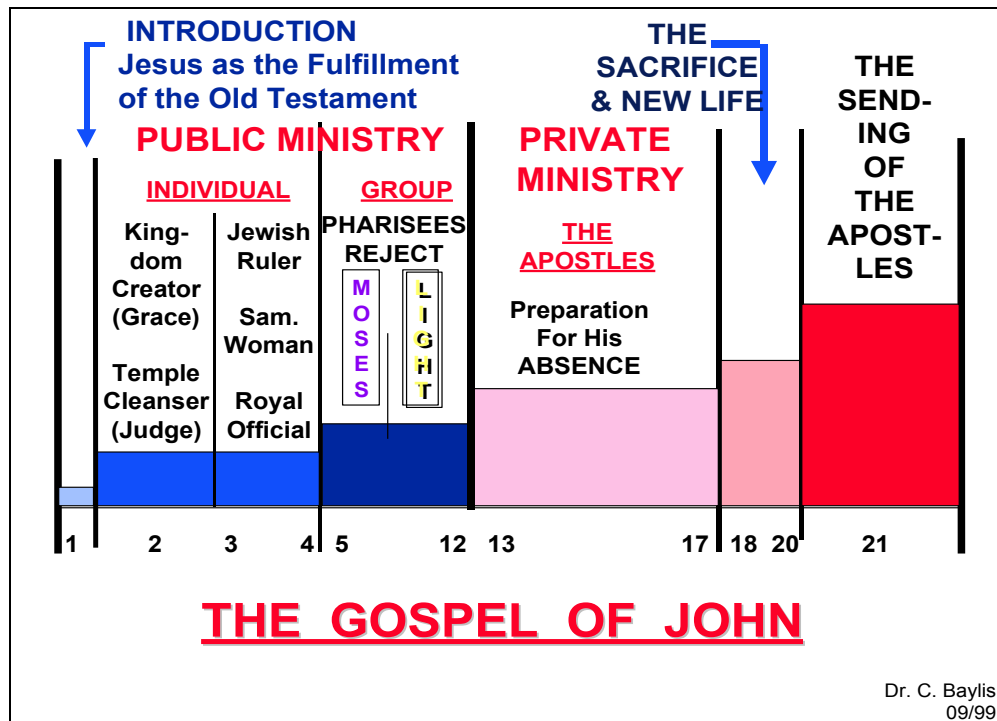
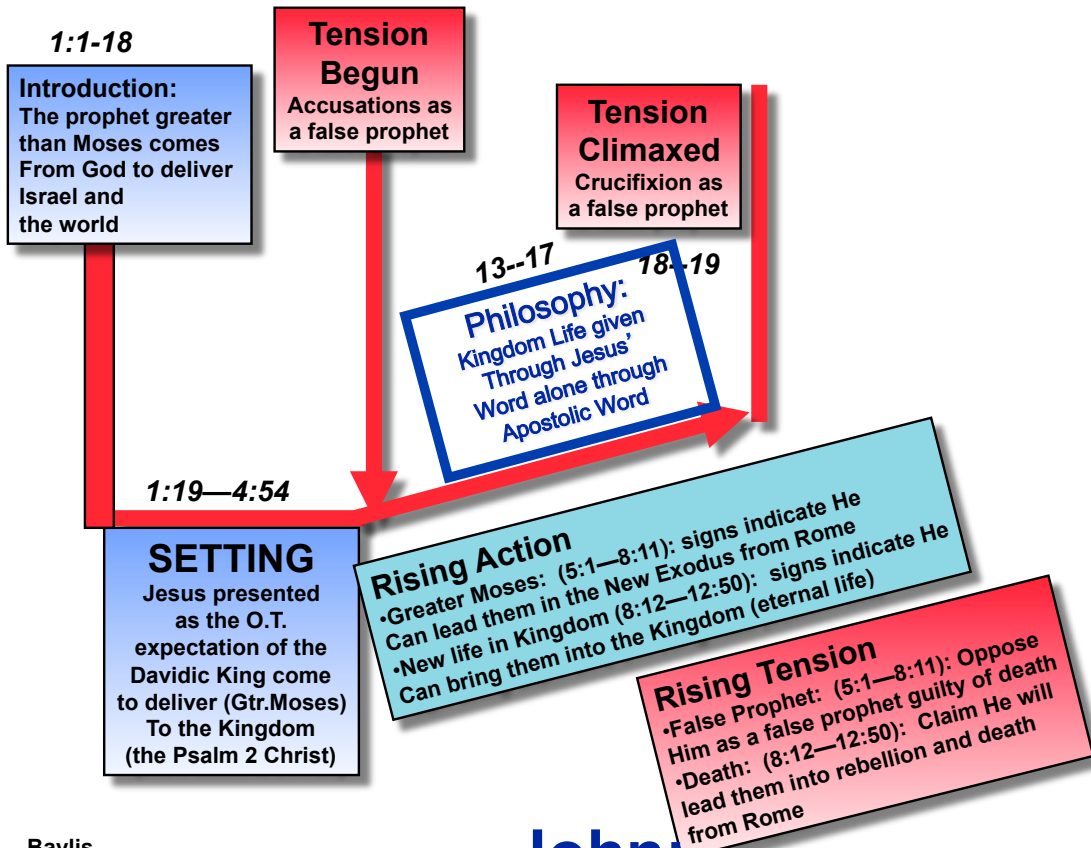


