

Bible Reading Notes
John

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John 1

John 1:1 – Word – The Word is a reference to Christ, who is God’s revelation to man (v. 18).

John 1:14 – dwelt among us – Literally “pitched his tent among us.” As the Lord dwelt with his people in the tabernacle so Christ dwelt with his people in his human body.

1:21 – Elijah...Prophet – John is the Elijah promised in Malachi 4:5, but the Jews were expecting the Old Testament Elijah to return. The prophet was viewed by the Jews as being the Messiah (Deuteronomy 18:15).

1:23 – John confesses that he is the fulfillment of Isaiah 40:3-5.

1:35 – two of his disciples – We believe these were Andrew and John.

1:51 – Son of Man – Jesus is using this name from Daniel 7:13f. As the Son of Man, Jesus can provide even greater access to God than the ladder in Jacob’s dream (Genesis 28).

John 2-3

2:1 – third day – It is now two days after Jesus decided to return to Galilee (1:43).

2:3-5 – Mary had faith in her son as the Messiah from the beginning of his ministry.

2:13-17 – This is the fulfillment of Malachi 3:1-4 where the Christ will come to purify the sons of Levi.

2:17 – John quotes from Psalm 69:9.

- 3:5 – water the Spirit** – Jesus is referencing Ezekiel 36:25ff. Water refers to cleansing from sin. Spirit is a reference to the work of the Holy Spirit who is the agent of regeneration.
- 3:14** – Jesus is referring to the bronze serpent of Numbers 21. Full salvation will come through Christ when he is lifted up on the cross as our substitute.
- 3:17-18** – Jesus at his first coming did not come primarily with a ministry of condemnation but of salvation. But those who reject his message they place themselves under condemnation.
- 3:22** – Matthew makes clear in 4:2 that Jesus himself was not baptizing.
- 3:30** – Amazing humility and grace from the man who once was the most popular prophet in Israel. John understood and accepted his calling.

John 4

- 4:4 – had to pass through Samaria** – This was a necessity of providence. Many Jews would take a longer route to avoid Samaria.
- 4:6 – sixth hour** – Noon. The woman probably wanted to avoid the other women who would come to draw water earlier in the day.
- 4:20** – One of the great disagreements between the Samaritans and the Jews was over the right location of worship.

4:22 – Jesus affirms that salvation comes from the Jews. He is the Jewish Messiah who came to provide that promised salvation.

4:24 – New covenant worship is in spirit (not in one physical location any longer) and truth (according to the Word of God).

4:48 – **you** – You is plural. Jesus is referring to the Jews in Galilee in general.

John 5

5:4 – Note that in the ESV v. 4 is omitted. The earliest and best manuscripts do not contain the verse. See the ESV footnote.

5:16 – Sabbath observance will be one of the key areas of disagreement between Jesus and the religious leaders. Jesus kept the Sabbath but not according to the extra biblical rules the Pharisees insisted on.

5:18 – Jesus' claim to be God was the other and more serious charge the Jews had against Jesus.

5:26 – This verse affirms the aseity (self-existence) of both the Father and the Son.

5:27 – This is the authority for the Son of Man that Daniel prophesied about in Daniel 7:13-14.

5:31-53 – In an application of Deuteronomy 17:6 and other passages, Jesus presents several witnesses to his deity, including John the Baptist, himself, the Father, and Moses.

5:32 – **another** – This refers to God the Father (v. 37).

5:45 – **Moses** – Since Moses was viewed as the most important prophet of the Old Testament, his testimony about Christ should have been received by them.

John 6

6:7 – **two hundred denarii** – One denarius was equal to one day’s wage for a worker, so this would have been a significant amount of money.

6:10 – **five thousand** – It is assumed that there were also a considerable number of women and children present as well.

6:14 – **the Prophet** – The Jews recognized Jesus as the new Moses which had been promised to them in Deuteronomy 18:15.

6:31 – Jesus is quoting from Psalm 78:24.

6:33 – **comes down from heaven** – This is a key phrase in this section, repeated in vv. 38, 41, 42, 50, 51.

6:35 – **I am** – This is the first of seven “I am” statements that Jesus makes in John.

6:45 – Jesus is quoting from Isaiah 54:13

6:54 – **feeds...drinks** – Jesus is using this language symbolically for faith. Note the parallel passage in v. 40.

6:58 – Jesus is claiming to be far greater and better than the manna in the Old Testament. Israel ate that manna and died, but those who partake of Christ by faith will have eternal life.

