good Shepherd, he calls his sheep by name (John 10:3). Immediately she recognized him. She responded with the cry Rabboni! (which means teacher).

5. In this ecstatic moment, of recognition, Mary must have prostrated herself before Yeshua and clasped his feet as the other women did according to Matthew's report (Matthew 28:9). Mary had lost Yeshua once before at the crucifixion, and it was natural for her to fear losing him again.

6. Yeshua's words to Mary ("Stop clinging to me" verse 17) did not mean that Yeshua could not be touched (see Matthew 28:9; John 20:27). Yeshua said in effect "This (the physical contact) is not my real presence for the church. A new relationship will begin with my ascension and the gift of the Holy Spirit to the church. Yeshua then explained this new relationship. He referred to his disciples as his brothers. Earlier he had called them friends (John 15:15). Now, they had a new relationship with him. Believers in Yeshua become a part of his family with God as their Father.

7. Yeshua's words, I am returning to my Father" indicate his unique sonship.

C. Yeshua's appearance to his disciples (Thomas absent).

1. The disciples had almost been arrested with Yeshua. They remained under the fear of death at the hands of the Jews, so they met in secret at night behind locked doors.

2. Yeshua came and stood among them, although the doors were locked. This showed the power of his new resurrection body. However, his body had substantial form and continuity with his pre-cross body. It still bore the scars that identified him, and was not ethereal (see verse 27).

3. His first words, "Peace be with you," were a conventional greeting similar to "Shalom" in Hebrew. Yeshua's greeting of peace and the assurance of his identity calmed their fears and demonstrated by unmistakable proof that he was alive. They were overjoyed, not only to see him again, but also to realize that he was undefeated by deaf hand that his claims were validated.
4. Yeshua then recommisioned the disciples as his apostles: he was sending them as his representatives, as the Father sent him (John 17:8). They were sent with his authority to preach, teach, and do miraculous signs. For their new commission they needed spiritual power. So he breathed on them the Holy Spirit. This reception of the Spirit was in anticipation of the day of Pentecost and should be understood as a partial limited gift of knowledge, understanding and empowerment until Pentecost.

5. The commission to forgive sins (verse 23) is literally: "Those whose sins you forgive have already been forgiven; those whose sins you do not forgive have not been forgiven. Yeshua was in effect giving the apostles (and by extension the church) the privilege of announcing heaven's terms on how a person can receive forgiveness. If a person believes in Yeshua, a believer has the right to affirm his forgiveness. If a person rejects Yeshua, a believer has the right to affirm that person is not forgiven.

D. Yeshua's appearance to Thomas.

1. In his gospel, John has traced the development of unbelief, which culminated in his enemies crucifying him. Conversely, John also traced the disciples development of faith, which now climaxed in Thomas. The disciples affirmed Yeshua's resurrection to Thomas, but he remained unconvinced. He wanted bodily proof of Yeshua's risen state. The reappearance of Yeshua a week later provided the opportunity Thomas wanted.

2. Again, Yeshua miraculously entered the room with locked doors. He asked Thomas to touch him and to stop doubting and believe. This was a forthright challenge to a personal commitment.

3. Yeshua's commendation of Thomas was extended to all others who, like Thomas, would place a final faith in him and who, unlike Thomas would have no opportunity to see him in his post resurrection form. Thomas' declaration is the last assertion of personal faith recorded in this gospel. It marks the climax of the book because it presents Messiah the risen Lord, victorious over sin sorrow doubt, and death. It also presents the faith that accepts not only What Yeshua said but the actuality of what he was- the Son of God. In the experience of Thomas, the writer has shown how belief comes to maturity and how it changes the entire direction of an individual life.

E. The purpose of the book (verses 30-31).

1. John explained his purpose in writing this gospel: that people might contemplate and perceive the theological significance of Yeshua's miracles, that having done so, they might believe that Yeshua is the Messiah, the Son of God, and that, as a result of such belief they might have life in his name.
2. John indicated that he was aware of the Synoptic miracles: "Yeshua did many other miraculous signs" (verse 30). In fact, thirty five miracles are recorded in the four gospels. John selected seven for special consideration in order that people might come to believe Yeshua is the Messiah and the Son of God.