JOHN 18--21



Previous Context

- I. Prologue: The Revelation of Life from God (1:1-19).
- II. The New Life in Christ is presented to Israel but rejected though many believe and become children of God (1:19—12:50)
 - A. Jesus reveals Himself through words, works and signs as the fullness of the Old Testament to individuals (1:19--4:54).
 - B. Jesus confronts the nation Israel which examines and rejects Jesus' claim to be the fullness of the Old Testament in the keeping of the Law (5--12).
 1. Jesus claims to be the fullness of God's revelation, the Greater Prophet of whom Moses spoke in Deut. 18:15,18 (5—8:11).
 2. Jesus demonstrates that He is the fullness of the Genesis 1 Light which is Life by healing a blind man and raising Lazarus to life (8:11—11:57).
- III. The Upper Room Discourse: Jesus prepares the Disciples to take His word to the world in His absence (13—17).



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John:

Signs to Follow the New Moses in the New Exodus

John 18--21

IV. Jesus is tried and found innocent, yet crucified as the Passover Lamb (18—19).

The Gentile Power (Rome, the fourth of Daniel's Gentile Powers) crucifies Jesus after trying Him under Gentile Law, with the Jews accusing Him under Jewish Law. He is innocent by both (Jewish: He was the Son of God; Gentile: He was the King of Israel) groups. Then He is crucified to fulfill the O.T. Passover Lamb, to deliver Israel.

A. Jesus is taken captive by the Gentile rule led by the Seed of the Serpent, Judas

18:1 When Jesus had spoken these words, He went forth with His disciples over the ravine of the Kidron, where there was a garden, in which He entered with His disciples. 2 Now Judas also, who was betraying Him, knew the place, for Jesus had often met there with His disciples. 3 Judas then, having received the Roman cohort and officers from the chief priests and the Pharisees, came there with lanterns and torches and weapons. 4 So Jesus, knowing all the things that were coming upon Him, went forth and said to them, "Whom do you seek?" 5 They answered Him, "Jesus the Nazarene." He said to them, "I am He." And Judas also, who was betraying Him, was standing with them. 6 So when He said to them, "I am He," they drew back and fell to the ground.¹ 7 Therefore He again asked them, "Whom do you seek?" And they said, "Jesus the Nazarene." 8 Jesus answered, "I told you that I am He; so if you seek Me, let these go their way," 9 to fulfill the word which He spoke, "Of those whom You have given Me I lost not one." 10 Simon Peter then, having a sword, drew it and struck the high priest's slave, and cut off his right ear; and the slave's name was Malchus.² 11 So Jesus said to Peter, "Put the sword into the sheath; the cup which the Father has given Me, shall I not drink it?"

B. Jesus is declared innocent after examination by multiple Jewish and Gentile trials.

1. Jesus endures an unjust trial (no accusation), during which Peter denies for fear of the Jews

¹ This incident is recorded to show the power of Jesus word, particularly in judgment against those who come against Him.

² This is similar to the point that Jesus made to Pilate that His kingdom was not from this world. Peter's attempt at executing justice was in the wrong dispensation (judgment would come when Jesus returned) and was an attempt at executing by worldly force.