John 7-8

- 7:2 – Feast of Booths** – This was the feast held in October commemorating Israel's time in the wilderness.
- 7:8** – Jesus delayed going up to the feast with his brothers because he was not ready to implement their plan.
- 7:21 – one work** – Jesus is referring to the healing of John 5:1-9, which was done in Jerusalem.
- 7:37 – last day of the feast** – A water-drawing ritual was done by the priests on the last day. Jesus used this context to make his claim.
- 7:53-8:11** – The earliest and best manuscripts do not contain this paragraph. It is unlikely that it was part of John's original gospel.
- 8:12 – Again** – John picks up from 7:52. It is still in the context of the Feast of Booths, which included a lamp-lighting ceremony.
- 8:12 – I am the light of the world** – This is the second "I am" statement made by Jesus which uses the Old Testament name of God. Jesus is claiming to be God. Jesus uses the same language in vv. 24, 28, and 58.
- 8:41 – sexual immorality** – This was a reference to rumors that Jesus had been conceived illegitimately, possibly by a Roman soldier with Mary.
- 8:58 – I am** – This is even a clearer claim by Jesus to divinity. This is why the Jews picked up stones to kill him (v. 59).

John 9-10

9:22 – put out = Excommunicate

9:39-41 – This was Jesus' purpose in healing the blind man. The healing was an opportunity to make a spiritual point.

10:1-21 – The background to this section is Ezekiel 34:15 where God says he will be the shepherd of his people since their leaders have failed so miserably.

10:7 – I am the door of the sheep – Jesus' third "I am" statement in John.

10:11 – I am the good shepherd – Jesus' fourth "I am" statement.

10:16 – other sheep – We who are Gentile believers are the ones Christ had in mind.

10:22 – Feast of Dedication – This is Hanukkah, the celebration of the rededication of the temple after its desecration in 167 BC.

10:30 – Jesus had made the claim of deity more subtly in v. 11 but is explicit here.

John 11

John presents the resurrection of Lazarus as being the climax of Jesus' ministry. This is the final miracle of Jesus, prior to his death, that is recorded in John's gospel.

11:5-6 – loved...stayed two days longer – It's often the case that God's timing seems off, but in truth his timing is always an expression of his love towards us.

- 11:11 – **fallen asleep** – This phrase is used of believers to describe the temporary nature of death for them.
- 11:15 – The miracle Jesus is about to perform will be done to increase the faith of those who observe it.
- 11:25 – **I am the resurrection** – This is the fifth “I am” statement by Jesus in John’s gospel.
- 11:33 – **deeply moved** – His emotional reaction was shared grief with Mary and Martha as well as the grief and anger (c.f. ESV footnote) at the effects of sin that he would soon overcome in the resurrection of Lazarus.
- 11:44 – Since Lazarus’ hands and feet were bound, it must have been quite a sight to see him shuffle or bounce out of the tomb!
- 11:50-51 – Caiaphas was arguing that it would be better for Jesus to be killed. God used his sinful words to point to Christ’s death as a substitute for his people.
- 11:53 – The plan is set in place which God will use to bring about the death of Christ for his people’s salvation.

John 12

John’s gospel spends a great deal of time on the last week of Jesus’ life. This chapter begins that narrative.

- 12:3 – **nard** – This was an expensive perfume from India. It was worth a year’s wages (v. 5).

- 12:10** – This is the evidence of how hard the Pharisees’ hearts had become. It will culminate in the death of Christ.
- 12:13** – Their shout comes from Psalm 118:25-26.
- 12:15** – John quotes from Zechariah 9:9 where it is predicted that Israel’s king will be humble and mounted on a donkey.
- 12:21 – Phillip** – Though he was a Jew, he had a Greek name. This was probably why they sought him.
- 12:23 – hour has come** – Jesus has repeatedly said his hour had not come. But now, knowing his death will come in just days, he announces that it is now time.
- 12:34** – The Jews were showing that their expectations for the Messiah were vastly different from the purpose that Jesus came for (v. 27).
- 12:38** – John quotes from Isaiah 53:1.
- 12:40** – This is a quote from Isaiah 6:10 describing Isaiah’s call as a prophet.
- 12:41 – his...him** – These refer to Jesus.

John 13

Our reading today begins John’s lengthy “Upper Room Discourse.” John devotes much more time to this teaching of Jesus than any other of the gospels.

- 13:8 – You shall never wash my feet** – Washing someone’s feet was viewed as something that only the lowliest of slaves would be asked to do. It was unthinkable to Peter that Jesus would do this menial and degrading task.