3. Messiah (from the Hebrew Mashiach, literally "anointed one") is the one anointed by God and empowered by God's spirit to deliver His people and establish His kingdom. The term Messiah refers to Yeshua's role as a spiritual deliverer, setting His people free from sin and death.

4. Son of God does not imply biological descent. Rather, it is a title ascribed to Yeshua expressing the unity of nature, close fellowship, and unique intimacy between Yeshua and the Father. First century Jews recognized that the title "Son of God" was a title of deity.
Chapter 21

I. Yeshua appears at the sea (verses 1-14).

A. Yeshua appeared to the disciples for the third time (verse 14) at the Sea of Tiberias, which is also called the Sea of Galilee (6:1) or the sea of Gennesaret (Luke 5:1).

   1. "Afterward" implies an indefinite period of time, but not always a long time. This appearance probably took place between the second week after the resurrection and the ascension.

   2. "Manifested" may be translated "made himself visible, and is used by John in his gospel numerous times to denote the self revelation of the Messiah. The first letter of John uses the term in the same way concerning both the incarnate Messiah (1:2; 3:5, 8; 4:9) and his return (2:28; 3:2). Not only was this appearance additional evidence of his resurrection; it was also a disclosure of his purpose for his disciples.

B. The disciples had gone to Jerusalem and had experienced a tumultuous series of events: the Triumphal Entry, the expectation of a new kingdom, a betrayal by a trusted friend, near arrest, denial of Yeshua by their leader Peter, the agonizing crucifixion of Yeshua, the Resurrection, and the manifestations of the risen Lord. Understandably, they were confused and unsure of the future.

C. Peter went fishing. He had a family to support, and undoubtedly had a sense of failure over his sin in denying the Lord. His leadership quality is evident in that six other disciples went with him. Their lack of success without Yeshua's aid (verse 3, see John 15:5) and their great catch with his help gave them hope and direction for their new lives.

D. Early in the morning, after a night of unsuccessful fishing, Yeshua appeared to them on the shore (verse 4).

   1. The disciples failed to recognize Yeshua, either because of distance or lack of light. He asked them, "children, you do not have any fish, do you?" (The language implies that Yeshua knew they had not caught any fish). They answered Him, "No."

   2. At Yeshua's suggestion, they cast their net one more time, and caught so many fish that they could not get them into the boat. The similarity of this to the miraculous catch of fish in Luke 5:1-11 enabled the disciples to recognize the Lord, and his ability to perform great miracles after his resurrection.

E. The disciple whom Yeshua loved was the first to recognize Yeshua. Peter, true to his impulsive nature, jumped into the water and swam to shore, while the other disciples came to shore on the little boat.
F. Yeshua had breakfast ready for the disciples, but he suggested that they bring some of the fish they had caught. Earlier, in the miraculous feeding of the multitudes with the fish and the loaves, the Lord had taken what the disciples had provided and had multiplied it and used to supply the needs of many. Here he showed that he would continue to multiply and bless their efforts. However, they were yet to be told what direction those efforts would take.

G. Yeshua said to them, "come and have breakfast (verse 12). All of the disciples knew it was the Lord, and received bread and fish from him to eat.

H. Although verse 14 says that this was Yeshua's third appearance to the disciples, this was actually Yeshua's seventh post resurrection appearance. What John meant was that this was the third time that Yeshua had appeared to the official group of disciples, who were designated as the "Twelve." The other two appearances to the disciples were in the locked room, with and without Thomas (John 20:19-29).

II. The reinstating of Peter (verses 15-23).
A. Earlier, Peter had denied the Lord beside a fire (John 18:8,25). Now beside another fire he was restored publicly.

B. Yeshua asked Peter, "Do you love me more than these?" "These" probably refers to the disciples, in light of Peter's proud statement that he would never fall away no matter what others did (Matthew 26:33, 35; Luke 22:33; John 13:37).