12 So the Roman cohort and the commander and the officers of the Jews, arrested Jesus and bound Him, 13 and led Him to Annas first; for he was father-in-law of Caiaphas, who was high priest that year. 14 Now Caiaphas was the one who had advised the Jews that it was expedient for one man to die on behalf of the people. 15 Simon Peter was following Jesus, and so was another disciple. Now that disciple was known to the high priest, and entered with Jesus into the court of the high priest, 16 but Peter was standing at the door outside. So the other disciple, who was known to the high priest, went out and spoke to the doorkeeper, and brought Peter in. 17 Then the slave-girl who kept the door said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not." 18 Now the slaves and the officers were standing there, having made a charcoal fire, for it was cold and they were warming themselves; and Peter was also with them, standing and warming himself. 19 The high priest then questioned Jesus about His disciples, and about His teaching. 20 Jesus answered him, "I have spoken openly to the world; I always taught in synagogues and in the temple, where all the Jews come together; and I spoke nothing in secret. 21 "Why do you question Me? Question those who have heard what I spoke to them; they know what I said." 22 When He had said this, one of the officers standing nearby struck Jesus, saying, "Is that the way You answer the high priest?" 23 Jesus answered him, "If I have spoken wrongly, testify of the wrong; but if rightly, why do you strike Me?"

2. Jesus endures another unjust Jewish trial, while Peter denies twice for fear of the Jews

24 So Annas sent Him bound to Caiaphas the high priest. 25 Now Simon Peter was standing and warming himself. So they said to him, "You are not also one of His disciples, are you?" He denied it, and said, "I am not." 26 One of the slaves of the high priest, being a relative of the one whose ear Peter cut off, said, "Did I not see you in the garden with Him?" 27 Peter then denied it again, and immediately a rooster crowed. 28

3. Jesus endures Gentile trial and is declared innocent by a Gentile court
 - a. The Jews reject the Lamb of God, their purification, but avoid O.T. defilement

This appears to be literary irony. The Lamb of God was the fullness of the Passover Lamb which took away

their sin so they could be delivered in the Exodus from Egypt. Now this Lamb of God is ready to deliver them from Rome through the forgiveness of sins, yet they reject that, but still try to avoid defilement. Thus they are avoiding ritual defilement, but are crucifying the One who will remove that defilement. That is real defilement.

Then they led Jesus from Caiaphas into the Praetorium, and it was early; and they themselves did not enter into the Praetorium so that they would not be defiled, but might eat the Passover.

- b. The Jews give Jesus to Pilate accusing Him of guilt based on their unjust trials.

29 Therefore Pilate went out to them and said, "What accusation do you bring against this Man?" 30 They answered and said to him, "If this Man were not an evildoer, we would not have delivered Him to you."

- c. Pilate responds that they must then execute judgment themselves based on the guilt assessed

31 So Pilate said to them, "Take Him yourselves, and judge Him according to your law." The Jews said to him, "We are not permitted to put anyone to death," 32 to fulfill the word of Jesus which He spoke, signifying by what kind of death He was about to die.

- d. Pilate tries Jesus on behalf of the Jews regarding His claim to be King

33 Therefore Pilate entered again into the Praetorium, and summoned Jesus and said to Him, "Are You the King of the Jews?" 34 Jesus answered, "Are you saying this on your own initiative, or did others tell you about Me?" 35 Pilate answered, "I am not a Jew, am I? Your own nation and the chief priests delivered You to me; what have You done?"

- e. Jesus responds that His Kingdom is not given by men but by God

36 Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, then My servants would be

*fighting so that I would not be handed over to the Jews; but as it is, My kingdom is not of this realm."*³

- f. Pilate again asks regarding Jesus' claim to be king

37 Therefore Pilate said to Him, "So You are a king?"

- g. Jesus responds that He is a ruler who has come to reveal God (the truth) to those who will hear

Jesus answered, "You say correctly that I am a king. For this I have been born, and for this I have come into the world, to testify to the truth. Everyone who is of the truth hears My voice."

- h. Pilate requests an understanding of 'truth'

38 Pilate said to Him, "What is truth?"

- i. Pilate declares Jesus innocent of the Jewish accusations but attempts to please them by releasing a guilty robber.

And when he had said this, he went out again to the Jews and said to them, "I find no guilt in Him. 39 "But you have a custom that I release someone for you at the Passover; do you wish then that I release for you the King of the Jews?" 40 So they cried out again, saying, "Not this Man, but Barabbas⁴." Now Barabbas was a robber.