- 13:10 – Jesus is making a distinction between initial salvation (you are clean) and ongoing sanctification (need for daily cleansing).
- 13:18 – Jesus is quoting Psalm 41:9 where David laments the betrayal of Ahithophel during Absalom’s rebellion.
- 13:23 – One of his disciples, whom Jesus loved = John, the writer of the gospel.
- 13:30 – night – Not only physically but spiritually in the heart of Judas.
- 13:31 – glorified – Jesus understood that his glorification would only come about through his death.
- 13:34 – new commandment – It is new in the sense that the example to follow is the love of Christ as displayed in his death.

John 14-15

- 14:2 – rooms – This word has the idea of dwelling places. The same term is translated in v. 23 as “home.”
- 14:6 – I am – This is the sixth “I am” statement by Jesus. These are all claims of deity.
- 14:9 – Jesus is the revelation of the Father. He is able to do this because he too is eternal God.
- 14:26 – The Holy Spirit did this work in giving the apostles his inspired word.

14:31 – We show our love to Christ by obeying him (v. 15). He gives us an example of this by showing his love for his Father through obedience.

15:1 – **I am** – This is the seventh and final “I am” of Jesus in the gospel.

15:4 – **Abide** – Abiding in Christ is the theme of the section. The term is used ten times through v. 10. We abide in Christ through faith.

15:4 – Notice how often this theme comes up in this discourse.

15:25 – This quote is from Psalm 35:19.

John 16-17

16:2 – **offering service to God** – This was illustrated in Paul’s life prior to his conversion.

16:5-15 – Jesus once again takes up the theme of the work of the Holy Spirit. Pentecost will be the next great redemptive event after Jesus’ ascension and he is preparing his disciples for that.

16:7 – **advantage** - The Holy Spirit cannot be poured out until after Christ has ascended back to the Father. Since Jesus could only be in one place at a time in his human body, it is better that Jesus go to the Father and that the Holy Spirit minister to all Christians at the same time.

16:16 – **a little while...a little while** – These refer to the crucifixion and the resurrection of Christ.

16:23-24 – **in my name** - After the cross, all Christian prayers are directed to the Father through our mediator, Jesus Christ.

- 17:1-5** – Jesus prays for himself, particularly that the Father would glorify him with the glory that he had prior to the incarnation. This is the glory that Christ set aside to be our Savior (Philippians 2:5-7).
- 17:6-19** – In this section Jesus prays for the apostles, that the Father would protect them (v. 15) and sanctify them through the Word (v. 17).
- 17:12** – The Scripture that is fulfilled is Psalm 41:9.
- 17:20-26** – Jesus prays for future believers, for us. His request is that we would be so unified that the world would be drawn to believe in Christ (vv. 21, 23).

John 18-19

- 18:9 – fulfilled the word** – This refers back to Jesus' prayer in John 17:12.
- 18:15 – another disciple** – We presume this refers to John.
- 18:32 – fulfill the word** – Jesus said he would be crucified in John 12:32-33.
- 19:5 – thorns** – This is a picture of Jesus bearing the curse of the fall for his people (Genesis 3:18).
- 19:7 – We have a law** – They may be referring to Leviticus 24:16 where death is to be administered to one who commits blasphemy.
- 19:15 – no king but Caesar** – This is the height of the Jews' sin. They have rejected the Lord as their king.
- 19:24 – fulfill the Scripture** – This text is Psalm 22:18. Matthew stresses the fulfillment of Old Testament Scripture in the death of Christ.

19:36 – **Scripture might be fulfilled** – This is predicted in Psalm 34:20.

19:37 – **Another Scripture says** – Found in Zechariah 12:10.

John 20-21

20:17 – **Do not cling to me** – This is said with the knowledge that Jesus' relationship with his disciples was going to be very different than before. He will soon ascend to heaven. They are not to cling to him as if trying to have the same relationship with him they had before his resurrection.

20:22 – **Receive the Holy Spirit** – This was a portion of the Holy Spirit. The fulness of the Holy Spirit would be given on Pentecost.

20:23 – The verb tense is “they have been forgiven...it has been withheld.” The declaration of the church is understood to reflect what God has already declared.

20:29 – We are those who have not seen but still believe.

20:31 – This verse gives us the goal and purpose of John in writing his gospel.

21:15 – **these** – Jesus could be referring to the disciples, “Peter do you love me more than the other disciples?” Or Jesus could be pointing to the fish Peter has just caught.

21:17 – **third time** – Jesus asks Peter the question for each time that Peter denied Jesus.