C. Yeshua's threefold question and threefold commission of apostolic mission (verses 15-17) contrast directly with Peter's three denials. Three times Peter said he did not even know the Lord (18:17, 25, 27); now three time he said he loved the Lord (21:15-17).

1. No matter how great a person is he may fall. But God's grace and forgiveness will restore the repentant.

Therefore let him who thinks he stands take heed lest he fall (1 Corinthians 10:12).

If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness (1 John 1:9).

2. This provision of grace would be important, for the believers would soon face great persecution and even congregational leaders would waver in their commitment. Such grace is available for us today to see us through trials, failures, and persecutions.

D. Two terms for love are used in Yeshua's three questions to Peter. Agapao is used in Yeshua's first two questions and phileo is used in Yeshua's third question and Peter's three replies. Agapao is the same word used in John 3:16. It is used of divine love and usually carries the connotation of will or purpose. Phileo implies affinity, friendship, and kindness. Both words represent a high aspect of love.
1. Since both words are used of God and men (John 3:16; 5:20), they seem to be interchangeable with no great difference in meaning.

2. However, a good case can be made for a difference in Yeshua's emphasis. There was less doubt concerning Peter's attachment to Yeshua than there was concerning his will to love at all costs; and the change of term in Yeshua's third question makes his propping of Peter even deeper. This would explain Peter's distress when questioned a third time, since Yeshua would not only be challenging his love but would be implying it was superficial.

E. Yeshua's commands to Peter also contain fine distinctions:
   Tend (pasture) my lambs (verse 15)
   Shepherd my sheep (verse 16)
   Tend my sheep (verse 17)

1. Since it is difficult to see any consistent distinctions that John intended, most scholars see these as stylistic variations.

2. However, the first and third only imply taking the sheep to pasture where they are fed. The second implies the total guardianship a shepherd exercises.

3. This threefold injunction does not give Peter the sole responsibility for Messiah's followers; all of his spiritually mature disciples were to be called Shepherds (see 1 Peter 5:2). This challenge to Peter demanded a total renewal of his loyalty and reaffirmed his responsibilities.

F. "Truly, truly" (verse 18) introduces a solemn prediction of Peter's coming crucifixion. In old age Peter was tied to a cross and his hands stretched out. Yeshua placed Peter in a category with himself—a life spent for God and ultimately sacrificed to glorify God. Peter ultimately showed Messiah his loyalty by following him to his own cross.

G. Peter's question concerning John (verse 21) reflects curiosity and possibly uneasiness. Peter had been given an important commission, but what would his friend be expected to do? Would he share equally in both the responsibilities and perils of the same task?
   1. Yeshua replied, "If I want him to remain until I come, what is that to you? You follow Me!" (verse 22). God's will for John was not Peter's concern. His will for believers often varies, and his reasons are not often made known. Peter should commit himself to God's plain commands for him. Likewise, believers should not compare their ministry to that of another believer. They should follow God's unique will for their lives.

   2. John then corrected a faulty inference made by some believers that John would not die. Yeshua had stated a supposition, not a promise. However, the author's explanation of Yeshua's announcement may be taken as evidence that the John was still living at the time this gospel was written and that he was the source of its content. Obviously, if he had died earlier, the rumor would have no credibility.
III. Final remarks (verses 24-25).

A. The fourth gospel ends with information about its composition. The author is identified as the disciple the disciple whom Yeshua loved (verse 24, compare with verses 20-23). Verse 24 is written in the first person plural, indicating that perhaps someone added it as an endorsement other than John, perhaps the Ephesian church or the early church as a whole. However, a different division on one word in the Greek would make it a first person singular. In that case, the author would be saying, "and I know that my testimony is true."

B. The final verse – with its statement about the world not having room for all the books about Yeshua’s deeds, may at first seem to be an exorbitant overstatement. Yet the gospels record only a small sample of Yeshua’s words and works. It has been estimated that a person can read aloud the gospels in only about three hours. But if all that the infinite Son of God said and did in his incarnation were pondered, the resulting commentary would be endless.