- j. Pilate again declares to the Jews that Jesus is innocent of the charges (19:1-6).

19:1 Pilate then took Jesus and scourged Him. 2 And the soldiers twisted together a crown of thorns and put it on His head, and put a purple robe on Him; 3 and they began to come up to Him and say, "Hail, King of the Jews!" and to give Him slaps in the face. 4 Pilate came out again and said to them, "Behold, I am bringing Him out to you so that you may know that I find no guilt in Him." 5 Jesus then

³ Literally this is an adverb meaning "from here" or "from this source"

⁴ John notes this man's name is Barabbas, or "son of the Father". This is a contrast to Jesus who is the Son of the Father, while Barabbas is a robber. This alludes to Jesus telling them that they will reject Him and accept another, a small indication of their accepting the antichrist to come.

came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Behold, the Man!" 6 So when the chief priests and the officers saw Him, they cried out saying, "Crucify, crucify!" Pilate said to them, "Take Him yourselves and crucify Him, for I find no guilt in Him."

- k. The Jews object to His innocence saying that He had violated Jewish Law by blaspheming

7 The Jews answered him, "We have a law, and by that law He ought to die because He made Himself out to be the Son of God."

- l. Pilate, convinced of His innocence, reexamines the claims of Jesus for his own protection

8 Therefore when Pilate heard this statement, he was even more afraid; 9 and he entered into the Praetorium again and said to Jesus, "Where are You from?" But Jesus gave him no answer. 10 So Pilate said to Him, "You do not speak to me? Do You not know that I have authority to release You, and I have authority to crucify You?" 11 Jesus answered, "You would have no authority over Me, unless it had been given you from above; for this reason he who delivered Me to you has the greater sin."

- m. Knowing His innocence Pilate seeks to release Him.

12 As a result of this Pilate made efforts to release Him,

- n. The Jews place fear into Pilate by accusing Him of siding with Jesus against Caesar

but the Jews cried out saying, "If you release this Man, you are no friend of Caesar; everyone who makes himself out to be a king opposes Caesar."

- o. Pilate continues to execute Jesus out of fear

13 Therefore when Pilate heard these words, he brought Jesus out, and sat down on the judgment seat at a place called The Pavement, but in Hebrew, Gabbatha. 14 Now it was the day of preparation for the Passover; it was about the sixth hour. And he said to the Jews, "Behold, your King!" 15 So they cried out, "Away with Him, away with Him, crucify Him!" Pilate said to them, "Shall I crucify

your King?" The chief priests answered, "We have no king but Caesar." 16 So he then handed Him over to them to be crucified.

- p. Pilate executes Jesus emphasizing the accusation of Kingship by the Jews

17 They took Jesus, therefore, and He went out, bearing His own cross,⁵ to the place called the Place of a Skull, which is called in Hebrew, Golgotha. 18 There they crucified Him, and with Him two other men, one on either side, and Jesus in between. 19 Pilate also wrote an inscription and put it on the cross. It was written, "JESUS THE NAZARENE, THE KING OF THE JEWS." 20 Therefore many of the Jews read this inscription, for the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin and in Greek. 21 So the chief priests of the Jews were saying to Pilate, "Do not write, 'The King of the Jews'; but that He said, 'I am King of the Jews.'" 22 Pilate answered, "What I have written I have written."

- 4. Jesus is executed innocently fulfilling the Scriptures as the Suffering Servant of YHWH, the Lamb of God.

- a. Jesus is executed fulfilling Psalm 22 regarding the suffering of the Davidic King

23 Then the soldiers, when they had crucified Jesus, took His outer garments and made four parts, a part to every soldier and also the tunic; now the tunic was seamless, woven in one piece. 24 So they said to one another, "Let us not tear it, but cast lots for it, to decide whose it shall be"; this was to fulfill the Scripture; "THEY DIVIDED MY OUTER GARMENTS AMONG THEM, AND FOR MY CLOTHING THEY CAST LOTS." 25 Therefore the soldiers did these things.

- b. Jesus insures the keeping of His mother during the delay to John

But standing by the cross of Jesus were His mother, and His mother's sister, Mary the wife of Clopas, and Mary Magdalene. 26 When Jesus then saw His mother, and the

⁵ Genesis 22:6 refers to Isaac carrying the wood for the sacrifice which he was.

disciple whom He loved standing nearby, He said to His mother, "Woman, behold, your son!" 27 Then He said to the disciple, "Behold, your mother!" From that hour the disciple took her into his own household.

- c. Jesus endures spiritual and physical suffering as the Lamb of God

28 After this, Jesus, knowing that all things had already been accomplished, to fulfill the Scripture, said, "I am thirsty." 29 A jar full of sour wine was standing there; so they put a sponge full of the sour wine upon a branch of hyssop and brought it up to His mouth. 30 Therefore when Jesus had received the sour wine, He said, "It is finished!" And He bowed His head and gave up His spirit.

- d. The Jews worry about defiling the city with dead bodies and ask that Jesus their purification be executed more quickly

31 Then the Jews, because it was the day of preparation, so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day), asked Pilate that their legs might be broken, and that they might be taken away. 32 So the soldiers came, and broke the legs of the first man and of the other who was crucified with Him; 33 but coming to Jesus, when they saw that He was already dead, they did not break His legs.⁶ 34 But one of the soldiers pierced His side with a spear, and immediately blood and water came out. 35 And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you also may believe.⁷ 36 For these things came to pass to fulfill the Scripture, "NOT A BONE OF HIM SHALL BE BROKEN." 37 And again another

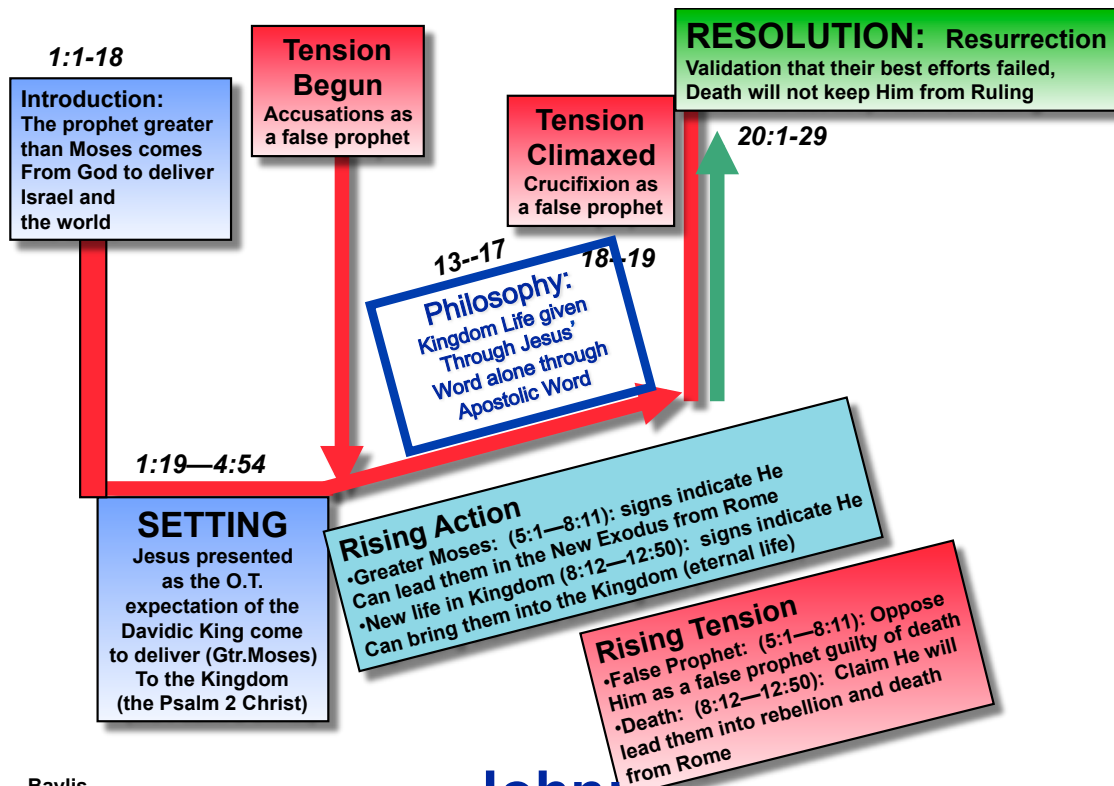
⁶ Exodus 12:46.

⁷ These types of sentences where the author seems to be defending himself against an assumed question regarding his veracity usually appear in apostolic defenses in the case of Paul (Romans 9:1, 2 Cor. 11:31, Gal. 1:20, 1 Timothy 2:7. In the case of John, one of the major purposes is to demonstrate that the apostles have received the commission from Christ to pass on His words supernaturally through the power of the Holy Spirit. Thus the book is very much an apostolic defense, and one would not be surprised to find this type of statement here. The additional difficulty is why it is placed here. Is it regarding the following verses 36-37, or is it regarding the details of the crucifixion preceding, or perhaps the "blood and water"?

Scripture says, "THEY SHALL LOOK ON HIM WHOM THEY PIERCED."

- e. Two secret disciples who fear the Jews show regard for Jesus' body by burying it in their tomb

38 After these things Joseph of Arimathea, being a disciple of Jesus, but a secret one for fear of the Jews, asked Pilate that he might take away the body of Jesus; and Pilate granted permission. So he came and took away His body.
 39 Nicodemus, who had first come to Him by night, also came, bringing a mixture of myrrh and aloes, about a hundred pounds weight.
 40 So they took the body of Jesus and bound it in linen wrappings with the spices, as is the burial custom of the Jews.
 41 Now in the place where He was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid.
 42 Therefore because of the Jewish day of preparation, since the tomb was nearby, they laid Jesus there.



V. **God validates Jesus through resurrection, which is witnessed by many (20).**

The resurrection is God's declaration that He was the valid sacrifice and that He has been resurrected to life as the ultimate Adam, who must rule. Mary, Peter and John, the apostles, and particularly Thomas are recorded as an eyewitness testimony to His resurrection.

A. Mary witnesses the resurrection with Peter and John

20:1 Now on the first day of the week Mary Magdalene came early to the tomb, while it was still dark, and saw the stone already taken away from the tomb. 2 So she ran and came to Simon Peter and to the other disciple whom Jesus loved, and said to them, "They have taken away the Lord out of the tomb, and we do not know where they have laid Him." 3 So Peter and the other disciple went forth, and they were going to the tomb. 4 The two were running together; and the other disciple ran ahead faster than Peter and came to the tomb first; 5 and stooping and looking in, he saw the linen wrappings lying there; but he did not go in. 6 And so Simon Peter also came, following him, and entered the tomb; and he saw the linen wrappings lying there, 7 and the face-cloth which had been on His head, not lying with the linen wrappings, but rolled up in a place by itself.⁸ 8 So the other disciple who had first come to the tomb then also entered, and he saw and believed. 9 For as yet they did not understand the Scripture, that He must rise again from the dead. 10 So the disciples went away again to their own homes. 11 But Mary was standing outside the tomb weeping; and so, as she wept, she stooped and looked into the tomb; 12 and she saw two angels in white sitting, one at the head and one at the feet, where the body of Jesus had been lying. 13 And they said to her, "Woman, why are you weeping?" She said to them, "Because they have taken away my Lord, and I do not know where they have laid Him." 14 When she had said this, she turned around and saw Jesus standing there, and did not know that it was Jesus. 15 Jesus said to her, "Woman, why are you weeping? Whom are you seeking?" Supposing Him to be the gardener, she said to Him, "Sir, if you have carried Him away, tell me where you have laid Him, and I will take Him away." 16 Jesus said to her, "Mary!"⁹ She turned and said to Him in Hebrew, "Rabboni!" (which

⁸ This was different than they had seen when Lazarus was raised. In that instance the wrappings were thoroughly wrapping around His body. Here the wrappings only were left and there they were separated. In other words, the body had not been stolen but had disappeared out of the wrappings. Resurrection was the only possibility. Thieves do not unwrap bodies and place the wrappings to the side.

⁹ This is a reference to 10:3, 3 "To him the doorkeeper opens, and the sheep hear his voice, and he calls his own sheep **by name**, and leads them out. Also Jesus raises Lazarus by identifying him by name.

means, Teacher). 17 Jesus said to her, "Stop clinging to Me, for I have not yet ascended to the Father; but go to My brethren and say to them, 'I ascend to My Father and your Father, and My God and your God.'" 18 Mary Magdalene came, announcing to the disciples, "I have seen the Lord," and that He had said these things to her.

- B. The disciples witness the resurrected Christ and He gives them new life from the Father

19 So when it was evening on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in their midst and said to them, "Peace be with you." 20 And when He had said this, He showed them both His hands and His side. The disciples then rejoiced when they saw the Lord. 21 So Jesus said to them again, "Peace be with you; as the Father has sent Me, I also send you." 22 And when He had said this, He breathed on them and said to them, "Receive the Holy Spirit. 23 "If you forgive the sins of any, their sins have been forgiven them; if you retain the sins of any, they have been retained."

- C. Thomas witnesses the resurrected Jesus and confesses Him as Lord and God

24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. 25 So the other disciples were saying to him, "We have seen the Lord!" But he said to them, "Unless I see in His hands the imprint of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe." 26 After eight days His disciples were again inside, and Thomas with them. Jesus came, the doors having been shut, and stood in their midst and said, "Peace be with you." 27 Then He said to Thomas, "Reach here with your finger, and see My hands; and reach here your hand and put it into My side; and do not be unbelieving, but believing." 28 Thomas answered and said to Him, "My Lord and my God!"

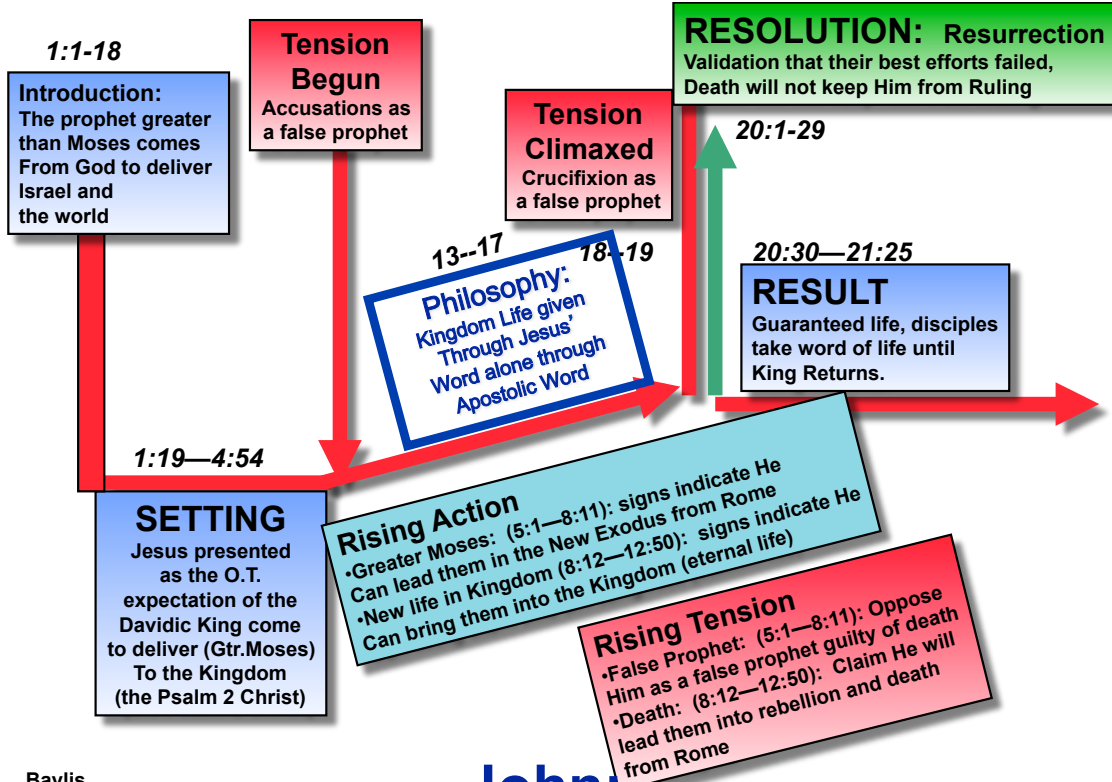
- D. Jesus pronounces blessing on the disciples for believing in His presence, and on those of the Old Testament who anticipated Him without seeing Him.

29 Jesus said to him, "Because you have seen Me, have you believed? Blessed are they who did not see,¹⁰ and yet believed."

¹⁰ This is a past tense indicating those who preceded Jesus appearance but believed in Him through the testimony of the Old Testament Scriptures.

- E. The purpose of writing the book is that readers might have life through Jesus

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



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John: Signs to Follow the New Moses in the New Exodus

VI. Jesus sends the apostles out into the delay with the word of Jesus to minister to death (21)

As the light dawns (new life) Jesus calls the disciples, reminding them with the miracle of the fish, that it is He alone who will empower them in the ministry. Then following the exhortation to Peter to take care of Jesus' sheep (recall the Good Shepherd who brought into His fold, the fold of the Father) as their under-shepherd. The event of Peter's concern over whether John would die like Him, demonstrates the point that Peter would be called on to die for the cause, yet not all may be called on to die a martyr's death. All would be called on to sacrifice for the cause of Jesus.

- A. The resurrected Jesus gives instructions to the apostles to serve in the enabling of Jesus (21:1-12).

21:1 After these things Jesus manifested Himself again to the disciples at the Sea of Tiberias, and He manifested Himself in this way. 2 Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two others of His disciples were together. 3 Simon Peter said to them, "I am going fishing." They said to him, "We will also come with you." They went out and got into the boat; and that night they caught nothing. 4 But when the day was now breaking, Jesus stood on the beach; yet the disciples did not know that it was Jesus. 5 So Jesus said to them, "Children, you do not have any fish, do you?" They answered Him, "No." 6 And He said to them, "Cast the net on the right-hand side of the boat and you will find a catch." So they cast, and then they were not able to haul it in because of the great number of fish. 7 Therefore that disciple whom Jesus loved said to Peter, "It is the Lord." So when Simon Peter heard that it was the Lord, he put his outer garment on (for he was stripped for work), and threw himself into the sea. 8 But the other disciples came in the little boat, for they were not far from the land, but about one hundred yards away, dragging the net full of fish. 9 So when they got out on the land, they saw a charcoal fire already laid and fish placed on it, and bread. 10 Jesus said to them, "Bring some of the fish which you have now caught." 11 Simon Peter went up and drew the net to land, full of large fish, a hundred and fifty-three;¹¹ and although there were so many, the net was not torn. 12 Jesus said to them, "Come and have breakfast." None of the disciples ventured to question Him, "Who are You?" knowing that it was the Lord. 13 Jesus came and took the bread and gave it to them, and the fish likewise. 14 This is now the third time

¹¹ While this number has had much said about it since it is exact as opposed to general, the views have little or nothing to validate them as the intended meaning. The most likely scenario at this point is that it is simply an eyewitness validation of the scene, that there were that many fish.

that Jesus was manifested to the disciples, after He was raised from the dead.

- B. Jesus authorizes Peter to go in His stead in passing the Word of Jesus to the believers of the next age

15 So when they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love Me more than these?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Tend My lambs." 16 He said to him again a second time, "Simon, son of John, do you love Me?" He said to Him, "Yes, Lord; You know that I love You." He said to him, "Shepherd My sheep." 17 He said to him the third time, "Simon, son of John, do you love Me?" Peter was grieved because He said to him the third time, "Do you love Me?" And he said to Him, "Lord, You know all things; You know that I love You." Jesus said to him, "Tend My sheep.

- C. Jesus reveals Peter's death for the cause of Jesus

18 "Truly, truly, I say to you, when you were younger, you used to gird yourself and walk wherever you wished; but when you grow old, you will stretch out your hands and someone else will gird you, and bring you where you do not wish to go." 19 Now this He said, signifying by what kind of death he would glorify God. And when He had spoken this, He said to him, "Follow Me!"

- D. Jesus reveals that not all may die for the cause of Jesus

20 Peter, turning around, saw the disciple whom Jesus loved following them; the one who also had leaned back on His bosom at the supper and said, "Lord, who is the one who betrays You?" 21 So Peter seeing him said to Jesus, "Lord, and what about this man?" 22 Jesus said to him, "If I want him to remain until I come, what is that to you? You follow Me!" 23 Therefore this saying went out among the brethren that that disciple would not die; yet Jesus did not say to him that he would not die, but only, "If I want him to remain until I come,¹² what is that to you?"

VII. John testifies to his eyewitness account.

¹² This is somewhat difficult how John could live until the actual second coming with the rapture preceding. He could have been speaking of the rapture as part one of the second coming and that would satisfy the problem. However it is probably best to think of the comment as emphasizing the contrast to Peter's predicted death and thus Jesus is simply saying that if He desired John would never die and enter into the kingdom in this body.

24 This is the disciple who is testifying to these things and wrote these things, and we know that his testimony is true. 25 And there are also many other things which Jesus did, which if they were written in detail, I suppose that even the world itself would not contain the books that would be written.